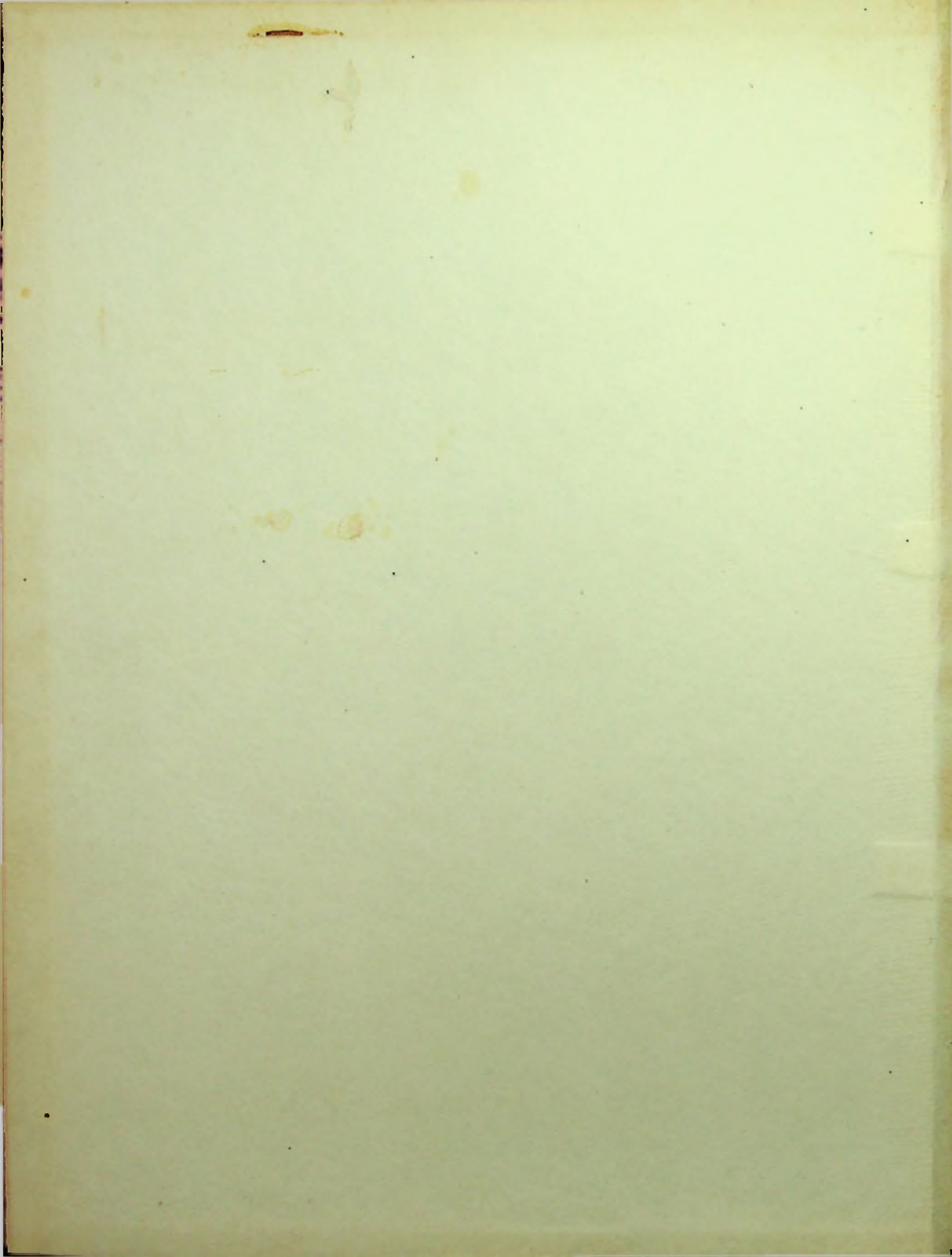


VOL. 41





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VOLUME 41

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

NUMBER 1



—Israel Office of Information Photo

"Religion cannot be separated from life. Millions of trees are being planted in Israel. Future material welfare and religious opportunity are closely associated with their growing trees."—Page two.



Editorial

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James M. Watkins, Editor

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Paul C. Johnson, Associate Editor

Practical Religion

"When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by forcing an ax against them: for thou mayest eat of them, and thou shalt not cut them down (for the tree of the field is man's life) to employ them in the siege: only the trees which thou knowest that they be not trees for meat, thou shalt destroy and cut them down; and thou shalt build bulwarks against the city that maketh war with thee, until it be subdued" (Deut. 20:19,20).

We have found it difficult to agree with those who feel that religion and the church have no place in helping to meet daily problems. Religion cannot be separated from life. Nowhere is this fact shown more clearly than in the things God required of the Israelites. All laws and obligation which God placed upon them emphasized over and over again that religion and life were inseparable, one complementing the other.

The practical steps required toward tree and forest conservation are good examples of this fact. In our generation, so little value is placed upon trees, and so much of our natural resources is being squandered. It is refreshing to see a new nation like Israel establishing old standards of appreciation for its trees. The Jews' present attitude is more than interesting; it is inspiring. We realize that this interest is not the product of natural need alone but is the result of divine direction to their forefathers. Even in time of war, Israelites were forbidden to destroy trees that served the material welfare of their people. They understood that the great task of restoring the ravages of war would be far easier if trees were protected. The long years necessary for their growth were thus conserved.

God's instruction to the people of Israel made clear the fact that the spiritual way of life is greatly influenced by the material. A nation that did not prosper materially, did not conserve its natural resources, did not take pride in its own accomplishments and secular attainments would soon be confronted with loss of interest in the blessings of a religious foundation. For this reason, the instructions of God by which they were to meet daily

problems were as complete as the religious instruction given. God knew that material problems of life had to be met if the spiritual seed was not to be choked by the adversity of thorns and shallow ground.

Because this thread of truth runs throughout the pages of Scripture, it is difficult to ignore all responsibility for the material welfare of people about us. We cannot claim satisfactorily that our interest rests only in matters of religion. If we had to depend upon the maladjusted, disgruntled, neurotic segments of population for church membership, the foundation of church work would be very insecure. Individuals well-adjusted and happy, living with a fair degree of personal security and a reasonable expression of their own talents, hold the greatest promise of stability for the working organization of God.

We seldom think that the attitude of a nation toward its trees has any effect upon its spiritual attainments or religious possibilities. We are apt to feel that this has been a forgotten dictate of the past. With the revival of the new nation, millions of trees are being planted in Israel. Fifty thousand dunams (11,000 acres) of trees are being prepared for large-scale afforestation plans sponsored by the government. Yet Israel was a nation entirely devoid of trees a few years ago.

The future material welfare and religious opportunity of the people are closely associated with their growing trees. With the afforestation project, there will also come a conservation of water, a retaining of top soils, a building up of general fertility, and a beneficial change in climate. The sense of well-being and security that comes from growing things will in turn bring a new spiritual outlook and a deeper regard for God-given opportunities.

The church today cannot separate itself from the material problems which confront people about it. Those persons who are constantly beset by worries and problems of adverse conditions cannot devote themselves to meditation and study which build spirituality. If securing bare necessities becomes an endless struggle it is only natural that this should claim first attention. We need to answer these problems from secular knowledge, as well as from the pages of the Book of Truth. Religion and life cannot be separated.

The Future Ages

By William M. Wachtel, Litchfield, Minnesota

IN THE study of God's promises concerning the future, there is apparently a certain difference of opinion among Bible students as to relative time of fulfillment of His promises. This is not especially surprising, in light of the fact that even the prophets found themselves perplexed as to the time element in the fulfillment of their prophecies. In 1 Peter 1:10, 11, we are told that they "enquired and searched diligently" concerning the time of the sufferings of Christ and glory that should follow.

That the glory was to follow the sufferings seemed evident, but the matter of the intervening time apparently was not so clear. Likewise, as *we* view the future from the standpoint of today, we may see and identify certain prophecies as belonging to the future, but the time of their relative fulfillment in the future may not seem so clear, and this sometimes leads to a difference of opinion among students.

Such a difference seems to exist concerning the relative time of the Millennial, or thousand-year, reign of Christ and the new heavens and new earth. Some students make these two identical, and say that the Millennium and the new heavens and earth will both begin at the same time—when Christ comes. We believe that in doing this, they neglect some important clues which serve to differentiate between the two periods.

In 1 Corinthians 15:23-28, we are given an outline, as it were, of future events. Christ's coming is the time of resurrection of His saints. (V. 23.) The events noted in verse 24 concern the "end," when Christ shall have delivered up the Kingdom to God, having put down, by that time, all rule and all authority and power. This is interpreted by verses 25 and 26, where we are told that He will reign until all enemies are put under His feet, death being the last enemy destroyed. In Revelation 20:14, we learn that death is destroyed at the *end* of the thousand years. Thus, between verses 23 and 24 of 1 Corinthians 15, *one thousand years will transpire!*

This is not a new principle in Scripture, and anyone who is half acquainted with the manner of prophetic utterance need not stumble at it. In Zechariah 9, between verses 9 and 10, for example, almost two thousand years have already passed. The same is true of Isaiah 61:2 and many other texts.

"Then cometh the end." *When?* "When he shall have delivered up the kingdom to God." Then what? "When all things shall be subdued unto him [Christ], then shall the Son also himself be subject unto him [God] that put all things under him [Christ], that God may be all in all" (1 Cor. 15:24, 28).

This outline of future events, given in 1 Corinthians 15, is in complete harmony with the data given in Revelation 20, 21, and 22. In these latter chapters of Revelation, we see first a picture of the first resurrection (Rev. 20:6); then, the thousand-year reign of Christ and His saints; then, Satan's last deception of the nations; then, the resurrection of the rest of the dead, followed consecutively by the white throne judgment and the destruction of the wicked in the lake of fire. *Following this*, we are given the picture of a new heavens and a new earth. (Rev. 21:1.)

There are several important reasons why we should not think of the Millennium as synonymous or contemporaneous with the new heaven and earth. There will be death during and at the end of the Millennium (Rev. 20:5, 12-15; Isa. 65:20), while in the new heaven and earth, there will be no more death (Rev. 21:4)—death shall have been destroyed (1 Cor. 15:26). At the end of the Millennium, the sea shall give up the dead that are in it (Rev. 20:13), but in the new heaven and earth there will be "no more sea" (Rev. 21:1).

"The heavens and the earth, which are now" are being kept "in store, reserved unto fire against the day of judgment and perdition [destruction] of ungodly men" (2 Peter 3:7). That day of judgment and destruction, however, does not come until the end of the Millennium, as we have already seen, and therefore the new heaven and earth will not begin until the present one passes away, *at the end of the thousand years!* Peter's words here amount to a positive declaration in favor of this fact.

In the Millennium, Christ will be subduing all enemies unto Himself. (1 Cor. 15:25.) In the new heaven and earth, however, all enemies shall have been put down. Christ shall have delivered up the Kingdom to His Father (1 Cor. 15:24, 27, 28), and God shall be all in all, dwelling personally among men. (Rev. 21:3, 4.) In the Millennium, the stone which smites the image in Daniel 2

(Please turn to page 10)



William M. Wachtel

Death Notice

Mrs. Prayer Meeting died recently at the First Neglected Church on Worldly Avenue. Born many years ago in the midst of great revivals, she was a strong, healthy child, fed largely on testimony and prayer, soon growing into world-wide prominence. She was one of the most influential members of the famous Church family. She was affectionately known as the "backbone" of the churches.

For the past several years, Sister Prayer Meeting has been in failing health, gradually wasting away until rendered helpless by stiffness of the knees, coldness of the heart, inactivity, and weakness of purpose and will power. People who visited her in her last days remarked that it made them sick to see her. At the very last, she was but a shadow of her former self.

Her last whispering words were inquiries concerning the strange absence of her loved ones, busy in their trades and places of worldly amusement. Those who were close to her side felt they could not break her heart, so they made excuses for her absent loved ones.

Experts, including Dr. Works, Dr. Reform, and Dr. Joiner, all disagreed as to the cause of her fatal illness. They administered large doses of organizations, socials, contests, and drives. For a while, she rallied, but soon she became sicker than ever before.

Only a few were present at her death, sobbing over memories of her past beauty and power. One of the men standing on the porch at her death whispered quietly, "She is better off dead."

A post-mortem showed that a deficiency of spiritual food, coupled with the lack of fasting, faith, heartfelt religion, shameless desertion and nonsupport, were the contributing causes of her death.

Carefully selected pallbearers were urged to tenderly bear her remains away, but failed to appear. It was whispered at the funeral that some of them had gone fishing while others said they were too tired. However, the immediate family did not hear this.

There were no flowers at the funeral. Her favorite hymns, "Amazing Grace" and "Rock of Ages," were not sung. Miss Imma Moderner rendered "Beautiful Isle of Somewhere," but none had any idea where this fancied isle might be.

Everyone was shocked at the words of the Minister. It was reported that he said she was sadly neglected. Most of them were surprised that he should say such inappropriate words at a funeral. The body was laid to rest in the beautiful cemetery of Bygone Glories.—*Howard D. Blalock in Blackshear, Georgia, Times.*

Great Prayers of the Bible

I will extol thee, my God, O king; and I will bless thy name for ever and ever. Every day will I bless thee; and I will praise thy name for ever and ever. Great is the Lord, and greatly to be praised; and his greatness is unsearchable. One generation shall praise thy works to another, and shall declare thy mighty acts. I will speak of the glorious honour of thy majesty, and of thy wondrous works. And men shall speak of the might of thy terrible acts: and I will declare thy greatness. They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness. The Lord is gracious, and full of compassion; slow to anger, and of great mercy. The Lord is good to all: and his tender mercies are over all his works. All thy works shall praise thee, O Lord; and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power; to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom. Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations. The Lord upholdeth all that fall, and raiseth up all those that be bowed down. The eyes of all wait upon thee; and thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing. The Lord is righteous in all his ways, and holy in all his works. The Lord is nigh unto all them that call upon him, to all that call upon him in truth. He will fulfil the desire of them that fear him: he also will hear their cry, and will save them. The Lord preserveth all them that love him: but all the wicked will he destroy. My mouth shall speak the praise of the Lord: and let all flesh bless his holy name for ever and ever.—*David praised God for His fame, goodness, Kingdom, providence, and saving mercy; taken from Psalm 145.*

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"The silver shekel of the Old Testament times will soon be in circulation in Israel again. This is the first issuance of Jewish money since 144 B.C."—*The Mennonite.*

DAILY READING HELPS

- M. Oct. 8. Mark 10:21-27. The rich will have difficulty entering the Kingdom.
 T. Oct. 9. Isa. 55:8-13. God's Word shall not return to Him void.
 W. Oct. 10. 2 John. God holds both offender and assistant responsible.
 T. Oct. 11. Isa. 64:1-8. Man is not a brilliant object of faith.
 F. Oct. 12. 2 Cor. 6:14-18. God promises deliverance for separation.
 S. Oct. 13. Isa. 2:10-22. Silver and gold will go to the moles and bats.



My Faith in Prayer

The fifth in a series of personal testimonies

By Lyle Rankin, Cashmere, Washington

PRAYER is thought to be a plea or petition. Prayer to God may include acknowledgment of Him, "Our Father which art in heaven"; praise, "Hallowed be thy name"; requests, "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 [trespasses or sins], as we forgive our debtors. And lead us not into temptation, but deliver us from evil"; and recognition of that which belongs to God, "For thine is the kingdom, and the power, and the glory, for ever" (Matt. 6:9-13).

Jesus taught His disciples to pray! The inspired record informs us, "The prayer of the upright is his [God's] delight" (Prov. 15:8).

"Jonah prayed unto the Lord his God out of the fish's belly" (Jonah 2:1). "Two men went up into the temple to pray" (Luke 18:10). Daniel "kneeled upon his knees three times a day, and prayed, and gave thanks before

his God" (Dan. 6:10). "Solomon stood before the altar of the Lord in the presence of all the congregation of Israel, and spread forth his hands toward heaven: and he said, Lord God of Israel" (1 Kings 8:22). "I [Jeremiah] called upon thy name, O Lord, out of the low dungeon" (Lam. 3:55). "At midnight Paul and Silas prayed, and sang praises unto God" (Acts 16:25). "Prayer was made without ceasing of the church unto God for him [Peter]" (Acts 12:5). Jesus "withdrew himself into the wilderness and prayed" (Luke 5:16).

Jonah, Daniel, Jeremiah, Paul, Silas, and Peter were in difficult and trying positions, and their prayers are examples and encouragement for His people to have faith now in the use of prayer. Each was delivered, though not all immediately following the pleas. Their prayers were answered according to God's good pleasure, will, and time. Solomon prayed at the dedication of a building

for God's service. Jesus prayed in the wilderness apart from the people. The church prayed when one of the body was in prison. The repentant sinner prayed for mercy. These, too, are examples for God's children yet today.

Jacob prayed for God's care over him as he journeyed, being a pilgrim in a strange land. (Gen. 28:20-22.) James admonished, "If any of you lack wisdom, let him ask of God, . . . but let him ask in faith, nothing wavering" (1:5, 6). "This is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us" (1 John 5:14).

God's people in Christ are pilgrims and strangers and should act as such. Instead of following ways of those among whom they are strangers, depending upon them for security, they should, through prayer to God and study of His guide book, walk in His ways in faith. "Put not your trust in princes, nor in the son of man, in whom there is no help [marg., salvation]" (Psalm 146:3). When those of the body of Christ seek security through leaders of the world (princes) and through making yokes with organizations of the world (sons of men), that is where their faith and treasure are found. God's Word gives assurance to those who exercise faith in Him, of "houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions" and "God shall supply all your need according to his riches in glory by Christ Jesus" (Mark 10:30; Phil. 4:19). Where we place faith we will also invest treasure. If our heart is with the Lord, our faith will be in God, and our treasure will be used to His glory. Jesus said, "Where your treasure is, there will your heart be also" (Matt. 6:21). Jesus taught His disciples to pray for "daily bread," but we should not limit requests to food, but include clothing, housing, lands, travel conveniences, and work, being mindful of, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10:31). Praying always in all things is modern for the church.

To make things personal, let us examine ourselves in part by weighing the following, keeping in mind we are in the world but not of it. (John 17:15.) Would Jesus approve of my way in the world? my home, clothing, personal care, conveniences, kind of labor, position, or pleasures? Sometimes our work may require long hours, and we may become tired to the extreme. Sometimes we become extremely tired from pleasures. If our work and pleasure will stand approved of God, we can go to Him in prayer, seeking rest and further strength with full assurance of His blessing. Suppose our labor and pleasures are questionable before the Lord! Let us use Saturday night to illustrate. As we prepare to retire for the night, or what is left of it, we seek the Lord in prayer for rest to be strengthened, that we may better continue His

work the next day, and, of course, ask forgiveness of sins. But wait! Is it proper to retire so late and get so tired? If not, then henceforth seek to bring forth fruit and do work meet for repentance. If so, look to God in faith, expecting renewed strength to better serve Him.

Praying in secret was taught by Jesus. We need not feel, however, that prayer is accepted only when offered behind closed doors. Apostles prayed in the presence of others, and the church also prayed together. Another place you and I may find prayer valuable, is while we ride in vehicles. We can keep in touch with God at all times and entertain His care for good through faith in Him. Faith at all times is the only payment required of God's children for fulfillment of Romans 8:28: "We know that all things work together for good to them that love God, to them who are the called according to his purpose." Let us realize, too, that God's care does not always compare with our personal desires.

Prayers can be hindered! Consider the home. The husband, wife, and children have responsibilities to assure hearing their prayers. "Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered" (1 Peter 3:7). This, in the light of the context, suggests that both husband and wife must live together according to knowledge contained in Scripture. Instruction for both public and private living has been placed in the Word of God. If we lack, we can ask in prayer and seek through study. (James 1:5; 2 Tim. 2:15.) Part of the instruction for private lives of men and wives is given in 1 Corinthians 7:1-5; and indicates the practice of fasting with prayer. The man physically and mentally able to provide for his family is obligated to do so. (1 Tim. 5:8). Likewise the wife is commanded to "teach the young women to be sober [wise], to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the Word of God be not blasphemed" (Titus 2:4, 5).

My faith in prayer includes care of the sick as well as of those in normal health. God will not miraculously, instantaneously heal everyone afflicted when prayed for. He did not do so for the apostles. (2 Tim. 4:20; Phil. 2:25-30.)

James, writing to those of the twelve tribes that had come into Christ admonished, "Is any among you afflicted? let him pray. . . . 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. Confess your faults one to another, and pray one for another, that ye may be healed. The
(Please turn to page 10)

Pictures of the Passing Age



No relic is more reminiscent of grandfather's day than the old rail fence. Here and there, a few remnants linger as reminders of a passing age.

A hundred years ago, the rail fence played a very important part in rural economy. It was one of few types of fences available for common use. Time passes swiftly, and a great change is the order of our generation. Abraham Lincoln, who died only eighty-six years ago, split rails as a source of livelihood.

In our boyhood days, our elders seemed to feel that no boy could mature properly without constant demands of some physical labor to keep his feet from straying toward the creek. Time-hardened rails and a dull bucksaw provided an ever-present means to this end. As we tediously destroyed the hard work of former generations, we developed a great appreciation for one housewife. She felt that sticking a long rail in the front of the old kitchen stove, and propping it up with a chair, was as good as sawing it into small pieces with a back-breaking saw. Modern oil burners and gas stoves would create quite a salvage problem in putting rail fences to good use. Perhaps it is good they have gone their way in their own time.

There is more to the passing of the old rail fence than the fence itself. It served its generation as the symbol of an age. As the rails gave way to the shock of an electric wire, so also the old country kitchen, home-baked bread, daily Bible readings, and family prayers followed.

These silent reminders that we find remaining in out-of-the-way places serve notice that an age is ebbing into history. As truly as this age must pass, so also a new age must come. How logical it would be for it to be the age of Christ!

The Sin of Spoiling the Good Gifts of God

In the first chapter of the Book of Genesis, there are some words that occur over and over again. They are the words, "And God saw that it was good." That is something worth noticing and remembering. When God first made the world, He saw that it was good. The trouble is that so many of the good things which God made have been spoiled by men. They have taken His good gifts and put them to foolish or cruel uses. They have brought ugliness where God made beauty, and suffering where He intended there was to be happiness.

It is appropriate to speak of one of the examples of this spoiling and wasting of God's good gifts. The brewers, when they advertise alcoholic drinks, usually try to make you believe that these drinks are good for you. They point out what valuable ingredients they contain—malt, sugar, yeast. They do not tell you that in the process of brewing, however, these substances lose most of their value. What a waste to take good ingredients and mix them together in such a way that they become less valuable. How very foolish!

It is more than foolish. It is dangerous, for not only have the ingredients lost most of their food value in the process of brewing, but they have now become positively harmful. God made good wholesome substances, which men have taken and mixed together in such a way that they affect the proper functioning of our minds and bodies. What God meant for health, men have turned into an instrument of weakness and disease.

Here is an old story which will illustrate:

Long ago a Mohammedan came to one of his religious leaders, a Kadi, and said to him, "If I eat dates, is that against the commands of religion?"

"No," said the Kadi.

"And may I add some water?"

"Certainly."

"And is it wrong to take a little yeast?"

"Oh, no."

"Well," went on the questioner, "date wine consists only of these three ingredients. Why, then, is it forbidden by the laws of our religion?"

The Kadi thought for a moment, and then he said, "If I throw a handful of dust on your head, will that cause pain?"

"Not in the least."

"And if I add some water—will it hurt you then?"

"I think not."

"Now, if I mix dust and water together and burn it into a brick and hit you on the head with it, what then?"

It is not recorded whether the Kadi received any answer!—*Alberta Temperance Review*.



News and Prophecy Digest

C. E. Randall, Tempe, Arizona

LET US BE POSITIVE. The establishment of the United Nations on October 24, 1945, was for the purpose of fostering international understanding, good will, and peace. Since that time, much has been accomplished by the UN in promoting good will and alleviating sufferings of millions. In spite of barriers which have hampered the work of the UN, there has been an effort to work along positive lines.

When our church work was first started in this country, the workers were powered with a determination and conviction that the teachings which they had come to espouse were important to salvation, and they were positive in their affirmations of these truths. We need to be positive in the support and spread of the teachings that have made the Church of God of the Abrahamic Faith the independent and separate body which it is. The positive attitude of the early workers paid off in an aggressive evangelistic effort. Let us become positive once again!

CHRISTIAN SPIRIT. Five hundred delegates of the Students Christian Association of Africa considered, at a recent convention, the attitude of Christian students toward race relationships in South Africa. They adopted the following resolution: "Where the true Christian spirit is dominant, the mutual relationships of the racial groups are right. But where this Christian spirit and attitude are lacking, racial relationships are the worse."

What is true on the level of race attitudes and relationships is also true on the plane of the local church. Where Christian spirit is prevalent and in control, unity of effort will be found. This was the trouble with the church at Corinth. Paul said he could not speak unto them as spirituals, for there were strife and division among them, and they walked as carnal men. Rancor and discord are evidences of lack of Christian spirit.

PERSONAL INCOME. We submit a part of an editorial which appeared in "Missions," for September. This publication is Baptist, and the article was especially directed to the Baptist membership. Its message will be good for the readers of The Herald. It follows in part:

"Personal income of the American people totaled more than \$72,000,000,000 in 1940. Ten years later this had climbed to the astronomical sum of \$241,000,000,000. . . . Of course, the dollar has dropped steadily in purchasing power. As reported by the Bureau of Labor Statistics and based on its value of one hundred cents in 1940, the dollar is worth fifty-four cents today. Allowing for that drop in purchasing power, the \$241,000,000,000 income in 1950 becomes \$132,550,000,000 as

compared with the \$72,000,000,000 reported in 1940. . . . Is the pastor of your church sharing in this amazing prosperity? . . . If your church has not doubled the salary that was paid in 1940, then he has been compelled to take a salary reduction. Cars, gasoline, food, clothing, books, taxes, everything that a pastor and his family need just as much as you do, costs one hundred per cent more today than ten years ago."

BE THANKFUL. I have just listened to a dynamic address given by Colonel Rodda, London, England. The Colonel was secretary of the Salvation Army for England and Ireland. He spoke on the "Challenge of the Positive." In the course of his remarks, he said there were millions of people living behind the Iron Curtain who could not appropriate to themselves Psalm 103, "Bless the Lord, O my soul, and forget not all his benefits," but on the contrary could only say: "My God, my God, why hast thou forsaken me? . . . Into thy hands I commend my spirit."

We, who live in the land of plenty and a country where freedom is something real, fail to appreciate the material blessings which we daily receive and the spiritual benefits that are ever available to us.

RUSSIA SOFTENS. It has not been since the Olympic games were held in Stockholm, Sweden, in 1912, that Russia has participated in these international sports. She has announced that she will send representatives to the summer games in Helsinki, Finland, in 1952, and to the winter games in Oslo, Norway, in 1952. Is this an indication that Russia intends to participate in the activities of the nations and permit her nationals to "play ball" with the rest of the world? Is the Iron Curtain going to be raised, or is this move a propaganda scheme? Time will give us the answer to these questions.

EPHRAIM CURSED. The Prophet Hosea states that Ephraim is under a curse and will be unfruitful. Here are his words: "Ephraim is smitten, their root is dried up, they shall bear no fruit: yea, though they bring forth, yet will I slay even the beloved fruit of their womb. My God will cast them away; because they did not hearken unto him: and they shall be wanderers among the nations" (9:16, 17).

Referring to the earlier history of Israelites, one will find that God told them that the man or woman, the family or the tribe that introduced idolatry into Israel, that man or woman, family or tribe would be cut off. When Jeroboam set up the two golden calves, one was placed in Dan, the other in Ephraim. Both tribes came under a curse, and search

as hard as you will, you will not find their names among the ones out of whom are sealed twelve thousand from each tribe in Revelation. Indeed, the words of the Lord found a fulfillment, and Ephraim fell to the judgments of God and was cut off from her parts, and they were to be "wanderers among the nations." Believe it!

ROME STILL AT IT. Up in the northern part of Quebec is a mining town by the name of Sainte Germaine. L. G. Barnhart, a Baptist minister, mimeographed his sermons and sent them out to a number of local townspeople. Finally, he learned that his messages were not reaching the people, and on investigation, it was discovered that the postmaster was turning them over to the local priest and he was burning them so they would not reach the eyes of his people. When the matter came to light, the postmaster resigned, and the Archbishop of Montreal reprimanded the priest for his part. In a public address, the Postmaster General, Mr. Rinfret announced that both offenders would be prosecuted for interfering with the mails.

TWO CHOICES. "The race to make super-atomic and hydrogen bombs will end either by their use in war or international agreement to prohibit or control their manufacture. There is only one alternative before humanity today, destruction or agreement."—Cyril Garbett, Archbishop of York.

ATLANTIC CHARTER. Ten years have elapsed since the famed Atlantic Charter was announced by Roosevelt and Churchill. On August 14, 1941, the world was given assurance that the Allies would guarantee to all mankind the four great freedoms when victory was attained. Commenting on this, "Missions," expresses the following thoughts: "The phenomenal fact is that nowhere, in no country, in no archive or museum, is there an original Atlantic Charter document with the signatures of Mr. Roosevelt and Mr. Churchill. Although a dozen nations, including Russia, were later persuaded to give general concurrence, no government signed a treaty to guarantee the Charter's principles. The ink was hardly dry on the Charter's scraps of paper when its aims began to be repudiated. Who today can reconcile what was then so piously said with what since then was so crassly done."

The Charter pledged no territorial or other aggrandizement, and yet today five nations are over territory that was awarded them at the expense of Germany. Treaties are no more sacred today than they were in 1914, and Germany and other Teutonic powers repudiated at least nine different treaties of peace and good will.



Hedrick, Indiana, is adding to its achievements under the pastoral services of R. Warren Sorenson, 1950 graduate of Oregon Bible College. A beautiful new church was dedicated recently. On September 9, eight persons were baptized to add to this growing number.

Evangelism

Our first visit to the Carolina churches was a great pleasure. We enjoyed our visit very much, our only regret being we could not stay longer.

It was an inspiring scene to see a nearly filled church of people that have the same glorious hope that we hold dear. We will always remember Guthrie Grove. Its congregation is just like home people, although we had known only one before our visit. We hope to visit them again sometime, and when we do, we are going prepared to stay a week or two. We are looking forward to our visit with the people at Hendersonville, Sunday, September 23.

The Morristown, Tenn., Church is making plans for winterizing the church. Winters come a little later and are not as severe, but they do have to prepare for them.

Again, we ask the prayers of those that love the gospel and the work. We cannot do the task before us, within our own strength.

Walter Wiggins.

Southlawn Missionary Move

The devotional group of Southlawn Church of God, Grand Rapids, Mich., has adopted a little orphan boy through the Christian Approach Mission. His name is Issa Hazbourn, and he is from Bethlehem. He is nine years old, and his birthday is December 22. He is three feet, eleven inches tall and weighs only forty-one pounds. Surely, it is worth while to help him develop physically and spiritually. He has black eyes and dark brown hair. His name "Issa," translated into English, means "Jesus."

During the war, little Issa's family lived in Jerusalem.

In the Wake of the *Great Commission*

His father died in 1942, leaving little Issa an orphan along with four brothers and three sisters. They fled as refugees and were scattered in various refugee camps in Trans-Jordan, Lebanon, and Palestine. Little Issa was found in a refugee camp on the Bethlehem-Hebron Road by the missionary, Miss Mahshi, and brought to the orphanage, suffering from malnutrition and acute tonsillitis.

We are very happy and proud of our little boy, and we hope to add more to our adopted family.

Isie Jenkins.

Missouri Conference Baptisms

During meetings of the Missouri State Conference, held at Fredericktown, Mo., fourteen converts came forward requesting baptism. On Sunday afternoon, August 19, 1951, several gathered beside the waters of Thompson Ford to witness the baptismal service conducted by Bros. Ellsworth Routson, A. Weldon McCoy, and the writer. Those who put on Christ in baptism were Pansy Cooper, Gerald Graham, Marvin Eugene Cooper, Irma Lou Vishino, Rosalie Cooper, Lillie Cooper, Don Thomas, James Graham, Harold Cooper all of Fredericktown, Mo., Ruth Ann Thomas of Flat River, Mo., June Thomas, Mrs. Jewell Thomas of Overland, Mo., Carl Armstrong of Cape Girardeau, Mo., and Barbara Baggett of Doniphan, Mo.

We feel that these new converts were brought to the



Recent baptisms at Missouri Conference

faith largely through the labors of Bros. Ellsworth Routson and A. Weldon McCoy. May the Church of God rejoice in welcoming them to the fold. We pray the Lord's blessing upon them as they begin a new walk of life.

William Dick.

Special Meetings

Bro. C. F. Pryor, Hendersonville, N. C., is holding regular Sunday services in Virginia while Bro. Alva G. Huffer is conducting a series of meetings at the Fonthill, Ont., Church, September 30-October 14.

Bro. Walter Wiggins, national evangelist, and Verna C. Thayer, national children's evangelist, are engaged in a series of meetings at North Salem, Ind.

Bro. C. R. Randall, Brush Creek, Ohio, will hold evangelistic meetings at Southlawn, Grand Rapids, Mich., October 21-28.

Baptisms at Hedrick, Indiana

On Sunday afternoon, September 9, eight persons put on the name of Christ in baptism. The service took place at Redwood Creek, near Hedrick, Ind. Those baptized were: Kenneth Turnpaugh, Phyllis Phelps, and Betty Reynolds of Rt. 1, Williamsport, Ind., and Lawrence J., Richard, Mary, and Martha Wesley, and Robert Beardsley of Hedrick, Ind. We are very happy to welcome these new members into the fold of Christ and pray God's richest blessings upon them.

R. Warren Sorenson.

Virginia Baptisms

We are happy to report the names of eleven believers who recently were baptized into Christ and became members of churches in Virginia.

Wednesday, July 25, two young mothers, Mrs. Juanita Thompson, Limeton, Va., and Mrs. Mabel Grove, Front Royal, Va., were baptized in a mountain stream near the Cool Spring Church, Browntown, Va.

On July 29, Mr. and Mrs. Richard Henry, Browntown, Va., an elderly couple living near the Cool Spring Church, were baptized by Bro. John Mercer.

During the annual Virginia Conference, at which Bro. C. E. Lapp of Grand Rapids, Mich., was guest speaker, four were baptized in the Shenandoah River near the Maurertown Church. On Sunday, August 19, Mr. Given W. Cleek, 1822 North Quesada Street, Arlington, Va., and Mr. Richard Fogle, a young man, Hayfield, Va., were baptized. On Sunday, August 26, Miss Carolyn Morrison, Woodstock, Va., and Miss Janet Boyer, Waterlick, Va., were baptized.

On Sunday, September 2, Miss Lila Boyer, Miss Charlotte Boyer, and Miss Dorothy Boyer, Waterlick, Va., were immersed into Christ in a stream near the Dry Run Church. Janet and Lila are sisters; Charlotte and Dorothy are sisters. All four young ladies are members of the Dry Run Church.

May God's blessing rest upon those who have entered into Christ and enable them to maintain their standing before Him.

Alva G. Huffer, Pastor.

Evidence of Progress

It has been inspiring to record the progress that workers for the gospel's sake are making in fulfilling the Great Commission. Sometimes we are inclined to become pessimistic and feel that we are making no progress. The records of baptisms and evangelistic work done among our churches are irrefutable testimonies that new life is surging through all our activities. We know that our news coverage has not been complete. Several radio efforts and state conference projects have not been heard from. Let us continue to hear of the good work done and the success attained in winning people to Christ!

THE FUTURE AGES

(Continued from page 3)

will be growing and filling the whole earth, which represents the Kingdom of God in its growth during the Millennium; but in the new heaven and earth, this process shall have been completed. (Dan. 2:34, 35, 45.)

The "times of restitution" and "seasons of refreshing" of Acts 3:19-21 strongly suggest, if not demand, a period in which the *process* of change shall be going on; but the very name—new heaven and new earth—suggests that the change is completed and the restoration accomplished.

May we seek earnestly to know *all* that God has revealed and promised to us in His Word. Though "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," yet, "God hath revealed them unto us by his Spirit" (1 Cor. 2:9, 10).

MY FAITH IN PRAYER

(Continued from page 6)

effectual fervent prayer of a righteous man availeth much" (James 5:13-16).

A word study of "afflicted" indicates "troubled," and a study of "sick" indicates "weak." Indeed, there are times when in weakness we need the prayers of others. If it is God's will, and a work for good, it is within His power to restore either immediately or in due process of time. Perhaps you know not whose aid to seek. He may provide it by causing us to contact certain ones. If it is God's will that one should pass into the sleep of death, there is great

comfort in knowing that God has forgiven one's sins because of repentance and prayer.

May the Lord help you to entertain faith in prayer, faith that covers every phase of one's life—in childhood, in seeking a mate, building a house, caring for it, seeking employment, driving a car, riding a plane, train or other mode of conveyance, seeking pleasure, and investing one's earnings. May it be to God's glory and let us thank Him for answers to our prayers!

Ten Plagues: Past, Future

1. Rivers changed to blood for seven days in Egypt.
2. Frogs covered the land and were found in beds and bread.
3. Lice were created from the dust.
4. Flies swarmed into the land, but Israel was excepted.
5. Sores came next, plaguing the Egyptian cattle.
6. Like patient Job, the Egyptians were covered with boils.
7. When great hail stones came, few of Pharaoh's men prepared.
8. Locusts, like a cloud that blotted out the sun, covered all.
9. An oppressive darkness kept them abed for three days.
10. Finally all the first-born of Egypt died, including the prince.

Terrible as were these plagues, they but previewed the real wrath of God that lies in store for the unbelieving.

Locusts will again devour. (Rev. 9:3-5.)

Sores will return to make men miserable. (Rev. 16:2.)

Even the mighty seas will turn to blood, and marine life will cease. All rivers and springs will be affected.

The sun will scorch and blister, while the people curse. Darkness will follow that will hurt.

As the River Euphrates dries, frogs will appear—followed by the northern army.

At the ensuing battle, armies will be plagued with storms, earthquakes, and hail stones weighing more than one hundred pounds, each.

Last of all, the plague of death will fall upon all who do not have the blood of the Lamb on the doorpost.

To avoid these devastating woes, we Christians must be prepared for the Bridegroom when He comes. "Blessed are they which are called unto the marriage supper of the Lamb." Should you rather feast with the Christ than suffer with "the beast," listen to the plea of your Master.

"All things are ready; come unto the marriage." Put on the garment of righteousness, and put oil in your lamp, before it is too late.

Have Charity

If we knew the cares and crosses crowded round
our neighbor's way,
If we knew the little losses, sorely grievous day by
day,
Would we then so often chide him for the lack of
thrift and gain,
Leaving on his heart a shadow, leaving on our lives
a stain?

If we knew the silent story quivering through the
heart of pain
Would our manhood dare to doom it back to haunts
of vice and shame?
Life is many a tangled crossing, joy has many a
break of woe,
For the cheeks tear-washed are whitest, and the
blessed angels know.

Let us reach within our bosoms for the key to
other lives,
And with love to erring nature, cherish good that
still survives;
So that when we stand before Him in the coming
judgment day,
We may say, "Dear Father, judge us as we judged
our fellow men." —*Author Unknown.*

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"The Lord our God is one Lord" (Deuteronomy 6:4).

The Law

In our study of books of the Old Testament, we have reached the fifth and last of the series called "The Law." Let us name the books that we have learned and add the fifth one for today. They are: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. Say them over and over again until you can say all five without peeking at the paper or having Mother help you.

"The Second Law"

Deuteronomy may be a difficult word to say, but with a little help I think you can say it. It is divided into syllables like this, Deu-ter-on-o-my. The accent is on the "on," and the "my" is pronounced like the word "me."

The word "Deuteronomy" means "the second law." This is the last book in the Bible written by Moses. He included in the book many of the laws which had already been given in Exodus, Leviticus, and Numbers, plus some new laws.

There are thirty-three chapters in the book. The last chapter tells of the death of Moses. This chapter probably was written by Joshua, who became Moses' successor. Moses died when he was 120 years old. He was led to the top of Mount Pisgah, later called Mount Nebo, where he could see the Promised Land, although he was not allowed to go into it.

Jesus Quoted Deuteronomy

When Jesus was tempted by Satan, three times He said, "It is written," and quoted from this book.

The first quotation is from Deuteronomy 8:3, "That he might make thee know that man doth not live by bread only but by every word that proceedeth out of the mouth of the Lord doth man live."

The second time Jesus spoke from Deuteronomy 6:16, which is, "Ye shall not tempt the Lord your God," and the third time, "Thou shalt fear the Lord thy God; him shalt thou serve, and to him shalt thou cleave" (Deut. 10:20).

Hear, O Israel

The words still followed today by the Jewish church are found 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."

Jesus called this "the first and great commandment" (Matt. 22:38).

Unscramble These Words

The words are taken from the second last mentioned quotation. After you have unscrambled the words, put the first letter of each word in the blank space to the side.

gitmh
neo
uslo
seeY
gnis

Happy Birthday Wishes!

Bonita Hartman, Oct. 8, age 5, Grand Rapids, Mich.
Reldon Macy, Oct. 9, age 5, Urbana, Ohio
Eunice Poland, Oct. 10, age 14, Skelton, W. Va.
Judy Chain, Oct. 10, age 6, Hammond, La.
Glenda Kron, Oct. 10, age 7, Hammond, La.
Lucinda McKinney, Oct. 11, age 14, Hammond, La.
William Cramer, Oct. 12, age 10, Bedford, Ohio
Sharon Lee Guiles, Oct. 13, age 7, Milwaukee, Wis.
Richard L. Emigh, Oct. 13, age 10, Corvallis, Ore.
Lois Stadden, Oct. 14, age 8, Cleveland, Ohio
Jeanine Breivington, Oct. 14, age 13, Saint Louis, Mo.

"The blood of the martyrs is the seed of the church."

Their Blood Cries Out

By William Dick, Berean Editor

Fredericktown, Missouri



Printed upon pages of history since the beginning of the Christian church are accounts of hundreds of tragic deaths. Many faithful disciples suffered martyrdom for the sake of Christ. These innocent deaths remind us of the faithfulness and boldness of our early fathers. They make us proud to be members of a body which was born through the efforts of many who gave their lives. On the other hand, the blood spilled by martyrs should cause us to bow our heads in shame. We should forget petty troubles and ask ourselves, "How much have we suffered for Christ?"

"For three hundred years Christianity was a persecuted religion in the Roman Empire. 'Oh,' said Cæsar, 'we will soon root up this Christianity. Off with their heads!' His officers invented every conceivable instrument of torture to exterminate the church. Christians were dragged by the heels behind fast horses through the streets; they were laid upon red-hot gridirons; their skin was peeled off in strips; they were sawed into pieces; fingers, toes, then arms and legs; they were wrapped in skins soaked in pitch, and used for torches; they were left to rot in dungeons; in the arena lions tore them apart and bears hugged them to death; wild bulls tossed them upon their horns; they were boiled alive, and every imaginable manner of inflicting a horrible death was resorted to. Yet Christianity spread all the while; it could no more be swept back than the tide."—Cyclopedia of Bible Illustrations.

One outstanding Christian martyr was Polycarp who died in 155 A.D. When he was brought into the market place and tied to a stake, the governor tempted him, saying, "Swear, and I will release thee; reproach Christ."

Polycarp answered, "Eighty and six years have I served him, and He never once wronged me; how then shall I blaspheme my King, who hath saved me?" As the fire was kindled, the flames leaped higher and higher around

him but never touched his body. When the executioner saw this, he pierced him through with a sword. The blood gushed from the wound in such quantity that it extinguished the flames.

In Hebrews 11:36, 37, Paul spoke of those before Christ who "had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment. They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented."

What great examples have gone before us! Their *blood cries out*. Would we be willing to follow in their footsteps and accept death rather than reproach our Master? Freedom of religion may not always exist in this country, and we may be called to give our lives for Him. "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).

If the occasion arose, we might muster enough courage and faith to accept martyrdom. A more important accomplishment, however, would be to accept all the discomforts of *living* for Jesus. Paul said, "For to me to live is Christ" (Phil. 1:21a). Could not we glorify God more effectively if we lived for Him each day? "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1).

How much have we sacrificed for our Saviour? He has given His life for us. Yet we dislike to part with a portion of our money to finance His work. Time is so precious to us we would rather utilize it in worldly foolishness than in the Lord's service. We manufacture all kinds of excuses for not being able to attend Berean classes or church services.

When adversity or misfortunes come our way, let us not grumble about our troubles, for our sufferings cannot be compared with those martyrs!

AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

- 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.
- November 5-18—Special meetings at Hope Chapel, South Bend, Ind. (Harry Sheets, guest speaker.)

SOUTHLAWN CHURCH OF GOD Grand Rapids, Michigan

We have resumed Sunday evening services and once more are getting into our fall program. The choir began practice last Wednesday and again is under the capable leadership of Miss Evelyn Barr. They not only plan to bring the gospel in song to others but have several projects in mind. One of these is to pay for a stained window in the new addition. The Thursday night devotional group has adopted a little orphan boy in Palestine. "Vitem-ins" are to begin next week. September 30 is to be a promotion Sunday, and under the stimulating direction of Sunday School Superintendent Lloyd Stevens, the teachers look forward to a fruitful year. Mrs. Van Fleet is beginning her Tuesday night handcraft class. The Dorcas renews work this week with a basket lunch and then a planning period. Among all this activity, we pause and ask God's guidance and pray that all accomplishments may be to God's glory and honor.

We are having our dedication of the new building, Sunday, October 7. Bro. Denchfield will be guest speaker. We wish to extend an invitation to all who may be able to worship and rejoice with us on that day.

Mrs. Isie Jenkins.

HOME-COMING AT HILLISBURG

Hillisburg, Ind., Church celebrated Homecoming day on Sunday, September 9, with a basket dinner at noon and services morning afternoon, and evening. All services were well-attended, especially morning and afternoon services which were increased by a goodly number of the brethren from the Kokomo, Ind., Church.

Home-coming Sunday was followed by a week (September 10-15) of evangelistic services. Attendance and interest were very good, with the largest attendance at fifty-three on Tuesday evening. The writer had the privilege of speaking at all the services with the exception of the Sunday afternoon services when Bro. Neil Thut was the speaker.

As we have sown the Seed, we look to God to bless our efforts by giving the increase.

Dale Ward.

FREDERICKTOWN, MISSOURI

The Fredericktown congregation bade good-by to Linda Waggoner as she left to attend Oregon Bible College. We all know how eager she was to attend this year. At last, her prayers have been answered. Linda has always been a diligent worker in our church, and though she is greatly missed by us, we know that in school life, she will find happiness, success, and eternal life. May her works and life influence other young people to come to the Master.

Bro. William Dick arrived in Fredericktown, August 29, to begin his pastoral work for the year. Everyone is happy to have Bro. Dick to teach and work with us. We are now having regular services every Sunday morning and evening, with the midweek Bible study held every Wednesday night with Bro. Dick as adult teacher. Attendance has been increasing with every service, and we are looking forward to a very successful year.

Everyone was surprised and happy to meet Mr. and Mrs. Frederick Claussen and daughter Betty of Oregon, Ill., when they stopped in Fredericktown, August 29, for a visit with friends of like faith. They were returning from a vacation trip through the western states. Betty is the prospective bride of Bro. William Dick, and we were all happy to meet her and her family and are looking forward to having Betty with us.

On Sunday afternoon, September 2, the Alfred and Keturah Rogers family had a family reunion in the church basement. All ten children ranging from the ages of fifty-one to seventy-one years of age were present with forty-seven other friends and relatives. They all enjoyed a basket dinner and fellowship together. Some of the family had traveled as far as from California to attend this reunion.

The annual church election was held the first week of September with the following officers elected: elder, Ralph Thomas, two years; deacon and deaconess, Mr. and Mrs. Marvin Cooper; treasurer, Freeman Cooper; trustee, Robert Cooper; secretary, Florene Thal; Sunday school supt., Roy Thomas; assistant supt., Marvin Cooper; adult teacher, Roy Graham; treasurer, Agnes Cooper; Berean president, Walter Thal; asst. Berean pres., Jimmy Graham.

Much new work has been started since the election. The Sunday school superintendent has made several adjustments in the classes and started an attendance contest which is showing good results. We feel that with these capable officers and our new pastor the future of our church work is very bright.

The young people's class meeting was held at the home of Mr. and Mrs. Walter Thal, Thursday night, September 21, with twenty-two young people present. Joyce Thomas was in charge of the devotional, and she presented a very interesting lesson on "Sin." The class voted to sponsor a church bulletin which is to be edited by Bro. William Dick and mailed

to members and interested people every week. The class also voted to invite the intermediate class to join our monthly class meetings and parties. Most of our intermediate class was baptized during our State conference and are of the age to enjoy our meetings. Committees were appointed to arrange a roller skating party for next week and to start planning our Halloween party. Games were played, and the refreshments were served by the losing team of one of the games. We all enjoyed a short musical session presented by Bro. Dick at the piano. Florene Thal, Church Secy.

Visitors at headquarters recently were Pres. and Mrs. Joe D. Lawrence, 4957 Logan St., Minneapolis, Minn., Evangelist Walter Wiggins and wife, Wayne Laning, Mount Sterling, Ill., and William Dick, Fredericktown, Mo.

OREGON BIBLE COLLEGE

Several of our students in the past week have been traveling. Marion Otto made a short visit to the Minnesota Berean Conference, September 22, 23, and then arrived back for classes Monday morning. On Monday, we also greeted Ronald Dilamarter from his trip to California. Ron left with Clarence Schier, David Otto, and Kenneth Stilson on a two weeks' sight-seeing tour.

We, at the college feel blessed when we look at the enrollment of the school. In the past week, we greeted three new students to our group. Don Harvey, who came with his wife Evelyn from Kokomo, Ind., Shirley Huffer from the Hillisburg Ind., church; and Orville Westlund of Saint Cloud, Minn., church.

The Oregon Bereans held a potluck supper in honor of the new students. After the supper a fellowship hour was enjoyed by all. Many of the students have already taken charge of a church service, and we thank God for the opportunity to serve and proclaim the Word.

Sr. Otto Dick gave a talk, Tuesday, September 18, on the appreciation of our many hymns. After hearing the many ways that our hymns were given to us, it made all feel that God surely must have had some part in the creation of such inspiring music. An inspiring message was given by Bro. Paul C. Johnson, Thursday, September 27.

The classes have elected representatives for Student Council. Those elected were Shirley Van Fleet, Ronald Dilamarter, Ted Howard, Stanley Lawrence, Virginia Wagenaar, Jerry Reeves, Orville Westlund, and Curtis Simpson. Those elected as Student Council officers were: Orville Westlund, pres.; Jerry Reeves, vice pres.; Virginia Wagenaar, secy.; and Curtis Simpson, treas.

Curtis Simpson and David Holquist.

Scripture napkins (96 in a box). These napkins are beautifully printed with appropriate Bible texts, four styles. Price: \$.100. Order from National Bible Institution.

FONTHILL, ONTARIO

Almost a memory now is the Sunday school picnic held at Queenston Heights on July 2. Races, games, and contests were enjoyed by all; Attendance, one hundred three.

Some of the summer visitors in our vicinity were the Harvey U. Krogh, Jr., family, Jack and Marion Brown, the Austins and Hansons of Illinois, and the Hawkins of Ohio. From Oregon Bible College we were glad to have Joe Fletcher and Ron Dilamarter and from Aurora, Howard Beemer and Weldon Holland.

Arlene Lynn was born to the Harrod's of Niagara Falls, Ont.; Elaine Rosemary came to the home of Howard and Rosemary Shute; and Sharon Darlene, was born to Mr. and Mrs. Reuben McArthur of Welland.

We miss seeing Bro. Edward Goit in our church services. He is now in Portsmouth, N. H., being appointed assistant manager of Montgomery Ward's store there.

We were very happy to welcome Bro. and Sr. C. E. Randall to Fonthill this summer. On Sunday morning, August 26, Bro. Randall spoke to us. He looked very natural behind the pulpit in the Fonthill church, and we believe, after shepherding us for nearly eighteen years, he felt at home, too. Because of the necessity of a brief sojourn in our locality, a church gathering was held in honor of the Randalls at Chippawa Park, Welland, in the afternoon. A happy time of reunion was enjoyed, seventy-five being present. Four persons celebrated August birthdays—Srs. Randall, Haines, and Sullivan, and Clyde Barnhart. A delicious picnic supper was enjoyed by those present.

In the evening, Bro. Randall was the speaker at a community open-air service, held in the Fonthill Park. His address on the seriousness of the times and the nearness of Christ's coming seemed much appreciated. At the close of this service, we gathered in our church to view pictures of Arizona.

On Tuesday, September 11, the congregation attended a supper given in honor of the twenty-fifth wedding anniversary of Bro. and Sr. Irvin Barnhart. The tables in the Sunday school room looked very pretty, the decorations being pink and white combined with silver. After the seating of the guests, Sr. Dilamarter presented the bride of the evening with a corsage of roses, on behalf of the Dorcas society.

The wedding of twenty-five years ago, as well as other events in the lives of the Barnharts, was reviewed in an interesting speech given by Sr. Blanche Page. Bro. Joe Fletcher paid tribute to and expressed appreciation for the faithful and loyal service given to the church by Irvin and Thelma during the years. Sr. Dorothy Napper made the silver and white anniversary cake, which was cut by the happy couple. Bro. Gordon read an appropriate poem entitled, "The Second Ring." Later, as our pastor read the presentation address, Marion Elliott presented the honored couple with a silver flower basket on behalf of the church family. Both the bride and groom responded with remarks of appreciation. Following supper, pictures of Bro. and Sr. Barnhart and son Clyde, who is a much-loved addition to the family, were shown, and the evening closed with the singing of "Blest Be the Tie That Binds." May the Barnhart family remain

united until Jesus calls, and together may they rise to meet Him in the air is our wish for them.

We are glad to have the Gordons home with us again. During our pastors sojourn in Nebraska and Texas, Bro. Joe Fletcher spoke twice for us. Bro. McArthur was to have addressed us on August 26 but withdrew in favor of Bro. Randall.

The Bereans took one Sunday service and these young people did well. Dorothy Elliott led the service, with Scripture reading by Clyde Barnhart and prayer by Mary Lou Payne. Art Fletcher and Bob Kirkwood gave sermonettes, and a poem was contributed by Phyllis Kirkwood. Betty Elliott presided at the piano, and a hymn sung by Sr. Elliott was appreciated. Wes Somers, a guest of Weldon Holland, gave an interesting talk on the Berean work. Two young men of the Bereans took the offering, and Marion Elliott gave the benediction. I believe the work they put forth in this service deserves recognition.

Sunday, September 30, will be Home-coming Sunday, as well as the beginning of our two weeks of special meetings. Bro. Alva Huffer of Woodstock, Va., will be our guest speaker. Irene Holland, Reporter.

SAN JOSE, CALIFORNIA

We still meet for Bible class on first and third Sundays of each month. Our attendance record has not been quite normal. Nevertheless, we have met regularly. Some drive for miles to our Bible study.

We were glad to welcome Bro. Norman J. McLeod, his wife and son Ross on August 12. His morning message was on prophecy and signs of the times. The afternoon sermon was on the Lord's Supper.

The McLeods visited Ruth Kinsey and boys Saturday evening; then spent the night with Mr. and Mrs. S. J. Humphreys of Campbell. Sunday night they were in the home of Bro. and Sr. Bell of Saratoga. Please come again.

Our hearts were made to rejoice anew by having Sr. Railsback and her daughter, Sr. Rahn, with us over the week end of September 15.

Sr. Railsback gave us a good report on General Conference activities.

We pray that Oregon Bible College with its competent teachers, and students will prove a blessing to our churches and nation in these trying times.

Sr. Railsback encouraged us to watch and not be so tainted with the world that our Saviour could not tell us apart. From memory, she gave us the poem, "The Church and the World." What a wonderful life she is living! To both of you we say, "Do come again."

Our building fund is now \$830. May the Lord keep us faithful to his cause, and as He gives us strength to continue, may we give of ourselves and of material blessings the portion that will be well pleasing to our God and our Saviour. Ruth Kinsey.

November 12-25—Evangelistic meetings at the Brush Creek, Ohio, Church of God. (Walter Wiggins, guest speaker.)

December 8, 9—Berean Youth Rally at Southlawn Church, Grand Rapids, Mich. (D. A. Jones, guest speaker.)

JESSE WEAVER

On April 22, 1887, in Clarke County, Ill., Jesse Weaver was born to Lewis and Adline Weaver. In the year 1908, he was married to Edna Finney at Marshall, Ill. To this union were born four children, namely, Hazel Beabout, Casey, Ill., Marjorie Craig, Greenup, Ill., Maxine Weaver, Casey, and Max Weaver, United States Navy.

Bro. Weaver was baptized on October 5, 1919, by the late S. J. Lindsay. He continued faithful to his calling and manifested an active interest in the Restitution Church, holding the office of trustee for a period of thirty years.

Funeral services were conducted by the writer, assisted by Bro. Milton Hall and Bro. Warren Sorenson at the Restitution Church south of Casey. The large crowd of friends and relatives necessitated the use of a loud speaker system at the church that all might hear the service. Their presence attested to the esteem in which Bro. Weaver was held in the church and the community.

Surviving are his wife, Sr. Edna Weaver; the four children mentioned; four grandchildren; two sisters, Mrs. Jennie Forester, Champaign, Ill., Mrs. Belle Finney, Casey; one brother, Grover Weaver, Casey.

Bro. Weaver was laid to rest in the Restitution Cemetery beside the church to await the morning of resurrection. One by one, we must lay aside the faithful to await the time of assembling of the redeemed of all ages. May this hope comfort and sustain in these times of sorrow. C. R. Randall.

FREIDA A. BIRKEY

Following a long period of very poor health, Sr. Freida A. Birkey, beloved wife of Bro. Glenn M. Birkey of Flagg Center, Ill., died on September 20, 1951.

Freida A. Nelson, daughter of Seth and Aurora Nelson, was born in Chicago, Ill., on March 1, 1883. Being orphaned at the age of twelve, she, with her younger brothers and sisters, came to Flagg Center. Here she made her home after her marriage to Bro. Birkey on April 15, 1908.

She is survived by her husband, their son, Vernon G. Birkey, his wife and son, Thomas, of Minneapolis, Minn.; one brother, William Nelson of Cleveland, Ohio; two sisters, Mrs. Andrew Johnson of Battle Creek, Mich., and Harriet Knott of Holcomb, Ill.; her foster mother, Mrs. Ella Fowler, and a foster sister, Mrs. Earl Canfield of Chana, Ill.

Early in married life, she accepted Christ as her Saviour. She has been a member of the Church of God at Oregon, Ill., for many years and was faithful in attendance while her health permitted.

The funeral was conducted at the Unger Funeral Parlor, Rochelle, Ill., on September 22 by the undersigned, assisted by Bro. J. R. LeCrone. Resurrection promises as given in God's Great Book were emphasized, and Sr. Birkey's favorite hymn, "Abide With Me" was read in closing.

She was laid to rest in White Rock Center Cemetery to await the call of her Lord and Master. May that call come soon is our earnest prayer. F. L. Austin.



Eden Valley Church of God

Minnesota Fall Conference

FALL CONFERENCE PROGRAM

Place: Eden Valley, Minnesota
 Time: October 13, 14.
 Guest Speaker: Bro. C. E. Lapp

Saturday, October 13

- 10:30 a.m.—Bible classes for all ages.
 Adults: Bro. C. E. Lapp, teacher.
 Young people: Bro. E. E. Graham, teacher.
 Children: Barbara Coulter, Betty Ann Mills, Mrs. Art Otto, teachers.
- 12:00 noon—Dinner
- 1:30 p.m.—Bible classes for all ages.
 Adults: Bro. William Wachtel, teacher.
 Young people: Bro. C. E. Lapp, teacher.
 Children: Same teachers as morning.
- 8:00 p.m.—Song service led by Bro. Raymond Brown.
 Sermon: Bro. C. E. Lapp.

Sunday, October 14

- 9:30 a.m.—Sunday school.
 10:30 a.m.—Worship service.
 11:30 a.m.—Communion service (local church in charge).
 12:00 noon—Dinner in church basement.
 2:00 p.m.—Song service led by Bro. Raymond Brown.
 Sermon: Bro. C. E. Lapp.
 3:00 p.m.—Conference business meeting.
 3:30 p.m.—Conference closing.

The following churches and groups have regular services. A cordial welcome is extended to attend any of all of the services of these churches.

- Eden Valley Church of God—Ernest Graham, pastor.
 Saint Cloud Church of God—Raymond Brown, pastor.
 Litchfield Church of God—William Wachtel, pastor.
 Hector Church of God—Harry Gockler, pastor.
 Minneapolis Church group—Arnold Johns, pastor. (Meetings held in YMCA room.)
 Graytown, Wis., Church group—Tom Savage, minister.

MESSAGE FROM THE PRESIDENT

On behalf of the Minnesota State Conference and its conference board, I take great pleasure in extending to one and all a hearty invitation to come and fellowship together with us at our fall conference at Eden Valley on October 13 and 14.

The Scripture exhorts us to forsake not the "assembling of ourselves together," therefore, with the able guest speaker that we have, the fine conference program sent out, and the well-known hospitality of the Eden Valley Church, all adds up to the promise of an outstanding conference.

Let us all work together in the Master's service that when He comes we may be found acceptable for a place in His Kingdom.

S. O. Ross, Conference President.



S. O. Ross

"These things write we unto you, that your joy may be full. . . . 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, 14).

MINNESOTA CONFERENCE

By Harry Gockler

As we approach another fall conference with sessions of Bible study, sermons, and good Christian fellowship, we are reminded that in the days of the prophets they too met together and "spake often one to another" (Mal. 3:16). How much more then should we, living in these latter days, meet together that we may speak of the things of the Lord!

During the past year, numerous changes have occurred in church pastorates. Bros. Walter Wiggins, V. E. Kirkpatrick, and D. A. Jones have departed to new fields of labor. Taking their places are Bros. Ernest Graham, William Wachtel, and Ray Brown. In addition, Bro. Arnold Johns, who served for some months at Lester Prairie, is now undertaking a new work in Minneapolis. Bro. Tom Savage is going to Graytown, Wis., each Sunday to preach.

One interesting fact concerning new pastors is that they are all recent graduates of Oregon Bible College. It is our hope and prayer that these new pastors will receive good cooperation from the churches and that each may be a blessing to his congregation.

Monthly meetings of ministers and laymen have been resumed, and indications show that these meetings will be even more interesting and profitable than in former years. Our next meeting will be at the Litchfield Church of God, October 20.

To all members of the Church of God in Minnesota, our prayer is that the next year will find each of you drawing closer to God and His Word, and that you will be watching world events ever more closely as further assurance that the coming of Jesus is near at hand. If possible, attend the Fall Conference at Eden Valley, but if circumstances do not permit such, remember the Conference in prayer.



C. E. Lapp

October 9, 1951

The Restitution Herald

VOLUME 41

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

NUMBER 2



—Authenticated News Photo.

SQUANDERED RESOURCES

"Our generation is squandering great resources, which God gave, because it does not properly consider these resources in terms of the benefits they provide."



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.

James M. Watkins, Editor

\$3.00 per year

Paul C. Johnson, Associate Editor

Squandered Resources

"A certain man had two sons: and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance on riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want" (Luke 15:11-14).

We should not consider the value of possessions only in terms of material resources. Material possessions have value only to the degree that they fulfill the needs of each person. Their supreme worth must be evaluated in terms of the peace of mind or personal satisfaction which they bring. We place great value upon money, yet money has no value if it is unable to buy the things we need. When the Prodigal Son squandered his living in riotous disregard for ultimate consequences, he did more than dissipate his wealth. He also destroyed the peace and personal satisfaction that could have been his had his material possessions been used properly.

Because of these facts, we must recognize that, as we thank God for the material blessings which he showers upon us, we must also acknowledge the ultimate satisfactions derived from those blessings. It is satisfaction that brings an appreciation for life. Our generation is squandering great resources, which God gave, because it does not properly consider those resources in terms of the benefits they provide.

One little cigarette thoughtlessly tossed into a forest destroys thousands of acres of great trees. Any thought given the matter is from the standpoint of computing the loss in terms of so many feet of lumber. We forget the hours of cooling comfort that come to the man who enjoys relaxing in the shade of great trees; we forget the destruction of birds and beasts which live in these forests and contribute so much to man's pleasure and welfare; we forget the tons of water evaporated into the air day after day by the trees, a process that provides nature's air conditioning comfort for surrounding territory; we grimly swelter in stifling heat and ignore the relationship

between this condition and our destruction of trees. We forget the tons of moisture released from forestry topsoil where forests are destroyed. As a result, swollen rivers and streams add their devastation to homes and farm lands. These are problems which always come when God's creation is thrown out of balance by man.

We complain because we can no longer enjoy a moment's relaxation in our back yard without being bombarded by squadrons of mosquitoes. We grumble at the new hordes of worms and insects that bombard our gardens annually, but we do nothing to train children not to destroy the birds God provided to control these pests.

Appalling as the material value of our squandered resources may be, it is little compared to the hours of pleasure and satisfaction we deny ourselves by such thoughtless actions. These things were given us by God to enjoy. It was not God's intention that we should become mere robots living in slavery to our daily needs. It was His intention that we should enjoy the things about us and appreciate their presence by the pleasure derived from them. The old adage that "the best things in life are free" deserves more than passing comment. The great majority of our most pleasant experiences result from the least expenditure of money.

We suggest that every Christian has an appreciation for God's interest in us as shown by His bountiful provision should read the book, "Malabar Farm," by Louis Bromfield. This book leaves you with the impression that here is a man who has learned to translate the bountiful provisions of God into terms of personal satisfaction and welfare. His purpose has been to experiment in conserving the resources of God in the most practical and natural way possible.

The result of conserving the fertility of the soil has presented some strange facts. Mr. Bromfield reports that after seven years in building the soil of an acre garden plot the vegetables are no longer affected by diseases or insects. Even certain infections of cattle have been destroyed by contact with revitalized soil. His experience leaves one with the feeling that God provides wisely for every need of His children; but like the Prodigal Son, we have been impoverished by a squandering heritage.

What Is Immortality?

By Gerald L. Cooper, Tempe, Arizona

NO EASY answer is given to the question proposed. In the first place, it is not easy to write concerning that which has not been experienced, and mankind, in its present state, cannot experience immortality. The Bible is the only place one knows to learn about it, and there is surprisingly little there. At the summer session of Oregon Bible College in 1947, the instructor gave an assignment of searching all the texts that contained the words, "immortal" or "immortality." As previous assignments had entailed long lists of texts, sighs were prevalent at this new one. Great was the surprise and joy (to some) when only one text containing the word "immortal" was found and but five texts containing the word "immortality."

There are those, who are not familiar with the Bible, who believe that much more can be found in Scripture concerning our subject. These people are familiar with such phrases as "immortal soul or spirit;" "immortality of the soul or spirit;" "inherent immortality," and similar ones. These are not to be found within the pages of the Bible. Some say they will pay a monetary reward to anyone who can find these words in the Bible. I know I would be safe in making the same offer, but to me that is commercializing the Word of God. Too, it immediately causes those who think the texts may be found (and they are in the majority) to become antagonistic and perhaps offended.

The lone text containing the word "immortal" is found in 1 Timothy 1:17, and reads as follows: "Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen." Even though we generally think of Jesus, the Son of God, as King, this is one place where "the only wise God" is called "King." Likewise, we find that the "King," "the only wise God," is the only one in the entire Bible who is definitely called "immortal."

The texts containing the word "immortality" shed more light on our subject. The first one is found in Romans 2:7 and reads, "To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life." Now, mankind does not spend its time seeking for something specific that it already has. Here is an example, familiar to all Arizonans. For fifty years, there

have been those who have sought the location of the legendary "Lost Dutchman Gold Mine" in the forbidding Superstition Mountains. Some will keep looking, though many are coming to believe it never existed. It follows that should such a mine be found or should it be proved beyond a reasonable doubt that there is no mine, then all the "seeking for" would stop.

If man is to "seek for immortality," when will he find it? The next two verses containing the word help to answer this question. The fifteenth chapter of 1 Corinthians is known to all Bible students as the resurrection chapter. After a lengthy and profound discussion of the subject, Paul, the writer, sums the entire matter in the last nine verses,



Gerald L. Cooper

"Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." (Young's Concordance gives the meaning of the word "immortal" as "incorruptible," and of the word "immortality," as "deathlessness or 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. Oh death, where is thy sting? Oh grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

In these verses that so aptly describe resurrection, we are told that "this mortal shall put on immortality," so those of us who are seeking for it shall *put it on, shall find it*, at that time. As one does not seek for that which is already possessed, neither does one put on that which is already worn.

In 1 Timothy 6:13-16, we read, "I give thee charge in

the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession: that thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords: who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen."

Some will say, "If these words be true and God only has immortality, what about Jesus, who, at the time these words were written, had been resurrected and given immortal life?" God has immortality in the sense that He has always had it, and is the source of life, both mortal and immortal, and gave immortality to His Son Jesus at His resurrection. Christ then became "the firstfruits of them that slept" (1 Cor. 15:20). He "bruised" death's head and will eventually abolish it altogether. "The last enemy that shall be destroyed is death" (v. 26). By so doing, He "hath brought life and immortality to light through the gospel" (2 Tim. 1:10). This is the final reference containing the word "immortality," and in none of them does it refer to man as already having it. Rather, in a beautiful pattern, we are told that "God only" has it; that we must "seek for" it; that we must "put [it] on," that when we "shall have put [it] on," that "death will be swallowed up in victory," and that Jesus "hath brought" it (or will bring it) at "his appearing."

In our study thus far, we have touched briefly upon subjects related to the original questions. One of these is "death," not a pleasant one, I agree, but probably one of the most misunderstood. We often hear death spoken of as a friend. Recently, I heard a radio evangelist make a statement like this: "I am homesick for heaven. I want to die so I can go there." Only a few minutes earlier, he had been pleading for the life of a man who was then awaiting execution in the gas chamber for the murder of his wife. Is this not inconsistency? Why have this man's sentence commuted from death to life imprisonment? If death would be a friend to the evangelist, and he was inviting it, would it not also be a friend to the condemned man, who, it is claimed, had been converted and had accepted Christ? The truth of the matter is if the evangelist thought he were dying, he would get to a doctor or hospital as soon as he could, even as you and I.

Why not accept what the Bible has said of death? Read from 1 Corinthians 15:19-26.

"If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in

Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. 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."

Yes, the poet may write, "Life is real, life is earnest, and the grave is not its goal. 'Dust thou art; to dust returnest' was not spoken of the soul," but that does not make it so. The choir may sing, "There is no death." The preacher may speak of death as a friend, but the plain fact is that the Bible says death is and that death is an enemy.

Some may be thinking, "You do not believe in life after death!" In fact, this statement was made a few weeks ago in the presence of myself and others. Nothing could be further from the truth. Our hope is the hope of the resurrection as related in the verses read previously in 1 Corinthians 15:50-58.

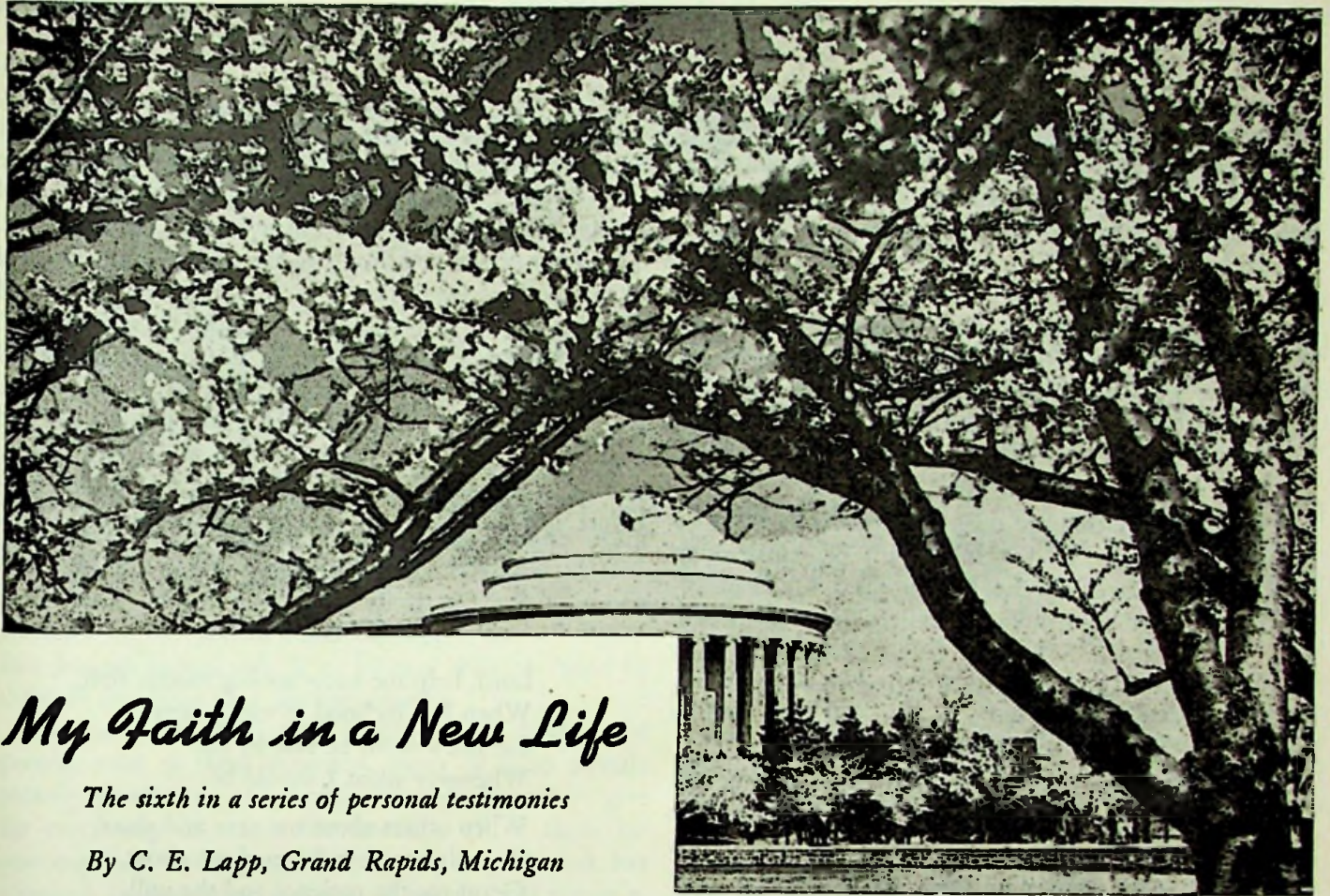
Jesus said concerning the death of Lazarus, "Our friend Lazarus sleepeth" (John 11:11). Later He said plainly, "Lazarus is dead." As there is no consciousness in sound sleep, so there is no consciousness in death. To those who are in their graves, though they be there from five to two thousand years, or but a few months or minutes, death will be but a "twinkling of an eye." Let us stress the hope of resurrection, which is dear to young and old alike, rather than the "certainty of death," true though the latter may be.

What is immortality? It is the greatest blessing God has in store for mankind. It is the "crown of righteousness;" it is the "blessed hope;" it is the "changing of our vile body like unto his glorious body," and many other things equally important, all of which will take place at the resurrection and which will be given to those who "look for him," and who "love his appearing." Are you looking for Jesus to come today? tomorrow? next year?

(Please turn to page 11)

DAILY READING HELPS

- M. Oct. 15. 1 Thess. 4:13-18. God's people are not without comfort today.
- T. Oct. 16. 2 Tim. 4:1-8. False comfort will exist in the latter times.
- W. Oct. 17. Zech. 12:1-5. Jerusalem to be a burdensome stone.
- T. Oct. 18. Zech. 14:1-9. All nations to be gathered to Jerusalem.
- F. Oct. 19. Matt. 3:1-6. The voice of one crying in the wilderness.
- S. Oct. 20. John 10:7-18. Christ is the good shepherd.



My Faith in a New Life

The sixth in a series of personal testimonies

By C. E. Lapp, Grand Rapids, Michigan

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Cor. 5:17).

IF I HAD my life to live over, it would be different," is a statement made by hundreds of people. When one looks back over his past, there is always a sense of failure. Men who will admit the truth agree that Solomon had a real question when he asked, "What profit hath a man of all his labour which he taketh under the sun?" (Eccl. 1:3). "Vanity of vanities . . . all is vanity" (v. 2). Apart from God and His word, all must agree that Solomon was correct, for he had gone into every experience man could have and therefore knew that life was empty without God.

At every turn, we can see that the pleasures of sin last only for a day, then come remorse, sorrow, and heart-break; but God sent His only begotten Son, Jesus, into the world that we may have life, and that "more abundantly" (John 10:10). True happiness and lasting joy may be known only by receiving *new life* offered by faith in Christ Jesus.

The world today is seeking in its carnal, selfish way good tidings, liberty, and freedom from fear and want; but it is expecting these blessings by and through sinful efforts alone. Jesus offers all these and more to men of today.

He was anointed of the Lord to bring good news to

the poor, poor who were rich in faith; to heal the broken-hearted and give joy for mourning; to preach redemptive deliverance to the captives bound by sin and habit; to open eyes that have been blinded by the god of this world; and to give liberty and freedom to those bruised and tormented by sins of remorse. (Luke 4:18.)

Jesus did not fail. "Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened [made alive] by the Spirit" (1 Peter 3:18). Since the wages of sin is death, and all have sinned, there remains but one hope for you and me. In Him, we see forgiveness for past sins, and, in Him, we receive the promise of an abundant life until He comes again. If we really desire what Jesus has to offer, we must become one with Him in Spirit. We must be united with Him in death that we may be freed from sin, for "he that is dead is freed from sin" (Rom. 6:7). We also must have a resurrection to new life or the things of the Spirit of God. "God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace are ye saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus" (Eph. 2:4-6).

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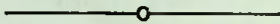
We all understand how we came into this world by natural means, but by accepting Christ in our hearts as Lord and Master, we experience *new life*, the life of the Spirit. (Gal. 2:20.) Death, burial, and resurrection are pictured in baptism, and Jesus likens the new life experience to being born again or from above. This is a *must*, and, unless it takes place, no man may *see* the Kingdom of God (John 3:3), neither shall he enter. (John 3:5.) We are granted the privilege to be the sons (children) of God by receiving Christ (John 1:12), who paid the redemptive price for our old sinful nature (1 Peter 1:18, 19), and gives us a new heart and a new nature that are like Him and want to please Him.

It is a certainty that we do not become Christians by reformation but by God's Holy Spirit of regeneration through Jesus Christ our Lord. (Titus 3:5, 6.) Contrasting thieves, covetous, drunkards, revilers, extortioners who shall not inherit the Kingdom of God, Paul said, "Such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God" (1 Cor. 6:10, 11).

When we are yielded to Christ who dwells in our hearts by faith (Eph. 3:17), and are builded together for an habitation of God through the Spirit (Eph. 2:22), then the fruit of God's indwelling Holy Spirit is bound to be "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5:22, 23).

Christ offers new life, the life of the Spirit in opposition to the life of the flesh. He offers a regenerated life; not a reformed life but one that has been transformed by filling our minds and hearts with the Word of God. (Rom. 12:2.) He offers a Spirit-filled life in contrast to being drunk with wine. (Eph. 5:18.) The carnal mind leads only to death, but the spiritual mind leads to "life and peace" (Rom. 8:6).

When a man turns from an agnostic philosophy of life, accepts Christ, and gives himself into the service of the Lord, we have a beautiful illustration and proof of the story of the Prodigal Son. "This my son was dead, and is alive again; he was lost, and is found" (Luke 15:24). The proof of the pudding is in the eating, and the proof of the work of God's power in our lives is in the lives of those who have been transformed. Is it any wonder Paul said, "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new"! The way of the Spirit alone can please God and change the life of man, for "we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:10).

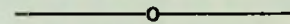


SOMEONE PRAYS

Lord, help me keep my big mouth shut,
When I'm inclined to vainly strut—
Let not a word be said by me
Whenever silent I should be.

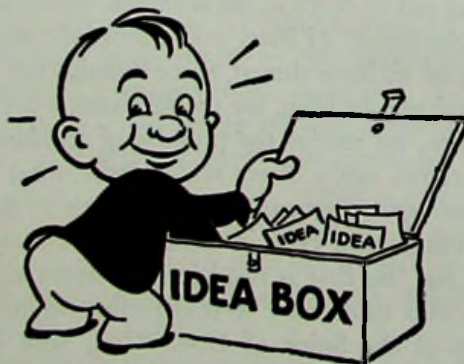
When others about me rave and shout
On subjects they know least about,
Grant me the patience and the will,
To hold my tongue and keep it still.

—T. J. Riley.



CAMEL OF THE BIBLE

According to *Smith's Bible Dictionary* the species of camel in common use among the Jews and heathen nations of Palestine was the Arabian or one-humped camel. The dromedary is a swifter animal.



Enjoying Church

It is natural that we build appreciation for things we enjoy. The things which give a measure of satisfaction rise to new heights in our sense of values. If we are interested in giving a new value to church worship, we should consider the elements that influence our enjoyment of Sunday morning worship. Not the least of these is Saturday night. If we fail to get a sufficient amount of rest the night before worship, our enjoyment of morning church services is sure to be diminished. Physical tiredness has a definite effect upon spiritual outlook. If you have lost your appreciation for Sunday morning services, try a full night's sleep Saturday night. See if it brings a new outlook on worship.

The Gate of Immigration

By Anne E. Baehr; a reprint from *Land Reborn*

WHEN A NEW immigrant arrives in Israel, his first temporary home is a tent in one of the two reception camps, which are equipped to deal with twelve thousand immigrants at one time. Into these reception camps pour people of all descriptions: educated and illiterate, cultured and primitive, healthy and sick, tall and short, young and old, brunette and blonde, exotic and ordinary. Some things, however, they have in common: they all are Jews; they all have come to a new freedom in the Jewish Homeland; they are all imperfect human beings whose endurance will be tested by difficult situations in a pioneer country.

To deal with these tens of thousands of uprooted people, most of them penniless, many of them already wearily questioning the wisdom of their decision to give up everything in search for freedom, all of them expressing their need in a babel of tongues, this task has required an enormous amount of energy and resourcefulness and plain common sense. Both the Jewish Agency and the people of Israel have cast aside precedent and prejudice in working out solutions to human problems. While they have been firm in adhering to certain principles, their attitude has been one of flexibility.

The way the food problem is handled is an interesting example of this flexibility. It would seem difficult enough to prepare just any sort of wholesome food in quantities and serve it in a large dining center, but that is not the way it is done. An attempt is made to find cooks who will prepare the food in accordance with the tastes and traditions of the lands of origin of the larger groups. For a while, meals were served in a central dining area, but when the more primitive immigrants arrived, this practice was discontinued because these people—like their former Moslem neighbors—consider it improper for their women to eat in public. Now the food is given to the families to be served and eaten in the tents.

Another example is to be found in the way the illiterate immigrants are

directed to the proper shower area: for the women, the entrance is painted pink; for men, blue. And while the three main languages in the reception camps are Hebrew, Arabic and French, announcements over loudspeakers are made in six or seven languages—or as many as necessary.

Every effort is made to move the immigrants out of the camps as soon as possible. Many groups are at work, caring for the needs of the newcomers and preparing them for their new life. At *Shaar Haaliya* (The Gate of Immigration), there are five hundred employees. This is where the immigrants either pass medical examinations or are transferred for further medical treatment; this is where they receive their personal equipment and are allotted accommodation in immigrant camps (for social cases) or *maabarot* (transit work camps), according to their physical fitness, professions, language, and other qualifications. When there is enough employment available, this processing takes only a few days. At the present time, however, absorption is slower; the average family stays in the reception camp about ten days or two weeks.

For the European immigrant, who is accustomed to a relatively high standard of living, these ten days are
(Please turn to page 11)



Courtesy, American Palestine Committee.
Yemenite Jews Returning to Their Homeland



News and Prophecy Digest

C. E. Randall, Tempe, Arizona

IT WORKS. God's way is always the right way, even though at the time, man may not be able to see the end and discern the wisdom of this better way. Paul stated the thought well when he said: "We know that all things work together for good to them that love God, to them who are the called according to his purpose."

There is no area of life where this basic truth is more noticeable than tithing. Back in 1940, Perry Hayden, miller in Michigan, was in attendance at worship when his pastor spoke on John 12:24: "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." This text was related to Malachi 3:10:

"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."

Meditating on the texts as he returned home, Mr. Hayden decided to prove the Lord. He planted one cubic inch of wheat and received fifty inches the first harvest. Of this he tithed and planted the remaining forty-five inches. Seventy pounds of wheat were harvested the second year. By 1946, the harvests had increased until the crop for that year yielded seventy-five thousand bushels and sold for \$150,000.00.

God vindicated His Word, and the effort to prove Him confirmed the promise that His Word would not return void. Have you proved God with your tithes and offerings? Try it, and you will be surprised at the results.

FRANCE. France has about 720,000 men under arms (not including her police force), of which about 570,000 are in the army, 90,000 in the air force, and 60,000 in the navy. The present term of compulsory military service is eighteen months—"Atlantic."

LIFE PICTURES. In the October 1 issue of "Life" are several pictures on scorpion life in Arizona and how serum is made from the poison milked from scorpions. In two pictures is one of our Church of God boys—Kenneth Huey. In one of the other pictures, which shows only the hands and a portion of the body, is Carolyn Huey. These pictures were taken at Arizona State College last year where both of these outstanding young persons attended. Kenneth stood fifth in scholastic attainments last year in a school of nearly five thousand students. These young people are the children of Brother and Sister Howard Huey, all members of the Tempe Church. Christian youth can excel when the principles of Christianity are applied to everyday life. We have other young people in our church as well as

many other of our churches across the nation that have been outstanding in scholarship, having won scholarships and attained high ratings, but we mention these two because their pictures have gone to all parts of the world. God bless our young people everywhere! They are the future pillars of the church.

CLEAN LIVING. Between three and four hundred years ago, a German theologian by the name of Leonard Hutter was active in religious circles in Germany, and from his teachings sprang a sect known as the "Hutterites." In 1870, about three hundred of them emigrated to South Dakota. They increased in population until there are 8,500 now living in the state. They have been such healthy people and free from crime, that the Federal Government is carrying on a survey to determine the causes for their high rate of morality and freedom from ordinary diseases that afflict the average man. Commenting on these clean-living people, "These Times," reports: "In the past seventy-five years there have been among the Hutterites one suicide, one divorce, two separations, and not one case of abandonment of children, sex crime, or personal violence."

There is only one reason for this outstanding record, and that is their religious background. Spirituality always leads to clean living.

ROLE OF RELIGION. In addressing the faculty of Arizona State College at Tempe at the beginning of the present term, Dr. Grady Gammage, president, said in part: "Meeting present-day intellectual, cultural, and educational problems calls for a special spirit of dedication and confidence in human beings. The qualities of leadership for which the world now yearns are dedication, courage, confidence, and clarity. The people have a right to expect to hear the still small voice, rational and spiritual, speaking to man's needs."

"This presents the problem of what is the role of religion in the life of the teacher. Any full consideration of the role of the teacher cannot ignore religion. This has to do with a feeling of some underpinning support, the sense of a great imperative, deep-seated feeling of obligation to strive for spiritual realities."

"Is there a God? What is His character? Does belief in Him make any difference in the behavior and aspirations of people? These questions confront us now as always. Was the scientist Planck wrong when he said our cry must be, 'On to God'? Was the statement of Whitehead, the philosopher, wrong when he said the greatest search of our generation

is the search for God? Was William James right when he said, 'In a merely human world without God, the appeal to our moral energies falls short of its maximal stimulating power'? I do not propose or promote any creed, but the role of the college teacher will never have the place, nor the power which it deserves until there is that kind of dedication, courage, and confidence which results from a thoughtful and lofty religious outlook. It is in this sort of consecration we find that dedication which strips the lazy teacher of his laziness, the timid teacher of his timidity, the dull teacher of his dullness."

What Dr. Gammage said to the teachers is good advice for all of us.

FIRST TIME. The twenty-third World Zionist Congress was held in Jerusalem. This was the first time since the Congress was organized that it met on the soil of Israel. One of the resolutions adopted set forth the purpose of the organization in these words: "The tasks of Zionism are the strengthening of the State of Israel; the ingathering of the exiles in Eretz Israel; and the fostering of the unity of the Jewish people."

There was considerable debate on the wording of the resolution, especially by representatives from the United States and Anglo-Saxon countries, who questioned whether all Jews could be properly termed "exiles" who needed to be redeemed. However, the wording expresses a forthright desire to unite all Israel in Eretz Israel. This is in keeping with the prophecies concerning Israel in the last days. The Congress voted to raise a budget of \$145,600,000.00.

BIBLES IN KANSAS. Writing in "The National Jewish Monthly," Dr. Carl Mannello says: "Baker University, in Baldwin, Kansas, has an exceptionally fine collection of Bibles. Although it is little known, it is the most complete collection in the world. There are Bibles in Greek, Hebrew, English, Persian, Turkish, Chinese, Gothic, Welsh, Latin, Arabic, Dutch, French, German, Italian, and Syrian. Superficially, this may appear to be merely a collection of bibliographical curiosities, but as one wanders from case to case, one is overpowered with a sense of awe, and the realization that through the ages there was a never-ending effort to bring the Word of God to the peoples of many lands."

"Jews created the Bible and preserved it as a living organism through periods of barbarism, persecution, and suffering. During those centuries when all Europe was plunged in war, avarice, and lust, there were many people who devoted themselves to the study and preservation of the Scriptures."



National Evangelism

With the work at Morristown, Tenn., in the hands of Bro. and Sr. Ferrell, we were able to accept invitations of the North and South Carolina churches. We were pleased to have an opportunity to visit these people. This was our first visit to that part of the southland. We are happy to have been received royally. We had a very pleasant week end in each place and predict an expansion of this work. The southeast has great possibilities.

On Sunday, September 16, we preached both morning and evening for the church in South Carolina. Here is the larger church. This church is near Pelzer and is being pastored by Bros. Williamson and Jones. On Sunday, September 23, we went to Hendersonville, N. C. Here the people have built a new church. They do not have the numbers that the South Carolina church has but have a good field for work. We hope to have the pleasure to visit these fields again.

As we were leaving the Morristown work, Bro. Ferrell asked us to preach for these people, who have become like home folk to us. We preached for them Sunday evening before starting for the northland Monday, September 24. It was our plan to reach Eldorado, Ill., Monday night, but a rain storm in the central part of Tennessee slowed us, and nightfall found us at Nortonville, Ky. We arrived in Eldorado Tuesday noon and preached for the home folk Wednesday evening. It was always a pleasure to return to the home church. Thursday afternoon, we arrived in Oregon and at this writing are in the midst of evangelistic meetings at Plymouth, Ind.

Walter Wiggins.

Baptism at Chicago—Services at South Bend

It was our recent privilege to assist Sr. Mitzi Brandenburg, 5206 Potomac, Chicago, Ill., to put on the Lord in baptism. Mrs. Brandenburg is a young mother whose step into faith will be a real inspiration to her family. We pray the Lord's continued blessings upon her as she walks with Him.

While the Morning Star Church, South Bend, Ind., is

In the Wake of the *Great Commission*

without a resident pastor, we are assisting the church with bi-weekly visits for services. We intend to conduct services for the young people every other Thursday from 6:00-8:00 p.m., with a preaching service from 8:00-9:00. Laymen of the church are continuing other regular weekly services in addition.

H. J. Doan.

Report of Verna C. Thayer

Verna C. Thayer, national children's evangelist, with her assistant Louise Johnson, spent the major part of September conducting Bible schools at Baraga and Zeba, Mich. They report an enrollment of twenty-eight at Baraga and sixty-nine at the Indian mission work at Zeba. During the month, they prepared and mailed 771 lesson helps and pre-school age quarterlies to a total of forty-three classes. A total of sixteen services was conducted during the month. One hundred and three persons were contacted for personal instruction. Total mileage for the month was 1,399 miles. A few day's visit was paid to headquarters where the 1951-'52 schedule was prepared. Mrs. Thayer is now engaged in a series of classes at North Salem, Church near Plymouth, Ind.

Mattison Report

Bro. James Mattison, Harlingen, Texas, reports that since returning home August 1, he has conducted five Bible classes in Riviera and one at Corpus Christi, in addition to his Harlingen work.

The group at Corpus Christi is interested in the possibility of having preaching services at least twice a month. There is a good opportunity in this area to combine services at Riviera and Corpus Christi. While these fields are unable to provide much support, it is an opportunity to be considered if any minister is able to make his way, or if the national budget can provide for an expansion of this work.

He writes, "Bro. Macy is doing a very excellent work in the state. Many do not realize the great amount of work he and his wife are doing. His report does not show all his work or mileage."

Several Mexican children come to Sunday school in spite of opposition of parents to Protestant services. On September 30, Sunday school attendance was fifty-six. We hope this work continues to prosper.

*The following article is submitted for the benefit of those who are interested in detailed analysis of Scripture.—
Editor.*

The Great Tribulation

(Matthew 24:21, 22; Revelation 7:14, 15)

By W. T. Roberts, Moody, Texas

THE WORD "tribulation" and its derivatives occur twenty-six times in the Bible. Three times "great tribulation" appears in the title texts and also in Revelation 2:22. In the last reference was a threat or promise of punishment to the church at Thyatira unless it repented. In Matthew 24:21, 22 and Revelation 7:14, 15, tribulation is a condition that will develop shortly, involving the entire world. Tribulation is defined as "a condition of affliction and distress; suffering."

After prayerful study of God's Word, we conclude that there will be two distinct tribulation periods, one thousand years apart. Turn your attention to the following proof of what will climax this condition of tribulation. Events will transpire as follows:

Israel (the elect) will be gathered back to Palestine (Jer. 23:3-8; Rom. 11:26-29); Jesus will appear from heaven (Acts 3:20; Heb. 9:28); at His descent, the righteous dead will be raised immortal and the living righteous will be changed to immortality (1 Cor. 15:51-54; 1 Thess. 4:14-18). This will perfect His bride [the church], and He will enter the marriage chamber at midnight, and the door will be shut. This is in harmony with the middle of the seventieth week of Daniel 9:27. (Refer to Matt. 25:6, 10; Isa. 26:20.)

Now, the "restrainer" of 2 Thessalonians 2:2-7 (Moffatt) is removed, and the "man of sin" (v. 2) is revealed. This party is identical with "the king of fierce countenance" of Daniel 8:23, who is also the "desolator" of Daniel 9:26, 27, who will begin the "abomination of desolation" near the end of the seventieth week of Daniel 9:27. The result will be the "great tribulation" of Matthew 24:21, 22.

The Israelites will have already been gathered back to their own land and will be dwelling in "unwalled cities and villages" without gates or bars. (Jer. 32:37, 38; Ezek. 37:12-14; 38:11.) Gog (king of fierce countenance and the man of sin of Daniel 8:23-25 and 2 Thess. 2:3-7), will come against the people dwelling in the "unwalled cities and villages" to take a prey. He will come from northern

parts, many people with him. This is inclusive of all nations. (Zech. 14:1, 2.)

This brings us to the midst of the "battle of Armageddon" (Rev. 16:14; 19:17) to the acme of the "great tribulation" (Matt. 24:21, 22) in which, if allowed to continue, no flesh should be saved. At this point, Christ will suddenly come to His Temple (Mal. 3:1; Matt. 25:31) and proceed to fulfill Zechariah 14:3 by fighting as He did in the days of battle, thus shortening the days of tribulation and redeeming His elect. (Matt. 24:22.) In order to accomplish this redemption, it necessitated the killing of all people except the "elect" and one half of the nations. (Zech. 14:2.) Also, read Ezekiel 39 and Revelation 19:17-21 for the horror and magnitude of this battle. Shortly following this, Matthew 25:31-46 will begin to be fulfilled. Satan will be bound during this period (Rev. 20:2); but his influence will still be felt, and it will require the entire one thousand years to complete the "rebuke," and it will require a rule with a "rod of iron" (Rev. 19:15). This "rebuke" during the thousand-year reign of Christ will result in one half of the nations of Zechariah 14:2 and Matthew 25:32 being divided into "sheep" and "goat" classes, the sheep being represented as the righteous of that period, and the goats being represented as the wicked of that period. It is imperative that this be the case, for when Christ begins this separation (Matt. 25:32), all are wicked, all the righteous having been immortalized three and a half years prior to this time. (1 Thess. 4:14-18.) Now, when the "rebuke" and separation are completed, Satan is to be loosed for a little season (Rev. 20:3-7); and "shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured ["consumed," Diaglott and Moffatt] them" (vv. 8, 9).

This will fulfill Malachi 4:1-3, 2 Thessalonians 1:8, 9,

and Revelation 20:11-15, thus approaching the second "great tribulation" of Revelation 7:14. You will note in Matthew 24:21, 22 the elect will be under consideration, and the days of "tribulation" will be shortened to prevent all flesh from being destroyed. Revelation 7:14 records a great multitude from every nation, people, and tongue, and they were *not redcemed*, but came through this "tribulation" and washed their robes and made them white in the blood of the Lamb.

Now to prove that there are two tribulations a thousand years apart, let us notice that after Christ completes the "battle of Armageddon" (Ezek. 38 and 39 together with Zech. 14:3), He will begin to divide the nations (Matt. 25:31-46; 1 Cor. 15:24-28). You will note that until this period is completed, Christ is the central figure. He must reign until He puts all enemies under His feet. The last enemy to be destroyed is death. This cannot be accomplished until satanic power is destroyed, and it will not be destroyed until the "thousand years are expired" (Rev. 20:7.) This is accomplished in Revelation 20:10. Christ will turn the Kingdom over to the Father and become subject unto Him. (See 1 Cor. 15:28.)

Now, to summarize, you will note the tribulation class of Revelation 7:14, since it has come through this tribulation, will praise God. He is now on the throne, and Christ is feeding and leading them unto living fountains of water, and God shall wipe away all tears from their eyes. (Read Rev. 7:9-17 inclusive.) This great multitude is the sheep class developed during the one-thousand-year reign of Christ, and they were in the "camp of the saints" when it was encompassed by Satan and his host. The fire that will devour them will be great tribulation through which the saints will pass. This will be found in the beautiful type of the Hebrew children who passed through the fiery furnace without even the smell of fire on their garments. (Dan. 3:27; read also 1 Cor. 3:12-15; in this you will note that the righteous are likened to gold, silver and precious stones, something that fire does not affect other than to purify.) Following this, Isaiah 2:2-4 and Micah 4:4-8 will be fulfilled, wherein nations will beat their swords into plowshares and their spears into pruning-hooks. Nation shall not lift up sword against nation neither will they learn war any more. This could not have been fulfilled during the thousand-year reign of Christ, as some contend, for this reason: Satan has a host as innumerable as the sands of the sea, ready to do battle with the saints, after the thousand years expire. In Revelation 20:7, Satan, the prince of warmongers, leads the last battle in which he and all his vast army are entirely destroyed. This will be done in the process of making all things new (Rev. 21:5). After the thousand-year reign of Christ every man will "sit under his own vine and fig tree, and none will molest or make him afraid."

Move Made to Bar Religion from Campus

W. L. Sholes, a Minnesota attorney, recently entered a petition in the court of Judge William C. Lawson contending that the use of University of Minnesota facilities by twenty-four religious groups constituted a violation of constitutional principles of separation of church and state.

His demand that religious activities be removed from the university campus was overruled by Judge Lawson. He has now announced that he will appeal to the State Supreme Court. The growing disregard for religious principles continues to be manifested.

WHAT IS IMMORTALITY?

(Continued from page 4)

Will you "love his appearing" or will there be something else you must do first? Are you longing for immortality?

There is no better conclusion for our thoughts than the one Paul wrote for the resurrection chapter: "Thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (vv. 57, 58).

THE GATE OF IMMIGRATION

(Continued from page 7)

extremely difficult. His shelter from the blazing sun is an ordinary brown canvas tent; his floor is dusty, rocky ground; his bed, a cot. There is little privacy, for a whole family must crowd into a single tent. Sanitary facilities are available—including showers—but they must be shared with many people who have never seen plumbing before and do not know how to use it, much less how to keep it clean. He longs for a business of his own—or an opportunity to use a skill or profession—but he has no capital and knows no Hebrew. He waits and hopes for the best.

For the more primitive immigrant, this period is equally difficult. Having just been transported by air from the Middle Ages directly into the twentieth century, he is confronted with gadgets and magic on the one hand and a confusing set of unfamiliar taboos on the other. In an environment in which fear and oppression are strangely missing, he is taking his first uncertain steps toward the freedom he is seeking.



"As for me and my house, we will serve the Lord" (Josh. 24:15b).

Jiffy Quiz

Last week, we completed the first division of the Old Testament. The first five books of the Bible are called "The Law." First, you must practice saying these five books—Genesis, Exodus, Leviticus, Numbers, Deuteronomy.

- Who is the writer of these books? _____
 Where do you find the story of Joseph and the beginning of the Israelites' stay in Egypt? _____
 In which book is told the story of Moses as a child? _____
 On what mountain were the Ten Commandments given to Moses? _____
 Which book tells of the death of Moses? _____
 How many tribes of Israel were there? _____
 How many years did they live in Egypt? _____
 What does "Deuteronomy" mean? _____
 In which book were the Israelites counted? _____
 Which tribe was set apart to do the work of God? _____
 What book pertains to the Levites? _____

The Answers

These answers are *not* given in the correct order. As you answer a question, draw a line through the answer. Each answer can be used to answer only one question. Numbers, four hundred years, Exodus, Deuteronomy, Moses, Sinai, tribe of Levi, Genesis, twelve, the second law, Leviticus.

You may check your answers by looking back through the last five issues of *THE RESTITUTION HERALD*.

Book Review

Do you remember from last week's story the name of the man who became the leader of the Israelites after the death of Moses? It was *Joshua*. "Joshua" is the name of the sixth book of the Bible, and it is the beginning of the division called "History." There are *twelve* books in this division. Today, we are starting our sixth book and our second division. The twelve books of History cover a period of nearly a thousand years, from 1451 B.C. to about

400 B.C. There are twenty-four chapters in Joshua. Most of the book was written by Joshua. However, some parts were added after his death.

Stories in Joshua

First is the story of how Rahab helped the two spies and helped make the conquest of Canaan possible.

The Israelites crossed the Jordan River much the same way that they crossed the Red Sea. God parted the waters, and while the ark of the covenant remained in the middle, everyone was able to walk across the river.

The exciting story of the fall of the walls of Jericho is told in the sixth chapter, and in the tenth chapter is recorded the miracle of the sun standing still, and the moon staying to make the day longer so Joshua could defeat the enemy. The land was then divided to give each of the twelve tribes its own portion of the land.

Joshua's Challenge

"Now therefore fear the Lord, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord. And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord" (Josh. 24:14, 15).

Happy Birthday Wishes

Jerry Graham, Oct. 15, age 13, Fredericktown, Mo.
 Sandra Lefler, Oct. 17, age 5, Anoka, Minn.
 Babette Mills, Oct. 18, age 8, Cozad, Nebr.
 Eddie Hutchinson, Oct. 18, age 11, Hammond, La.
 Mary C. Gaskill, Oct. 18, age 9, Fort Wayne, Ind.
 Neoma Story, Oct. 19, age 8, Cozad, Nebr.
 Barbara Hess, Oct. 20, age 10, Lafayette, Ind.
 James Coulter, Oct. 21, age 8, Eden Valley, Minn.
 Send all new names to Patricia Rossner, 1717 Marine Street, South Bend, Indiana.

Dear Berean President . . .

Are Bereans in your society zealous, enthusiastic, "on fire" for God, or are they lukewarm and have the "I do not care" attitude? Are you thoroughly satisfied with the way your Bereans are co-operating and working with you, or do you think conditions could be improved?

Activities and projects help to keep Bereans active and alive. Of the many activities which keep young people busy, we shall mention only a few. Parties provide recreation required by growing young people and also influence those outside the church to become interested in Berean activities. Why not place these suggestions on your list for social gatherings? Halloween party, wiener roast, hay ride, hikes, picnics, swimming, outdoor and indoor games.

Are any of the Bereans interested in journalism? Publication of a mimeographed church paper will not only give those on the staff something to do but will create interest among other members. When the paper is distributed among friends outside the church, it will arouse their interest also.

A project proved worth-while by the Oregon, Illinois, Bereans was organization of Sunday schools outside of town. Do you have such possibilities in your community? Those who are capable of teaching should investigate the possibilities of conducting a Sunday school in a school-house or a neglected church building.

Other projects you may try are: organizing junior Bereans, youth rallies, joint meetings with other Berean societies, making scrapbooks, sponsoring church services, making material improvements of your meeting place or church building. Emphasizing tithing, penny suppers, and selling Christmas cards and calendars are good methods of providing financial sustenance.

In conducting meetings, remember that no two people have tastes alike; therefore, you must present various things that will hold everyone's interest. Songs, choruses, quizzes, object lessons, chalk talks, discussion periods, interesting and edifying lessons are a number of items that may be used to capture interest.

As president, you could appeal to each Berean as an individual to help with maintenance and growth of the society. Some will contribute socially; others are more interested in spiritual development. Still others will help in money-making projects and will put their shoulders against the wheel to help the society financially.

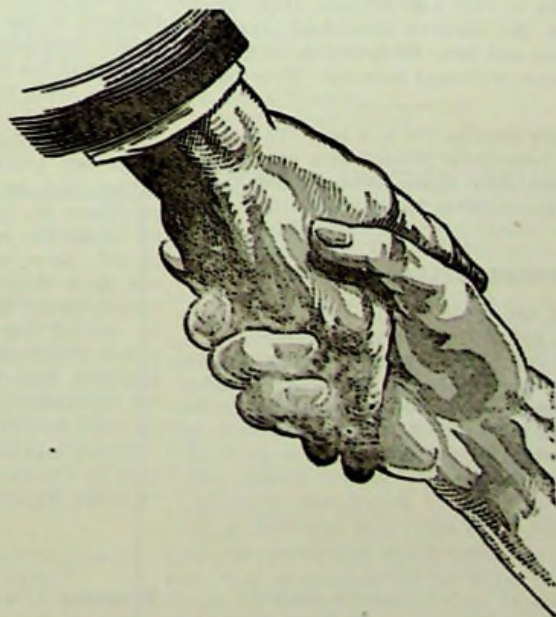
Do not discourage those who are enthusiastic and zealous although somewhat incapable, but give them opportunity for service. Do not pour water on a flame!

Everyone has talent of some kind that can be used somewhere effectively. Frequently, you will encounter a Berean who feels he is too inexperienced and incapable to teach a class. Persuade him to teach a Berean lesson, because he will learn by doing and thus fulfill the purpose of the Berean society.

Each Berean will co-operate willingly and wholeheartedly if you give him something special to do. Attempt to make each individual feel he is part of the society; let him realize his responsibility.

As for yourself, keep in mind that you are the leader. All Bereans are following and looking to you, so "be thou an example." An excellent paragraph to fit into your contract as a Berean president may be Titus 2:7, 8. Be a "pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, sound speech that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you."

Yes, you will be criticized no matter what you do, but do not permit that to alter your course greatly. "It is the good apple tree that has the most clubs under it!" You are more or less responsible for the lives of your Bereans; therefore, do everything in your power to keep them on the path of righteousness and good works. There is one person who will help you in everything you do. *Seek Him!*



AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

- 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.
- November 5-18—Special meetings at Hope Chapel, South Bend, Ind. (Harry Sheets, guest speaker.)
- November 12-25—Evangelistic meetings at the Brush Creek, Ohio, Church of God. (Walter Wiggins, guest speaker.)
- November 17, 18—Thanksgiving service, Jordan, Mo., Church of God.
- December 8, 9—Berean Youth Rally at Southlawn Church, Grand Rapids, Mich. (D. A. Jones, guest speaker.)

OREGON BIBLE COLLEGE

Hope Chapel, South Bend, Ind., was host recently to Bro. and Sr. Otto E. Dick, son Richard, Marion Otto, and Mr. and Mrs. Kyle Davis from Oregon. Leaving Oregon, Saturday, September 29, the group returned the following Monday for morning classes. Bro. Dick gave Sunday morning and evening sermons at Hope Chapel. On the same week end, several students participated in the Rally day services at the local Church of God, Neil Thut giving the afternoon message.

Bro. J. R. LeCrone, Oregon, presented an encouraging chapel talk, Thursday, October 4. Students always enjoy listening to Superintendent Otto E. Dick who spoke the following Friday.

The first of the 1951 graduates that returned for a visit was William Dick, Fredericktown, Mo. Darlene Denchfield, Arkansas City, Kan., and Mrs. Edna Gruber of Oregon were visitors welcomed recently. Kyle Davis.

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.

RUSSELLVILLE, ARKANSAS

Due to the death of my brother, Fred C. Smith, I failed to fill my appointment over the week end of September 1. I spoke at the following churches during September: Clark's Chapel, where several of the members are in California, but some of them plan to be back in November; McGintytown, where good interest was manifested; Walnut Grove, with good attendance; and Fourth and South St., Little Rock. This group has improved in attendance, and the outlook seems very encouraging. It is a zealous group.

Pray for us in the Master's service.

H. Scott Smith.

NEEDED—EQUIPMENT

All who have the privilege of attending General Conference enjoy the spiritual food so lavishly furnished—Bible lessons, sermons, fellowship with those of "like precious faith." All join to leave precious memories throughout the year. Keep in mind that if the Lord tarries, another Conference as enjoyable is only ten months away.

Three times each day a lusty-toned bell peals out the information that another meal has been prepared for bodily sustenance. To those who have never been fortunate enough to attend, it is difficult to explain the close friendships and fellowship among many who meet only once a year. When one considers the number of meals served, the "balanced diet" that is so beneficial to all, one wonders at the skill of those who plan and execute plans so successfully. We have wonderful cooks!

In home kitchens, we find equipment constantly becoming aged, even unsafe, and requiring repairs or replacement. That is true wherever food is served. General Conference is no exception! This summer, we were startled to find that fumes were escaping from the ancient gas ranges, even penetrating the upper floor. All agreed this is something to be taken care of at once. Twice during Conference, this was announced, a collection plate was passed at each table, and nearly \$65.00 was received. Since that would hardly be sufficient, someone suggested that each lady present take the need before her individual Dorcas society or ladies' aid, and that if each society were to send in during the year even so small an amount as ten dollars, what a lift that would be! Then, it was forcefully placed before us that the ice box which has given excellent service for many years was as antiquated as the ranges. As in our homes, so in our dormitory, a good electric refrigerator would pay for itself over a period of time.

Since 1935, when we attended General Conference for the first time, we have felt grateful to the Illinois Conference, which has so generously provided a place for sleeping and eating, and to the Oregon Church for the privileges so freely offered for meetings of all kinds. Our gratitude, of course, is shared by all. There is a more substantial way we can show this, however, than by merely lip "thank yous." May we all, far and near, take as one of our projects this year in each ladies' group the needs of kitchen equipment seriously. May we be happy next summer to see the needed ranges, refrigerator, and smaller needs in service.

Money may be sent to Mrs. Mildred Somers, 1926 N. Church St., Rockford, Ill., and labeled "Kitchen Equipment." Mrs. A. M. Jones.

November 3, 4—Dedicatory services at Morristown, Tenn.

GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

Giving words of advice to young ministers and Bible instructors, Bro. E. L. Macy, Gateville, Texas, writes: "I may be going overboard backward when I say drill Bible into preachers, but they will need it. The south and west demand it; the north tolerates it; and the Lord knows all people need it. . . . I do know this, that the preacher will need to use his Bible, and often, to satisfy the church in Texas because all are hungry to know, 'Thus saith the Lord.' . . . I made a little jaunt of about eleven hundred miles last week end to Abilene and Lubbock, Texas."

A special letter written to Berean presidents and leaders is found on page 13.

"The Church of God at Saint Cloud, Minn., had its Rally Day, September 30. Our goal was sixty. Attendance was sixty-one. May the Lord bless the work here at Saint Cloud!"—Raymond Brown, 1940 Fourth Street, North Saint Cloud.

"I wish to thank all the brethren for their consoling words and beautiful cards sent to me during my great sorrow."—Mrs. Clara Hoke, Magnolia Drive, Engelwood, Ohio.

Correction. Bro. C. R. Randall reminds us that the baptisms reported in our issue of September 18 were from the Brush Creek, Ohio, Church and not of the Ohio Conference. We are glad to get these new brethren back in their own backyard!

Churches that have used the opportunity of receiving the free subscriptions with five new paid subscriptions to The Herald are: Open Bible Church, Macomb, Ill., Fredericktown, Mo., Church, Restitution Church, Eldorado, Ill., and Southlawn Church, Grand Rapids, Mich. Why do you or your church not take advantage of a real bargain!

Please notice: several more squares have names in them, thanks to those who want to reach the top—\$35,000.00.

Bro. John Denchfield, Arkansas City, Kan., Mrs. Charles Fequay and son, Detroit, Mich., Bro. and Sr. G. E. Marsh, Cleveland, Ohio, stopped at headquarters lately. Bro. Joe Williams, Rochelle, Ill., returned to Cleveland with the Marshs.

"Sunshine Notes for Christian Correspondence" may be obtained at National Bible Institution, Oregon. This is envelope-sized stationery illustrating your favorite church songs, with a fitting text. Price, seventy cents per box, postpaid.

BURR OAK, INDIANA

The Burr Oak Church of God will hold special meetings from October 14-28 inclusive, with Bro. Harvey U. Krogh, Jr., of Hope Chapel, South Bend, Ind., as our guest speaker.

On Sunday evening, October 14, Mr. and Mrs. Sam Katz of South Bend will speak and show moving pictures of Jerusalem and Palestine. Mr. Katz was a member of the Israeli Air Force for two years, and Mrs. Katz's birthplace was two miles outside Jerusalem.
Don Overmyer.

HETRICK-INGELS

Ripley, Ill., Church of God was the scene of a beautiful wedding, September 19, at 7:00 p.m., when Miss Reva Colleen Hetrick became the bride of David Cox Ingels. Miss Norma C. Brown of the Mount Sterling, Ill., Christian Church united the couple in marriage, before an altar enhanced with palms and seven branch candelabra.

Musical background was provided by Mrs. Hildreth Worley, aunt of the bride. Mrs. Worley also accompanied Mrs. Mildred Lansing as she sang "Because."

Miss Joan Hetrick, sister of the bride, was bridesmaid. Attending the groom as best man was Edward Husted, a close friend, of Mount Sterling. Dale Lewis and Bill Tweedt were ushers.

The bride is a daughter of Mr. and Mrs. Alfred Hetrick and is a member of the Ripley Church. The groom is the only son of Mr. and Mrs. M. C. Ingels of Mount Sterling.

The couple left Saturday, September 22, for South Carolina where the groom is stationed at Fort Jackson serving in the Quartermaster division of the United States Army.

May God's blessing rest upon them throughout life's journey.

JAMES HENRY FRAZIER

James Henry Frazier, 71 years of age, died at his home in Cleveland, Ark., Tuesday, September 25. He was the son of George and Louisa Frazier. Married to Louvenia Scroggins, April 18, 1906, to this union were born two daughters, Lona Wells and Doye McCoy.

His wife preceded him in death several years ago. He later married Mrs. Kate Treadwell. He leaves to mourn his death a wife of Cleveland; two daughters, Mrs. Doye McCoy of Medicine Park, Okla., and Mrs. Lona Wells of Hutchinson, Kan., one stepdaughter, Mrs. Marvinne Hawkins of Morrilton, Ark.; one sister, Mrs. Janice Riley of Cordell, Okla.; three brothers, George of Cleveland, Thurman of Cordell, and Alex of Laverne, Calif.; a host of relatives and friends.

Bro. Frazier was baptized by Bro. L. H. Shelton in 1913, becoming a member of the Church of God of the Abrahamic Faith. He lived a devoted Christian life and was loved by all who know him.

Funeral services were conducted by the writer, assisted by C. Alan Melain, Wednesday, September 26, in the church at Cleveland.

He was laid to rest in the Liberty Cemetery to await the resurrection when he will put on the new life.
H. Scott Smith.

STELLA DELCAMP

Stella Delcamp was born March 21, 1869, at Bourbon, Ind., the daughter of James and Lucinda Melser. She was one of ten children. In 1894 she was married to Oliver M. Porter and from then on made her home in South Bend. Mr. Porter died in 1933. In 1943 she was married to Wesley DelCamp who survives. Also surviving are two children, Clarence E. Porter and Mrs. A. W. Carey, Sr., a sister Mrs. Effie Rorer, five grandchildren and two great-grandchildren, all of South Bend. She had been ill about five years preceding her death.

She was baptized about ten years ago by Bro. J. H. Anderson. Services were conducted by the writer at South Bend and near Bourbon. Interment was made at Sandridge, north-east of Bourbon where she awaits the resurrection.
Harvey U. Krogh, Jr.

CLARENCE AND MARY LAKE

Clarence S. Lake, oldest son of Thomas and Anna Lake, was born at Holt, Mich., November 14, 1880, and succumbed near Blanchard, Mich., September 12, 1951.

In November 1902, he was united in marriage to Rose Ann Shurlock who died in May 1930. To this union was born one son, Orval Clayton.

On September 10, 1943, Mr. Lake was united in marriage to Mary Hubbard. He is survived by his son Orval, three grandsons, one great-granddaughter, four brothers, and two sisters.

Mary Lake died Wednesday morning, September 12, at the age of seventy-one. She was united in marriage to Oscar Miller in 1897, who died January 31, 1933. To this union three daughters and one son were born—Neva Zank of Edmore; Iavina who died in 1940; Frances Adelson of Detroit, and Amos Miller of Cheboygan, also surviving are seven grandchildren and four great-grandchildren. She was united in marriage to Clarence Lake in September 1943.

Both were faithful members of the Blanchard, Mich., Church of God, and their loss will be felt deeply by all who knew them.

Bro. and Sr. Lake were both killed in an automobile accident. The tragedy shocked the church, and they are greatly missed. We are comforted with a great hope in the resurrection.
Ellsworth Routson.

HERALD RECEIPTS

Pat Rossner; Mrs. S. T. Stantial; Mrs. E. C. Railsback (3); Mrs. Effie Norton; Leota B. Hanson; Irvin Barnhart (2); Guy Mills; Lonnie Patton; Azalia Winfrey; Mrs. Ethel Manken; Mrs. Ruth Kinsey; Verna Thayer; Mrs. Wm. Arlogast; Mrs. Wm. Hanson; Mrs. Dessa Copeland; Jim Mills; G. F. Hanson; Mrs. R. E. Reed; Elmer Goekler; Delbert R. Dunbar; Clyde M. Long; M. L. Kauffman; Eva Phelps; Wm. Andrew; Mrs. Pete McGinty (6); Mrs. L. C. Kirkpatrick; Fredericktown, Mo. (5); Mrs. Maude Graham; Mrs. Margaret Adamson; J. R. LeCrone; Leon Driskill; A. M. Jones; John Cummings; Joe Williams; Southlawn Church (5); Mrs. Bessie Huffer; F. J. Armstrong; Mrs. J. H. Long; Mrs. Marie Coffman; Mrs. Clifford Carr (3); Mrs. Edith Burehell; P. L. Read; Mrs. Wm. Wagner; John Brown; Mrs. Carl Davenport.

NATIONAL BIBLE INSTITUTION

Mrs. Kate Olmstead	\$ 10.00
Eden Valley Church of God	46.47
Delta, Ohio Church of God	125.00
Tempe, Arizona, Church of God	7.37
Alice Young	5.00
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Mr. & Mrs. George McMurtrie	20.00
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Mr. & Mrs. John Shaeffer	10.00
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Maybello Hanson	55.00
Jessie M. B. Kauffman	5.00
Oregon, Ill., Church of God	9.12
Mr. & Mrs. C. D. Whitmer	10.00
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Hattie A. Woods	2.00
Mrs. Anna Cochran	2.00
Ray & Margaret Foster	50.00

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 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.

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 non-member in your community who would be interested in reading THE HERALD. 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.

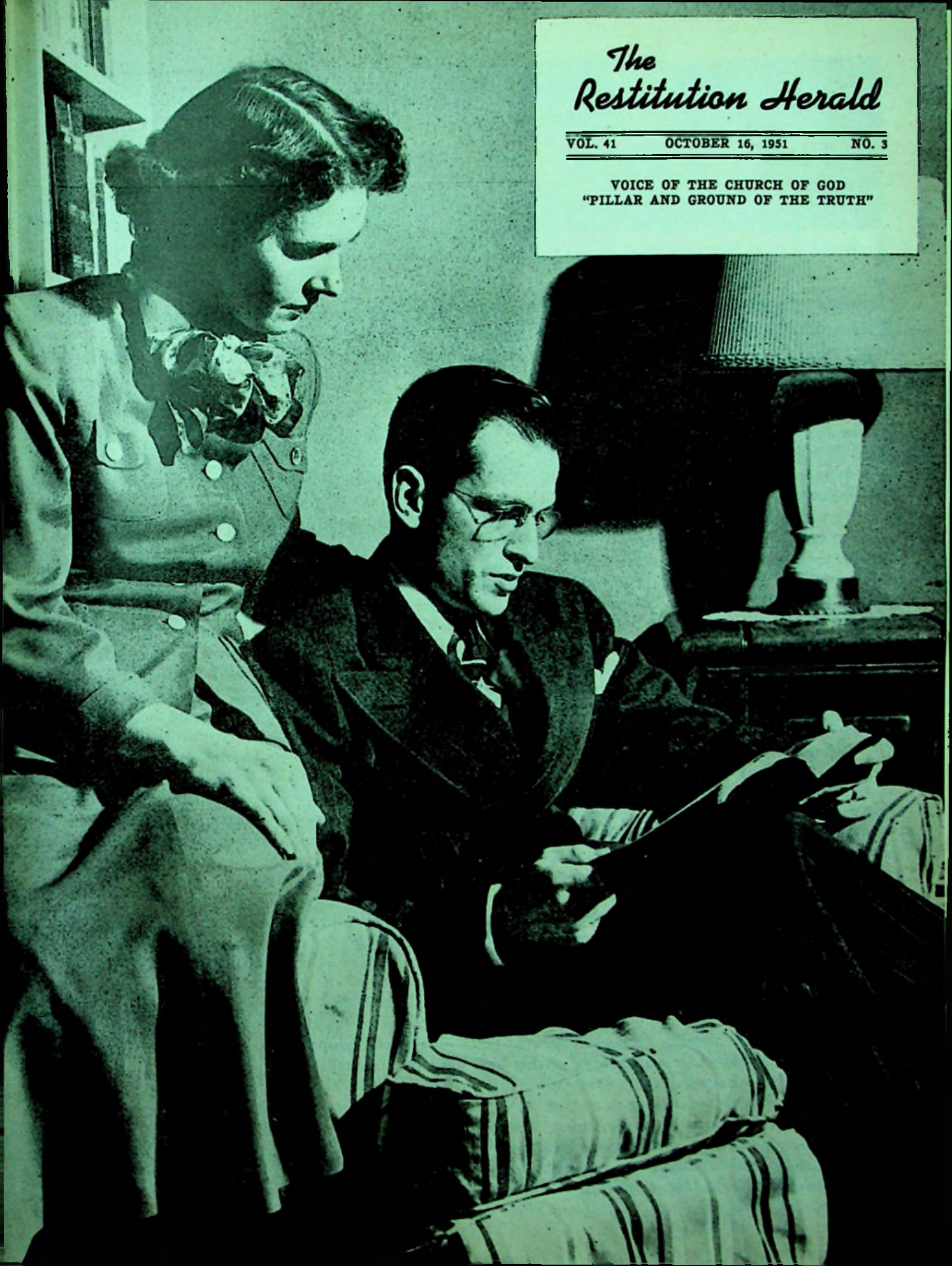
*The
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NO. 3

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





Editorial

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James M. Watkins, Editor

\$3.00 per year

Paul C. Johnson, Associate Editor

The Book of God

"In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1).

The Bible enjoys a distinction not found by any other book. It is the Book of God. It is the only book to reveal the mind and purpose of our Creator. Because God is an all-wise counselor to all generations, the Bible continues as an enduring book. Each succeeding generation has felt the need of its wisdom and interpretation of life, as well as those who have gone before.

One reason why the modern generation finds so little interest and satisfaction in the Bible is that it has so little concern for the Author. Modern publishing firms recognize an author as a very important factor in anticipating the potential sale of any book. A successful nonfiction writer finds it almost necessary to be a recognized authority in his field. When a man's name has been associated with a certain branch of knowledge or secular accomplishment for a period of time, his book is sure to sell to those interested in his field of labor.

There is but one reason for the modern skepticism of Scripture. The skeptic refuses to make any attempt to understand the purpose, plan, or knowledge of the Author. As *Mein Kampf* revealed the mind and purpose of Hitler, so the Bible reveals God's mind and purpose. From the Bible we learn of His aim in controlling human affairs. The recorded history of God's dealings with the nation of Israel shows us God's attitude toward national affairs. Stories of men like Abraham, Isaac, and Jacob give us added insight of God's direction of personal lives.

In the simple phrase, "In the beginning was the Word, and the Word was with God," we see the same creative association of every author with his book. The word that comes from an individual is an expression of that individual. The author imparts something of himself to everything he writes. This is not difficult to understand when we associate it with writers of current books. This association is more difficult to apply to the Bible and its author because of our theological misapplication of the message in John 1:1. The purpose of this verse is to tell us that the Bible is the Book of God. It is a book de-

signed to express the personality of the author the same as any other book. No other book can fulfill this purpose because of its human origin. We contribute to this error when we unthinkingly say the Book of John was written by John, or the Book of Mark was written by Mark, or the Book of Luke was written by Luke. Actually each Book was written by God. It is true that God worked through the instrumentality of men; but the words they wrote were directed by God. This places God as the true author behind the Book.

There are many who attempt to discredit the Bible by emphasizing its human writers and denying the divine origin. The church will fail to support its truths if it is not prepared at all times to offer a clear, irrefutable argument to such skeptics. There are many things to establish the Bible as the Book of God. No other book has been able to anticipate in advance the events of history. No other book has been able to anticipate the knowledge of our times with the clarity and accuracy found in the Bible. It proves its own authority by the degree that its knowledge superceded that of the time in which it was written.

A man and his word are inseparable. The divinely inspired words of Scripture bear testimony of the personality and purpose of an all-wise Father. There is no difference between the Bible and any other book in this respect.

It has been said that no person is completely original in thought or expression. Each is the product of the things experienced or the influences passed to him by other individuals. We have been inspired by others to say many things we say and do many things we do. This helps us to understand the combinations of influences that produced the Bible. The words and acts written by human writers were influenced by the divine Author. The personality of God shows through in a uniform and consistent pattern. It has been proved that no individual can sincerely study the Scripture without coming to a faith in God. Nothing can influence the effectiveness of our work more than to establish beyond doubt that the Bible is the Book of God, proved by the works and experiences of men over many years of time. By it they have guided their lives, influenced their destinies, and found strength for the closing hours of life.

The Wrath of God

By J. Arlen Marsh, Rockford, Illinois

NOTHING is taught more plainly by Old and New Testaments alike than the fact that God's anger against evil culminates in destruction. Less obvious, but equally true, is the fact that God's anger is directed quite as much at the unbeliever, the heathen, the skeptic, as at the one who has had every apparent opportunity to worship.

"The heavens," runs one of the most famous of the Psalms, "declare the glory of God"; and it is around this assumption that Apostle Paul weaved his condemnation of idolaters who apparently never had a chance to learn of Jehovah and His laws.

This is the teaching, clear and unmistakable, of Romans 1 and 2. "They are," in apostolic opinion, "without excuse" when men fail to revere the Creator and fail to practice His will. "When they knew God," they still became so enamored with their own sins and philosophies that they devised fairy tales to explain the origins of the world and themselves.

It was, therefore, in Paul's view, the fault of the idolaters that they became idolaters. Precisely as an individual who lays his hand on a red-hot stove is to blame if he is burned, so these men who turned from Jehovah to their own imaginings were to blame for the fact that the wrath of God would be visited upon them.

Would they be given an opportunity to be educated in the ways of God during some millennial period of training? Why should they be? They were the ones "who changed the truth of God into a lie." They were the ones who "did not like to retain God in their knowledge." From the beginning, men were given their chance to learn something of God; if nothing more than that, He was revealed in the heavens; and from the beginning, they had rejected Him as surely as the Jews rejected Him in the midst of their pre-captivity idolatries.

The result of this abandonment of God toward the commencement of human history was outlined bluntly: "As many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law" (Rom. 2:12). This was as powerful an indictment, trial, and judgment of those who—in common estimation—had had no opportunity to learn of God, as could be written.

Centuries before Paul's day, the Old Testament had pro-

vided illustration after illustration of this same divine principle: that destruction and death are visited as quickly upon the apparently untaught as upon the Jews (and, in our day, the Christians).

Jeremiah 25:12 carries God's direct guarantee that He "will punish the king of Babylon." The chapter continues with a stern denunciation and a promise of the visitation of God's wrath upon such widely diverse nations as the Philistines, "the isles which are beyond the sea" (southern Europe and adjacent island territories), Arabia, "and all that are in the utmost corners." Indeed, the threat of God is extended even to "all the kings of the north, far and near, one with another, and all the kingdoms of the world, which are upon the face of the earth" (v. 26).

What is to happen to these peoples and their civilizations is put in the guise of "a controversy" of God with them: "the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth."



J. Arlen Marsh

Now, it is obvious that the races specifically mentioned by Jeremiah's prophecy were not God-worshipping. For untold centuries, Egypt, Edom, Moab, the barbarians of Italy and Malta and Cyprus, the cultured of Greece and Persia, had been steeped in the most pernicious idolatry. Their canons had developed such a multiplicity of gods and goddesses that by Paul's day the Athenians, in fear of overlooking some obscure deity, had erected numbers of altars to unknown gods along their principal thoroughfares.

Yet, in the words of Jehovah Himself, these peoples were destined for destruction, for envelopment in such divinely inspired calamities as men had never seen. The prediction was not one which applied to the immediate present; it pointed to that day in the future when, as in Noah's and Lot's times, the evil of men would literally force God into intervening decisively in their affairs.

The decision represented by both Paul's observations and the predictions of Jeremiah was by no means so savage and unloving as it might seem to those possessed of more sentiment than understanding. In the beginning, God said that the wages of sin are death; and millenniums before the Mosaic Law came into being, He insisted upon righteous living and worship of Him alone. Men had

known, therefore, from the start, what they could expect in the event their aberrations led them away from the Master of all.

Without this principle—that destruction is visited upon heathen and Christian alike—the missionary spirit has no purpose. If, in the golden age of the Kingdom, idolaters and agnostics are to be resurrected and given a thorough education in what they have missed in the normal run of human events, there is small point in risking life and spending fortune in an effort to convert them now. Let them wait, instead, for the perfect conditions of the Millennium, when they can learn quickly and easily, and be convinced, by the kings and priests of God and of Christ!

Paul and Jeremiah provide the reason for the Great Commission. If the unbelievers, whether in Christian or unchristian lands, are to be destroyed for their unbelief, how great the inspiration for us to try to restore the faith that humanity once had—the faith that was abandoned because of men's predilection for their own idealisms and for their own comforts!

Men have had their chance. Only the fool says in his heart there is no God. It is only Jehovah's mercy that has made it possible for some, by teaching now, to be drawn back to what men never should have left.

Missionary Rating in China

In China, a list appeared recently in many newspapers all over the nation which has classified the people of China according to their usefulness to the country. Here is the list of people as they are graded in order of importance in the "Peoples' Republic of China"

1. Soldiers
2. Laborers
3. Farmers
4. Government workers
5. Artisans
6. Intellectuals, teachers, and students
7. Craftsmen
8. Business
9. Prostitutes
10. Missions

This contemptuous classification of missionaries at the very bottom of the scale on a level under that yet of the unfortunate abandoned women of the streets undoubtedly shocks you and makes you truly aware of Communism's hatred for Christian faith.

The following ought to shock you even more. Dr. T. C. Chao, Episcopalian, pro-Communist, decidedly modernistic president of the World Council of Churches, re-

ceived the Reds with open arms, heralding them as "liberators" and is active in setting up the Communist government in China.

Dr. John A. Mackay (Presbyterian), president of Princeton, World Council leader, and president of the International Missionary Council, also praised the Reds most highly, declaring them to be "liberators" and advocated their recognition by the United States.

It is utterly beyond our understanding how any fundamental missionary society could have any connection with the council of which Dr. Mackay is president, and yet no few do. Also, D. L. Phelps, an American Baptist missionary in China in an article in the Communist publication *Soviet Russia Today*, declared, "God is working alongside of these Communists . . . the most comprehensive renaissance the human spirit has never experienced, the most dynamic change in human history, the most profoundly religious experience I have ever been through."

Little wonder then that with missionary leaders taking such a stand that the "Church of Christ in China," a union church brought about by the merger of Presbyterian, Methodist, Episcopalian, Baptist, and other groups, has embraced the new Red order in China and now supports Communist teaching. The fundamentalist groups, however, and we praise God for this, continued to hold out against the Reds and are being persecuted. Pray for them!

Here is the real rub. Even after modernist missionaries and World Council leaders betrayed the cause of Christ in China, they did not gain the respect of the Communists by so doing, for the Communists list them at the very bottom of the list, even on a lower level than fallen women.—W. O. H. Garman in *Western Voice*.

"The American Institute of Family Relations reported at its annual workshop that active church members have the most successful marriages. In second place were those who attended Sunday school as children into adulthood.—EPAS.

DAILY READING HELPS

- M. Oct. 22. Hab. 2:15-20. Warning against wrong influences.
 T. Oct. 23. Dan. 5:1-4. Intemperance and irreverences.
 W. Oct. 24. Deut. 5:28-33; 11:26-28. The right way to live.
 T. Oct. 25. Isa. 24:5-12. When leaders drink.
 F. Oct. 26. Amos 5:21-24. Justice and righteousness.
 S. Oct. 27. Rom. 14:12-23. Abstinence for the sake of others.



My Faith in Baptism

Seventh in a series of testimonies of personal faith

By Walter Wiggins, National Evangelist

FAITH is the basic foundation upon which Christian life is founded; without faith, it is impossible to please God. Few would contend that we could be saved without pleasing Him. "Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6). God has so arranged His plan that He proves His people through faith.

The greatest step in an individual's life is to recognize his weakness and put trust in the God of heaven. God has required a token to indicate the faith of those that come to Him. It may look foolish to the natural man. It was foolish to the gazing bystander to see the Lord take clay and anoint the eyes of the blind man and command him to go and wash. During the miracles of Jesus, He often said: "Thy faith hath made thee whole." This is true of Christian life; it must be a life based upon faith in Christ and God.

As God has in the past required a token act to indicate the faith of His people, He has required through Christ a token which indicates our faith. Paul in the Colossian letter called it the "circumcision of Christ" (2:11). Circumcision was a seal of faith to the Israelites and pointed to the cleansing of earth in the eighth day of God's time. Baptism also points to our hope of life beyond this age. This is why any other form cannot be acceptable to God and would not indicate faith. It is faith which counts, "for by grace are ye saved, through faith."

Few deny the necessity of baptism. Some see no value in it, yet will contend that people should be baptized. This is why other forms have come into the church and why there is no faith in such services. Baptism is more than the act of getting wet. We used to go swimming and would go through the act of baptizing each other. I doubt if anyone so dipped would have been baptized, although we went through the service using the same words of the minister in proper baptism. This is why we believe one must have an understanding to be properly baptized. One so dipped has no faith. It was foolish acting on the part of a group of boys. This may be thought

a ridiculous example, yet many enter the step of baptism in the same attitude of mind. Baptism indicates an act of faith. This is why we believe infant baptism unscriptural. It is the faith of the one being baptized that is important. How could a child that cannot speak or understand a word have the least atom of faith?

Baptism is like the Lord's Supper. It has a deeper meaning and proclaims our faith, as the partaking of the Lord's Supper shows the "Lord's death until he come" (1 Cor. 11:26). The faith one has in baptism is the important factor in proper baptism. It is a service which unites the one baptized with his God. An improper understanding of baptism is directly or indirectly responsible for the failure to grow and develop in Christian life. Faith in baptism is not just faith but proper faith. One cannot believe a gospel and be baptized but must believe the gospel and then be baptized. The gospel is God's plan for the redemption of man. The gospel has little or no meaning to the individual who has no need of redemption. One who does not believe he will live in the Kingdom, one who does not believe he is dependent upon the resurrection of the dead, cannot have the faith that is indicated in Christian baptism. In the first place, he does not die and has no need of the resurrection. Briefly, one believing he has an immortal soul cannot have faith in baptism.

The Bible and nature tell that man is a dying creature. Cities of the dead are growing by leaps and bounds. We are faced with the inevitable. "It is appointed unto man once to die" not once to be separated from the body, the body going one place and the real man another. Therefore, to have faith in baptism, one must understand his absolute dependence upon the power of God for future life. The basic element of the gospel reveals God's plan of redemption for man.

It is good to know of a plan that redeems from the power of the grave through Jesus Christ. God's plan for man provides for his dominion of earth. Adam was placed in this condition, but because of sin, he was expelled from his original home. Christ through His sacrifice,

(Please turn to page 10)



News and Prophecy Digest

C. E. Randall, Tempe, Arizona

"JERUSALEM, WORLD CAPITAL." We read an article recently under the title: "Jerusalem, World Capital." From the contents of the article, it is doubtful if the writer fully sensed the importance of his title. Perhaps he was shrewd enough to lead up to it without being too definite. As all know, there is a great struggle going on for the control of the "City of the Great King." The Israelis want it, and the Arabs insist on their right to it. Roman Catholics are seeking to gain control of the holy places. The old city is in the hands of the Arabs, which is that part of the city within the walls. This area contains nearly all the holy places. The Arabs have shown a charitable spirit in permitting all faiths to have access to these sacred places. The new city which has been built around the old city is in the hands of the Israelis. When the United Nations voted the partitioning of the Holy Land, it also voted to internationalize Jerusalem. Neither the Arabs nor the Jews favor this, and thus far it has not been done.

Roman Catholics are seeking control of the holy places by offering to pay full cost of repairing the Church of the Holy Sepulcher. Both political and religious powers have tried for centuries to gain control of Jerusalem. The Kaiser tried, Mussolini proposed to get control, and Hitler planned to conquer it. Russia has long looked with covetous eyes toward it, and prophecy predicts that the Anti-christ will set up his rule there and finally be destroyed by the brightness of Christ's coming, who will make Jerusalem the city of the great King.

CHURCH LIFE. The Congregational Church in New Hampshire has undertaken a program to recover closed and dying churches in what is called the "marginal areas." With the coming of the automobile and the development of super-highways, rural communities have become joined to the cities, and rural parishes have been disappearing. Two ministers have dedicated themselves for life in working in rural areas to build up churches that are ready to die. The conference guarantees their salaries, pays their traveling expenses, and cares for their pension payments. The conference superintendent said: "I see no end to our work in rehabilitating and revitalizing our churches in rural areas. As soon as we have one parish re-established, there is always a place to send our life ministers. These men have dedicated their lives to rebuilding the parishes, and they are doing a wonderful work." To this may be added the regional set-up, whereby one man serves several parishes. This work is much like that which our General Conference has been doing for several years, particularly in Arkansas.

This work is being enlarged this year, with a strong emphasis on establishing new churches. This is part of the work for which contributions to the General Conference are used. Better send that pledge today!

ALIEN SUBMARINES. Submarines of a foreign power have been sighted off the shores of Alaska. They were of the snorkel type and were sighted about 160 miles from Anchorage. It has been stated by some government authorities that most of the coastal cities could be A-bombed from submarines, of which Russia has a large number. It has been estimated that within the next two and a half years, the Federal Government will expend a billion and a half dollars in civilian defense, with the States spending an equal amount.

IMMIGRATION. The United Jewish Appeal Agencies are making a drive for more funds. During the first six months of this year, the Agency spent \$52,287,000 in helping 128,122 Jews immigrate to Israel. The Agency reports immediate immigration needs cover 45,000 Jews from Rumania, 30,000 from Hungary and 100,000 from Iran. These have applied for visas. The report of the Agency says: "The precarious condition of international relations and the unpredictable status of Jews in the Eastern European and Moslem countries underscores the desperate necessity for speed in removing these Jews from danger and deadline areas and shifting them to Israel for rehabilitation and resettlement."

The number returned during the first six months of 1951 far outnumbered those who returned under Ezra and Nehemiah. It must be very embarrassing, to say the least, to the historical interpreters of the prophecies to have to ignore such great events as have been taking place in Israel the past few years. Nothing in all Biblical history has been comparable to the return of Israel which has been in process for several years.

JEWISH EDUCATION MONTH. Beginning September 10 and lasting until October 11, "Jewish Education Month" has been observed. The "American Association for Jewish Education," in urging Jewish parents to give their children a Jewish education, said in part: "You as a devoted parent want to share with your child all that is yours and all that you hope to have. You want to provide him with the basis for a happy life, a life in which he may taste the joys of all that is good and beautiful in our world.

"To provide fully for your child's emotional and mental well-being; to endow him with a share in your joys, memories and associations; to make him a valued neighbor and citizen; to enrich his life with the priceless heritage

of religion and culture amassed in three thousand years of Jewish creativeness—to give him all of these things you must provide him with a sound and effective Jewish education."

One of the main reasons for the maintenance of the Jewish faith and traditions over the millenniums and preservation of the Jewish attachment to the homeland of Palestine has been the teaching and training of the children in the way of the fathers. The Church of God can take a leaf out of the Jewish book of child rearing and apply its principles with profit.

POOR CRYING OUT. For ages, peoples living in the Middle East and Asia have been subjugated and pawned in the hands of the exploiters. These peoples are now beginning to cry out. Without doubt, their cries are reaching to the ears of the Lord of Sabaoth. The temporary success of Iran in throwing off the hold of Britain has encouraged Egypt to clamor for freedom from outside domination. Egypt is a large place, with an area about the size of Texas and New Mexico combined, but a large part is desert. The twenty-three million inhabitants live in an area of about fifteen thousand square miles. The average Egyptian does not know what a bed, chair, table, and ordinary dishes are like. They are slaves to poverty.

Against this condition of the Egyptians, and millions more no better off, is the promised picture of the new earth, in which "they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands."

SMALL COMPARISON. Plans are completed to test out more atomic weapons at the atomic proving ground near Las Vegas. With the announcement by the President that Russia had exploded another atomic bomb, we are brought face to face with the fact that both friend and foe are now engaged in manufacturing the most destructive weapons known to man. The reality of destruction that is within the hands of man has created a wave of fear. A crusade for freedom is under way in this country. The fans at the World Series ball games and the millions who were listening in were asked to pause for a silent prayer for peace. Men's hearts are failing them for fear. Yet, the destruction that can be wrought by man is of little consequence to the devastation that will come on the earth when the judgments of God are poured out. When hailstones weighing more than a hundred pounds fall, the A-bomb will seem small.

The Day to Come

A radio message by Harold J. Doan

ABOUT seven hundred fifty years before Christ, Isaiah was called from the palace at Jerusalem to become a prophet of God to Judah. Isaiah's many prophecies were of varied nature. Some of them were warnings to Israel, Judah, and neighboring nations of inevitable results of their evil and sinfulness. One after another, Isaiah named nations that would fall and be destroyed because of idolatry. Then, at regular intervals, Isaiah looked far beyond the hopelessness of the world situation to a day and age when all would be restored to its original perfection. Isaiah is called the Messianic Prophet because he foretold the day of the Messiah, His first coming, His atonement, His ministry, and in the dim horizon, His second coming.

Isaiah 11 is one of frequent prophecies of Isaiah, picturing in flowing, poetic, language the wonders of that future Kingdom of God, as contrasted with the world as men know it today.

In the preceding chapter, Isaiah poetically pictured the destruction of nations as if they were great trees being felled by a woodman. Among those fallen nations were God's people, overturned, and become no longer a nation. Then from this chaos came the picture of a twig springing forth from a great fallen tree. "There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots" (v. 1).

Jesse was the father of David, who was Israel's greatest king, and Isaiah foretold that from the family tree of Jesse, a Branch would grow to bring again the kingdom to Israel and to bring perfection to the world. The Branch was undoubtedly Jesus the Christ, born seven hundred years later.

Christ the Branch always refers to His office as King and in this case must refer to the time when He will reign from Jerusalem as King; when, according to His own words, the Son of man shall come in all His glory to sit upon the throne of David. Jesus was of the tribe of Judah, a direct descendant of Jesse and David through Mary, His mother, and through his foster father, Joseph.

Isaiah prophesied further that this Branch would have certain God-given characteristics which would enable Him to fulfill His royal calling. It was promised that this Branch of the line of David would have the Spirit of God, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord. It was prophesied that He will

judge with righteousness, knowing men's hearts, and that He will have power to destroy sinners from off the earth in His day of judgment.

How wonderfully these characteristics of true godly royalty were found in Jesus and developed by Him during His first stay on earth! We see His quick understanding and wisdom in His sermons, in His insight into the minds of men, and in His perception of the true values of life. We see Him as a righteous judge before the sinful woman, with whom He had mercy, but firmness. We see Jesus' ability to judge by true values, not merely by sight, in His choosing of His apostles, who succeeded Him in His work. Jesus' righteousness, faithfulness, and ability were well-established and proved in His earthly ministry.

After revealing the ancestry and nature of the One whom God had ordained to bring rest to the earth in the age yet to come, Isaiah beautifully painted the conditions of life which would exist after the coming of the Branch of the Lord. "The wolf also shall dwell with the lamb, the leopard shall lie down with the kid. . . . The cow and the bear shall feed. . . . 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."

Peace between animals, men, and nations will be only one of the beauties of that day, foreseen by inspired Isaiah. Isaiah and other prophets, including Amos, Zechariah, Jesus, Paul, and John, elaborated upon this theme in other places, telling also of the fertility of the land, prosperity of the people, universal joy, lack of tears, pain, and death in that day when Jesus the Branch of the Lord shall return from heaven, "with a shout, and the voice of the archangel, and the trump of God" to raise the dead, destroy the wicked, and build new order on earth. In that day, there shall be beauty and glory for the redeemed of the Lord.

Also, in Isaiah 11:11 is given one of the outstanding signs by which to know when this glorious event will occur. "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 en-

sign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."

At the same time the righteous Branch returns to establish His Kingdom, the people of Israel will regather in their homeland, Palestine. The reign of Messiah on earth, the establishment of the Kingdom of God on earth, and the restoration of the long-scattered peoples of Israel and Judah are events closely associated in Scripture, in matter of time. Who can deny that the activities in Palestine where six thousand sons of Jacob are returning each month to their homeland are an indication of the near end of Gentile time. We see in this return a sign of the times, a definite indication that before long the Messiah will come and be the rallying banner for His people of Israel and of the church.

What does this mean to you? It means that you can have hope in a day when there is little to give hope. These prophecies were first given to strengthen a beaten people in their hours of trouble. Israel has in years since her fall taken strength from her prophets' words of better days to come. In the ghettos and concentration camps, in box-cars and gas chambers, in the trenches of Jerusalem and Haifa, God's people have remembered Isaiah's words of restoration and have taken hope.

We can do the same, and even more, if we be believers in Jehovah God and His Son the Righteous Branch, Jesus the Christ. In this day when all news seems to be bad news, when war talk is common conversation, when the world's economy is on the verge of collapse, when thousands are hungry and homeless, we too can have hope, knowing that a better day is coming when Jesus' long-awaited second coming is reality. Lift up your heads, your redemption draweth nigh! The Kingdom of Heaven is at hand!

Today, when responsible people are seriously concerned with the lack of morality in government and in life on every level in our country, we can find special joy in the hope of the soon coming Kingdom of God "wherein dwelleth righteousness." We can look forward with real hope to the government of Christ, wherein syndicated crime, influence peddlers, lackadaisical parents, mink-coat politics, dope dispensers, entertainers who brazenly flout all laws of decency and morality, marrying and giving in marriage, and other such vermin will have no place. We look for and long for that day to come, the day prophesied by Isaiah when knowledge of the Lord will cover the earth, and righteousness and faithfulness will be the atmosphere in which we live.

Our hope is concentrated on Jesus, and, unless we are in Him, that day will be for us a day of destruction. The righteous shall be saved in His glorious Kingdom, as Isaiah said, "With the breath of his lips shall he slay the

wicked." So Isaiah's prophecy of that day means more than hope. It means that now is the day to prepare for that day. Today is the day to choose on whose side you will be found. Today is the day to ally yourself with that Branch of the house of Jesse, that righteous one who is Redeemer, Judge, and Restorer. "Choose ye this day whom ye will serve."

As Peter said, when thinking about the events of that day prophesied by Isaiah and the prophets, "Seeing that ye look for such things, be diligent that ye may be found in him in peace, without spot, and blameless" (2 Peter 3:14). Are you ready for that day? Will it be a day of fulfilled hopes for you or a day of destruction? Today, you may still decide! Tomorrow, God will decide!

"In visiting Nazareth, it is difficult to visualize that that actually was where Jesus spent the biggest part of His days on earth, because Nazareth (population 21,000) is a practically all-Arab city. Furthermore, because of the poverty that existed among the Arabs for many years, Communism spread among them, and so Nazareth, the largest Arab center, logically became the headquarters for the small Communist party of Israel."—*The Jews in the News*.

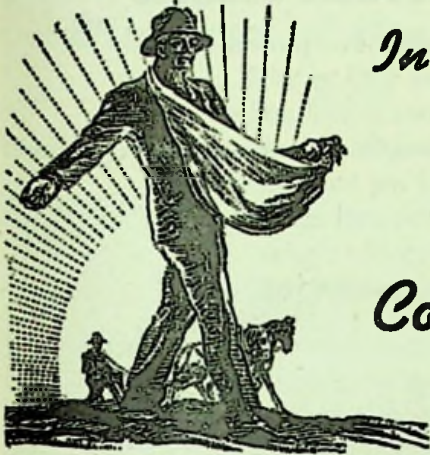
Will Not Hurt Anyone

We drank, my husband and I, "but not to excess," and "only because the others in the crowd did." "We were not hurting anybody"; it "was nobody's business"; and besides we "did not have the habit. We could quit whenever we wanted."

The other week, I awoke one morning with an awful hangover, and, later in the day, I heard our small Bobby telling our neighbor on the other side of the hedge, "My mother went to a party last night, and this morning she was sick."

I did not hear what Mrs. Green answered, but I am almost sure I know what she thought. What will Bobby think when he gets old enough to know what made "my mother" sick? Was it true we were not hurting anyone?

Bob and I talked it over, and we have already found that the other statements in the first paragraph are not true either. It is not easy to quit. We crave the drinks worse than we ever dreamed we would. It was somebody's business, the business of those who depend on us for their living and for the formation of their ideals. We have also found that it is not true that "everybody who is anybody" drinks. We have met a lot of interesting people who either have never used liquor, or, like ourselves, have found that it *does not pay!*—*Capper's Weekly*.



In the Wake of the Great Commission

Brother Moffet's Missionary Idea

Bro. W. G. Moffet, Magazine, Ark., writes that he is buying sixty-four composition books and writing them full of Bible subjects to hand to interested persons. He is sure that tracts would be much cheaper, but he feels that the personal touch found in this method overcomes added expense. Bro. Moffet's years do not permit him to engage too actively in Christian service.

It is wonderful to hear of those who refuse to give up gospel labor in spite of age or circumstances. We are going to be interested in the outcome of his project. Perhaps we are missing that personal touch in much of our Christian work. The leading advertising and circulation men today are turning to more personal letters and methods rather than wholesale distribution. It is worth consideration by our churches.

Holquists Have Personal Missionary Program

Mr. and Mrs. Emil Holquist, Grand Rapids, Mich., have elected to support one orphan at the Bethlehem Home nursery. She is Rehaneh Salen, from Beit Sahur, and is about three years old.

This little girl and her sisters were cared for by a fifteen-year-old sister. Their mother died shortly after this girl's birth, and their father was a war casualty. Through faith the Church of God has many ties with the people of Palestine. These interests help to make our bonds stronger. After all, they, too, are children of Abraham.

Verna C. Thayer

Verna C. Thayer, national children's evangelist, writes that attendance at North Salem children's classes were nine on Sunday night, sixteen on Monday night, nineteen on Tuesday night, and twenty-three on Wednesday night. We hope that this steady progress continues and an enduring benefit results from the work at this place. She completed work at North Salem on October 14. On October 21-28, she will be at Dayton, Ohio, helping to

develop the new Sunday school sponsored by local individuals and the Ohio State Conference. This is a good work and deserves much credit and help.

Walter Wiggins

Bro. Walter Wiggins, national evangelist, will be at Delta, Ohio, for a special series of meetings, October 21-28. He completed his work at North Salem on October 14.

On November 3, 4 he will be at Morristown, Tenn., for the dedication of the new church building.

He has a few dates available in December if anyone in the North desires his services before he begins work in the South.

"The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

Church Attendance

What My Absence Did

1. It made some question the reality of religion.
2. It made some think that I was a pretender.
3. It made many think that I regarded my spiritual welfare and that of others as a matter of small concern.
4. It weakened the effect of the church service.
5. It made it more difficult for the preacher to preach.
6. It discouraged the members who were present.
7. It caused others to stay away from church.
8. It made it difficult for me to meet the temptations of life.
9. It gave the devil more power over lost souls.
10. It helped the non-churchgoing habit.

What My Presence Did

1. It caused people to have confidence in me.
 2. It made people know that I regarded my spiritual welfare and that of others as a matter of great importance.
 3. It had a good effect on the services.
 4. It made my friends feel more welcome.
 5. It encouraged the members and the minister in their work.
 6. It caused others to come to Christ and increased my influence for good.
 7. It made my life stronger for next week.
 8. It removed stumbling blocks from the sinner's path.
 9. It pleased God, and I was happy.
 10. It caused others to say, "He practiced what he preached."
- Selected by Elizabeth Ordnung.

MY FAITH IN BAPTISM

(Continued from page 5)

however, purchased our redemption. "Because I live, ye shall live also." When Christ who is our life shall appear, we shall also appear with Him. If Christ be not raised, then there is no resurrection of the dead, and if there is no resurrection, then we perish, for the Christian's hope of life beyond is absolutely dependent upon the resurrection of the dead. To deny the resurrection and its importance is to deny Christ.

Now let us note some basic elements symbolized in baptism. First, we are mortal and die, and Jesus is our Saviour. What need would we have of a Saviour if we were naturally immortal? Because He offered Himself for our redemption, we accept Him by being buried in the likeness of His death. Paul wrote to the Romans, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" (6:3). We say by action of baptism that we accept the atonement of Christ. Baptism symbolizes death and resurrection. If the minister did not raise the person being baptized from the watery grave he would die. For a moment he is dead, for he is separated from the air upon which he is dependent. Baptism indicates that we believe Jesus died and poured out His soul unto death. (Read 1 Cor. 15:1-5.)

Now come to the second part of baptism and the important part. We indicate that we have crucified and buried the old man. We rise to walk a new man. One who does not pledge his life to Christ has not carefully considered baptism.

Baptism symbolizes the sacrifice of Christ, His death, burial, and resurrection. Baptism is a seal of one's covenant with God. We are sons of Adam. Christ has made it possible for us to be adopted into the family of God. We come to God through Christ who has atoned our sins. We are baptized into Christ and become heirs of promise. Note Galatians 3:27. "For as many of you as have been baptized into Christ have put on Christ. . . . If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." What was the promise to Abraham? His seed would inherit the world. (Rom. 4:13.)

Baptism is the seal of a Christian's faith in God. If we have proper faith in baptism, then there is a union between the believer and God. There is only one door into Christ. It is a wonderful blessing to come into a union with God through Christ and to have hope of enjoying the blessings prepared from the foundation of the world.

"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."

Never Trouble Trouble

There's a cheery little proverb
Which is very well to heed
In a world where pain and sorrow
Are quite plentiful indeed.
If you would not have them double,
Then keep this well in view—
And never trouble trouble
Until trouble troubles you.

Don't think when storm clouds gather,
You're certain to be drowned;
The very darkest tempests
May quickly blow around,
And up above the blackness
Shines evermore the blue,
So never trouble trouble
Until trouble troubles you.

Ofttimes a gloomy morning
Precedes a sunny day,
And without a word of warning
Our trials all slip away.
What pangs we oft have suffered
From ills we never knew!
So never trouble trouble
Until trouble troubles you.

THE LIFE OF CHRIST VISUALIZED

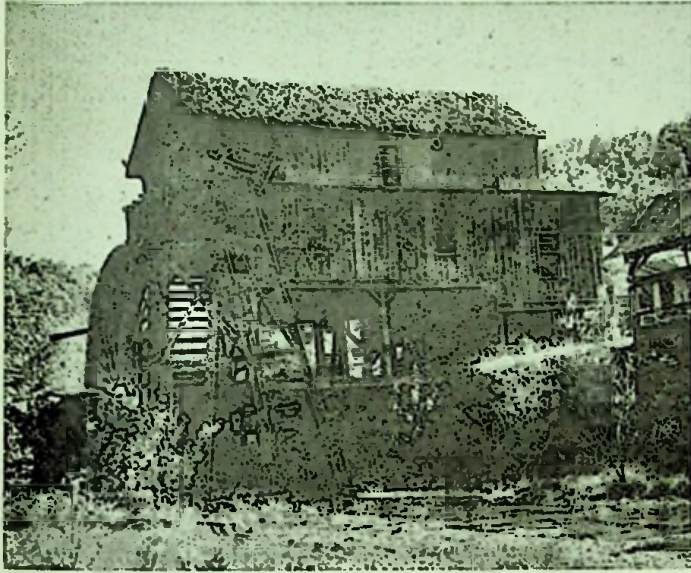
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Pictures of the Passing Age



Nowhere is the self-sufficiency of early American economy shown more clearly than in the old gristmill. From its creaky, water-powered grinders, flour, feed, and corn meal went out to the community to provide the life-giving necessities of man and beast. Stamina for many hours of grilling labor came from the corn pone, corn meal mush, and baking powder biscuits which originated at the neighborhood mill.

There was little financial loss in those neighborhood transactions. Small plots of wheat were all that was necessary to provide for a winter's supply of flour. Milling charges were small, requiring only a small amount of extra wheat. This represented the entire profit of board of trade, miller, jobber, wholesaler, and retailer.

Many ways were used to make the winter's supply of flour and meal available as it was needed. In some instances, grain was deposited and flour taken home from that supply as needed. Some had sufficient grain milled for winter's needs at one time and stored the complete supply at home. Others retained their grain in bins at home and had it milled as necessary. No matter what plan was used, the middleman did not exist, and these necessities were provided with the least possible loss in exchange.

The age of the old gristmill is passing. A few still exist in active operation in some regions, but generally they are fast falling into deterioration and decay. The vitality of home-ground grist is giving way to chemical bleaches and modern dough conditioners.

As the swishing rumble of the old mill wheel dies among the echoes, we witness another irrefutable evidence of a passing age. It was an age that served families and economy wisely and well. The gristmill preserved the elements of life-giving vitality brought to it direct from the storehouses of God. This was an age based upon religious faith and moral scruples. As the age of the old gristmill recedes into history, a new age becomes inevitable. What a great blessing it is to be able to hope that the coming age may be the age of Christ!

Baptist Committee Adopts Reports on World Issues

Washington, D.C. (CNS)—The Baptist Joint Committee on Public Affairs, composed of the presidents, executive secretaries and representative leaders of the four national Baptist conventions in the United States with a combined membership of more than sixteen million, has adopted reports on international and domestic issues and on religious liberty at its semiannual meeting in the Baptist building. . . .

In a comprehensive report, Dr. M. T. Rankin, chairman of the Committee on World Issues, commended the Japanese Treaty and urged that it be ratified quickly by the Senate. He asked for general observance of United Nations' Week, October 21-27, reciting the UN's aims and achievements, and, in harmony with former Baptist appeals, insisted that the Senate ratify the Genocide Convention and also to give consideration to the adoption of the UN Bill of Rights. He declared that Protestantism is meeting the challenge of Communism better than any other Christian group.

Related to the situation in China, he reported: "The Communist control of the government of China in its bearing on Christian church and missionary effort is bad. Moreover, on the human level, it does not give any promise of being any better soon. The freedom of the church to do its distinctively Christian work has been greatly abridged at the point of declaring its gospel and the judgment of the gospel on the whole of life. It is abridged almost to the point of absolute prohibition with respect to vital contact with the world Christian fellowship."

Walter P. Binns, president of the group, in passing on the status of religious liberty at home and abroad, said that "a most serious threat to religious liberty in America is the continued effort of the Roman Catholics, aided by some Protestants, to destroy the traditional and judicial interpretation of the first amendment to secure governmental aid for the support of religion and religious schools." He mentioned "serious reports" on the situation from France and Italy.



"Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions."

The Book of Judges

This week, we open our Bibles to the seventh book. It is called *Judges*. For the first three hundred years that the Israelites were in their "promised land," the land of Canaan, they were ruled by *judges*.

This book is part of the division called "History." This book tells much of the history during the rule of the judges.

God "raised up" these judges to deliver His people from oppression. While the Israelites were living in the land of Canaan, the native inhabitants of the land were also there.

When Joshua died, there was no one to take his place. The Israelites became idol worshipers as were the Canaanites. Every man did that which was right in his own eyes. God delivered them into the hands of the enemies until they cried to Him for deliverance. God was their deliverer; He was their ruler, for through the judges, God ruled Israel.

Famous People of Judges

Some of the most popular stories of the Old Testament are found in Judges such as the story of Deborah, the only woman judge, who defeated the Canaanites "by the waters of Megiddo"; the story of Gideon and how he reduced the number of his fighters from thirty-two thousand men to three hundred men and then defeated the Midianites. The most popular story of the judges is that of Samson and his secret strength. He was the strongest man in the world until Delilah discovered his secret and cut off his hair. Of course, when his hair grew back out, his strength returned.

Find the Names of the Judges!

Look up the Bible references given and find the name of each judge. The first letter of each name is given to help you select the correct name.

Judges 3:9 O.....

Judges 3:15 E.....

Judges 3:31 S.....
 Judges 4:9 D..... and B.....
 Judges 8:28 G.....
 Judges 9:22 A.....
 Judges 10:1 T.....
 Judges 10:3 J.....
 Judges 12:7 J.....
 Judges 12:8 I.....
 Judges 12:11 E.....
 Judges 12:13 A.....
 Judges 13:24 S.....
 1 Samuel 1:9 E.....
 1 Samuel 3:21 S.....

Happy Birthday Wishes to—

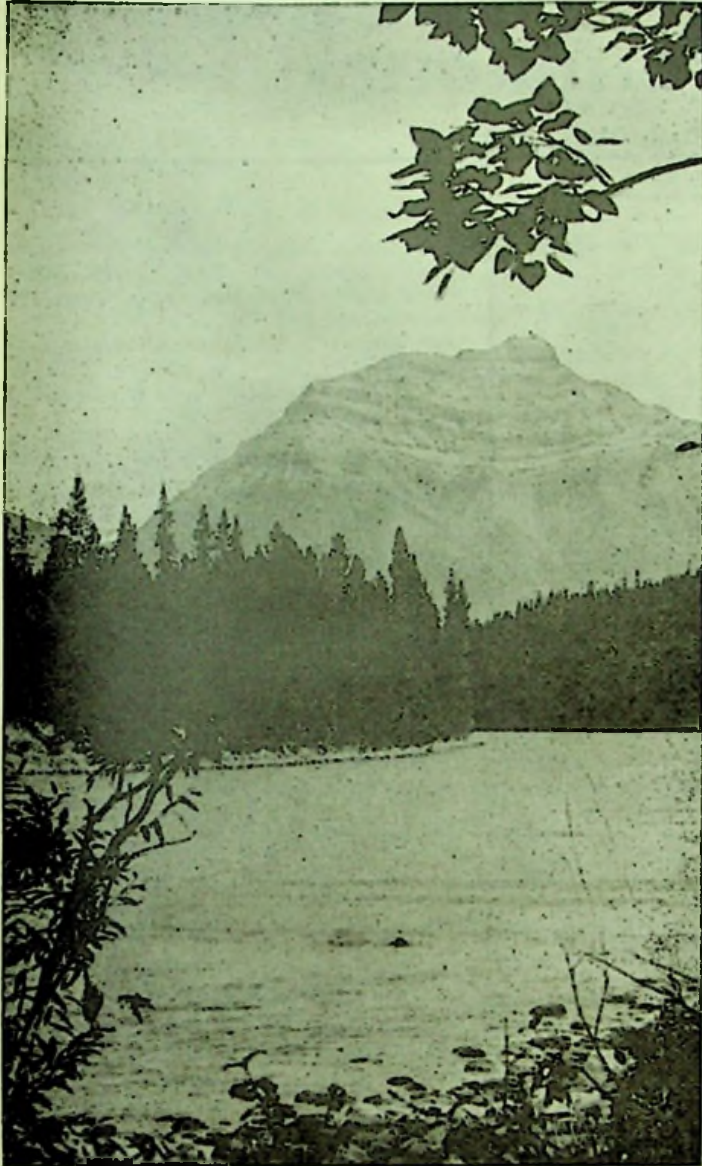
Janice Hutchinson, Oct. 23, age 4, Hammond, La.
 Duain Wolfe, Oct. 24, age 6, Baton Rouge, La.
 David Morris, Oct. 24, age 5, Frankfort, Ind.
 Joyce Railton, Oct. 25, age 4, Winchester, Va.
 Junior Hutchinson, Oct. 25, age 9, Hammond, La.
 Judy Hoskins, Oct. 26, age 11, Corvallis, Ore.
 Widell Lu Jeffery, Oct. 27, age 6, Orange, Calif.
 Stewart Kirkpatrick, Oct. 28, age 4, Cass Lake, Minn.

Six New Members

Sister Ethel Manken of Fredericktown, Missouri, has sent the names of her three nieces and three nephews to become members of the ECE Club. They are Joyce, Don, and Harvey Thomas of Fredericktown; Ruth Ann Thomas of Flat River; June and Harold Thomas of Overland. Their parents are all members of the church at Fredericktown. We are happy to include their names on the ECE Club membership list. Are you a member?

What ECE Means

Everyday, not just Sunday, but Everyday,
 Christian, not just good playmates, but Christian,
 Expression, not just to ourselves, but Expression.



Heaven Is NOT Our Home

By William Dick
Berean Editor

mediately? This old world is so full of distress and evil that we should be willing to leave it right now if we could enjoy the blessings of heaven.

Another thing often puzzles us. The common teaching is that if we are good people, we will go to heaven, but, if not, we are doomed to suffer eternal misery in hell. How many have ever attended a funeral in which the preacher condemned the deceased one to hell? Heaven must be a crowded place! The usual words are that Mr. So-and-so is not dead but is up in heaven looking down on us. If he is in heaven, why are his loved ones mourning and crying? They should rejoice because he has no more worries or pains and is now in heaven living in eternal contentment and happiness.

All such theories are vain imaginations and cannot be supported by the Scripture. Indeed various verses emphasize that it is impossible to go to heaven. 1 Timothy 6:16 mentions God as "dwelling in the light which no man can approach unto." We read in John 3:13 that "no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven."

Finally, let us consider the words of Peter from his sermon on the day of Pentecost. "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day . . . for David is not ascended into the heavens" (Acts 2:29, 34).

If anyone was ever qualified for a place in heaven, it was David, "a man after God's own heart." Peter very emphatically stated, however, that David had not gone to heaven but was dead and still remained in his grave.

Heaven is *not* our home. God never promised it to the righteous when they died. When Paul described many men of great faith in Hebrews 11, he did not say they had died and gone to heaven to receive their reward, but he stated simply in verse 13, "These all died in faith, not having received the promises." Let us join in the chorus sung by the redeemed in Revelation 5:10. Thou "hast made us unto our God kings and priests: and we shall reign on the earth."

Heaven is a wonderful part of God's creation, but it is not our home. Heaven is God's "dwelling place" (1 Kings 8:30). Nowhere in God's Holy Book can we find an assertion that heaven is the eternal home of the righteous. Rather, we find texts like Psalm 115:16, "The heaven, even the heavens, are the Lord's: but the earth hath he given to the children of men."

When one of our young Bereans told her high school teacher she did not believe that people went to heaven, the teacher replied, "You will never get anywhere believing that." We wonder if the teacher expects to arrive at her destination merely by believing it will be that way. People today choose to believe what they desire without considering if their thoughts coincide with God's eternal plan presented in the Scripture.

If heaven is such a wonderful place of bliss, and the righteous are supposed to go there when they die, why do we not all commit suicide so we could go there im-

AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

- 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—Church dedication at Morristown, Tenn. (Guest speaker, Walter Wiggins.)
- November 2-4—Southwest Conference at Pomona, Calif.
- November 5-18—Special meetings at Hope Chapel, South Bend, Ind. (Harry Sheets, guest speaker.)
- November 12-25—Evangelistic meetings at the Brush Creek, Ohio, Church of God. (Walter Wiggins, guest speaker.)
- November 17, 18—Thanksgiving service, Jordan, Mo., Church of God.
- December 8, 9—Berean Youth Rally at Southlawn Church, Grand Rapids, Mich. (D. A. Jones, guest speaker.)

SOUTHWEST CONFERENCE

We wish to remind the Southwest brethren that conference dates, November 2-4, are fast approaching. All those planning to attend, please notify Norman McLeod, 207 Palm Place, Pomona, Calif., so he can make arrangements. We are counting on a good representation from Arizona; also from San Jose, Tulare, Los Angeles, and other neighboring cities.

Plan now to come and enjoy the fellowship and spiritual food being prepared for you by Bro. C. E. Randall. We are blessed with many able speakers for this occasion, so let us assemble and receive the benefits.

Lois J. Rahn, Cor. Secy.

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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 non-member in your community who would be interested in reading THE HERALD. 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.

HOOVER ON CRIME

More than one alert churchman read into the latest resume of crime's astounding growth, particularly among young people, by FBI Chief, J. Edgar Hoover, a tacit admission that his long policy of striving to make all crimes "federal offenses" has failed. His testimony before Senate Appropriations Committee pointed to the alarming growth of crime in the past twenty years—the very period in which the greatest number of laws making crime a federal offense were placed on the status books.

Mr. Hoover also stated: "Crime is on the march in America. Day after day, year after year, the appalling tide of criminality continues to rise. Crime in 1950 surpassed even the shocking record of 1949, with a serious offense occurring on the average of every eighteen seconds. Young America still makes its alarming contribution to the sum."

In an article in the "Sunday School Times," the FBI Chief told of a 17-year old boy who shot his way out of a liquor store robbery. He adds: "It is almost superfluous to record that this 17-year old gang leader—this youth with his life ruined at its threshold—lacked parental guidance. The boy had never known a father; his mother had become a chronic alcoholic. It is not difficult to imagine how different his life might have been had he received the additional incentive toward moral living that the influence of the Sunday school would have provided."

In praise of Sunday school teachers, Mr. Hoover says, "They are doing a truly magnificent job. They are insuring that the child who is so fortunate as to come into the Sunday school fold receives an introduction to the Word of God, the unequalled guide to righteous living and faith in the future. They are laying upon a rock the foundation of Christian character in their disciples."

Scripture napkins (96 in a box). These napkins are beautifully printed with appropriate Bible texts, four styles. Price: \$1.15. Order from National Bible Institution.

MRS. FRED SHAIN

Nora Katherine Trousdale was born in Gallatin County, Ill., March 1, 1886. After several months of sickness, she fell peacefully asleep on Monday, October 1, 1951.

On April 1, 1909, she was married to Fred Shain, and to them were born two children, Juanita (Mrs. Marshall Lloyd) and a son who died in infancy.

Early in her life, Sr. Shain gave her heart to her Master and lived a consistent Christian life. For many years, she had been affiliated with the Restitution Church of God, Eldorado, Ill. Always willing to play the piano, teach a Sunday school class, and do whatever came her way in Christian service, she will be sadly missed by the church as well as by her family and friends.

Surviving are her husband, Fred Shain, Rt. 1, Eldorado; her daughter, Mrs. Marshall Lloyd; three grandsons, Leo Ray, Richard Fred (Freddy) and Leland Marshall Lloyd; a sister, Mrs. Silas Overton; many other relatives and a host of friends.

Services were conducted at the Restitution Church of God on Wednesday, October 3, and words of comfort were spoken by the pastor. She was laid to rest in the Wesley Cemetery to await the call of her Lord on the resurrection morning.

A. M. Jones.

HERALD RECEIPTS

Mrs. Ida Orem; C. B. Elliott; A. M. Jones (2); Leland F. Marsh; Mrs. H. L. Randall; Theron Murphy; Mrs. Frank B. Fox; Ella Riesener; P. G. Coverston; Mrs. Paige Mills; Mrs. Julia Walker; Mrs. R. W. Hass; Mrs. Anna Fales; Mrs. L. W. McMinn; Mrs. J. W. Dismukes; Wendell E. McKeown; C. J. Shaw; Mrs. Frank Morrison.

GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

Thomas John arrived Monday morning, October 1. His parents are Mr. and Mrs. Richard Conlan of New York. Many will remember Mrs. Conlan better as Jo Ann Kasper. Grandma and Grandpa Herb Kasper of Rockford, Ill., are visiting their grandson and his parents.

The Morristown, Tenn., Church will be dedicated on November 4. All who wish to attend are cordially invited.

Bro. and Sr. Floyd Kessler and daughter, Mary, West Milton, Ohio, and Sr. Belva Knife, Fairborn, Ohio, visited relatives in Oregon recently.

All young people and Bereans are called to "rally" at Macomb, Ill., October 27, 28. The Macomb Church is making arrangements for a large gathering. Several from Oregon Bible College plan to attend.

Gone Up In Smoke

Spoke a salesman: "I smoke one dollar's worth of cigars a day. In one year, that amounts to \$365.00. In the twenty years that I have been smoking, this amounts to \$7,360.00. That amount would pay for a modest home, or buy three new cars, or pay half our church mortgage, or keep two full-time ministers in the field one year, or do much good in the spreading of the gospel throughout the world! But it all went up in smoke.—*Pennellwood Bulletin*.

Lord, help us live from day to day
 In such a self-forgetful way
 That even when we kneel to pray
 Our prayers may be for others.

Help us in all we say and do
 To ever be sincere and true
 And know that all we do for you
 We needs must do for others.

Help us that we may well discern
 How best to use that which we earn
 Remembering if we would better live,
 We must not hold but to others give.

—*Anonymous.*

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.

TRACTS--BOOKS

Bible-Centered Gospel Messages

We here present a new tract list that features our most complete and up-to-date Gospel Messages. All new and reprinted issues are now offered with eye-catching, attractive covers. We are continuing our policy of presenting only quality tracts at the lowest possible cost consistent with our standards of quality. Our Bible theme tracts are not designed for wholesale distribution, but are recommended for select distribution to interested readers and Bible Students.

Title	Per Doz.	Per 100
A Study of the Word "Soul," 4pp.	.15	.85
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? 8pp.	.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, 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
Tithing in the Scriptures, Gordon, 4pp.	.15	.85
Truths a Child of God Should Know, L. Lapp, pocket size, 6pp.	.20	1.10
We Have a Message, Lyon, 6pp.	.20	1.25
What Is Man? Patrick, 12pp.	.35	2.30
What Is the Tithe? Denchfield, 6pp.	.20	1.25
What Must I Do to Be Saved? Waggoner, 6pp.	.20	1.25
Words of Comfort, G. E. Marsh, 4pp.	.15	.85
I Am. A. Marsh	Free for postage	
Position of Women in the Church Macy, 6pp.	.20	1.25
Sin In the Church, Railsback, 6pp.	.20	1.25
The Nature of the Soul, Hardesty, 10pp.	.30	1.95
Haupt, 8pp.	.25	1.60
Pleasures of Youth, LeCrone, 8pp.	.25	1.60
The Two Sons of God—Adam in Type and Antitype, Lindsay, 12pp.	.35	2.30
The Word Made Flesh, Thomas, 16pp.	.45	2.95
Who Are Led by the Spirit of God? Jones, 6pp.	.20	1.25
Search the Scriptures, Robbins, 50pp. each		.50

National Bible Institution
Oregon . Illinois

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NUMBER 4



OREGON BIBLE COLLEGE

Students and faculty of Oregon Bible College for the first semester are: (back row, left to right) Helen Burnett, Ripley, Ill.; Phoebe Kessler, West Milton, Ohio; Virginia Wagenaar, Byron Center, Mich.; Ted Howard, Wenatchee, Wash.; Joe Fletcher, Fonthill, Ont.; Orville Kinsey, San Jose, Calif.; Marion Otto, Paynesville, Minn.; Walter Larsen, Wenatchee, Wash.; (middle back row) Don Harvey, Kokomo, Ind.; David Sprinkle, Royal, Ark.; Clell France, Wenatchee, Wash.; Jerry Reeves, Mullin, Texas; Roy Humphreys, Royal, Ark.; Stanley Lawrence, New Paris, Ohio; Neil Thut, Falls Church, Va.; (middle front row) Linda Wagganer, Fredericktown, Mo.; Mary Davis, South Bend, Ind.; Shirley Huffer, Michigantown, Ind.; Shirley Van Vleet, Oregon, Ill.; David Holquist, Grand Rapids, Mich.; Jack Keenan, Wray, Colo.; Ronald Dilamarter, Welland, Ont.; (front row) Curtis Simpson, Oregon, Ill.; Kyle Davis, Wenatchee, Wash.; Bro. Otto E. Dick, Oregon, Ill.; Bro. Delbert Jones, Rockford, Ill.; Mary C. Railton, Rockford, Ill.; Orville Westlund, Minneapolis, Minn.



Editorial

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James M. Watkins, Editor

\$3.00 per year

Paul C. Johnson, Associate Editor

Oregon Bible College

A Guest Editorial by Otto E. Dick, Superintendent

Your Investment. Twelve years ago, the Church of God made a very important decision to reorganize its Bible Training School for the purpose of training ministers and other Christian workers. Later, the name was changed to Oregon Bible College with the conviction that the Bible is the Christian's textbook. Those responsible for organizing and conducting the first Bible Training School and those responsible for its reorganization in 1938 had a vision of a better day. Those who labored and sacrificed to keep Oregon Bible College open were keenly aware of the great need for systematic training in Christian leadership.

During its twelve years of service, the College has provided training for over one hundred students and has graduated thirty-five, most of whom are now preaching in Churches of God. Many others, who did not complete the four-year course, returned to their home communities to serve in various ways. We feel that an appreciable number of Oregon Bible College students have received the kind of training necessary to fortify them against temptations of the world, particularly when they continued their education in secular colleges.

If you have an interest in Oregon Bible College, you have an investment in the future. With other departments of National Bible Institution, Oregon Bible College is maintained to aid in fulfilling the purpose of the Church of God. Your College represents partial fulfillment of the Christian education purpose of National Bible Institution. While its chief purpose is training ministers for the Church of God, your College provides Christian training for all who are sincerely interested in seeking further Christian education. Without trained workers, the Church can hope for but little growth. If you are a Christian, you probably owe your conversion to the efforts of many Christian workers. Evangelism is the key in God's plan for His Church, and your College endeavors to train and to inspire workers to take the gospel of God's Kingdom to others. We feel that we have no excuse for existence unless we recognize our missionary responsibilities. Let us pray that we never lose this vision.

The Outlook. We are blessed this year with one of the largest enrollments in our twelve-year history. Twenty-six full-time students and two-part-time students are now preparing for greater service at our College. Three more have expressed their intentions of enrolling for the second semester. If all goes well, we may expect steady growth. Our rate of growth is necessarily limited by the number of people vitally interested in its growth, but we are encouraged by evidence of increased interest. We are not accredited by an accrediting association and must be content with whatever recognition we can deserve from other institutions. A few of our former students have received very favorable recognition of credits earned in our institution. At present we are happy and contented if we are approved by the Church and our Master.

The Inventory. We are glad to observe that our students enjoy a wonderful spirit of love and Christian fellowship and that they apparently deeply appreciate the opportunity to study and worship together in preparation for leadership. We thank God that He has blessed us with twenty-six earnest, consecrated students. We feel that we have a record number of married men students this year. Nine of our seventeen men students are married. We feel that they and their wives are giving up high-paying positions in their decisions to give themselves to Christ.

Short of the Need. While we are happy to report an increase in the number of young people training at Oregon Bible College, we must realize that our efforts are far short of our duty. While we should sincerely appreciate the progress with which God has blessed us, we should hang our heads in shame, because we have not done our best. We are still too content to let others spread to the world what we believe to be a message inferior to ours. We are too content to graduate but four or five students each year and then are not positive that they will find places to preach. Will Jesus be pleased with our efforts when He returns. When we are called upon to give an accounting of our stewardship, will He be able to say, "Well done"? What excuse will we be able to give for our lukewarmness toward the Great Commission Jesus gave to His disciples? The harvest was ripe long ago. The day of His return approaches rapidly. Now is the day of salvation. A day is coming soon when no man can work.

The TRUTH about Baptism

THERE are still a number of Church of God people that are puzzled about the baptism formula. For years the church has used the "triadic formula" and now because the Holy Spirit has enlightened the church we baptize in the name of the Lord Jesus Christ. This is the correct Biblical way of baptizing, because nowhere in Scripture do we find baptism conducted by using the formula, "In the Name of the Father, Son, and Holy Ghost."

Satan is publishing articles against the true way of baptism, but that is to be expected because he cannot bear the truth and is trying his best to deceive people wherever he can. Let us have another Bible study on this wonderful subject and doctrine of the true church. We hope that you who are still a little in doubt as to the proper way of baptizing will receive light from this discourse. First, though, let us bow ourselves in prayer and ask the Father in heaven to make our minds receptive to His Word and fill us with His Truth.

A glance at the Acts of the Apostles will show only three instances of the use of the name of Jesus in baptism, a careful examination will reveal nine such instances:

(1) The Jews at Pentecost were commanded to "be baptized every one of you in the name of Jesus Christ" (Acts 2:38).

(2) The Samaritans were "baptized into the name of the Lord Jesus" after Philip had preached "concerning the kingdom of God and the name of Jesus Christ" (Acts 8:12, 16, R.V.).

(3) The Gentiles at the household of Cornelius were "commanded to be baptized in the name of the Lord" (Acts 10:48). Who is "the Lord"? There should be no doubt—Christians acknowledge only "one Lord." But the Revised Version, Weymouth's, and also the Vulgate prevent any chance for quibbling—they read, "in the name of Jesus Christ."

(4) Paul was seeking "to bind all that call" upon the name of Jesus (Acts 9:14), but to his astonishment Jesus Himself appeared to inform him that His name is the name of the Lord (Acts 9:5) and that he must bear that name (Acts 9:15). Accordingly, the Apostle was baptized, "calling on the name of the Lord," "his name," R.V. (Acts 22:16). Further evidence that Paul was baptized

The following article is reprinted from Advocate of Truth, official organ of the Seventh Day Church of God, headquarters at Salem, West Virginia. This group has ceased to use the "triadic formula" for baptism. They now share the belief of our own group in baptizing in the name of Jesus Christ. It strengthens our own faith to be able to present their clear-cut reasons for acceptance of our views on this subject.

in the name of the Lord Jesus Christ is found in Rom. 6:3 (R.V.) where Paul said, "All we who were baptized into Christ Jesus," including himself with the Roman believers.

(5) Believers in the church at Rome "were baptized into Jesus Christ"—"baptized into his death"—"buried with him by baptism"—raised "like as Christ was raised up from the dead"—"planted together [R.V., "united with him"] in the likeness of his death" (Rom. 6:3-5).

In all this elaborate explanation of the meaning of water baptism, where is there the slightest suggestion that baptism was intended to be a public avowal of the doctrine of the trinity? The Father did not die—was not buried—was not raised from the dead! No one can read this passage thoughtfully without forming the same opinion as Dr. A. C. Gaebelein, a Trinitarian and a noted Bible expositor who writes, "I rather think inasmuch as baptism is into the death of Christ that the formula 'in the name of the Lord Jesus Christ' is the correct one."

(6) In 1 Corinthians 1:12, 13 (R.V.) we read: "Now this I mean, that each one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized into the name of Paul?"

Who was crucified for the Corinthians? Jesus Christ! Into whose name were they baptized? Jesus Christ! The context will permit no other answer; for unless they were baptized into the name of Jesus, Paul's argument would be meaningless.

Again, Paul describes certain sinners in 1 Corinthians 6:9, 10, and adds, "Such were some of you: but ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God" (1 Cor. 6:11, R.V.) Plainly, the reference is to the combined baptism of water and Spirit, so common in apostolic days. So the Corinthians were baptized in the name of Jesus.

(7) The Galatians likewise were baptized in Jesus' name. (Read Gal. 3:27, R.V.) "For as many of you as were baptized into Christ did put on Christ." Perhaps I should point out that there is no thought here that only some of them were thus baptized, rather, because they

were troubled by legalism, Paul contrasts "as many as constrain you to be circumcised" (Gal. 6:12) with "as many as have been baptized," showing that there is no need for any baptized person to be "entangled" with carnal circumcision, since baptism into Christ's name is the Christian rite corresponding to circumcision. (Col. 2:11, 12). To revert to circumcision would mean that their baptismal confession of Christ "profited them nothing" (Gal. 5:1, 2).

(8) Ephesian believers were baptized by Paul "into the name of the Lord Jesus" (Acts 19:5, R.V.).

(9) The Colossians were "buried with Christ in baptism" (Col. 2:12). This same expression is used in Rom. 6:3, 4 (see section 5 above), where it is definitely stated that believers were baptized "into Jesus Christ."

We have noticed the nine recorded instances where the name of Jesus was used in baptism—but this is not by any means all the scriptural evidence in support of this practice. We shall see a lot more before we complete this study. We should not forget that there is not a single recorded instance, in the Bible or in any other genuine first century book, where any other formula was ever used in the first one hundred years of the Christian Era. Jesus' words recorded in Matthew 28:19 are today called the "triadic formula," but their repetition as a formula was not intended by our Lord and was never practiced by His apostles. This brings us to a study of the Great Commission.

The Great Commission is recorded in all four Gospels and in the Acts of the Apostles. It was the theme of forty days' discussion by our Lord (Acts 1:3) and was uttered on at least three separate occasions. The first is recorded in Mark 16:14-18 and in John 20:19-23, and occurred while the disciples sat at meat in Jerusalem on the evening of His resurrection. The second is recorded in Matthew 28:16-20, occurring in a mountain in Galilee, probably some seventy miles from Jerusalem where the sermon on the Mount had been delivered. The third is recorded in Luke 24:45-51 and in Acts 1:6-9, and took place just before His ascension from the Mount of Olives overlooking Jerusalem.

The Bible declares that Jesus "breathed on" or inspired His apostles before He began this series of discourses (John 20:22); that these commandments were given to the apostles by our Lord "through the Holy Ghost" (Acts 1:2); that He "opened their understanding that they might understand the scriptures" (Luke 24:45); that "beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself" (Luke 24:27, R.V.); and that He expected His apostles to be witnesses "unto him" (Acts 1:8), and to be "witnesses of these things" (Luke 24:48). What things? Why, the things which He, the living Word, had inter-

preted to them from the written word—the things concerning which He had opened their understanding—the things contained in the "commandments given through the Holy Ghost," recorded as the Great Commission in all the Gospels and summed up in the final utterance in Luke 24:46-49, namely 1) His death, 2) His burial, and 3) His resurrection, and the identification of the individual sinner with these three historical facts through 1) repentance, 2) water baptism, and 3) baptism in the Holy Ghost.

How did the apostles fulfill the expectation of Jesus? Compare the message of the Apostle Peter on the Day of Pentecost and note the consistent Holy Ghost interpretation of the Commission. Peter, supported by the other apostles, including Matthew (Acts 2:14, 37), said they should 1) "repent," 2) "be baptized every one of you in the name of Jesus Christ for the remission of sins," and 3) "ye shall receive the gift of the Holy Ghost, for the promise is unto you" (Acts 2:38, 39). Jesus said that they should preach 1) "repentance," and 2) "remission of sins in his name," and 3) "Behold, I send the promise of my Father upon you" (Luke 24:47-49).

Will anyone dare to say that the earliest commandment given through the Holy Ghost in Matthew 28:19 is contradictory to the later one in Luke 24, also given through the Holy Ghost and so consistently interpreted by the disciples throughout the entire Acts of the Apostles? Will anyone dare to say that the apostles gave wrong instructions on the Day of Pentecost to three thousand convicted souls? Consider what this would imply! It would imply that the inspiration imparted to the apostles when Jesus breathed on them was useless, that Christ's personal instruction for forty days was wasted, that the plain statement that the Lord Himself "opened their understanding," is a lie, and that the anointing of the Holy Spirit on the Day of Pentecost was a farce! It would charge Christ with showing less discernment in the choice of His apostles than the average business man exhibits in hiring his employees! Yet this is what some preachers have dared to do. Ah! how near such men come to committing blasphemy against the Holy Spirit!

DAILY READING HELPS

- M. Oct. 29. Isa. 52:13-15; Isa. 53:1-12. The suffering Servant of Jehovah.
 T. Oct. 30. Ex. 12:1-11. The atonement typified.
 W. Oct. 31. John 19:28-37. The atonement accomplished.
 T. Nov. 1. Rom. 5:6-11. The meaning of Christ's sufferings.
 F. Nov. 2. I Pet. 4:12-19. Partakers of Christ's sufferings.
 S. Nov. 3. Acts 22:1-8. Christ suffers with His servants.—F. L. Austin.

The Works of Faith

A radio message by Harold J. Doan, Chicago, Illinois

OUR TEXT is James 2:18, "A man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works." Herein is an outstanding truth. We show our faith by our works. Let us reason together from God's Word on this fact!

First of all, what is faith? We may well ask that today because of the peculiar ways in which people speak of faith. Faith, as James used the word, is described in Hebrews 11:6: "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." 1 John 5:4, 5 reads: "Whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?"

Faith is belief in God as He is revealed in His Word. Faith is belief in His Son Jesus and in His work done for us. Faith is belief in the promises of God. Faith is based upon knowledge of God, Christ, and the Word of God. Faith grows as personal experimental knowledge of God and His Son grows. "Faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). Faith comes by hearing. This is one good reason for regular worship and study together. Our faith increases as we hear the Word. Faith diminishes as we divorce ourselves from the Word.

Faith is what God sees in us. He knows our faith. God knows the extent of our belief and our trust. He knows our hearts and our minds. He can base His judgment upon what He sees in us. "To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness" (Rom. 4:5). Faith is counted in God's eyes for righteousness and for goodness. He attributes good works to those who believe. Faith saves!

James said, "I will demonstrate my faith by my works." Is this necessary? If, so, why? We must prove our faith. Talk is cheap! Proof is dear! "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).

Paul called upon Christians to prove themselves, to give visible evidence of the faith within. Just as God tests our moral character by allowing us to be tempted, He tests our faith by requiring us to prove it by our way of life. These tests and proofs of faith, in turn, increase our faith.

"Knowing this, that the trying of your faith worketh patience" (James 1:3).

Hebrews 11 records various ways in which men and women of old proved their faith, that proof being required for God's approval and blessing. What are some of the works and proofs of faith? Faith must have works! It will be demonstrated by the faithful!

In 2 Thessalonians 1:11, 12: "Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfill all the good pleasure of his goodness, and the work of faith with power: that the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ." Paul prayed that a work of faith would be seen in the Thessalonians, knowing that by such faithful works God would be glorified. Jesus said of the church at Thyatira, "I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first" (Rev. 2:19). Jesus knew their faith and their works. He knows our faith—He also knows our works.

There are several works of faith that will naturally and necessarily follow belief in the truth concerning God, His Son, and His promises. Baptism is a necessary work of faith—it is proof of our sincerity, and a demonstration of our belief in God. "Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ" (1 Peter 3:20, 21). We would translate the phrase, "the answer of a good conscience toward God," as "the demonstration or proof of our new relationship." By this means our sins are forgiven and we become God's children. By baptism we pledge death to the old life and a walk in newness of life. Baptism by water is proof of faith, the demonstration of belief that Jesus died, was buried, rose again for our sins, and is coming to save His own.

Is it necessary? James said, "Faith without works is dead." Abraham proved his faith when he offered Isaac. Moses proved his faith when he forsook Egypt. Jesus proved His faith when He died on the cross. Are we better than they? As the late Dr. Ironsides, pastor of Moody

Church for many years, said on this subject of baptism, "I know of absolutely nothing to justify a Christian's neglecting to be baptized after he believes. The fact that such a question can be asked shows, in my judgment, how far from Scriptural order the church has drifted." Though our beliefs would be different in many respects, we would see eye to eye on the mode of baptism by immersion in water and the fact that a valid baptism must follow belief.

Another essential work of faith is holiness of life. This is a very broad statement, but true. One who has faith will have a desire and ability to live a clean life, near to the pattern of Christ. Faith will enable us to overcome temptation and be victorious over worldly influences. "Put no difference between us and them, purifying their hearts by faith" (Acts 15:9). "Whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith" (1 John 5:4).

We are told that faith will work in our lives to purify them and to help us overcome the world, meaning the sins which daily tempt us. How? What good is faith when temptation has entered the mind? If our faith does not help us in this situation we had better examine it, for it should. We are promised that real faith can overcome temptation.

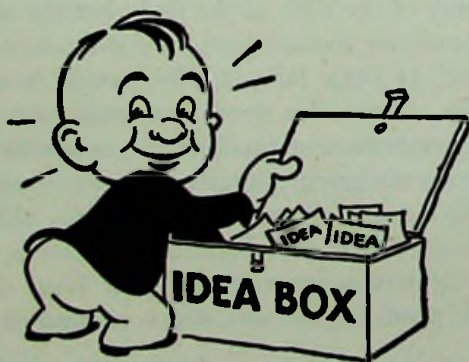
The thing which is most tempting about temptation is the thought that if we do not do it we will miss something. We know it is wrong, and yet the thought of the momentary enjoyment, and the thought of missing that enjoyment, tempt us to go ahead, knowing full well that we will pay for it afterward, one way or another. Faith tells us we may miss a momentary false pleasure, but we will have an everlasting blessing if we resist. Faith convinces us that a loving God and a personal Saviour will help us overcome and repay us many times for any loss. Notice Hebrews 11:24, 25: "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." Moses, by faith in God's promises, was willing to give up temporary pleasure for the sake of obedience to God, knowing that the eventual blessing would be far greater than the pleasure foregone.

Faith is belief and trust in God, His Son, and in the promises revealed in the Word. Faith is based upon understanding and experimental knowledge, and it grows upon the Word and prayer. God sees faith and by it, or our lack of it, He will judge us. Faith, however, will have works. Faith will be proved by what it does in us, for us, and through us. Two works of faith are baptism and holiness of life. Without these proofs we can reasonably doubt the presence of faith. Are you proving your faith? Can you say you have faith?

Physical Appearance and Marriage

Lecturing at a Chicago gathering to fifteen hundred students from eighteen states on living and helping others Godfrey Poage, declared that physical appearance and good looks are playing too prominent a role in courtship and marriage. The speaker told of a recent survey in Indiana in which young people showed they were most interested in physical appearance of their prospective mates. All wanted them handsome or pretty. Girls put the man's ability to support the family in forty-seventh place on the list of desirable qualities, and boys rated ability to cook in the seventeenth place. "What are you going to do in marriage—just look at one another?" he queried. He then added that he would like to eat at least one meal a day at home.—EPAS.



Bible Reading

It is sad to realize that the art of public reading once practiced extensively in homes and neighborhood gatherings, has been lost. Neighbors and friends used to gather in a home where one person or several took turns reading interesting books. Through constant practice the reader made it possible for those books to almost live in the minds of hearers. This was true also in reading the Bible. Many individuals who are not able to preach could make a beneficial contribution to Christianity through consistent and determined practice in successful Bible readings. Stories of the Bible can become living panoramas through the expression of a consecrated reader.

"Come Out from Her, My People"

Reprinted from "The Jews in the News"

THE JEWISH community in Iraq has been established in the country from the days of Nebuchadnezzar, king of Babylon, making it probably the oldest in the world. Though Cyrus of Persia allowed them to return to their homeland, only a small portion of the community then living in Mesopotamia followed the prophets Ezra and Nehemiah, to the Promised Land.

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 their 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.

Robbed of all property, stripped of everything valuable—that is how the Jews of Iraq have been arriving in Israel. Watching them debark at Lydda airfield, one sees at once the practical effects of the Iraqi government's recent decree freezing bank accounts and all other property of Jews who registered for emigration to Israel.

The men and the women stepping off the planes look as if they have just awakened from a nightmare. There they stand, tears in their eyes—among them many who just a few days ago were prosperous businessmen—poor, with nothing left but the suit or dress they wear and a half-empty suitcase. The keys to their apartments or their shops are now in the hands of the Iraqi authorities. They have brought nothing to help them in their new life—

not even a fountain pen. These small personal possessions were taken away in Baghdad by custom officials.

The newcomers tell how they were stripped almost naked, with officials searching for hidden treasure and plainly enjoying the opportunity of cutting apart a man's suit or tearing off the sole of his only pair of shoes. Wedding rings were wrenched off women's fingers.

One plane carrying 119 immigrants had only 4,800 pounds of luggage, about forty pounds per person.

The statements of the new arrivals indicate that the funds confiscated by the Iraqi government run into many millions of pounds. The expropriation decree was passed at a special session of the Iraqi Parliament, held on a Friday even though it was the country's official rest day. Members were summoned through special radio broadcasts. Next morning, all banks throughout the country were closed down to prevent any money from being withdrawn. The decree was followed by an announcement declaring that any Iraqi citizen buying, or receiving as a gift, property belonging to Jews would be liable to a fine of 4,000 dinars (one dinar equals one pound) and two years' imprisonment.

It is said that the Iraqi government was strongly opposed to any Jews leaving for Israel because this meant increased population and strength for the Jewish State. Conditions in Iraq after the establishment of Israel were so bad however, that many Jews risked their lives by fleeing into Persia. Those escaping from Iraq sold their belongings for practically nothing. Wide strata of the Iraqi population profited directly and indirectly from the Jewish exodus, and were interested in an acceleration of this process.

Soon the vested interests of Iraqis, high and low, in emigration became so widespread that all police measures against it proved ineffective.

Thus in order to control the exodus of the Jews and to prevent them from taking out of Iraq even part of their possessions, the Government had no choice but to enact the emigration legislation for Jews which embodies the virtual confiscation of emigrants' property. No responsible Iraqi statesman, however, liked the emigration laws.

All Jewish shops in Baghdad are closed. Even those who have not registered for emigration to Israel and who thus remain Iraqi citizens live in fear for their lives, as well as their property, in the atmosphere of lawlessness and

(Please turn to page 11)

A Two-Phase Advent

By William M. Wachtel, Litchfield, Minnesota

THOSE who teach that the second advent of Christ will occur in two phases are sometimes confronted by those who oppose that teaching with this argument: "The first advent of Christ was not in two phases, so why should we suppose that the second will be?"

While not contending here for one view or the other, we think it is at least interesting to note that the Bible does recognize two phases of the first advent. From the Old Testament standpoint, the time elements in the suffering of the Messiah and the glory that should follow were somewhat obscure, as Peter makes plain in 1 Peter 1:9-11.

Thus it was that at least two of the "comings" of the Messiah as revealed in the Old Testament had reference to His first advent and were, in reality, two distinct phases of that advent. The first phase was proclaimed by the Prophet Micah (5:2), who said that out of Bethlehem would come He "that is to be ruler in Israel." (Cf. Matt. 2:4-6.) There was, however, nothing in this prophecy itself to indicate that it referred to the birth of Messiah, or that it referred to the "first phase" of His first advent. It merely said that He would come out of Bethlehem.

Turning over to Zechariah 9:9, we find that there is another reference to a "coming" of the Messiah: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass . . ."

In the Gospels (Matt. 21:4, 5; John 12:13-16), we learn that Zechariah referred to the triumphal entry of Christ into Jerusalem during His first advent. There was nothing to indicate what relationship this prophecy bore to that time of Micah 5:2, and because of what is revealed in the Old Testament, the two "comings" might have been almost simultaneous. Subsequent history, however, shows that some thirty-three years intervened between the fulfillment of the two prophecies. These, then, were two distinct phases of what we call the first advent.

That the triumphal entry of the Lord into Jerusalem was a specific "coming" is shown also by His words addressed to the city on that occasion: "If thou [Jerusalem] hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes" (Luke 19:42). This was a special day for Jerusalem, the day of the coming of her King; but she recognized it not. Indeed, we believe that this day was nothing less than the end of the sixty-nine "weeks" of Daniel 9:24-26, wherein it was foretold that 483 years would elapse between the going forth of the commandments to restore and build Jerusalem and the time of the Messiah. This time of the Messiah with reference to the city was fulfilled at His triumphal entry,

as we infer from His words already quoted.

Let it not, therefore, be said that there were not two "phases" or aspects of the first advent, for Scripture clearly recognizes two—the "coming forth" (from Bethlehem) and the "coming unto" (Jerusalem).

Baptists Told of Catholic Menace

ONE THOUSAND delegates to the Sixth Annual Conference on Christian Living, sponsored by the Social Service Commission of the Southern Baptist Convention and the Southern Committee of the Baptist Joint Committee on Public Affairs, heard POAU Executive Director Glenn L. Archer deliver the keynote address on "Church, State, and Freedom." The conference was held at Ridgecrest, North Carolina.

"The real issue in this country," Archer declared, "is not whether we shall yield to Communist totalitarianism—we are well aware of its dangers to freedom and we are prepared to resist them—but the chief single issue is whether we shall compromise with a clerical totalitarianism which parades as the only enemy of Communism, and is now selfishly exploiting America's fear of Communism with evil results to freedom." Noting that "the streams of human freedom in many parts of the world have dried up," and that in the United States "the ocean of freedom we once knew is at low tide," the POAU director cited evidence showing that the Roman Catholic hierarchy has been a major contributor to this decline.

"Regardless of time or place," he observed, "the real reason for the eclipse of freedom is the formation of a vacuum at the heart of liberty. In Russia, the vacuum began with the corruption of the Tsars. It continued as the Communists fought fire with fire in an effort to survive and overcome the unjust rule of a decadent ruling class. In China exploiting feudal war lords brought ruin to themselves and to their people. History teaches that a starving, desperate people will embrace any change that offers hope, however slight. It is a bit of irony that many who now complain of Communism in China set the stage for it. In Italy, Spain, Portugal, and in the Balkan States, the light of religious liberty burns low for all except members of the church, and even for them economic liberty was dead until resurrected by aid from the United States. The church which boasts of control and dominance of a nation for centuries, which has crowned and deposed kings at will, and which is today the real voice in Italy, is hard put to absolve itself of the responsibility for creating a vacuum at the heart of liberty. Praying for peace in public, however commendable, does not alter the fact that ten million citizens in Italy, the center of Roman Catholicism, voted Communist."—EPAS.



In the Wake of the Great Commission

National Workers

Sr. Verna C. Thayer is now conducting special Sunday school work at Dayton, Ohio. This work will run from October 21-28. On November 4-9, she will go to Harts-horne, Okla., for special work in that locality. Due to the unusually heavy schedule for the winter months, an assistant is being secured to travel with Sr. Thayer during the winter season. This is the first time this has been considered advisable.

October 21-28, Bro. Walter Wiggins will be at Delta, Ohio, for a series of special meetings.

Baptism at Litchfield

During Minnesota Fall Conference at Eden Valley, the writer had the privilege of baptizing Mrs. Arne Lunderby, Rt. 3, Litchfield, Minn. Sr. Lunderby is a sincere young mother who desires to serve the Lord and teach her children to love and serve Him. May He bless and guide her in this desire. William M. Wachtel, Pastor.

Mullin, Texas

We were pleased to have Bro. Emory Macy with us at the Mullin Church of God for a series of meetings on September 30 to October 7. We had good attendance throughout with an average of forty-three. We remember that the attendance was often in the twenties when the work at Mullin began four years ago. Prophecies concerning the soon coming of Christ were the predominant theme.

At least one midweek service a month is planned for the coming year. Mrs. W. H. Reeves, Secy.

Baptisms at Wenatchee, Washington

We have been blessed recently with the addition of two new members to God's family: Mr. Joe Scott, Rt. 5, Wenatchee, Wash., and Mrs. Lee (Grace) Barb, Palisades, Wash. These two took on the name of Jesus Christ in baptismal service performed by our pastor, Bro. H. Gary France. The services and ordinances for the members

followed, and the right hand of fellowship was extended them. We are thankful to God for the blessing of adding these two to His family. We hope and pray that they may be a fruitful blessing to His work.

Mrs. Herbert France, Secy.

Holbrook Inaugurates Tithe

We are pleased to receive a news report from the Holbrook, Nebr., Church, in which we are told of a recent decision to tithe the income of the church in favor of evangelistic work.

A majority of our churches are now beginning this practice. It not only keeps the sound principles of tithing before our minds, but it also provides for the good work of greater missionary expansion.

Mattison Report

Bro. James Mattison reports a very interesting Bible class in Corpus Christi, Texas, on October 8. Eight adults and six children were present. The study was conducted in the home of Bro. Elmer Goekler, Rt. 4. He reports that Sr. Creacy found arrangements could be made to secure the Odd Fellow's Hall for Sunday school purposes four times monthly. The cost is ten dollars per month. The Harlingen Church plans to offer assistance by sending quarterlies and children's papers. He was accompanied on this trip by Bro. George Thibault who helped with the driving.

The class in Riviera, October 5, was pleased to welcome three new adults accompanied by four of their children. Attendance at this class was seventeen consisting of eleven adults and six children.

Sunday school attendance at Harlingen was thirty-nine. A report that Bro. and Sr. Marvin Williams are moving back to Spanish Acres was received with appreciation. Bro. Mattison feels that all the work in this section of Texas looks brighter. They are looking forward to the assistance of Sr. Thayer during the winter months, which they feel will be of great help to their work.

What Do We Owe the Jews?

By Mrs. Jack Pease, Geneva, Ohio

"Ye worship ye know not what: we know what we worship: for salvation is of the Jews" (John 4:22).

WHAT DO we owe the downtrodden people of God, the Jews? We owe them much in every way.

The divine purpose of God was revealed in dreams, visions, miracles, and inspiration to the Jews. The Bible was written by Jews. Our Saviour was born a Jew, of the royal lineage of King David. Jesus was born to the high estate of being King of the Jews. Jesus will return to the land of His birth to rule over the Jews and the nations. Laws in the future age will go forth from Jerusalem to the ends of the earth.

Palestine, for two thousand years a barren waste land, is now blossoming as a rose. Parched ground is becoming fruitful. The trodden-down land is rapidly being prepared as a haven for the resurrected and living righteous when Jesus returns. The blindness of Israel that was for the good of the Gentiles is now gradually disappearing. The tide is turning. In the not-too-distant future Jews will teach Gentiles of God's way.

"Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise" (Isa. 60:18). Of the Jews, Peter said, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: which in time past were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy" (1 Peter 2:9, 10).

As the people of God, the Jews are entitled to a measure of consideration by the Christian world today. We should see that we cause them no offense. As Daniel of old, let us open the windows of our minds and hearts to the east toward Jerusalem! Jesus, the Deliverer, shall come out of Zion.

The budding nation of Israel can receive great hope according to Romans 11:26: "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." Israel will rejoice in the salvation of the Lord, for there shall be no more tears and no more death.

In Psalm 122:6 we are instructed to pray for the peace of Jerusalem, for "they shall prosper that love thee." The eternal destiny of the Christian is inseparably interwoven with that of the Jews. When Jerusalem shall become the happy home of the righteous, sorrows will have an end, and tears shall fade away. It is then that we will see the eternal joy promised us by God.

"Sanctify You Wholly"

By Lyle Rankin, Cashmere, Washington

"The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

THE DESIRE of Jesus Christ was that His followers should be sanctified or fully set apart by His word. In John 17:17, the record of one of His prayers to His Father, is "Sanctify them through thy truth: thy word is truth." Both the Greek and Wilson's translation use the word "entirely" in place of "wholly" which use shows that we should be fully or altogether separated unto the service of God. (Rom. 12:1.)

Paul was praying that the whole person should be "preserved blameless unto the coming of our Lord Jesus Christ." Notice and compare the following translations of that part of 1 Thessalonians 5:23: "whole spirit and soul and body" (A.V.); "your spirit and soul and body be preserved entire" (A.R.V.); "and whole of you the spirit and the life and the body blameless" (word-for-word, Diaglott); "may your whole person—the spirit and the soul and the body,—be preserved blameless in the presence" (Wilson's trans.).

From these, one may readily notice that it takes spirit, soul, and body for one to be a whole person. The highlight of this verse is that Paul wanted the followers of Christ to be kept blameless, for it would mean their salvation at the coming of Christ.

Because some believe that man is a dust creature with an immortal soul or deathless spirit within, we show the following ways in which "spirit" is used in the Bible: to denote state of mind, the whole person, the breath, but never does it appear to denote a deathless entity within the body.

1 John 4:1-3 uses the word "spirit" as equal to teachers, and means the whole person. 2 Timothy uses it to denote a state of mind. James 2:26 presents "spirit" as breath. When God created Adam, he "breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2:7). Later in the course of time, Job stated, "All the while my breath is in me, and the spirit of God is in my nostrils" (Job 27:3).

"Soul" is used in several ways in the writings of the Scripture. Largely in the Old Testament, it is used in reference to the body; "these she bare unto Jacob, even sixteen souls."

In the New Testament, "soul" is sometimes used to mean life. It, too, never is used to mean an immortal soul. By referring to the Diaglott word-for-word translation, you will notice the word "life" is used instead of "soul." With the foregoing in mind, it can be seen that Paul was

writing about the whole person in 1 Thessalonians 5:23. "I pray God your whole spirit [breath] and soul [life] and body be preserved blameless unto the coming of our Lord Jesus Christ."

Modernists on prayer (EPAS). The modernists rejected the miracles, then they rejected the inspiration of the Bible; and now they reject the power of prayer. Dr. Enslin of Crozier Seminary is quoted as saying: "As I see it, prayer in the conventional sense of the word is doomed as surely as burnt sacrifice and the Juggernaut car. We go through the gestures of prayer, but we do not and cannot expect results." Dr. Lake, of Harvard Divinity School is quoted as follows: "I do not believe that the religion of tomorrow will have any more place for petition than it will for any other form of magic."

Dear Father, if a word of mine
Has wounded any heart,
I ask the tender hand of Thine
To heal a bitter smart.
If I have been rebellious, Lord,
Or slow of faith today,
Reveal the promise of Thy Word,
And teach my lips to pray.
Dear Father, when I sin forgive,
I know not what I do,
And guide my steps, so I may live
With Thee in constant view.
—E. Norwalk.

"COME OUT FROM HER MY PEOPLE"

(Continued from page 7)

anarchy which followed on the heels of the decree. They are being accused of staying on in Iraqi only to smuggle out their own property and that of others who have already left. The refugees report that Iraqi police patrol the streets constantly, searching every Jew they encounter and confiscating all money found in their possession. One week, all cars belonging to Jews were confiscated. According to one report, the Iraqi government demanded that the big Jewish hospital in Baghdad, which belongs to the Jewish community, be evacuated and handed over. The position of the Jews in places like Basra and Mosul is much worse than in Baghdad.

The Iraqi crisis, of course, means one more pressing economic burden for Israel. No one there, however, even stops to consider the hardships that both the scale and the tempo of this immigration may entail. The thought which

absorbs everyone's mind is: Will all the Jews of Iraqi get out in time?

However, "Operation Ali Baba"—the air lift from Iraq—is coming to a close. This historic immigration movement is about completed. It took over 1,000 flights to bring 110,000 Iraqi Jews to Israel within a period of approximately five months. The magnitude of this accomplishment may be judged by the fact that this represents more than twice as many Jews than the number which returned under Ezra and Nehemiah 2,400 years ago. The Near East Airlines Skymasters made eight to ten trips a day, taking about 1,000 Jews from Iraq to Israel every twenty-four hours.

The current exodus is chiefly of poor Jews. Some wealthy Jews read the handwriting on the wall several years back and left the country, getting their money out with them.

This Iraqi immigration represents about seventeen per cent of the total ingathering since May, 1948.

Eighty per cent of the Iraqi immigrants have been accommodated in fifty *ma' abarot* throughout the country; ten per cent in Jewish Agency agricultural settlements, Youth Aliya institutions, and with relatives; and the remaining ten per cent, consisting of social cases, elderly people, and invalids, have been accommodated in immigrant camps and various institutions, or established in small shops and workshops.

About seventy per cent of the immigrants were formerly small tradesmen or unskilled workers. They are undergoing a complete change, doing hard physical labor for the first time in their lives, the spokesman said. Ten per cent were white-collar workers, intellectuals, and professional men, who have studied, or are studying, in ulpanim and training as teachers, or working as physicians and officials of the Government or national institutions. Five per cent are capitalists who are settling without Jewish Agency assistance; and the remaining fifteen per cent, who were farmers in Iraq, have gone on the land.

It is common knowledge that seventy per cent of the Iraqi Jews were fairly well educated. They read and write three languages.

The 15,000 Jews choosing to remain in Baghdad, once the largest Jewish community in the Arab world (there were nearly 90,000 in this city of 500,000), have great doubts. Some nationalist politicians have been peddling the slogan: "Nationalize the oil and denationalize all the Jews." Newspapers have urged openly that Iraq be purged of all Jews. The departure of thousands of Iraqi Jews for Israel is a big factor, Iraqis frankly admit. The Jews were the businessmen and moneylenders of Baghdad. Now most are gone. As a result trade has slumped drastically, and this desert land is experiencing an increasing economic depression.



"The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust" (Ruth 2:12).

The Book of the Week

This week, we have the beautiful book of *Ruth*. It is a very short book of only four chapters. It is not definitely known who put this book into writing, but some think that it was the Prophet Samuel. Since there are but four chapters in the book of Ruth, I think it would be nice if each one would read it during this coming week.

You know this is the time of the year that the harvest is gathered in our own country, and soon it will be the time for giving thanks to God for that harvest. Reading through this Book is quite appropriate for this season.

Ruth

This book is not only a beautifully written story about a woman named Ruth, it is also an important book showing the ancestry of Jesus the Christ.

During the time of the rule of the judges, which we learned about in last week's lesson, there was a famine in the land around Bethlehem. A famine means that there was very little rain, therefore, very little food or grain could be raised. Without food, people cannot live.

Because of the famine, Elimelech took his wife and two sons to live in the land of Moab. Moab was east of the Dead Sea and Canaan was on the west side.

While living in Moab, the two sons both married Moabite girls. Their names were Orpah and Ruth. During a time of ten years, Elimelech died, leaving his wife Naomi. The two sons died, and that left Orpah and Ruth. Now there was nothing to keep Naomi in Moab, for her husband and two sons were all dead.

Naomi wished to return to her own land and to the town of Bethlehem. (This was many, many years before Jesus was born there.) The two girls wanted to return with Naomi. Naomi told them of the long journey, and the hardships, also that there they would have no old friends to greet them as they had in their own land of Moab. Orpah decided to remain in Moab, but Ruth, truly devoted to her mother-in-law, remained with Naomi.

The Words of Ruth

The most famous words of loyalty were those spoken by Ruth when she said to Naomi, "Intreat me not to leave thee, or to return from following after thee: for wither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God" (Ruth 1:16).

Ruth Meets Boaz

Back in Naomi's homeland, Ruth went out in the fields to gather grain. Boaz, the owner of the field, told his servants to be kind to Ruth and to purposely leave some grain in the field.

Not long after their meeting, Ruth and Boaz were married. They had a son which was named Obed. This is the same Obed who was the father of Jesse, who was the father of David. You see, Ruth, a Gentile and a Moabite, through her great faith and love of Naomi's God, became a member of that great family. Through this family, the line of David and of Jesus can be traced.

Happy Birthday Wishes!

Betty Richardson, Oct. 29, age 12, Hammond, La.
 John Kinsey, Oct. 30, age 13, San Jose, Calif.
 Jimmy Bauerle, Oct. 30, age 12, Hammond, La.
 Arlene Krueger, Oct. 31, age 3, Michigan City, Ind.
 Donald Patesal, Oct. 31, age 8, South Bend, Ind.
 Lila Boyer, Nov. 1, age 13, Waterlick, Va.
 Karen Tobias, Nov. 1, age 9, Fonthill, Ont.
 Robert Barck, Nov. 2, age 10, Waterloo, Ia.
 Elden Hamilton, Nov. 3, age 12, Eden Valley, Minn.

Are Your Grandchildren Members?

Mrs. Mae Mercer of Macomb, Ill., sent us the names of eight grandchildren under the age of fourteen to be new members of the ECE Club. Their names will appear on this page when their birthdays are due. Until then, they are: Donald, Judith, June, and Marla Jean Mercer; Leo and Mary Jane Wilson; and Diana and Roger Lucas.

Never Satisfied

By William Dick

Included in the Proverbs of Solomon are the words of Agur. Throughout his lifetime he was observant. God's creation was an object lesson. He meditated upon animals, elements of the earth, and inventions of men. From the ways of men he learned a lesson. Sinfulness, greed, and hypocrisy of foolish people gave him instruction. All these observations he arranged in groups of four things, each group possessing things that have similar characteristics, each written to teach a lesson. May we be curious enough to observe the Proverbs of Agur that we also may receive wise counsel.

Four things in this world are never satisfied. Four things are never full. They never say, "It is enough," but continually cry, "Give, give!" The grave, for the first, never complains that it has had enough, but is always open to receive the dead. Solomon stated in Proverbs 27:20 that "hell and destruction are never full." Century after century, millions of people have fallen in death, but the grave never tires of swallowing them. No one can hope to the last minute that he can escape death, because he will discover, as did Job, that "the graves are ready for me" (Job 17:1). No housing shortage there!

God has created the barren womb to be unsatisfied. The woman without child always has desire within her to bear. We recall the Old Testament story of Rachel who bore no children, how she became jealous of her sister Leah and complained to Jacob, "Give me children, or else I die!" So yearning her barren womb, so afflicted without patience, she cared to live no longer.

The earth, the third thing never satisfied, is never filled with water. Capacity for water beneath the ground never becomes full. Constant rains attempt to drench the earth's surface, but are quickly absorbed. Even though floods cover the ground, the water soon recedes, and the earth wants more.

The fourth thing that never gives up, that never cries, "Enough," is fire. As long as there is something to burn, the flames of fire never die out.

Drawing application from the four observations of Agur, we may assume that as the grave, the barren womb, the earth, and the fire are never satisfied, so desires of men are never gratified. Evil men seek to destroy others by getting them into such a state that they are ready for the grave. Criticism, gossip, slander, gainsaying are their vices. Paul admitted he was guilty of such destruction

"There are three things that are never satisfied, yea, four things say not, It is enough: the grave; and the barren womb; the earth that is not filled with water; and the fire that saith not, It is enough." (Proverbs 30:15, 16).

when he "persecuted this way unto the death" (Acts 22:2). As one looks about the world today, he will observe many people who never tire of degrading the characters of others.

How many of us can learn a lesson from Rachel! When she bitterly demanded of Jacob that she have children, he angrily said, "Can I take the place of God, who has kept you from having children?" She had to blame somebody for her barrenness; if it was not Jacob's fault, she would naturally blame God. How often we lose patience and blame our close friends or God for our plight. If we would possess more foresight and faith, we might discover that our predicament was the will of God. Hannah, afflicted like Rachel, prayed earnestly to God and was granted her petition.

Outpourings of blessings, like rain from heaven, come upon men, but they are never satisfied. Like the earth, they never become full. Men desire one valuable possession and then are not gratified until they can obtain another. Like the earth which conceals its water, some people appear to have nothing but underneath really abound with plenty.

Flames of fire also rage in hearts of men. Selfish lustful desires never cease when stimuli are present. Some have expressed that "the Devil never takes a holiday." To extinguish fires of lustful passions in our body, we must get rid of combustible matter. Fire without fuel soon dies out. Paul advises us, "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry" (Col. 3:5). From James 4:7 we learn a good principle to apply to the source of fires: "Neither give place to the devil." Give sin no room.

Desires of men are as wicked as the four things are unsatisfied. Genesis 6:5 states that "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." Matthew Henry contributes these gloomy words, "So insatiable are the corrupt desires of sinners, and so little satisfaction have they even in the gratification of them."



AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

- 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.
- October 29-November 9—Special evangelistic meeting at Ripley, Ill., Church of God. (Milon Hall, state evangelist, guest speaker.)
- November 4—Church dedication at Morristown, Tenn. (Guest speaker, Walter Wiggins.)
- November 2-4—Southwest Conference at Pomona, Calif.
- November 5-18—Special meetings at Hope Chapel, South Bend, Ind. (Harry Sheets, guest speaker.)
- November 12-25—Evangelistic meetings at the Brush Creek, Ohio, Church of God. (Walter Wiggins, guest speaker.)
- November 17, 18—Thanksgiving service, Jordan, Mo., Church of God.
- December 8, 9—Berean Youth Rally at Southlawn Church, Grand Rapids, Mich. (D. A. Jones, guest speaker.)

LITCHFIELD, MINNESOTA

With the start of construction of a church building on Wednesday, October 10, the brethren in and near Litchfield could rejoice at this evidence of answered prayer. Under the supervision of Bro. Art Otto, of Paynesville, a crew of volunteer workers has been meeting almost every day, and now the building is beginning to take shape. It is hoped that the roof may be finished within a few days.

William M. Wachtel, Pastor.

HOLBROOK, NEBRASKA

The annual business meeting of the Holbrook Church of God was held on October 7, 1951.

Church officers elected were: elders, Wayne Wilson, Clyde Long, and Roscoe Story; deacons, Charles Hornaday, and Irvin Lathrop; deaconesses, Ruth Wilson and Lila Gardner; trustee for three years, Wayne Wilson; secretary, Lila Gardner; treasurer, Cora G. Pace; pianist, Lulu Johnson.

Sunday school officers elected were: Superintendent, Clyde Long, secretary-treasurer, Mary Lou Hornaday, pianist, Mary Alice Long, Cradle Roll, Mildred Meyerhoeffer.

The group decided to tite the church income to be used for evangelism.

Bro. and Sr. V. E. Kirkpatrick came to work with us the latter part of July. We are being benefited by his excellent sermons and Bible lessons.

We are continuing our all-day meetings each first Sunday, and invite all who can to come and worship with us. May we all work together until He comes!

Lila Gardner, secy.

MACOMB YOUTH RALLY

A letter from Pastor Kenneth Milne of Open Bible Church, Macomb, Ill., reports:

"We are still looking forward to having the Youth Rally in Macomb, October 27, 28. Our plans are to serve a dinner at 6:30 Saturday evening. This year, we have secured the Youth Center of the Salvation Army for the evening activities, including the supper. As usual, those who arrive may meet at the church, South Johnson and Piper Streets."

A worth-while rally is in store for young people. Young persons from out-of-state may attend also. Bro. Milne will have charge of the Sunday morning service, and the National Berean Society will conduct the afternoon service. Organizing an Illinois State society is one aim of this rally. Come all!

OREGON BIBLE COLLEGE

The past weeks have been busy ones for students. If we are busy for the Lord, we know the time is well spent.

On October 13, 14, Orville Westlund and Stanley Lawrence motored to Grand Rapids, Mich., where Orville preached and Stanley led the services and taught a young people's class at Pennellwood Church of God. The regular pastor, Bro. C. E. Lapp, was attending the Minnesota State Conference at Eden Valley. Two of the College girls, Linda Waggoner and Marion Otto, attended that Conference.

Several weeks ago, David Holquist visited his home church, Southlawn, at Grand Rapids, for special dedication services.

During the past week end, two gospel teams took trips. Mr. and Mrs. Orville Kinsey, Joe Fletcher, and Robert Johnson of Oregon, went to Fonthill, Ont., where Orville and Joe preached. Curtis Simpson and Kyle Davis, both seniors, visited the Brush Creek, Ohio, Church, where Curtis preached.

The student body, faculty, and wives recently enjoyed a morning at the White Pine's State Park near Oregon. Devotions were conducted by David Sprinkle, and then breakfast was served. It was indeed a great joy to spend time in God's beautiful outdoors.

Virginia Wagenaar.

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Ripley Church of God	113.64

Scripture napkins (96 in a box). These napkins are beautifully printed with appropriate Bible texts, four styles. Price: \$1.15. Order from National Bible Institution.

ROYAL, ARKANSAS

On Sunday, October 14, Bear (Ark.) Church of God conducted an inspiring youth rally.

Morning services started at ten o'clock. Bro. C. Alan McLain gave a message concerning the necessity of united co-operation from members and ministers.

After a basket dinner we gathered for singing and prayer. Musical specials were rendered by Bro. Matthews, Lawrence Matthews, Ruth Sprinkle, Ronnie Johnson, C Alan McLain, and a Bear Church group. Talks were given by Bro. Matthews and H Scott Smith. Readings were given by Lila Smith and WYvonne Whorton.

J. L. Humphreys, Reporter.

GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

Beginning October 29, the Ripley Church of God plans to hold a series of evangelistic meetings with Bro. Milon Hall, Illinois State Evangelist as guest speaker. May the Lord bless this meeting to His glory!

An easy way to help the college: please send any difficult or controversial texts of the Bible to Instructor D. A. Jones, Oregon Bible College, for use and study in his "Difficult Texts" Class.

Surely, the Lord loves and blesses a "cheerful giver" (2 Cor. 9:7). Pledge; give cheerfully; fill a pledge square on page 16!

Sr. Emma Clark, Clear Lake, Wis., informs that Bro. Ora Hillman died on October 10. Funeral services were held at Menomine, on October 13. In a previous letter she requested that in lieu of floral tributes that contributions be made to the Church of God at Graytown, Wis., or to the home for delinquent boys or girls in Madison, Wis., care W.C.T.U. treasurer. We regret that the first letter was not received in time to be of more service.

Bro. F. L. Austin, Oregon, Ill., is enjoying a visit from his aunt, Mrs. Frances Wynne of West Branch, Mich. Mrs. Wynne is a sister of Bro. Austin's mother, Sr. Mary A. Woodward, who is remembered by so many of our brethren throughout the country. Mr. Wynne Steuornol, Mrs. Wynne's grandson with whom she lives, brought "Aunt Frank" to the Austin home.

Members of the Oregon Church of God recently spent a pleasant evening at Golden Rule Home in fellowship with Home residents and to welcome Bro. and Sr. Walter Skinner (new superintendent and matron at the Home) and son David. Highlights of the evening were readings by Bro. George Siple and Sr. Edna Gruber. A combination waffle iron and grill was presented to the Home.

ORANGE L. HILLMAN

Orange (Ora) L. Hillman of Graytown, Wis., died, October 10, 1951. He would have been sixty-four years of age, October 23.

Bro. Hillman was married to Mable F. Razer in 1910. Six children were born to them: Ross, Russell, Edna (Mrs. William Wahlrode), Irma (Mrs. Maynard Van Blaricom), Lorraine (Mrs. Ray Bonte), and son Orrin who died in 1924. He leaves his wife, five children, a number of grandchildren, as well as five sisters and three brothers, to mourn his death. Ora was baptized into the body of Christ in August, 1926, and served as elder and superintendent for many years at the Graytown Church of God. Our prayer is that his sons and daughters will continue the Lord's work for their father.

Ora was laid to rest in Riverview Cemetery near Menomonic, Wis., to await the great resurrection day. Six nephews were pallbearers; Raymond Brown was soloist; Madge Savage was organist; and the writer conducted the services. Tom Savage.

Word has been received that the funeral of Bro. Cyrus Hammel was held on October 18. Bro. Hammel was a member of the church at Wray, Colo.

HERALD RECEIPTS

E. B. Akers; E. E. Warren; Earle Mogle; Mrs. L. J. Miller; Irvin Lathrop; Mina Crosby; Mrs. Eudora Ellsworth; Mrs. Nellie M. Blakely; Mrs. James Mattison; Milo Jones; Mrs. Alton Nord; Howard E. Drew; Mrs. C. Ronke; Grace Laning; Emma L. Carruthers.

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 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.

SLUMBERING SAINTS

By Mary Mae Nedrow

Saints who in dusty beds now slumber,
Some glad Day will hear Christ's call.
He will come to call His loved ones
Who in life gave Him their all.

Perhaps it will be in the nighttime,
It may be at noontide or morn;
Or when shadows of evening are falling
On a world heartsick, and war-torn.

The ragged, the timid, the weary,
The poor, the lame, and the blind—
All the saved of the earth will gather,
And abundant mercy shall find.

God alone knows the day and the hour
When the dead in Christ shall awake,
To inherit the Kingdom of glory,
And of its rich blessings partake.

—"Through the Windowpane."

"O that they . . . would fear me, and keep my commandments always, that it might be well with them" (Deut. 5:29).

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- 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.

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NATIONAL BIBLE INSTITUTION
OREGON, ILLINOIS

October 30, 1951

The Restitution Herald

VOLUME 41

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

NUMBER 5



—Authenticated News Photo

PEACE MISSION AT KAESONG

As Maj. Gen. Laurence Craigie, Maj. Gen. Paik Sun Yap, Vice Admiral C. Turner Joy and their military driver complete one of their many trips to Kaesong, the words of Ezekiel echo from the past, "They shall seek peace, and there shall be none. Mischief shall come upon mischief and rumour shall be upon rumour" (Ezek. 7:25, 26).



Editorial

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James M. Watkins, Editor

\$3.00 per year

Paul C. Johnson, Associate Editor

The Pursuit of Peace

"Destruction cometh; and they shall seek peace, and there shall be none. Mischief shall come upon mischief, and rumour shall be upon rumour" (Ezek. 7:25, 26).

Day after day the never-ending pursuit of peace continues. Peace, as elusive as ever, continues to side-step those fundamental patterns that would lead it into paths of reality. We are living in a period of time destined to challenge the most stalwart advocates of peace. Earnest and devoted ambassadors of peace find themselves thwarted constantly by mischief and rumor multiplied by mischief and rumor.

There are many prophecies in the Bible that offer an understanding and insight into the disunity of our times. The stumbling, faltering attempts to create a satisfactory peace in Korea is one of the most unusual chain of circumstances that we have ever witnessed. When we see the shuffling back and forth of the United Nation's ambassadors of peace, the deceitful purpose with which they are received, and the fickle reasons for which negotiations are suspended without any regard for consequences, we can draw only one conclusion. It is apparent that the opposing forces manifest no sincere desire for peace.

While peace emissaries continue their thankless and unproductive task of imposing peace upon a group that has no desire for peace, other portions of the world are beginning to erupt with alarming intensity. To the problems in Korea are now added the trouble spots of Iran and Egypt. To the student of prophecy, this is not surprising because the Bible indicates clearly that trouble must center ultimately in the Near East. To those who believe that peace can be attained through the efforts of man, these additional trouble spots must come as a disillusioning threat to the hope for world peace.

The Prophet Isaiah speaks of a time when "their valiant ones shall cry without: the ambassadors of peace shall weep bitterly" (33:7). As the shifting patterns of world conflict gradually eliminate any assurance of peace, it is time for the faithful Christian to draw his mantle of faith and hope closer about him. As the patterns of prophecy

unfold, the individual who is sincerely searching for steppingstones to peace is brought almost to tears.

It is becoming obvious to all that peace will not come in our generation without a complete change of heart and mind on the part of world rulers. It should be equally true that this change will not take place unless those selfsame rulers are brought to the brink of destruction and despair by conditions of their own creation. This seems possible only through the divine justice of Christ.

The emissaries of the United Nations continue their trying and ridiculous task of winning the co-operation of a group entirely devoid of sincerity. As the illogical proposals and counter-proposals continue, we are reminded of the words God directed to Israel through the Prophet Ezekiel. God made clear that His wrath and trouble would be upon Israel because of the failure to accept His direction. This rejection was manifest in their obvious insincerity in matters of religious and social justice. Because He thought their misdemeanors justified the afflictions of adversity, they were threatened with the heart-rending menace of an unproductive search for peace.

There are few lessons in Scripture that can be applied more satisfactorily to present world problems than this prediction to Israel. Certainly the search for peace never has been more successfully blocked by mischief and rumor than is being done at the present time. There is little doubt in the minds of many that the entire gesture toward peace is nothing more than an attempt to build a reserve of men and supplies for a greater expansion of war. The feeling is growing that this also may be an attempt to distract attention while new conflicts are opened in other fields. Little things like fake bombings in neutral zones are in themselves unimportant; but they are instruments of mischief when used to destroy negotiations for peace.

We cannot look upon these things without being impressed with a disturbing possibility. The conflict, rumor, destruction, and mischief which were to hamper Israel in the search for peace was the result of a failure to appreciate the things of God and were brought upon the people to make them realize their sense of duty to God. We may well ask ourselves, "Is the same thing happening to us?"

MEETING THE CRISIS

By C. E. Randall, Tempe, Arizona

"Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Philippians 4:6, 7).

WE ARE entering a period of time when the resources of men are going to be taxed to the very limit, and with the masses, the breaking point will be reached. The world has been sowing to the wind generation after generation. We are now beginning to reap the whirlwind. The plight of the world is such that the capacities of men are failing to find solutions to ever-increasing problems. These are not the days of vengeance, foretold in the prophetic Word, that will fall on a world of men and women who have forsaken the paths of virtue, truth, and righteousness. Days are foretold when men's hearts would fail them for fear in looking after the things that are coming on the earth. We know from the Word that perilous times are coming. We are now emerging into these times of distresses.

If you are desiring an armor of protection, you can find that armor soon. If you are anxious to develop a stout heart of faith, your problem can have a solution. If you want a sense of security for fierce times that lie ahead, then prayer is the medium. American people have forgotten how to pray. The old cottage prayer meeting has been forgotten. The family altar has disappeared from our American way of life. We need to return to God and humble ourselves before the altar of prayer and sacrifice. This is the only way in which we can meet and defeat the certain crisis facing this present evil world.

In calling for a return to consecrated prayer lives, it is necessary to define prayer. Prayer is simply talking to God. We talk to God, and He talks to us. When we pray, we ought to have in mind the words of the child Samuel: "Speak; for thy servant heareth." When we pray to God, we are talking to One who sees, hears, understands, cares, and answers. There should be no reluctance on our part to talk with God. We are not reticent in the presence of intimate friends. Why should we be backward in talking to the best friend man ever had? This definition of a friend comes to mind: "A person with whom we do not have to weigh our words when speaking." This is true in talking with God. T. Brooks said of prayer: "God looks

not at the oratory of your prayers, how elegant they may be; nor at the geometry of your prayers, how long they may be; nor at the arithmetic of your prayers, how many they may be; nor at the logic of your prayers, how methodical they may be; but the sincerity of them He looks at."

It is not so much the words we say as it is the spirit with which we speak that counts. Before a person can build a prayer life, he must recognize the value of prayer. He must believe in it like that small group of people who defended the little island of Malta during World War II. They prayed as they defended. It was the most bombed target of the war, but they triumphed. We need a praying faith for the coming days if we are to pass through the scourge of antigodliness coming on the world like a flood. We have the promise that God is a "rewarder of them that diligently seek him," and that the "effectual fervent prayer of a righteous man availeth much." We have no greater, modern example of the power of prayer than in the case of George Muller of England. It was through prayer that he founded and maintained the largest orphanage in the British Empire. It is said that he spent so much time on his knees he had to have kneepads sewed on his trousers.

If we expect God to send His blessings upon us in answer to our prayers, we must set ourselves in position to receive blessings and be prepared to use them in such a way as will redound to the glory of the Giver. Some years ago, at the close of a General Conference service, a doctor from Chicago said, "I enjoyed your talk very much and am fully convinced of the effectiveness of prayer, but we associate prayer too much with the big problems of life rather than with the little things that trouble us." Prayer is not only for big problems of life. Paul said, "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God." Anything that needles our mind and causes us to worry, no matter how trivial, can properly be made a matter of prayer.

There is no red tape in entering the sanctuary of God as one would encounter in seeking an interview with some high governmental official. God wants all to come to Him. He has provided the way, and He will commune with us if we but come in faith, believing. It is better to seek Him with fullness of heart and few words than with

many words and no heart. Take your problems, whatever they are, to the Lord in prayer and lay them there. You will not be disappointed! We can learn much about prayer by studying the prayer life of Jesus. He began and finished His public ministry with prayer. Between these two events, some of the finest lessons Jesus taught were exemplary and are to be found in His prayer life.

The first recorded instance we have of Jesus praying took place right after He was baptized. "It came to pass that Jesus also being baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased" (Luke 3:21, 22). During His prayer, the Holy Spirit came upon Him. Some of the choicest and richest blessings come when one is in prayer. Commenting on his happy times with the Lord while praying, Dr. Orchard witnessed: "My prayer time is so precious that I can hardly leave my closet. It is like a lover departing from his beloved." Jesus, when feeding the multitudes and breaking bread from house to house, always gave thanks. What a splendid example for His followers! When eating in public places such as hotels, restaurants, dining cars, and on planes, it is very very seldom that individuals pause to offer thanks for their food. What a salutary effect it has on people when one with bowed head offers a word of thanks for food before eating.

Jesus used the quietness of the Mount of Olives on numerous occasions as His closet. There was a certain place according to Scripture where He went. When He was weary He would find rest and regain His strength. As He went apart into a solitary place in the mountain prior to His choosing the Twelve, Jesus prayed. Once while He was praying, He was transfigured before Peter, James, and John. To Peter, Jesus said: "I have prayed for thee, that thy faith fail not."

Two conditions are necessary for successful prayer. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." We must "abide in Him," and His "words abide in us." Jesus made fruit bearing vital to prevailing prayer. "I have chosen you," said Jesus, "and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you." On many occasions, Jesus reminded those seeking His blessings, "Be it unto you according to your faith."

This kind of contact with God is needed in these trying times and will be needed desperately in future days. At Dunkirk, when England's back was to the raging sea, the Germans, flushed with victory, bellowed, "Surrender or be annihilated." A day of prayer was called in the empire by the King of England, and the President of the

United States called upon Americans to join in national prayer. What was the result? The English Channel, that is very boisterous at that season of the year, became placid so that all manner of craft from row boats to mighty battleships could ply back and forth and evacuate the British army. A fog settled that made an umbrella of protection from the German air force.

We need more prayer today. We need to talk often with God to be frank and free. God knows our every need and cares for our welfare! God hears our every word! God answers prayer!

"Oh, what peace we often forfeit,
Oh, what needless pain we bear,
All because we do not carry
Everything to God in prayer."

Chiang Invites Bibles

The Pocket Testament League has been invited by Generalissimo Chiang Kai-shek of the Chinese Nationalists in Formosa to distribute Gospels and Testaments to members of the armed forces and the civilian population in Formosa. Formosa is said to be as fertile for the gospel as Japan, though smaller in numbers. Christianity is already strong among the island's twelve million people. Chiang sent the following message: "You have my wholehearted support in your work to distribute large numbers of the Holy Bible in Taiwan (Formosa) and to preach the gospel to the people. I have always had the pleasure to have people read and study the Bible. Since the Bible is the voice of the Holy Spirit, it reveals the righteousness of God and His love. Jesus Christ our Redeemer gave His life and shed His blood to save those who believe in Him. His righteousness exalts the nation; Christ is the Cornerstone of all freedoms. His love covers all sin; all those who believe in Him shall have eternal life."

PTL plans to distribute at least a million Gospels and New Testaments in Formosa.—EPAS.

DAILY READING HELPS

- M. Nov. 5. Jer. 1:1-19. Jeremiah is called to be a messenger of God.
- T. Nov. 6. Jer. 8:18-22. Jeremiah laments the sins of Judah.
- W. Nov. 7. Jer. 26:1-9. The later ministry of Jeremiah.
- T. Nov. 8. Jer. 26:10-19. Results of Jeremiah's preaching.
- F. Nov. 9. Dan. 6:10-18. The courage of another of God's prophets.
- S. Nov. 10. Acts 6:8-15. The courage of one of Christ's disciples.

Maranatha . . .

A radio message presented by Harold J. Doan

IN THE year 1869 a French chemist, Pierre Berthelot, made this amazing prediction. "I forecast that in one hundred years of physical and chemical science, man will know what the atom is. . . . It is our belief that when science reaches this stage . . . God will come down to earth with His big ring of keys and say to humanity, 'Gentlemen, it is closing time.'" Less than one hundred years have passed, and science has discovered what the atom is and has even released its great power. True to Berthelot's prediction, men are more and more aware that the problems of the world have become such that only the Lord Himself can settle them.

While science and the world in general are becoming aware of this great truth, people of the Lord have known it for a long time. God and His Son Jesus revealed long ago that the time would come when only divine intervention would save the world. Believers have been aware of this from the beginning, and their hope has been based upon Jesus' unconditional promise that He would return to settle the world's affairs.

In the dome of the nation's capitol building are inscribed these words of the poet Alfred Lord Tennyson: "One God, one law, one element, and one far-off divine event to which the whole creation moves." Everyday we move closer and closer to that divine intervention, that blessed hope, the second coming of Jesus Christ.

One word wonderfully expresses the Christian's hope in Jesus' return. The Word is "Maranatha," used in 1 Corinthians 16:22. "If any man love not the Lord Jesus Christ, let him be Anathema Maranatha." The word "Maranatha" means "the Lord is coming." It is an Aramaic word and is the same word Paul used when he wrote this letter. Though the Bible has been translated into many languages, this word has always remained untranslated. The reason may be that it was made sacred by its usage in the early days of the church. Because this word chosen by Paul so well expressed the hope of the Christian, "the Lord is coming," as the final stroke in God's plan of redemption and as the cure for all the world's ills, it was almost always on the lips of the believer. Christians greeted one another with the word "Maranatha," "the Lord is coming."

According to a second century writer, the word was always uttered at the Lord's Supper services as a reminder—"the Lord is coming." When the church was forced

underground by Roman persecution, the word "Maranatha" was the password to secret meetings of Christians in the catacombs, graveyards, and cellars. No word better expresses the vibrant, radiant hope of the early church than that one untranslated, Aramaic word found in 1 Corinthians 16:22—"Maranatha," "the Lord is coming."

Some people look upon our preaching of the Lord's return as a modern invention, created by preachers to invigorate a dying church. Nothing could be further from truth. It is true that for centuries the promise of the Word of God that "this same Jesus . . . shall so come in like manner" was ignored by the nominal church. It is true that within three hundred years after Christ's ascension the word "Maranatha" and all it means fell from general usage in the church. It is true that only in the past one hundred years has the message of the Word of God, "Jesus is coming," become again an important teaching by the evangelical church. These facts do not detract from the truth that Jesus stated, "If I go . . . I will come again." Though it has been buried by pomp and error and ignored by the majority of professing Christians, the hope in the unconditional promise that the Son of God will one day return to rule the earth in righteousness has always burned in the breasts of those truly in the body of Christ.

Jude 14 and 15 reads, "Enoch also, the seventh from Adam, prophesied. . . . Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all." Enoch was the seventh generation away from Adam, the first man. Adam was still alive in the days of Enoch. Enoch believed in the second coming of Christ, and realized that that event would close the book of human history. Is this a new doctrine? No, it is the hope of the ages!

Job wrote fifteen hundred years before Christ's birth, almost thirty-four hundred years ago. "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth" (19:25). Job's hope was for the coming of Christ, the Redeemer, and for the resurrection that would then occur.

Psalms 2, 72, 110, and many others are burdened with promises of the coming of Christ and its results for a sin-sick world. Zechariah visioned Jesus' coming and standing upon the Mount of Olives. Daniel wrote, "Behold, one like the Son of man came with the clouds of

heaven." Jesus Himself told the high priest Caiaphas, "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven" (Matt. 26:64). Paul wrote, "The Lord himself shall descend from heaven." Peter wrote, "When the chief Shepherd shall appear, ye shall receive a crown of glory."

John said, "Behold, he cometh with clouds; and every eye shall see him." A new doctrine? No, but one revived in our times as a result of the last days' working of God's Spirit, a return to the Bible by many creed-bound professors, and the prodding force of perilous times.

We pity the scoffers who reject this truth because ac-

(Turn to page 11)

TEMPTATION

By (Mrs.) Rachel H. Morris, Washington, D. C.

"Why sleep ye? rise and pray, lest ye enter into temptation" (Luke 22:46).

WE CANNOT always recognize temptation. We are often misled by circumstances which seem to appear right. Our hope is to secure Jesus as our helpmate that we may not be overtaken. The Tempter usually appears as a "wise guy." Look what he told Eve in the Garden of Eden! In Jesus' time, we see how loving Judas appeared when he betrayed Jesus. Because of His ability to understand Judas, Jesus was not misled by his action. He asked, "Betrayest thou the Son of man with a kiss?"

We meet temptations almost daily. It is a question whether or not we are willing to be overcome by temptation, or the desire to be strong for Him who said, "I will not suffer you to be tempted above that ye are able to bear." When we accept Jesus, when we pray and trust in Him, we will find a way of escape from temptations.

James 1:14, 15 reads, "Every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death." The weakness is in us. Only through Jesus will we overcome the world. Only through steadfastness in Jesus can we gain a victory over evil forces. So many young people seem to think that living for Jesus is giving up pleasures in this life, but what are pleasures if they are not in accord with the will of God?

Moses had opportunity to enjoy pleasures of this world beyond measure. He could have lived as the son of Pharaoh's daughter, sharing the blessings of a grandson of the king. What did he do? He chose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season" (Heb. 11:25). Moses became a servant to God among God's people, laying aside the beckoning call to more worldly pleasures.

What good are earthly pleasures? What is our life? "It is even a vapour that appeareth for a little time, and

then vanisheth away" (James 4:14). Therefore, to follow the pleasure-mad modern world will last only for a short time, nor will it be without heartaches and trouble. The worldly way provides many added troubles.

If we will but follow Him who died for us and rose again, and will but let Him be our way of escape when temptations arise, we will not give in to worldly pleasures. We will be able then to agree with the poet who found escape through Jesus.

"I could not walk life's changing way,
So rough and steep the road,
Did not One walk with me,
And share the burden of my load.
He knows the stumbling of my feet;
It grieves Him when I fall;
And if I wander from the path,
He hears my anxious call.

"My heart is oft with sorrow torn,
My mind with fears oppressed.
He comforts me with tender words
And sets my fears at rest.
When like a wall disaster looms,
His courage is my aid;
And holding closely to His hand,
I must not be dismayed.

"He is so gentle, yet so strong;
So rich in love and grace.
In Him new zeal and strength I find,
For every time and place.
This One has given His life for me.
Can I not surely be
A worthy friend to Him,
Who came to be a Friend to me?"

Our Lord Is Coming!

A radio sermon by H. Gary France, Wenatchee, Washington

DURING the three years of Jesus' ministry, He spoke occasionally of leaving earth for a period, then returning to establish the Kingdom of God. Jesus stated His intentions of going away and coming again in John 14:28. "I go away, and come again unto you." The word "again" reveals His plan to return to the earth. The Lord referred to His journey to heaven and return to the earth in the Parable of the Pounds. "He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return" (Luke 19:12). Jesus did go away. Forty days following His resurrection, He was speaking to His apostles, then, "when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:9-11). The two men in white were specific. The same Jesus was to return. His return was to be in the same manner as His ascension, certainly foregoing the possible conception that His return would be figurative or invisible, for they said, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

The evidence of Jesus' return to earth is abundant. The hope is sparkling. The writer of Hebrews anticipated the glad day when Jesus will appear sinless the second time on the earth, giving salvation to those who look for Him. "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).

The subject of when a man shall receive his reward for his deeds has long been one of controversy. Widespread and deep-rooted misunderstandings have confused thousands. When one dies, he does not go immediately to his reward. Kindly consider the following statement of Jesus in which He specifically identified the time in which He will reward man for his works. Jesus said, "The Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works" (Matt. 16:27). Not only does the passage teach that Jesus will return to earth, but it reveals that man's reward does not occur until that

time. The second coming of Jesus reveals the key to man's reward. Remember therefore the words of Jesus, "The Son of man shall come. . . . Then he shall reward every man according to his works."

When Jesus returns, He will come quickly. He will bring with Him the reward of every person; that reward will be according to one's works, not according to that which he intended or neglected to do. Jesus said, "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be" (Rev. 22:12).

Another Biblical passage showing that one is not rewarded until Jesus comes again is 1 Peter 5:4. "When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." The Bible simply does not promise the Christian a crown of glory at death. This passage tells that the crown of glory is to be received when the Chief Shepherd shall appear. Small wonder it is that the Bible so consistently emphasizes the return of Jesus.

Part of the reward of the Christian is having his body changed to immortality. This reward of the Christian is to be given when Jesus appears according to Philippians 3:20, 21. "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."

(Concluded next week)

Ridgway Recommends Bible (EPAS). In a letter to the Japanese municipal officials, General Matthew B. Ridgway approves the Scripture distribution by the Pocket Testament League. "Their magnificent effort," he said, "can be measured by the fact that they have already distributed seven million Scriptures to the Japanese people. The spreading of the Word of God is a most important undertaking." Writing to another organization in response to a gift of New Testaments, General Ridgway said: "The spiritual resources of an individual soldier are far more important than the strength of his body or the power of his weapons. The reading of the Holy Scriptures is always an important part of the development of those spiritual resources."



News and Prophecy Digest

C. E. Randall, Tempe, Arizona

CHURCH MISSIONS. France has become an unchristian nation according to the Roman Catholic Church, and an effort is being made by the Catholics to recapture the faith of those who have fallen away from Rome. To do this, a mission program is under way. First, the field is surveyed, and a careful check is made of the facilities, churches and their locations, the number of people, and the attitude of the priests. A full year is given for this initial survey. The second year is for organizational work, and the third year, a large number of missionaries move in and make a person to person contact along with the preaching missions.

No matter what religious group it may be, the methods of a generation or two ago will not suffice to meet the demands today. Preaching alone will not obtain results. Personal contact is necessary, and if done effectively, each church member must be a missionary.

SOCIALIST REICH PARTY. The seeds that were sown by the Nazis are still bringing forth fruit. The Socialist Reich Party is headed by Major General Otto Ernst Remer, and according to "The Canadian Forum," he still "considers himself bound by oath to the Führer and when on the dreadful July 20, 1944, he as commander of the Berlin Guards received direct orders from Hitler to ruthlessly stamp out the conspiracy of some exasperated generals, Dr. Goebbels has every reason to compliment him on being a 'fanatical National Socialist.'"

He is now vice-chairman of the Socialist Reich Party which polled four hundred thousand votes, one tenth of the votes in lower Saxony. The party has a threefold program: 1) Hostility against the West; 2) Silence against Russia; 3) Enmity against enemies of Hitler.

Care has been taken not to say anything against the Jews, but this does not indicate that the party is not anti-Semitic. Political enemies are termed "Christian swine of officers."

PROTESTANTS CALL ON PRESIDENT. A delegation consisting of a number of Protestant bodies recently called on President Truman. The meeting was called the "Washington Pilgrimage of American Churchmen." Myron Taylor, the President's personal representative at the Vatican some time ago, proposed that Christendom, Moslems, and Buddhists all join together to combat Communism. The idea seemed to appeal to the President, but not to the Churchmen. Replying to the President's request, Bishop Angus Dun said: "There are frightened servants of mammon, who think this might be a good time to finance the church to fight this threatening form of

godliness so that mammon might be served in peace. But you, who come here in the spirit of the pilgrimage, surely know that Christian faith and devotion cannot be mobilized by political leadership for political ends, however good. The God who makes Himself known to us in Scripture, who reveals Himself to us in Christ, cannot be purchased, cannot be bargained with, cannot be mobilized or used for human purposes."

WORLD'S BEST SELLER. The largest initial printing order ever placed for a full-sized volume and the greatest project in book publishing history is the placing of an order for almost a million copies of the Revised Standard Version of the Bible by Thomas Nelson and Sons. Printing the Bibles will require 1,000 tons of paper, 16,670 pounds of ink, 71½ miles of cloth, 18,750,000 miles of thread, and 140 tons of binding board. The new version is the work of thirty-one scholars, who labored over a period of fourteen years. More than forty major Protestant denominations had a part in it.—"The Times."

WORLD ORGANIZATION. When a person joins the Roman Catholic Church, he does not become a member of a local society but is considered as a member of a world organization. It has been expressed as follows:

"Her people do not join a local society; they are confirmed by the bishop as members of the church which claims to be founded by Peter, the church whose worship is the same throughout the world."

The true Christian has something better to offer than a church founded by a man. It is a church that was founded by Jesus Christ, the Son of God, who is the foundation and chief cornerstone.

HONEST MEN. The exposing of corruption in Federal and State Governments of late has served to weaken confidence in the men and women who serve as representatives and employees of the people in the administration of our government. Widespread as wrongdoing has been, yet many, undoubtedly the great majority, government people are honest and upright citizens. Among the members of Congress are a number who have made it a habit to meet regularly for prayer. Since the exposing of so many scandals in the present administration, there has been introduced by Representative Charles Bennett, Florida, a set of moral rules termed Concurrent Resolution 128 and reads in part as follows:

"A government employee should—

1) Put loyalty to God and country above loyalty to persons, party, or government department.

"2) Uphold the Constitution, laws, and legal

regulations of the United States and of all governments therein and never be a party to their evasion.

"3) Give a full day's labor for a full day's pay.

"4) Seek to find and employ more efficient and economical ways of getting tasks accomplished.

"5) Never discriminate unfairly by the dispensing of special favors or privileges to anyone, whether for remuneration or not.

"6) Expose corruption wherever discovered.

"10) Never seek to influence another to violate these principles."

IDENTIFICATION TAG. The Federal Civil Defense Administration has recommended that every civilian in the United States and territories wear at all times an identification tag bearing his name, address, blood type, religion, and the name and address of a person to be notified in case of injury or death in atomic attack. The tag, FCDA said, should be of chrome steel or other noncritical metal, and should be worn permanently on a necklace, bracelet, or ankle chain.—"CNS."

RELIGIOUS EDUCATION. In a report made by the Confraternity's Episcopal Committee, Bishop O'Hara, chairman, reported 500,000 Catholic children living in 50,000 cities, towns, and villages, who annually enter secular schools. The Bishop says there are 4,000,000 Catholic children in elementary schools, 1,500,000 in high schools and 300,000 in colleges. The report stated: "On the adult level, as a result of insufficient or inadequate training in religion, there are many thousands of men and women who have either fallen away from the faith or are very weak. Many of these, because of their own lack of religious knowledge, fail to pass on the basic truths of religion to their children."

DESPERATELY WICKED. Recently, we listened to an address by a former army chaplain on his experiences as chaplain. During the course of his remarks, he referred to the drinking among top brass and the practice of dating girls and women and treated it as one of the essential amenities of army life. He said he found these men, in spite of their drinking and promiscuous living, good at heart and that he felt all people were essentially good at the core. This view is the type of reasoning in which humanism delights. How different God sees the human family! He says: "The heart is deceitful above all things, and desperately wicked: who can know it?" (Jer. 17:9). The goodness of the natural man in the sight of God is rated as "filthy rags." Unless cleansed through redemption, man is altogether unclean.

JOSEPH'S DARK DAYS

By Alfred Anthon, Corvallis, Oregon

ALL BIBLE students know the story of Joseph, Abraham's great-grandson. As we read the story from time to time, we find ourselves concerned with one question. We have been perplexed by the reason Joseph never sent a courier to let Jacob know his whereabouts. He came to authority about four or five years after his brothers had sold him. This easily could have been done. We have often wondered why this was never accomplished.

It is easy for us to make excuses. Yet we feel that those same excuses are nothing but poor excuses. The most feasible reason seems to be that had Joseph done so, it would have created a great disturbance between Jacob and the ten sons that were yet near him. The supreme measure of the man is shown when he would rather wander, hidden, unknown, in Egypt than to cause anguish between his father and sons. Joseph knew that after the years had passed, his father would be somewhat reconciled to his loss. He would also know that the ten brothers had, in a small measure at least, lived down their lie and treachery.

Joseph's faith was securely anchored to God. He would wait for God to settle the issue. He felt God had permitted the matter to pass, so there was nothing for Joseph to do but let God finish the task. Knowing that God would finish the issue in the best manner for all, Joseph refused to take the matter into his own hands and meekly waited the outcome. Joseph was a wonderful man. He was the only great man of Scripture whose home life was recorded and in whose record there is not a sin mentioned.

As we read the story, we wonder also why Joseph appeared so difficult and distant when his brothers came to buy food. Undoubtedly, these were dark days for Joseph. He had to maneuver circumstances and guide their conversation in such a way that he could learn their attitude and the degree of penitence concerning him. If they yet hated him and were entirely unrepentant in their attitude, it would be far nobler on his part never to reveal his identity. Unless his brethren were truly heart-sick because of their treachery, such a revelation could do nothing but cause greater animosity between himself, his brethren, and his father. We suggest that you read the story again. Notice Joseph's finesse and the way in which he planned to learn what he wanted to know without his brothers becoming suspicious.

As a result of his compassionate and clever methods, Joseph found in his brothers' hearts exactly what he had hoped. They were anxious to unburden their hearts of the anguish of their treachery. There was evidence of a deep yearning to wash their blighted consciences. It was this

consecrated Joseph, willing to let God have His way with him that turned his ungodly, reprobate brothers to godliness.

Pictures of the Passing Age



No animal can be regarded more typically American than the buffalo. Preceding 1875, the American plains were dotted with large herds of buffalo. The American buffalo is in reality a bison, somewhat erroneously renamed by our early American forefathers. Through its peculiar characteristics and romantic association with our historic past, the buffalo became a symbol of the age in which it lived. It left an imprint upon our country's history such as few animals have done. From its representation on the American nickel, it has been called to the attention of more individuals than would have been possible had its claim to fame been enhanced by the prestige of a thousand dollar bill.

Dark, unfriendly eyes in a pile-driver head, backed by a powerful neck and shaggy shoulders, create an unapproachable personality that does not invite friendship. With an air of unsocial austerity, buffalo grazed the plains, resentful of the encroachment of civilization.

During the nineteenth century, their numbers were almost depleted by inroads of hunters. Most typical of this was the work of William Cody, who in 1867 assumed the task of providing meat for the Kansas Pacific Railway. In the process of this provision, great herds of buffalo were slaughtered along the right of way. It was this work that earned for William Cody the nickname "Buffalo Bill."

By 1900, the buffalo was almost extinct in America. Only through the vision and foresight of certain governmental restrictions were they saved from complete de-

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In the Wake of the Great Commission



A WORD OF THANKS FROM BETHLEHEM

Dear Christian Friends:

May we take this opportunity of expressing to you our sincere thanks for the very fine way in which you have responded to our need for clothing during the past few months. Though we have been delayed in acknowledging packages, boxes, and gift boxes for the orphans as they have been received each day, we must tell you how truly thankful we are for the very good and usable clothing which you have sent for the orphans and homeless refugees in Palestine.

In helping these destitute people as they are suffering, both physically from hunger and disease and spiritually because they know not Christ as their Saviour, we are casting "bread upon the waters"—bread to satisfy their hunger, clothing for their bodies' warmth, and the precious Bread of Life.

We are sending shipments of supplies, tinned foods, and clothing now on the fifteenth of each month. Our workers in the field report marked success in their program of distributing food and clothing at regular intervals to the people. We are saving lives and winning friends for our Mission. With God's help, this "bread cast upon our waters" cannot fail to bring results in the personal salvation of many.

We thank God for your interest and help in this phase of our Christian Approach ministry. If at any time you have clothing or tinned foods which we may send to Palestine for distribution through our Mission, we would be grateful if you would send them to our Kansas City office. May the Lord bless you in every way as you help us give physical and spiritual assistance to the unsaved of Palestine.

*Yours in Christ,
MRS. RALPH BANEY*

Baptism at Wray, Colorado

I wish to introduce Lynn Hammel, 14, of Denver, Colo., who was baptized by the writer on October 18, 1951, at Wray, Colo. Lynn came to Wray with his parents, Mr. and Mrs. James E. Hammel, to attend the funeral services of his grandfather, Cyrus B. Hammel. This young

man took this opportunity to be baptized into the body of Christ. Lynn has been well taught in the truth by his parents, grandparents, Mr. and Mrs. C. B. Hammel, and by his sister Letha, now Mrs. Robert Tagler. Young folks and old are invited to send a card or letter to Lynn. He will appreciate it very much. His address is 131 W. Second Ave., Denver.

E. E. Giesler.

Baptism at Doniphan, Missouri

It was my pleasure on Sunday afternoon, October 14, 1951, to assist the following in putting on the Lord Jesus Christ by baptism: Richard Brooks, Leon, Ruby, and Clifford Sullivan. These young people will prove to be an asset to the church at Doniphan.

We pray the blessings of our heavenly Father upon them as they enter the good fight of faith!

A. Weldon McCoy, Pastor.

Meetings at Harlingen, Texas

An eight-day series of meetings was conducted at the Spanish Acres Church of God, Harlingen, Texas, October 21-28. The speaker was Bro. W. T. Roberts of Moody, Texas.

"We are attempting to reorganize our Sunday school here. Bro. James Mattison really is giving us inspiration. We trust this new effort will give us the results it should. Our greatest need is teachers at the present time."—Bro. Elmer Goekler, Corpus Christi, Texas.

Meetings at Southlawn, Grand Rapids

Bro. C. R. Randall of Tipp City, Ohio, conducted a special series of meetings at the Southlawn Church, Grand Rapids, Mich., on October 21-28. The Dorcas Society of the church met October 17 for a special lunch and preparation to go calling in support of these meetings. We are interested in learning of the success of this venture.

"East German pastors are refusing to fall into line with Communism, according to Communist records which have come into possession of West Berlin authorities. These show that out of 1,458 pastors, 1,363 were not members of the party, while 181 belonged to the East German Christian Democrat Union."—EPAS.

PICTURES OF A PASSING AGE

(Continued from page 9)

struction. Today, as small herds in areas reserved for them, they are multiplying and preserving themselves.

There is something about a herd of buffalo grazing peacefully that revives the panorama of its age. During their time, there was great national development. Time marched forward beyond reasonable comparisons.

With the death of Buffalo Bill on January 10, 1917, in Denver, Colorado, their age drew to a close. The isolated herds of buffalo, yet remaining, linger as reminders of an age that is past. As time goes on, we take new heart from the hope that the age to come may be the age of Christ.

MARANATHA

(Continued from page 6)

ceptance of it would curb their lust. We are sorry for those who think that these prophecies of the coming of Christ and the Messianic age will be fulfilled in better politics, higher standards of living, advancing science and education. What frustration the daily news must cause these poor souls! For a radiant, vibrant faith, let us get back to the hope expressed by "Maranatha"—the Lord is coming. The Lord Himself is coming again. We want Him to come! We want to be prepared when He comes. We want you to be prepared when He comes.

We know that there can never be world peace, security or freedom from sin and its curse until Jesus returns. We know that the dead will never live again until He returns, for when He comes, "they that are in the graves . . . shall come forth." We know that the Kingdom of God which will be established upon the earth at Jesus' coming will be home to the redeemed. We want to go home; we want to be given eternal life and live forever. Jesus must come first! We want to see Him face to face and be made like Him. We know we shall—when He comes, for, "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).

Maranatha, the Lord is coming, and how the world needs Him! Deep in hearts of all people lies the sense of futility so evident in daily affairs. Only in the heart of the believer is there real faith and real security, for he knows that men may fail, nations may fall, loved ones may die, wars may come and go, wickedness may prosper, but Maranatha—the Lord is coming—with healing in His wings and salvation in His hand for all who are in Him. Are you? Will you not put your trust in Him? Only He can forgive you, cleanse you, and save you! Take Him now!

Numbers in Church-Sponsored Schools Increasing (EPAS). One out of every eight students of elementary school age in the United States attends a parochial or other private school, the U.S. Census Bureau reported recently. About one of every twelve high school students attends a non-public school. Two out of every five college students attend church-supported or other private schools. In a national survey of school enrollment just completed, it was revealed that an estimated 11.8 per cent of high school students attend non-public institutions compared with only 7.6 per cent in 1948. On the college level it is 58.6 per cent in state and municipal colleges and 41.4 per cent in non-public institutions.



"Moreover as for me, God forbid that I should sin against the Lord in ceasing to pray for you: but I will teach you the good and the right way" (1 Samuel 12:23).

The Ninth Book

Before we review the ninth book of the Bible, let us see if we can remember the names of the first eight. Those eight books are listed in *incorrect* order. You are to write them in correct order in the column to the right.

Numbers
Exodus
Leviticus
Joshua
Genesis
Judges
Ruth
Deuteronomy

First Samuel

This book is one of the books of "history." It is not known for certain who the author was, but it is thought that the first part was written by Samuel. The last part may have been written by the prophets, Nathan and Gad.

Three Main Characters

The book opens with the story of the birth of Samuel. He was taken by his mother when he was twelve years old to live in the Temple because God had answered his mother's prayer and had given her a son. Samuel was that son. Samuel's entire life was dedicated to serving God.

Samuel

Samuel lived his whole life in the Temple with Eli, the high priest and judge. After Eli's death, Samuel was raised to the office of judge. Samuel was a good judge. Samuel was the last judge of Israel.

Though the Israelites were ruled by judges, God was really their king. So, when the people asked for a king like other kings, they were really rejecting God, not Samuel, their judge. God chose the man that was to be king and instructed Samuel to choose Saul.

Saul, First King of Israel

Samuel anointed Saul to be the first king of Israel. Saul was a big man. "He was higher than any of the people from his shoulders and upward" (1 Sam. 10:23). He was successful in wars, but he failed his people and rejected God.

David, the Shepherd King

In this book of Samuel 1, we find many stories about David before he became king of Israel. While David was still a boy and Saul was yet king, Samuel secretly anointed David to be king.

One of our favorite stories of David is the one about his exciting encounter with Goliath, the giant. The giant had armor that weighed 150 pounds, but David went to meet him with the armor of God to protect him. The giant could not even get close enough to use his big sword before David put a stone in his shepherd's sling and cast it toward the giant. The stone hit him between his eyes, and Goliath fell dead. Read First Samuel.

A Happy Birthday to You

Georgia Bengé, Nov. 5, age 14, Frankfort, Ind.
Gene LeCrone, Nov. 5, age 7, Arlington, Nebr.
Charles Bengé, Nov. 6, age 12, Frankfort, Ind.
Jimmy Adams, Nov. 7, age 7, Hammond, La.
Russell Long, Nov. 8, age 8, Buena Park, Calif.
Marylin Follin, Nov. 8, age 5, Plymouth, Ind.
Charles Bottolfs, Nov. 8, age 14, Hammond, La.
Ronald Story, Nov. 9, age 10, Scotts Bluff, Nebr.
Douglas McKinney, Nov. 10, age 5, Hammond, La.
Alden Johnson, Nov. 10, age 14, Stillwater, Minn.
George Rcyé, Nov. 10, age 13, Cleveland, Ohio
Lec Seabeck, Nov. 10, age 13, Cleveland, Ohio
Robert Bormer, Nov. 10, age 5, Saint Cloud, Minn.
Harvey Thomas, Nov. 11, age 10, Fredericktown, Mo.
Nancy Tremaine, Nov. 11, age 11, Corvallis, Ore.
Gary Pryor, Nov. 11, age 8, Hendersonville, N. C.

The Christian Walk

By Louise Johnson

National Berean Society Secretary

The Christian life is often referred to as a walk. It is an active, purposeful life. A walk has a beginning, a continuance, and a goal.

We begin our Christian walk when we are baptized. The time before that was spent in training and learning the essential things a Christian must know. After baptism, we rise to "walk in newness of life" (Rom. 6:4). "As ye have therefore received Christ the Lord, so walk ye in him: rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving" (Col. 2:6, 7).

In Romans 8:1, we find why the Christian's walk of life is different from the former life. It reads, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."

Before we were baptized, we followed the instincts of the flesh; now our guidance should be from our Bible and what Christ would want us to do.

If we are true Christians, will we walk in darkness or in light? To walk in darkness is to follow the flesh, so a Christian will walk in the light. "Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105). "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but 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 1:6, 7).

Who is our true light? We all know it is Christ. He told us so Himself in John 8:12. "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."

Before we can walk worthily in the path of light, we must know how. Paul said in Ephesians 4:1-2, "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace."

After we have started our walk and continued in it, we must have a goal or some place to go. What is that goal to those who walk in the Spirit? "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne" (Rev. 3:21). Then in Revelation 21:7, we read,

"He that overcometh shall inherit all things; and I will be his God, and he shall be my son." Also in Revelation 2:26, we find the promise, "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations."

What will be our satisfaction when we come to the end of an active Christian life? If our life has been a faithful and true one, we will be able to say with Paul, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

A WORD PICTURE OF REVELATION 4

Art Thou Worthy?

By William Dick, Berean Editor

While on the isle of Patmos, John the Revelator received a vision of a portion of God's future Kingdom. God considered him worthy to glimpse a preview of the scene about His throne.

Finding himself in a trance, John saw a throne in heaven. The One seated on the throne shone like jasper and sardius and sat encompassed by a bright green, emerald halo. A short distance from this scene, the throne was surrounded by a circle of twenty-four thrones on which elders sat clothed in white garments and gold crowns. Out from the throne came flashes of lightning, rumblings, and peals of thunder. Before the throne were seven lamps of burning fire and a sea of glass which looked like crystal. On each side of the royal seat was an animal which had six wings and was covered with eyes in front and behind. The animals appeared to be a lion, an ox, a man, and a flying eagle.

As John continued to gaze in amazement, the members in this heavenly scene began to move. The four animals said, "Holy, holy, holy, Lord God almighty, which was, and is, and is to come." When they concluded, the twenty-four elders knelt, laying their crowns before the throne and saying, "Thou art worthy, O Lord, to receive glory and honour and power; for thou hast created all things, and for thy pleasure they are and were created."

The Creator of the whole universe is worthy to be placed in the midst of such a glorious scene. John was blessed by being permitted to visualize it centuries ago. Let us pray that God will bless us to the extent that we may abide in such a wonderful condition in God's Kingdom. Art thou worthy?

AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

- October 29-November 9—Special evangelistic meeting at Ripley, Ill., Church of God. (Milon Hall, state evangelist, guest speaker.)
- November 4—Church dedication at Morristown, Tenn. (Guest speaker, Walter Wiggins.)
- November 2-4—Southwest Conference at Pomona, Calif.
- November 5-18—Special meetings at Hope Chapel, South Bend, Ind. (Harry Sheets, guest speaker.)
- November 12-25—Evangelistic meetings at the Brush Creek, Ohio, Church of God. (Walter Wiggins, guest speaker.)
- November 17, 18—Thanksgiving service, Jordan, Mo., Church of God.
- December 8, 9—Bercan Youth Rally at Southlawn Church, Grand Rapids, Mich. (D. A. Jones, guest speaker.)

SILVER ANNIVERSARY

The Church of God at Dixon, Ill., observed its twenty-fifth anniversary on Sunday, October 14. The members and friends of the Dixon Church enjoyed a wonderful day of Christian fellowship. A scramble dinner followed the morning worship service. Services were resumed at 2:30 p.m. The program included special vocal and musical selections followed by a reading of the complete history of the Dixon Church from its infancy to present day as prepared by Mrs. William Ford. Bro. James M. Watkins dedicated our new spinet piano and organo to the Lord and His work.

The afternoon address was delivered by Bro. F. L. Austin. His subject concerned the second coming of Christ. Bro. Austin helped in the early work of the church and also gave the address to dedicate our present church twenty-five years ago.

We thank God for the progress we have made and pray for His guidance as we go forward in His work. Dudley Lippert, Secy.

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Dixon, Ill., Church of God	20.75
Mr. & Mrs. Cecil A. Patrick	50.00
Eden Valley, Minn., Church of God	30.50
Mr. & Mrs. John E. Miller	100.00
Mr. & Mrs. George McMurtrie	20.00

HERALD RECEIPTS

Mrs. J. W. Leithliter; Bernice Leithliter; Wayne H. Wilson; Elmer Wendroth; Earl Koontz; Fred Mulder; W. D. Tierney; Mrs. Allen Claypool; A. E. Shaw; R. E. Griner; Bertha Lesh; Mrs. A. M. Johns; Iva H. Dehn; Philena M. Davis; K. A. Coats (2); W. I. Hunt; Wm. Ford; Robert B. Johns; Mrs. W. H. Holland (6); Howard E. Huey.

ANNIVERSARY SERVICE AT ROCKFORD

November 4

The Blessed Hope Church in Rockford, Ill., is commemorating its first anniversary in the new building by having an all-day service. Bro. J. Arlen Marsh, who was pastor at the time of the purchase of the church (2425 W. Jefferson St.), will speak at 10:45 a.m. A basket dinner will be served in the church basement at 1:00 p.m. Bro. Otto E. Dick, su-

perintendent of Oregon Bible College, will speak at 2:30 p.m. There will be basket lunch at 5:30. The pastor will be in charge of the evening service, at which time a religious movie, "Amos—Prophet of Tckoa," will be shown. All who can are invited to attend.
Delbert A. Jones, Pastor.

Do not send your children to Sunday school; take them.

Treasurer's Quarterly Report

Recapitulation of the Financial Statement

July 1, 1951, to September 29, 1951

EVANGELISM		OFFICE	
Receipts—		Returns from Sales	\$1601.46
Contributions	\$2124.26	Purchases	837.84
Earned Income	268.00	Inventory 6-30	7569.82
Mattison Fund	15.00		8407.66
	\$2407.26	Less Inv. 9-29	7131.65
Disbursements—		Gross Profit on Sales	325.45
Visual Education	26.60	Contributions	446.67
Literature	77.71		772.12
Trav. Exp.	877.16	Disbursements—	
Mattison Fund	15.00	Salaries	1614.22
Incidentals	29.02	Postage	52.25
Salaries	1722.50	Incidentals	95.89
Insurance	22.41	Light & Fuel	69.82
Pastoral Aid	160.00	Taxes	12.17
	2930.40	Insurance	17.10
		Gen. Conf. Overhead	139.05
			2000.50
RESTITUTION HERALD		NATIONAL SUNDAY SCHOOL ASSN.	
Receipts—		Return from Sales	\$687.97
Contributions	352.25	Purchases	709.87
Subscriptions	961.63	Inv.	1475.21
	\$1313.88		2185.08
Disbursements		Less Inv.	1511.21
Printing,		Gross Profit on Sales	14.10
Covers, etc.	1157.53	Disbursements—	
Salaries	681.00	Postage	15.33
Cuts	82.68	Editorial Work	50.00
Pictures	52.00		65.33
Postage	38.99		
	2012.20	OREGON BIBLE COLLEGE	
		Receipts—	
PRINT SHOP		Tuition	455.85
Return from Sales	\$2084.96	Contributions	288.75
Purchases	1336.34	Student Council Fee	44.00
Inv. 6-30	2903.83		788.60
	4240.17	Disbursements—	
Less Inv. 9-29-50	2958.65	Salaries	1010.00
	1281.52	Incidentals	46.44
Gross Profit on Sales	803.44	Insurance	22.41
Disbursements—			1478.85
Salaries	1891.27		
Incidentals	16.56	TOTAL RECEIPTS	\$ 6099.4
Insurance	22.42	TOTAL DISBURSEMENTS	10599.2
Postage	5.21	EXPENDITURES over	
Repairs	176.70	RECEIPTS	4499.8
	2112.16		

Stanley O. Ross, Treasurer.

OREGON BIBLE COLLEGE

Folks around Oregon are beginning to sprout overcoats, read weather forecasts, check fuel supplies, and inoculate cars. There is something in the wind, and it must be winter! We certainly have had a long, warm Indian summer, though the crisp air and the clean white snow will be welcomed.

The week end of October 20, 21, was well filled with preaching and witnessing opportunities for students. Joe Fletcher, Mr. and Mrs. Orville Kinsey, and Robert Johnson drove to Fonthill, Ont.; Curtis Simpson and Kyle Davis were at the Brush Creek Church, near Tipp City, Ohio; Neil Thut and Shirley Huffer visited Hillisburg, Ind.; Orville Westlund preached Sunday night at the Oregon Church; and several students attended the Illinois Quarterly Conference at Chicago. Graduate Darrell Maddock was guest speaker for Iowa's Fall Conference at Hickory Grove.

We most welcome Bro. and Sr. Harold Simpson, Grand Rapids, Mich., to visit us again.

We all are waiting, almost impatiently, for the day that we can begin spending our full time in the Lord's work. Jerry Reeves.

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

CYRUS BURTON HAMMEL

Cyrus Burton Hammel, son of Isaiah R. Hammel and Malissia Frances Hammel, was born on November 30, 1877, at Columbia, Ind. He died on October 15, 1951.

He spent his boyhood in Mercer County, Ohio. In 1895, he moved to Curtis, Nebr. On September 21, 1903, he was joined in holy matrimony to Pearl M. Minton. To this union, three children were born: Edna M. Akey, who preceded her father in death in 1939, James Earl Hammel, and Clarice C. Engel.

He was baptized in the Church of God of the Abrahamic Faith, February, 1908, by Almus Adams at Curtis, Nebr. He remained true to this faith until his death.

In the spring of 1914, they moved to Laird, Colo., where they resided until November, 1950, when they moved to Wray, Colo.

There remain to mourn his death: his wife, two children, seven grandchildren, four great-grandchildren, one sister, Mrs. George Grunden of Cheyenne, Wyo., and one brother, Henry Hammel of Lima, Ohio.

Funeral services were conducted at the Lockwood Mortuary in Wray, on October 18, by E. E. Giesler. Mr. Hammel was buried in the Wray Cemetery.

CLARK'S CHAPEL
Magazine, Arkansas

The little infant baby of Bro. and Sr. E. O. Cox, was born on October 5, and died the following day.

Funeral services were conducted by the writer on Sunday, October 7, at Clark's Chapel Church.

Our sympathy is extended to the family over the loss of the little one, who came forth as a tender sprout and was cut off before budding. The only comfort is a resurrection. The little one was laid to rest in the Clark's Cemetery.
 H. Scott Smith.

ILLINOIS FALL CONFERENCE

The Illinois Fall Conference which was held at the Chicago Church on October 19 and 20 was well attended. The fellowship was good, the sermons were good, and hospitality of the Chicago brethren cannot be excelled.

"We are glad to welcome Bro. and Sr. Marvin Williams and family back to Spanish Acres. They have spent the summer in Arkansas."—James Mattison, Harlingen, Texas.

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" (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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- 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.

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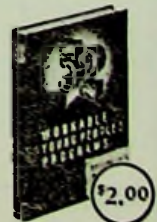
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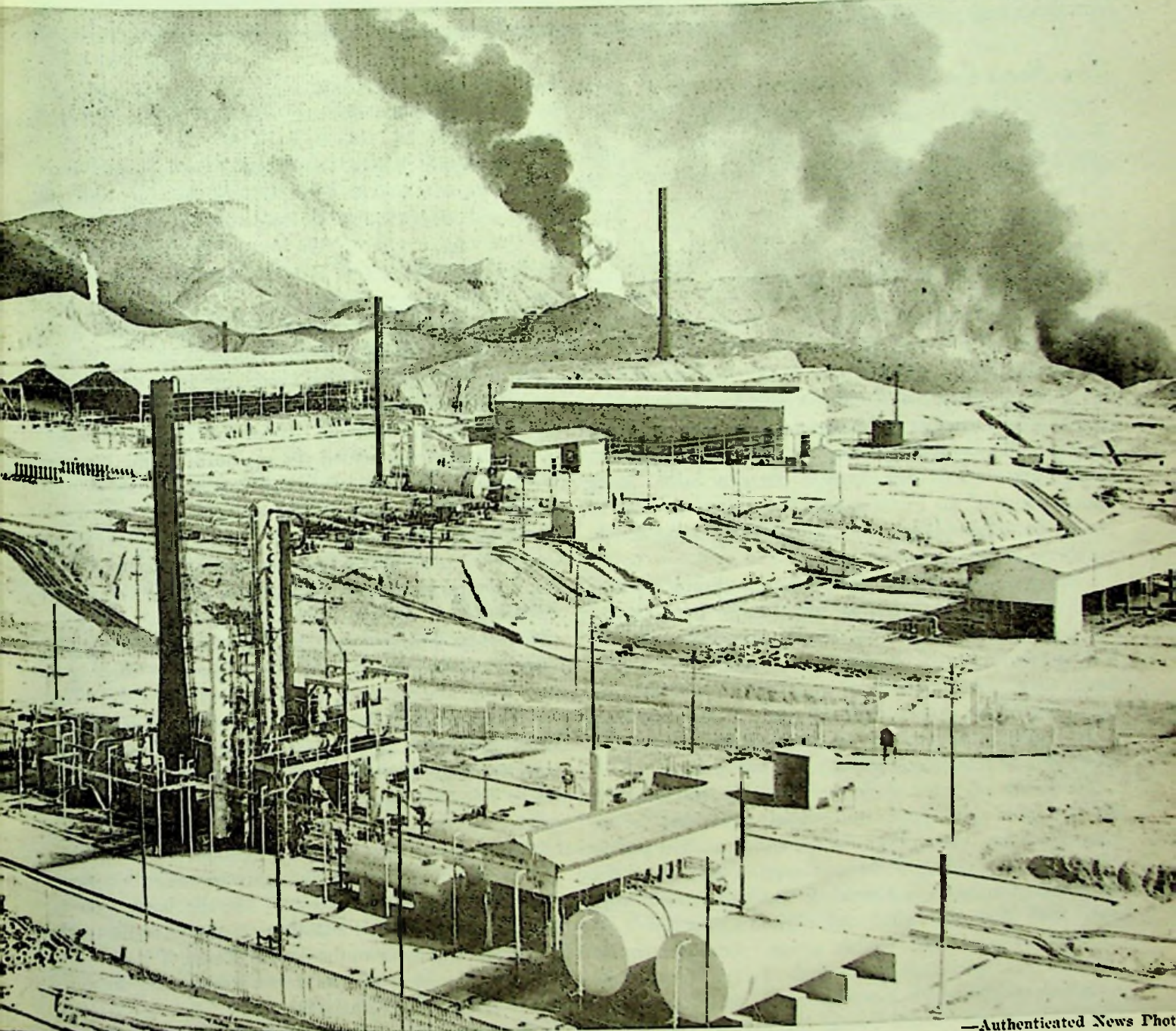
The Restitution Herald

November 6, 1951

VOLUME 41

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

NUMBER 6



—Authenticated News Photo

AZBAJARI OIL FIELD IN SOUTHWEST PERSIA

Growing tensions in Iran and Egypt may well be the spark that will begin the fulfillment of the final sequence of prophecy. Fires of unrest are being fanned by trouble spots such as this Iranian oil field.



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James M. Watkins, Editor

\$3.00 per year

Paul C. Johnson, Associate Editor

Editorial

The Near East in Prophecy

"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" (Revelation 13:1, 2).

We often feel that we do not give current events in Iran and Egypt the thoughtful consideration justified by their place in prophecy. Coming events foreshadowed by present circumstances hold great promise of fulfilling many prophecies, and these two nations hold the greatest possibilities we have witnessed in our generation. Space does not permit us to voice full convictions on current events, but perhaps we can say something to stimulate prophetic study.

Iran represents the old Medo-Persian Empire whose association with the Jews has been one of great importance. In many ways, it has been a peculiar nation. Its history records great consideration for subjugated people. Such wars as were necessary were conducted with humane regard for others' rights. To understand the place of Iran in prophecy, let us begin with Revelation 13:1, 2 and carefully retrace our steps.

We know of none who question that the beast of Revelation 13 will appear immediately preceding the return of Christ. It is an event of the end time. The nature of that beast is clearly shown to be an outgrowth of the composite prophecies of Daniel. It was "like unto a leopard," with "feet of a bear," and a "mouth of a lion."

Daniel is consistent in his use of these descriptive phrases. In Daniel 2, he predicts the future of the three kingdoms with which he was immediately concerned. Babylon was represented by the head of gold, Persia by the silver arms and shoulders, and Greece by the brass belly and thighs.

In Daniel 7, he reiterates this same pattern using the description of a lion, bear, and the leopard. There is no doubt that he is following the same order of events pre-

viously foretold to Nebuchadnezzar. By this sequence, the lion represented Babylon, the bear Persia, and the leopard Greece.

In the eighth chapter, Daniel continues with the vision of the ram and he-goat. Here he uses the same order of events and states clearly that the ram represented Persia and the he-goat Greece. The only difference is that he omitted any reference to Babylon, now unimportant because of the passage of time.

As we compare these visions, we have no Biblical justification for assuming that the fourth beast represented Rome. It is indicated in each vision that an undetermined interval of time would pass before the fourth beast would appear. It is clear that the ten toes in the vision of the second chapter represented the ten horns of the beast in Revelation. In the days of those kings the God of heaven will set up a kingdom which shall never be destroyed. That kingdom will break in pieces and consume the kingdom of ten toes. This could not have applied to Rome. It is a composite kingdom which will exist at the return of Christ.

He repeats this same thought in chapter 7, verse twenty. Daniel describes the beast with ten horns. A little horn arose from among them before whom three fell. This created the beast of Revelation with seven heads and ten horns. This beast made war with the saints until the saints were given the kingdom. It was this beast that was to bring the age to a close. Daniel and Revelation agree perfectly in their description of this beast. To regard one at the close of the age requires the other also.

In the eighth chapter, Daniel again identifies this power with end times. This statement, "In the latter time of their kingdom, when the transgressors are come to the full," could not apply to the days of Rome. If it did apply to Rome, Daniel would be entirely historical. Its reference is to the climax of the age.

In speaking of the king of the north and the king of the south in the eleventh chapter, Daniel uses the term "after certain years." The marginal reference explains this as "the end of time, even years." These events then do not concern themselves with the historic past; they are a description of nations and events at the close of the age.

(To be continued)

Holidays

Should They Be Kept by the Children of God?

By Mrs. Lyle Rankin, Cashmere, Washington

The following article was prepared at the request of the ministers' wives of the Church of God at General Conference of August, 1951. We submit it for your consideration and edification.

MANY are the holidays of this nation and other nations, but the intent of this is concerned with those kept by the people of the United States. Some of our more recently ordered rest days have no connection with religious worship, such as Independence Day, and such holidays will not be discussed.

The word "holiday" means "holy day," originally a religious anniversary.

Perhaps the one related the least with religion is Halloween, because of the merriment and frolic by Americans on that evening, but its very name, "Halloween," or "Halloweven" indicates such. It is also termed the "Vigil of Hallowmas," "All hallows," or "All Saints' Day."

All Saints' Day was first celebrated on May 1, in memory of the martyrs of religion and has been celebrated since 834 on November 1 as a general commemoration of all the saints. The festival is common to Roman Catholic, English, and Lutheran Churches.

Though in America, Halloween is kept in a frolicking way, in many Catholic nations, it is kept more as a sacred day, in honor of their saints. Should we keep a day that is set aside for such a purpose?

The most essential part of the Halloween ritual is the lighting of bonfires at nightfall by each household. This points to the ancient and widely diffused practice of kindling sacred fires at certain seasons of the year.

The Druids, a religious class of the Gauls or Celtic peoples who spread over a large portion of western Europe and Britain, had a celebration called "Bealtine" or "Beltane" in honor of Baal, a heathen god, on November 1, commencing at midnight, October 31. Among other things they believed that on this night the great lord of death, Saman, called together all the wicked souls that had been condemned within the past twelve months, to inhabit the bodies of animals. Because they thought wicked spirits prowled about on this night, they built huge bonfires and kept a sharp lookout. Thus from the Druids, many derive the belief that witches and ghosts walk about on the eve of Halloween, a belief still prevalent among rural peoples in Europe and not entirely obscure from these American coasts.

The Romans also had a festival about November 1 which was in honor of Pomona, a Roman goddess of tree fruits. Nuts and apples, as tokens of the winter store of fruits, were roasted before great bonfires. It appears that the Druidic ceremonies and the Roman ceremonies were grafted together to become our Halloween.

The worship of Baal was widespread from Assyria to Britain. "It is in general allowed that Nimrod, the great-grandson of Noah, was the chief founder of idolatry; and it has been conceded that he or his son was afterwards worshiped under the title of Belus which in eastern language means 'strength'" (What the World Believes).

Nimrod is first mentioned in Genesis 10:8-10. Here it states he "began to be a mighty hunter in the earth," and as the mighty ones of today put their trust in their own strength, so it would appear that Nimrod did not depend on the Lord but was a "mighty hunter before the Lord," not *for* the Lord. "The beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar." Here is where idolatry seems to have originated, unless it was before the Flood of which we have no record.

At Babel, later the city of Babylon meaning "confusion," a tower was built that was displeasing to the Lord, so God confounded their speech, and these people were scattered over the face of the earth. (See Gen. 10.) "Like the Assyrians, the people of Babylon worshiped the fire and images; of which we have a striking instance in the Book of Daniel, chapter 3. Whether they worshiped fire or images, yet they indiscriminately gave the names of Bel or Belus to all their deities. This idol was the same as Baal in the Old Testament and always means "strength." Some are of the opinion that it was Nimrod, but more probably his son Ninus, who, according to ancient testimony founded the city and kingdom of Babylon" (What the World Believes).

The Encyclopedia Britannica gives the meaning of Baal as "lord," a deity to its worshiper. At first, Baal was used as a title and not a name, later being used as a proper name, and in different nations Baal seemed to have different characteristics; for instance, Baal was sometimes identified with the planet Saturn. To the Babylonians and Assyrians, Bel was the creator of heaven and earth, but to the Syrians, Phoenicians, and Hebrews, he was the "sun god," Baal-Shaman, Baal of the heavens, the highest of the heavenly bodies, but still a mere power of nature.

Keeping Thanksgiving Day is very common among

us and had its origin in the early days of this country, as almost everyone knows, by the Puritans. It was a simple expression of gratitude for their food supply for the winter. Some writers believe they abolished Christmas as a hateful relic of popery and established Thanksgiving to take its place.

There have been many other days of thanksgiving among different peoples, one of which was the keeping of the Feast of Tabernacles by Israel, "Thou shalt observe the feast of tabernacles seven days. . . . Thou shalt rejoice in thy feast. . . . Seven days shalt thou keep a solemn feast unto the Lord thy God in the place which the Lord shall choose: because the Lord thy God shall bless thee in all thine increase, and in all the works of thine hands, therefore thou shalt surely rejoice" (Deut. 16:13-15).

Many peoples who have kept a thanksgiving day have made their thank offering to a heathen god. We cannot offer too many thanks to Jehovah, but there should be care taken that we are not following heathen worship.

Christmas, in early England, was called "Christes Messes," which means "Christ's Mass." The origin of this, as that of Halloween, is not recorded too well in history, but it was meant to celebrate the nativity of Christ.

"As to the day and month of the nativity, it is certain that they can never be recovered; records were absolutely unknown to the early fathers, and there is scarcely one month in the year that has not been fixed upon—as probable by modern critics. The date cannot be traced further back than the middle of the fourth century." (See "Jesus" in Encl. Brit.).

The true date of the birth of Jesus could not be December 25, for shepherds are not in the hills with their flocks in December.

Reading from "Customs of Mankind" we find the following: "There was no historical record as to the exact birth date of Christ. It seems possible that December 25 was established as the festival day—as Christmas—because it marked the beginning of the great winter festival when Britains, Germans, and Gauls made merry in pagan fashion. Christmas replaced these old pagan festivals, customs and symbols of the one blending into the customs and symbols of the other. . . . Christmas was originally a festival of the winter solstice. At this period of the year, it was customary to hold great feasts in honor of heathen gods, to dance and make merry. But the early teachers of Christianity prohibited these primitive festivities as unsuited to the character of Christ. Yet the old festival was not discarded entirely. Its symbols and customs were adapted to the new celebration of the anniversary of Christ's nativity. And so we find Christmas patterned with many curious customs that are of pagan origin. The yule log, the holly, and the mistletoe go much farther back in antiquity than we suspect."

According to Hone's "Ancient Mysteries," an old myth accredits Saint Nicholas with being the Bishop of Myra.

Quoting again from the "Customs of Mankind," we find: "Saint Nicholas became the child's saint, though his personality underwent some striking changes as he traveled from country to country. In Holland, he remained Saint Nicholas, but his personality was modified by memories of Woden, a god of elements and harvest. . . . There is an ancient tradition in Holland that Saint Nicholas makes his rounds upon Woden's horse, Sleipner. This famous old horse of Dutch mythology is represented by the reindeer."

The Christmas tree origin has many explanations. One is Martin Luther's attempting to explain to his wife and children the beauty of a snow-covered forest under the glittering starry sky. He went into the garden, cut off a little fir tree, trimmed it with candles and lighted them.

Another is that Winfrid was hewing down a great oak tree that was used in Druidic worship, when the wind suddenly blew it over the other direction, ruining everything in its path except a young fir tree. Then Winfrid decreed the fir be known as the holy tree of the Christ child.

The French have a legend that in the thirteenth century, a gigantic tree was found, the branches of which were covered with lights, some tipped down. On the top appeared a child with a halo around his head. The pope was asked to explain this extraordinary tree. He then declared the tree represented mankind; the child, Christ; and the candles, good and bad people.

Some trace the tree back to the Roman festival of Saturnalia, at which time pine trees were trimmed with images of Bacchus. The Scandinavian myth speaks of a "service tree" which sprang from the soil where two lovers had been killed. The Jews celebrated Chanuka about this time with lighted candles as a feature. There are many superstitions connected with the customs of Christmas too numerous to mention.

(To be concluded)

DAILY READING HELPS

- M. Nov. 12. Jer. 7:1-11. Jeremiah calls to obedience.
 T. Nov. 13. Jer. 7:21-26. Jeremiah points out Judah's disobedience.
 W. Nov. 14. 1 Sam. 15:17-23. Obedience is more pleasing to God than sacrifice.
 T. Nov. 15. Deut. 11:28-32. The reward of obedience.
 F. Nov. 16. Deut. 28:15-24. The result of disobedience.
 S. Nov. 17. Phil. 2:1-11. Christ, the obedient Son of God.

MEETING THE CRISIS

Part Two

By C. E. Randall, Tempe, Arizona

LAST WEEK, we considered "Meeting the Crisis," from the standpoint of prayer. You are going to have a great need for prayer in coming days. Our nation is going to need prayer. The church will need to use prayer much more than it has before. Evil days foretold by prophets that would come upon the world in the end time of this age are beginning to roll like billows upon us. All the divine resources at our command are going to be required. World War III is upon us. The editor of *Life* recently said: "We know our enemy. We know much more, all of us know or should know, that we are now at war with that enemy. Not tomorrow, maybe; not in 1952, maybe; but *now!* Maybe not open, acknowledged, atomic war; maybe a war in which the shooting is interrupted for a while, but war all the same, war to the finish, war *now.*"

We do not need to rely upon our own deductions in the matter. Let our enemy speak. He knows what he intends to do. Speaking before the UN, Soviet Foreign Minister Andrei Vishinsky said: "If you ask what shall be done to avert the danger of a third world war, I must say that what you are concocting will not ward off that threat. On the contrary, that threat will grow. Your actions are oil on that fire. The intervention by American forces in Korea and the aggressive actions of the American armed forces against China constitute the crux of the sources of a third world war. These actions must be halted if that threat is to be averted."

Everyone knows that the Korean conquest by Communists was Moscow inspired. What Vishinsky said amounts to this, "Unless you halt your opposition to these conquests, World War III will not be averted." "This is it," says Vishinsky.

This great power of Communism is anti-Christian and anti-God. It seeks to destroy faith in God, faith in the church, faith in the home. The real struggle going on in the world today is not primarily economic or political. It is more ideological; it is a fight between forces of righteousness and unrighteousness. A local indication of this was demonstrated recently when the wife of a Communist leader in Arizona, attending an open forum on "World Communism," arose and boldly stated she did not believe in God. A God-defying philosophy is constantly kept before the minds of Communist stooges.

In a 1937 manifesto, Joseph Stalin served notice of the aims of Communism to destroy the Christian religion:

"We regard religion as one of the greatest enemies of Communism and Sovietism. The fight will be carried on further and with great energy. We want no compromise with the religious world; for religious aims and our aims are fundamentally hostile to each other. For the moment, we will change our fighting tactics against the church. During the past twenty years, we have used every sort of force in our fight against religion. That period is at an end. The new period will witness a spiritual fight against religion. This fight will call for even greater efforts than violence. Above all, we shall need a large number of highly trained and cultured propagandists. When this second period will be entered upon, religion in the Soviet Union will exist only as a memory. This, is the goal set for our party, for the godless, for young Communists, and for the Soviet Government."

This leaves no doubt as to the objective of the Communists or their attitude toward religion. They consider religion an opiate of the people and an enemy of Communism. The Commissar of Education said: "We hate Christians. Even the best of them must be regarded as our worst enemies. They preach love to one's neighbors and pity, which is contrary to our principles. Christian love is a hindrance to the development of the revolution. Down with love for one's neighbor. What we want is hatred. We must know how to hate, for only at this price can we conquer the universe. We have conquered kings of the earth; let us now deal with kings of the skies. All religions are poison. They intoxicate and deaden the mind, the will, and the conscience. A fight to the death must be declared upon religion. Our task is to destroy all religion and all morality."

There can be no compromise. It will be a fight to the death. Communists the world over take this same attitude. Earl Browder, who headed the Communist cause in this country for many years, said: "Communists do not consider religion to be a private matter in so far as it concerns members in our revolutionary party. We stand, without reservation, for education that will root out beliefs in the supernatural; that will remove the religious prejudices which stand in the way of organizing the masses of socialism."

(Over)

These pronouncements of Communism fit precisely what the prophets have foretold concerning the last days. This attempt to root out religion and create a godless society finds fertile soil in careless and indifferent attitudes which so many Christians are manifesting. If the church is to worship God according to the dictates of conscience and the teachings of the Bible, it must value that freedom, seek to use it, and preserve it.

We are plainly told in God's Word that the last days will be perilous times. Paul said: "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, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away" (2 Tim. 3:15). This is really the keystone of Communism. The Soviet Commissar of Education even said: "We hate Christians." They are "false accusers." Russia and her satellites in the UN are continually hurling false accusations against all who oppose their will. With such a godless force seeking world domination and control, it is folly to expect peace and tranquillity until the Son of God shall come forth and destroy these ungodly forces.

Jesus, in speaking of the last days, asked this question, "When the Son of man cometh, shall he find faith on the earth?" (Luke 18:8). Jesus was not asking the question for information but was merely using the question method of teaching an important truth, that faith would be very scarce when the Son of Man comes. Faith, genuine faith, sacrificing faith, faith that rests heavily on the promises of God is becoming scarce throughout the world. With the ever-increasing power of godlessness in the communistic world, this condition will draw tighter and closer. Not since the days of Nero or Diocletian has there been such a concerted attack on the Christian religion, and this pressure will get stronger until it climaxes in the days of which Jesus spoke: "Except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened."

This nation does not realize the perils with which our religious lives are being threatened and the grave dangers which may again force the church to go underground. Paul said of these same days, "Yea, and all that will live godly in Christ Jesus shall suffer persecution." Unless your faith is securely anchored to Christ within the veil, these approaching days are going to be too trying for you. Your faith will not be strong to see you through the ordeals. If ever there was a time when the followers of the Lord needed to repeat the prayer of the disciples, "Lord, increase our faith," it is now.

In *Shopping News* from Grand Rapids, Michigan, a recent front-page article called the people back to God and to prayer. The writer said the past Thanksgiving was the most thankless Thanksgiving he had ever known and then pointed out that on this thankless Thanksgiving, our troops in Korea started their retreat. Further, most industrial cities in the East and Middle West were bombed with a snowstorm that paralyzed all major producers of vital war materials for three days. We need to put life and meaning in those words on our coins, "In God we trust." The force that Russia fears most is not our military might, not our A-bombs; but our God, the God which she seeks to destroy, and which she has burned on many occasion in effigy.

"Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain" (Psalm 127:1). We can build military might to the greatest proportion in history, but unless God is on our side victory will not be forthcoming. We spent billions for military preparedness, yet, the cold fact remains that an army without even an air force has driven us back in Korea. We boasted of our early successes, yet, like the healed lepers, most of us failed to give thanks. Our vaunted power to produce will fail of the objective unless God is taken into consideration and given first place in our personal and national life.

Take stock of your spiritual resources as well as your material reserves. Check your faith against the requirements of the inspired Word of God. If you have been neglectful of duty to God, make amends and resolve to offend no more. Build your faith to the place where you can say, "This is the victory that overcometh the world, even our faith."

I AM YOUR CHURCH

I am your church. Make of me what you will. I shall reflect you as clearly as a mirror. If outwardly my appearance is pleasing and inviting, it is because you have made me so. If within my spiritual atmosphere is kindly, yet earnest; reverent, yet friendly; worshipful, yet sincere; sympathetic, yet strong; divine, yet humanly expressed, it is but the manifestation of the spirit of those who constitute my membership. If you should find me a bit cold or dull, I beg you not to condemn me, for I show forth only the kind of life I receive from you.

Of this you may always be assured: I will respond instantly to practically every wish expressed, for I am the reflected image of your own soul. Make of me what you will.—*The Beacon*.



Baptisms at Oregon, Illinois

On October 14, Mr. and Mrs. Willis H. Turner were baptized into the name of Jesus Christ. Bro. and Sr. Turner have been attending the Church of God at Oregon, Ill., for a number of years and reached their decision to be immersed after much careful and prayerful study of the Scripture. We are confident that they will remain faithful throughout the years and will rear their children in the nurture and admonition of the Lord.

On the morning of October 28, they were extended the hand of fellowship by the Oregon congregation. We are happy, through THE RESTITUTION HERALD, to present them to the brotherhood at large. Their address is 604 Webster Street, Oregon. J. R. LeCrone, Pastor.

National Evangelism

Evangelistic services were conducted each evening, September 30-October 14, at the North Salem Church of God, Plymouth, Ind. Bro. Dale Ward of Hillisburg Church is preaching for the church two Sundays of each month.

With pleasure we worked with these people and found a well-located church. The church is located five miles north of Plymouth on U.S. highway 31, a very busy highway. This is a favorable field for future work, the greatest need being full-time pastoral work. There are many unaffiliated families within a short distance of the church. We hope to see a full-time resident pastor at North Salem. We found Bro. Ward a very sincere person, and his one aim is to preach the gospel.

Services ended without any immediate fruits; however, we hope some will be inspired to greater work in the Lord. We enjoyed visiting these people. Much work has its history in the Plymouth field. We hope these blessings

In the Wake of the *Great Commission*

to others will return to the field from which they started.

While we were in the Plymouth area, we visited Hope Chapel and Morning Star Churches in South Bend and the Burr Oak, Ind., Church. It was a pleasure to have visitors in attendance from these churches.

Walter Wiggins.

Baptism at Dixon, Illinois

The writer was very happy to aid in baptizing Mrs. Dorothy Crofton on October 28. Through a desire to understand the Bible more completely, Mrs. Crofton met with the pastor for a series of home discussions for several weeks. Her husband, Ivan, has been a member of the Dixon Church for some years, and Dorothy's confession and baptism now unites the family in service to Christ. The baptism took place in Rock River across from the Oregon Church where Ivan had previously been baptized. It is a pleasure to see another family united in the faith. Her address is Mount Carroll, Ill.

James M. Watkins, Pastor.

Baptism at Graytown, Wisconsin

At Graytown, Wis., three came forward to accept Christ and were baptized in the Hay River. They were Verlon Zebro, his wife, Alpha, and their son Robert.

Many will remember Alpha Zebro, a daughter of Mr. and Mrs. Edwin Engebretson. Much joy was shown at their baptism in the Lord, and the hope of all is that they may serve the Lord with joyful hearts.

Thomas M. Savage.

A Word of Thanks

We are very thankful for the financial aid from the National Bible Institution as it has been a struggle to raise funds to continue our work in Arkansas. This aid will be very beneficial in assisting us in our work for the Lord. We stand for the gospel in the Spirit of Christ.

Our motto is to win souls for Christ and the Kingdom of God and feed the flock with spiritual food.

H. Scott Smith.

Baptism at Little Rock (Oak Grove)

On October 7, Fletch McDougale came forward and requested baptism. The following Sunday, the group met about two miles south of the church at the water's edge
(Please turn to page 11)



News and Prophecy Digest

C. E. Randall, Tempe, Arizona

QUAKERS SPEAK OUT. About eighteen months ago, the American Friends Service Committee published a report on "The United States and the Soviet Union," in which they set forth their views whereby peace in our time could be achieved. It is well known that the Friends (Quakers) are a peace-loving people and have always been committed to a pacifist attitude. A paragraph in the preface to the report reads as follows:

"With increasing disturbance of soul, we have watched the hardening of public opinion and the easy acceptance of the doctrine of force. In the clamor and clash of a hating world, people are forgetting moral values, which are as relevant today as they were in Jesus' time. But even on pragmatism grounds, we reject the concept that peace can emerge from an arms race, or that problems can be solved by dropping A-bombs. Is there no answer to coercive Communism other than coercive militarism?"

The Friends Committee feels that if the western powers would sit down with the Soviets and talk things over with a sincere desire to settle the problems of the world and not try to use the big stick, progress could be made. They would use the billions being spent in military preparation in alleviating the plight of backward nations and the millions of misplaced peoples. No one can question their motives. They are a Samaritan people filled with good works.

However, if one observes prophecy, he will note the unwillingness of certain "kings of the earth," who are dominated by "spirits of devils," to be governed by the Golden Rule. These powers are eventually to make "war with the Lamb." Like the two kings in Daniel who "speak lies at one table," the word of the Communist leaders are deceptive and cannot be trusted. The truce talks in Korea are evidence of their unwillingness to negotiate peaceful settlements.

A SOCIALIST SPEAKS. Over against the view which the Friends Service Committee expressed is a view set forth by the tireless Norman Thomas, who has sought the presidency on the Socialist ticket numerous times. Writing in the "New Leader," he said:

"The issue of peace and war for us rests primarily with Stalin, or with the forces which he has unloosed but which even he may not be able to control. The most our country can do is to make war more or less likely by its actions. It cannot avoid precipitating atomic war. It cannot of itself avoid fighting another world war by unilateral decision short of surrender to an aggressive Communism which seeks everywhere universal power over bodies, minds, and souls of men. And surrender would not mean lasting peace because there is, in

the nature of Stalinistic Communism drive for power, a nihilistic destruction of all values and encouragement through jealousy of the possession of powers, which would doom a Communist world to a blood bath of vast purges and finally to recurring wars."

Norman Thomas has given a very good survey of the Communist attitude. It is uncompromising in its thirst for world domination. With such forces in the world, there cannot be any assurance of tranquillity and peace to a troubled race of people. With a totalitarian power such as the Communists compose, it is useless to sit down and hope to talk things over and reach a settlement.

HEALTHIEST NATION. The United States is the healthiest nation in the world today. We have the largest number of physicians and dentists per one hundred thousand population of any nation except Palestine, where many refugee physicians do not practice. While we are a healthy people, yet we spend only four cents of every dollar for medical and dental care. The Swedish people are a healthy race, and infant mortality is very low there, although only one fifth of all births are attended by physicians. While the people in Sweden are a healthy people, yet the Swedes live longer in Minnesota than they do in Sweden, according to Frank G. Dickenson, Ph. D., writing in "Today's Health."

One thing should be noted in comparing the health of the people of this country and the people of Sweden. There are other factors that enter into one's health besides the services of competent physicians and dentists, and that is the environment and mental attitudes of people. Swedish people live a wholesome home life, and this contributes to their general health and longevity of life.

YOUTHFUL ADDICTS. The growing problem of drug addicts among juveniles is perplexing the authorities. Writing in "Today's Health," Dr. Victor H. Vogel says, "The number of addicts under 21 treated at federal hospitals has jumped 2,000 per cent in three years." This startling increase in the use of drugs among teen-agers is assuming such alarming proportions that something drastic must be done to stop it. Dr. Vogel says: "In Chicago alone, the State's Attorney's office processed 3,162 addicts in six months. One day recently, a fourth of the prisoners in Cook County jail in Chicago were addicts. Fifty-two of the addicts were under 19 years of age. In the Chicago City jail recently, there were 92 addicts under 21, 108 between 21 and 25 and 95 over 25. It has been estimated that there are 15,000 teen-age addicts in New York City. . . . Most of the underage addicts treated at the two federal hospitals are 18,

19, or 20 years old, but many boys and girls as young as 14, and one who was only 13 have been treated."

MOTHERS OF HARLOTS. In Revelation, the picture is given of a woman that sits on the scarlet-colored beast. The woman is called a "whore," and is charged with committing abomination with the kings of earth. The scene is not a local one, for the waters where the whore sits is a world-wide picture. It is stated: "The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues." Whatever the power, it is one that wields influence over a wide sphere of life. We need not guess as to what the woman represents, for it is said she is "that great city, which reigneth over the kings of the earth." The city, of course, represents people or a power. It is like the city of Jerusalem—which so often stands for the people which make up the city. "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, even as a hen doth gather her brood under her wings, and ye would not!"

Jerusalem will reign over the kings of earth and nations under the joint rule of the Antichrist and the False Prophet. According to the words of Jesus, Jerusalem—not Rome—is the city in which the martyrs have shed their blood. We are not upholding or shielding the evil man that reigns from the banks of the Tiber, but we do not see the "eternal city," as Rome is called, so much in the prophecy of Revelation as the city of Jerusalem. No doubt, the apostate church with present headquarters in Rome will figure largely in the work of the False Prophet of Revelation, but do not relegate Protestantism to the background or out of this picture in your interpretation. The behind-the-scenes move today is to bring Roman Catholicism and nominal Protestantism into closer collaboration. The willingness on the part of a large segment of American Protestant forces to accede to the appointment of a United States Ambassador to the Vatican indicates present-day trends.

A COMMUNIST WORLD? "In recent years, a total of nearly 100,000,000 people a year have turned to Communism," said Senator McCarthy recently. The Church of God is the only organization in the world to stand in the way of the growth of this atheistic monster. The world is swiftly falling into line. Catholicism is trying to make a working arrangement with Stalin, according to a recent magazine. Only the true church will continue to remain at odds with this forerunner of the Antichrist.

Our Lord Is Coming!

Part Two

A radio sermon by H. Gary France, Wenatchee, Wash

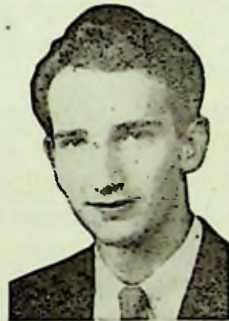
JESUS' coming will be visible. John wrote, "Behold, He cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him" (Rev. 1:7). Also 1 John 3:2 mentions the fact that Christians are to see Jesus when He comes. "Beloved, now 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."

Jesus' visible appearance is described again in Matthew. "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory" (Matt. 24:29,30). The whole description is visual. The darkening of the sun and moon are visual signs. The sign of the Saviour is said to appear. The passage states that they shall see the Son of Man coming.

The crowning triumph of Jesus' return to the earth is the resurrection of the dead. "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). This winning passage is concluded with the little clause, "Wherefore comfort one another with these words." The Christian has every reason in the world for finding comfort in his hope. The return of Jesus to the earth is too clearly taught and too necessary to the plan of God to be obscured.

Death is the telling enemy of man. Death haunts man from the beginning of his life until man dies. In the doctrine of Jesus' return to the earth, man is released from death's haunt. Paul wrote, "As in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming" (1 Cor. 15:22, 23).

Scripture presents the second coming of Christ as reason for one to maintain his faith. In view of Jesus' return, Paul encouraged the Thessalonians to remain faithful, not changing. He wrote, "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled" (2 Thess. 2:1, 2). Everyone is familiar with the quotation, "Fight the good fight of faith." Paul told Timothy to keep that admonition without weakness or impurity in view of the fact that Jesus will appear. He wrote, "Fight the good fight of faith, lay hold on eternal life. . . . I give thee charge in the sight of God . . . that thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ" (1 Tim. 6:12-14).



H. Gary France

A portion of Revelation is addressed to the seven churches of Asia. Two of these churches were told to hold their faith until Christ returned. The church at Thyatira was instructed, "That which ye have already hold fast till I come." The church at Philadelphia was warned, "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown" (Rev. 3:11). The coming of Christ is certain. John the Revelator saw one by the throne of Christ explaining that the sayings of Christ were true. When this man actually quoted Christ, he quoted that Christ is coming. From Revelation 22 we read verses 6, 7, and 20: "He said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done. Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book. . . . He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus."

"Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door" (James 5:7-9).

The Lord's Portion

A radio sermon by Harold J. Doan

"He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. . . . Thanks be unto God for his unspeakable gift."

THIS LESSON concerns a subject which seems quite distasteful to some people, yet it should not be so, for it reveals the bountiful returns expected and promised from generosity. It will increase your spirituality, draw you closer to God, benefit the church, make possible the spreading of the gospel, and put you into a correct business relationship with God.

"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty" (Prov. 11:24). Solomon, who said this, was a wise man. He had learned that in scattering his influence and investments the returns were great in material and in satisfaction. He had also learned that stinginess tended to poverty, in material and in happiness. From beginning to end, the Bible is fluent in this psychological truth—cheerful spending of self, time, and material wealth for a just cause will lead toward prosperity and happiness. Undue care and worry and saving of oneself and possessions, on the other hand, lead to narrowness and poverty. Jesus said, "Whosoever will save his life shall lose it" (the self-centered man is lost), "but whosoever will lose his life for my sake, the same shall save it" (the Christ-centered life is saved—Luke 9:24).

Paul well understood this psychological truth when he became acquainted with wealthy Corinthians. Though these people were extremely wealthy, they were also very suspicious of Christianity for fear it would cost them something. Consequently, Paul took nothing from them to sustain himself in his ministry. In these letters, however, which he wrote to Corinth after parting from them, he told the Corinthian Christians that he was sorry for their sakes that he had not taken help from them. Then he asked them, for their own good, to contribute to the cause of helping the poor in Jerusalem.

Paul reasoned, "He that sows sparingly will reap sparingly." A farmer knows this. If one plants three seeds in the ground he will, with good fortune, reap harvest from three plants. Harvest is in direct proportion to sowing.

Then Paul continued, "Let a man apply this principle in his support of the Lord's work, as his heart moves him, not as a duty or as a grudging debt payment, but cheerfully, for the Lord loveth a cheerful giver." When one

does apply this logically proved rule of sowing and reaping to his support of the Lord's work, he can expect the Lord to protect his investment.

If you do these things, "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." The investments you make in real estate, livestock, merchandise, stocks and bonds do not have this promise of protection and sure return. When you invest cheerfully and generously in the cause of the Lord, however, God Himself is your broker. He is able to give you sufficient bountiful returns to make you know the value of sowing bountifully in His fields.

Paul enumerated the bountiful blessings experienced because of the liberal distribution of Corinthian wealth to poor saints of other places. Because of generous Corinthian gifts, many Christian lives had been preserved, and many people had been moved to give thanks to God and glorify Him. Paul confided, "You Corinthians are often remembered in their prayers, and God's grace will surely come upon you."

Paul concluded with this last reminder of the basis of cheerful giving, the unspeakable gift of a generous Father—His only begotten Son Jesus, slain for the sins of the world. Paul's implied argument was, "If God could love us so much, to arrange for atonement and forgiveness through the sacrifice of His own Son, how much do we owe Him and with what generosity should we support spreading the gospel story of that love?"

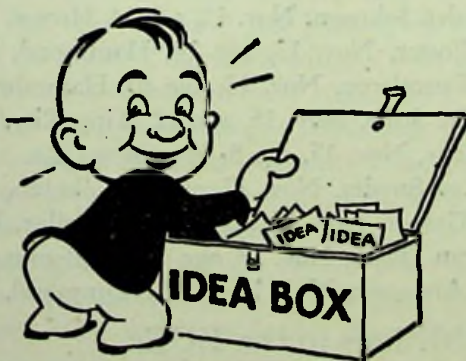
The idea of giving to the Lord's work should not be distasteful to us, for it is a give-and-take proposition. We give only a portion of what God has first given us, in appreciation of His great gifts to us. We are promised that if we do remember to be thankful, we shall receive an enlarged blessing from the gracious hand of God. Sow sparingly, reap sparingly! Sow abundantly, reap bountifully! God loves a cheerful giver. This is the essence of this lesson.

It can be applied first in giving money to finance the Lord's work. The Bible consistently teaches that ten per cent of our incomes should be returned to the Lord's work. Close study reminds us that tithing preceded the

law of Moses and was almost universally practiced, even among pagan people. It is still God's suggested method of financing the work of the church. In addition to tithes, freewill offerings were given as a gift of thanksgiving from the heart. Modern Christians, however, according to statistician Roger Babson, contribute less than one per cent of their incomes to the work of the Lord. Sow sparingly, reap sparingly; sow bountifully and reap bountiful returns. "Bring ye all the tithes into the storehouse . . . 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). There are bountiful returns promised from God for generosity.

This principle of giving abundantly to reap abundantly can also be applied to life in general. You will get out of your life what you put into it. If yours is a life of self-sacrifice, of giving for others, of interest in things outside yourself, Christ-centered, and unselfish, it will be blessed with a great harvest of bountiful returns from God and man. If, on the other hand, your life is self-centered, thoughtless, grasping, with few interests beyond yourself and no hope outside yourself, it is destined to be a pinched, narrow, poverty-stricken existence. If such were the case, you could have all the world's wealth and still be poor. "What is a man profited, if he shall gain the whole world, and lose his own soul?"

Do not be deceived! One reaps what he sows and in direct proportion to the abundance of his planting. It is well for us to remember the philosophies of Solomon and Paul, brought out in today's lesson. Scatter your blessings and watch them return increased! Hold tight to them and watch them become insignificant! Sow sparingly and reap disappointment! Sow bountifully and enjoy bountiful return promised by the Lord!



Bored ?

IN THE WAKE OF THE GREAT COMMISSION

(Continued from page 7)

where Bro. R. D. Stanton spoke concerning Romans 6. Bro. C. J. Shaw assisted him in putting on Christ in baptism.
Mrs. R. D. Stanton.

Baptism at Hedrick, Indiana

On September 23, near Hedrick, June Phelps, Williamsport, Rt. 3, and Kay Flint, Veedersburg, Rt. 1, Ind., were baptized.

We recently have started a Berean class at Hedrick and so far have several interested young people attending. The Salem Church, Marshall, Ill., has started a Bible class meeting each Wednesday night.

Warren Sorenson.

Baptism at Springfield, Missouri

Mrs. Robert M. Collins, 1101 Pennsylvania Ave., Richmond, Calif., was baptized at Springfield, Mo., on September 30. We cannot be discouraged about our work in Missouri; we have had nineteen baptisms in Missouri since August 1.

Francis Burnett.

"The same hot ray of the sun which purifies the active in nature also rots that which is inactive. The light of the gospel is much the same—whether we are saved or destroyed by it depends upon whether we are dead in sins or alive in Christ."—S. J. Lindsay.

"A total of twenty-one million Bibles and New Testaments have been placed in hotels and other public places by the Gideons, as reported to the fifty-second annual convention of the Christian businessmen's organization."

Many individuals find themselves bored without an uplifting thing to do on days that they are free from personal responsibility. If you are bothered by such days, why not take a small boy or girl out for an afternoon. Your neighbors are always glad to lend you one for this purpose. There are many things you can do to provide a happy afternoon for the child. There is always a park or zoo to explore, or some other form of entertainment to make the aftermath pleasant and profitable. You will receive a feeling of pleasure and accomplishment in knowing that you have made someone happy. There is no need to become distressed by boredom in this modern generation.



"He shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain" (2 Samuel 23:4).

Review of Important Characters

Listed are the names of some important men that we already have studied. See how many of the names you can unscramble.

Saiac
Marbhaa
Pjesoh
Nroaa
Sosme
Maad
Onah
Lasu
Bacjo
Msnaso
Hujosa
Vidda

Were these too difficult? You had better brush up on more of these important characters, for next week we will have the women's names to unscramble. All of these people have been mentioned during the last few weeks on this page.

Second Book of Samuel

This book is a continuation of the life of David and his adventures while king of Israel for forty years. Some of the events told in this book are recorded also in the first book of Chronicles.

David was a good king. David followed the teachings of God and worshiped Him. David was not like other people that lived in that land of idol worshipers. Later, we shall learn that David wrote many of the Psalms, thus praising God.

Because David was faithful to God, God made David a promise that his family would reign forever over God's people. This promise was given to David and was repeated many times by the prophets.

"I will establish the throne of his [David's] kingdom for ever" (2 Sam. 7:13).

"If thy children take heed to their way, to walk before me in truth with all their heart and with all their soul, there shall not fail thee (said he) a man on the throne of Israel" (1 Kings 2:4).

"Thus saith the Lord; David shall never want a man to sit upon the throne of the house of Israel" (Jer. 33:17).

The Eternal King

It came to pass many, many years later that the angel from God appeared to Mary in the city of Nazareth and said: "Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end" (Luke 1:30-33).

Thus the Scripture was fulfilled, and God's promise was kept, for we know that Jesus was a descendant of David.

Happy Birthday Wishes!

Dale Arden Johnson, Nov. 12, age 14, Hector, Minn.
Bobby Foster, Nov. 13, age 12, Hammond, La.
Gloria Fauntleroy, Nov. 13, age 10, Hammond, La.
David W. Stine, Nov. 15, age 12, Tipp City, Ohio
Judith Irby, Nov. 15, age 8, Hammond, La.
Janet Kay Snyder, Nov. 17, age 5, Kokomo, Ind.
Cheryl Gaspar, Nov. 17, age 7, Eden Valley, Minn.
Mina Jean Hayse, Nov. 17, age 6, San Benito, Texas
Brenda Anderson, Nov. 18, age 5, Hammond, La.

New Additions to the ECEs

The name of Wayne W. Carroll of Vienna, Virginia, was sent by his mother, Mrs. Samuel Carroll. We are pleased to welcome you, Wayne.

To become members of the ECE Club, send all names to Patricia Rossner, 1717 Marine Street, South Bend, Ind.

"Christ is the Lord of humanity, not a word for profanity."

His Name Profaned

By William Dick
Fredericktown, Mo.

Why do Christians swear? Thousands of people who have claimed Christ as their Saviour have His name upon their lips every day. Their words are not ones of praise, however, but of profanity. Words of cursing are spoken over and over again, not only in anger, but in laughter and ordinary conversation. It has been said that if a foreigner who knew only the English words pertaining to God and Jesus were permitted to travel about the country, he would come to the conclusion that this was a very religious nation.

God created man to honor and glorify Him. The least man can do to show devotion to God is to praise His name, but instead, they have stooped to cursing it. What does Jesus think when He hears His followers polluting His name? Do people think the Lord will not happen to be listening when they let corrupt words proceed from their mouths? When a rough fellow apologized to one of our ministers for swearing in front of him, the minister said, "If you are not ashamed of swearing in the presence of God, why apologize to me?" No one need think he can do or say something without God knowing it.

To speak vainly of our heavenly Father shows not only lack of respect but carelessness of concern for our eternal salvation. Everyone has heard the third commandment, "Thou shalt not take the name of the Lord thy God in vain," but how many considered the rest of the verse? "The Lord will not hold him guiltless that taketh his name in vain" (Ex. 20:7). God has not repealed His commandment forbidding blasphemy, neither has He withdrawn judgment from the guilty. Every time a person utters a profane word, he is bringing upon himself definite destruction.

Some young people get the notion it is "smart" to swear. They feel more like one of the gang when they do. To utter curse words profusely, when the situation demands, makes them feel tough. Swearing does not indicate strength, however, but weakness. Someone has defined profanity as, "The effort of a feeble mind to express itself forcibly." A clergyman made the following confession in a *Reader's Digest* article:

"One day I went into a garage—to see if a tire had

been repaired. The garageman was having trouble with it and swearing with considerable eloquence. Too late he glanced up. With a shamefaced grin, he apologized and said, 'I do not suppose you ever heard language like that before.' I wanted to say, 'Brother, I belonged to a college fraternity. I went to Europe on a freighter and ate with the crew. I have heard men swear that make you sound like an amateur.'"

We have noted how some will take ten words to express a thought, when they could have easily said it in five—without the adjectives. Jesus spoke against that severely. "Swear not at all; neither by heaven; for it is God's throne: nor by the earth; for it is his footstool:

neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil" (Matt. 5:34-37).

Lord Byron remarked of an acquaintance, "He knew not what to say, and so he swore." Supplementing the vocabulary with profane words only indicates mental depravity. Everyday conversations also

abound with words which are not necessarily blasphemous of God but are indecent and obscene. While the man of the world speaks with a generous supply of vulgarity, let the Christian's speech be "seasoned with salt, that ye may know how ye ought to answer every man" (Col. 4:6).

Vocabularies of young people are not complete, it appears, unless they contain several slang words. While such speech is not direct blasphemy, yet it does border on profanity and shows irreverence. Young Bereans should have "sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you" (Titus 2:8).

As a guide toward Christian conduct, the Ministerial Association of the Church of God has stated, "Profanity and all unclean and idle talk are to be deplored as marks of carnality, and should be avoided completely, that we may be more definitely apart from the world." Let us never be guilty of profaning His name.

It chills my blood to hear the blest Supreme
Rudely appealed to on each trifling theme;
Maintain your rank, vulgarity despise;
To swear is neither brave, polite, nor wise.
You would not swear upon the bed of death:
Reflect! Your Maker yet may stop your
breath. —Cowper.

AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

- October 29-November 9—Special evangelistic meeting at Ripley, Ill., Church of God. (Milon Hall, state evangelist, guest speaker.)
- November 5-18—Special meetings at Hope Chapel, South Bend, Ind. (Harry Sheets, guest speaker.)
- November 12-25—Evangelistic meetings at the Brush Creek, Ohio, Church of God. (Walter Wiggins, guest speaker.)
- November 17, 18—Thanksgiving service, Jordan, Mo., Church of God.
- November 26-December 7—Special Meetings at Eldorado, Ill. (Milon Hall guest speaker.)
- December 8, 9—Berean Youth Rally at Southlawn Church, Grand Rapids, Mich. (D. A. Jones, guest speaker.)

LITCHFIELD, MINNESOTA

The church building is progressing rapidly, and we are looking forward to when we can have services upstairs. The outside work is nearly done, but the interior is unfinished.

Mr. and Mrs. Willard Wood and daughters have returned from Alabama where Willard was stationed at Camp Rucker. He has been ordered overseas, leaving California about November 27. The family has returned to its home here. We are all glad to have them back but wish Willard could stay, too.

Sr. Stanley Ross has been sick for a few days and missed services this past Sunday, October 28, but is recovering. She has been feeding the carpenters at her place so is in an important position in the building program.

We feel that you should know how well liked Brother William Waechtel is here. He is doing a very good work, and we all enjoy working with him. Mrs. Leslie Hamilton.

Sr. Leota B. Hanson, Oregon, and Sr. T. J. Ellis, Waterloo, Iowa, attended the Morristown, Tenn., Church dedication during the past week end.

CASEY, ILLINOIS

Bro. Milon Hall is now preaching at Casey the second and fourth Sundays. Our attendance is improving.

On October 28, a basket dinner was served at noon. We were happy to have with us Bro. and Sr. Shaw of Kokomo, Ind. Bro. and Sr. Milon Hall sang a beautiful hymn with Sr. Shaw at the piano.

Again, we had a pleasant surprise in the evening. Sr. Verna C. Thayer and her helper visited church. Sr. Thayer gave a short talk about her work, which was very interesting. We were glad to have them with us. Forty-eight attended on Sunday.

Sr. Cora Tyhurst is still confined to her bed. Tincie Stephens.

A WORD OF SYMPATHY

Tragedy struck at the ranks of our Advent Christian brethren in the early morning of October 26. Six of their leading ministers were involved in an automobile accident in New Jersey. Rolly Chambers and Brinford Balsar were killed and J. Murray Hanna, Bernard Blackstone, and H. W. Caventer were critically injured. Nelson Melvin escaped more fortunately. We extend our sincere sympathy to their friends and relatives.

MORSE MILLS, MISSOURI

Bro. Roy Graham opened the meetings at Morse Mills, Mo., on Sunday, October 21. His subject was "Light," the theme being the light of prophecy.

On Monday, October 22, Bro. William Dick, pastor of Fredericktown, Mo., Church of God, spoke concerning the second coming of Christ.

On Tuesday, Wednesday, Thursday, and Friday, Bro. A. Weldon McCoy spoke on the necessity for the resurrection in God's plan and signs of the times. On Thursday, Timmy Waggoner, son of Bro. and Sr. Walter Waggoner, requested baptism. On Saturday, Bro. Francis Burnett, accompanied by Sr. Burnett and daughters and Sr. Lois Crouch, came. Bro. Burnett spoke Saturday on present fulfillment of prophecies of Zechariah.

Sunday was Conference Sunday. Several brothers and sisters attended from Saint Louis, Cape Girardeau, Fredericktown, Flat River, Jordan, Doniphan, and other churches in the State. It was a busy day: Sunday school, morning worship, Bro. Roy Graham speaking, then a basket dinner, baptism of Jimmy Waggoner, and afternoon services. Bro. Burnett delivered a short but inspiring talk, "God Reigns." Communion service ended the meeting.

No business meeting was held.

All the out-of-town folks returned to their homes immediately after services. Several, including the writer, promised to attend the annual Thanksgiving services at Jordan, November 17, 18. E. L. Westbrook.

HICKORY GROVE, IOWA

Sunday, October 21, was the scene of another successful conference at Hickory Grove. Visitors came from Waterloo, Stanhope, Albert City, and Gladbrook congregations, having a basket dinner in the schoolhouse at noon, the place where our worship took place.

Bro. Darrell Maddock, graduate of Oregon Bible College, gave both morning and afternoon messages. Bro. Maddock sang a special number at the afternoon service.

At a meeting of the Iowa State Conference Board held in conjunction with the Hickory Grove meeting, an invitation was extended to Bro. Maddock to come to Iowa as a State evangelist. We pray his decision may be "Yes." Irene Rosenberger, Cor. Secy.

OREGON BIBLE COLLEGE

Several students traveled to Macomb, Ill., October 27, 28, to attend youth rally and assist in organizing the Illinois State Berean Society. Marion Otto and David Holquist, members of the National Berean Board, gave talks at the afternoon service. Shirley Huffer and Neil Thut sang a duet.

Friends of Bro. and Sr. Don Harvey made a surprise visit to their apartment, October 31, to remember their first wedding anniversary. Wonderful Christian fellowship was enjoyed.

Several weeks ago, another chaperoned surprise party was given for Bro. Clarence Schier of Oregon, who recently left for the Air Force. We will miss him, for he was always willing to help each one of us.

Basketball practice for the boys is scheduled, Tuesday and Friday evenings, at the Oregon Coliseum. The use of the basketball floor is rented by the boys for five dollars an evening.

A familiar face was seen around the College the past week. Bro. William Dick visited a few of the classes while in Oregon for a few days. Come again, Bill!

We rejoice at the baptism of Walter Larsen, freshman from Washington. Walter was immersed by Bro. Clell France, sophomore, also of Washington. We pray that each will strengthen Walter in his beginning walk with Christ.

The Spirit of God seems to be growing in our midst. Students show Christian love for one another and Christ by their actions. We appreciate all your prayers on our behalf and realize their necessity for continued spiritual growth. Joe Fletcher.

Mrs. A. M. Jones writes to inform us of the death of Mrs. George Watson, mother of Sr. Virginia Davenport of Eldorado, Ill.

STATE BEREAN SOCIETY FORMED Macomb, Illinois

The climax of the Macomb Youth Rally conducted recently was the forming of an Illinois State Berean Society. Bereans from Oregon, Macomb, Ripley, Rockford, and one from Chicago were present as well as out-of-state visitors from Iowa. Election of officers was as follows: president, Rand Smith, Rockford; vice president, Joan Hetrick, Ripley; secretary, Mary C. Railton, Oregon; and treasurer, Shirley Van Vleet, Oregon.

Four National Berean officers were present at the week-end rally and rejoiced in knowing that "Illinois" can be checked off their list. Is your state on the list as not having an active state society? Bereans, join together, pull together, study together, and "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).

CHARLOTTE E. YOUNG

Charlotte Elizabeth Young, ninety-one years of age, died in Seattle, Wash., October 20, 1951. "Lottie" or "Aunt Lottie," as she was most generally known by her friends, was born in Brooklyn, N. Y., June 17, 1860. Her work with Holt & Co., a New York importing firm, as a secretary and stenographer occupied her business life for many years until about 1920 when she moved to Denver, Colo., and two years later to Seattle where she lived until her death. She was interested from an early age in Christian work and taught a Sunday school class in Brooklyn with which pupils she kept in touch all the rest of her life. She supported the Lord's work in many ways, both by personal time and effort as well as through prayer and liberal financial aid. Her hobby, after she retired from active business life, was keeping up correspondence with many friends, and especially missionaries, in many parts of the world. Her cheerful letters to shut-ins and to those, unlike her, who were not blest with good health, will be long remembered by the recipients. Her recreation took the form of travel, including trips to England, Europe, and the Holy Land, and until comparatively recently she went about on her own, attending many meetings and conferences with sincere enjoyment.

Her desire was to serve God in every way possible, as she continually looked forward to the appearing of our Lord and Saviour to establish His Kingdom upon this earth. In early years, she joined the Church of God of the Abrahamic Faith, but since coming to Seattle she associated herself with the Advent Christian Church of that city, and enjoyed Christian fellowship with its membership and liberally supported its program, with her faith strong unto the end.

For several years her health had been faltering, but after each spell she seemed to rebound with much of her accustomed energy, but this summer she gradually failed until death claimed her. She was also an active member of the West Seattle branch of the W.C.T.U. for many years and was militantly active in the cause of temperance as represented by that organization.

She was the eldest of five children of whom only two sisters, Alice R. and Amy L. Young survive her. Two nephews and a niece also mourn her decease. She sleeps peacefully in Jesus, awaiting the call of the resurrection morning.

Alice R. Young.

Our Prayer

Every Christian a Tither
Every Tither a Soul-Winner

HERALD RECEIPTS

Frank Laning; Helen Casner; Chas. G. Jones; Mrs. George Franklin; Milton Hall; Mrs. Robert Follin (2); Jim Greer; Mrs. Fred Austin; Mrs. Harvey Jenkins; Temple Church of God (5); Rachel H. Morris; O. B.C. Group; F. A. Ramsey; W. H. Boyer; Marion Otto; Mrs. Elmer Upton; Mrs. Joe Dutcher.

BERT BOTTOM

Bert Bottom was born near Perryville, Ky., October 10, 1894, and died suddenly at his home near Stewart, Ky., September 21, 1951. He was married to Amanda Taylor. To this union were born three daughters, Mrs. Robert Phillips, Mrs. Myrtle Pankey, Harrodsburg, Ky., and Mrs. Sam Taylor of Washington County. Mourning his death are his wife and three daughters, two grandsons, two granddaughters, his aged father, L. A. Bottom, two brothers and two sisters. He was a member of the Church of God for thirty-one years and was true to the faith unto the end. Funeral services were conducted by Bro. Vaughn Long, September 21, in Alexander and Royalty funeral home. A large crowd attended. He was laid to rest in the Harrodsburg Cemetery to await the morning of the resurrection.
Quincy L. Carpenter.

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- 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.

LECTURES
ON
THE

BOOK
OF
REVELATION

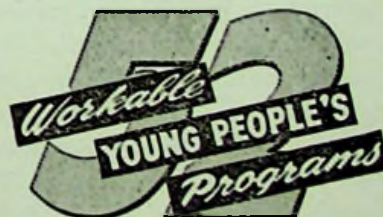
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OREGON, ILLINOIS

The Voice of — — MISSOURI

"I was glad when they said unto me, Let us go into the house of the Lord" (Psalm 122:1).

1951 Conference Report

The Missouri State Conference opened its sessions on Saturday evening, August 11. Bro. E. O. Routson, pastor at Blanchard, Mich., was guest speaker. His messages were clear, distinct Bible doctrines.

It was our privilege on Sunday afternoon, August 12, to hear Sr. Emma Railsback, Los Angeles, Calif. Her message was very much enjoyed. She was accompanied by Georgia and Wayne Thompson. Bro. Francis Burnett delivered the message on Friday evening. The Fredericktown Church choir provided a special number each evening. Bro. Roy Graham directs the choir.

The attendance throughout Conference was very good. The Conference this year had the largest enrollment of many years. Total number of names registered was 230.

On Sunday afternoon, August 19, fourteen were baptized. (The names have previously appeared in *THE RESTITUTION HERALD*.) This is a moment that always brings joy to all—especially the leaders.

The business meeting was called to order at 6:30 p.m., August 17, with President Francis Burnett presiding. Bro. Loyd Cooper led in prayer. The secretary's report was read and approved; also the treasurer's report was given and accepted.

Old business then was presented. The first thing discussed was the Missouri page in *THE RESTITUTION HERALD*. A motion was made by Roy Thomas, seconded by Loyd Cooper, that the Missouri page be continued as before, twice each year. Motion carried.

A motion to continue dollar day twice during the year was made by H. T. Cooper and seconded by Mrs. Ralph Holshouser. The motion was carried.

Quarterly conferences were discussed and all agreed to continue having them in 1951-'52. The first one was held the fourth Sunday in October. A motion was made by Loyd Cooper and seconded by Mrs. Roy Thomas that the State Conference be held at Jordan in 1952. Carried.

Bros. Burnett and McCoy reported that their work showed good interest and has a promising future.

The election of officers was the last item of business. Retiring officers were first vice president, W. A. Sundwall, Jordan Church and Mrs. Ralph Thomas, Fredericktown Church, secretary. Billy Sundwall, Jordan Church, was elected first vice president, and Melvin Rogers, Doniphan Church was elected secretary.

The meeting was closed with prayer by Bro. Burnett.

Melvin Rogers, Secy.

News of the Churches

Doniphan

We are glad for the recent baptisms here. On October 14, four young people were baptized by Bro. Weldon McCoy. They were Leon, Clifford, and Ruby Sullivan of Cape Girardeau, and Richard Brooks, Doniphan, Rt. 2. We have asked Bro. Roy Graham to speak for us each Sunday. Bro. McCoy's regular time is the second Sunday of each month.

Poplar Bluff

For some time now, Bro. McCoy has been holding services on the fifth Sundays and at other times when possible. Now we will have regular services on the third Sunday of each month.

Bosworth - Kansas City - Jordan

Our work continues about the same. The Bosworth and Kansas City groups are at this writing purchasing new Church of God hymnals. This we know will give new "spirit" to worship services.

The Jordan brethren are going to purchase and install a new furnace. We also are planning to put new seats in our church this winter. Interest and attendance at Jordan are very good. We have a new family in our congregation. They are Virgil Mills and family formerly of Cozad, Nebr., and the Holbrook, Nebr., Church. Many times in our Sunday school, we have twenty to twenty-five children under twelve years of age who sing choruses.

Springfield

We meet for church services each fifth Sunday. In July, about thirty-five brethren from the Jordan Church met and worshiped with the brethren in Springfield. Again in September, we had ten visiting brethren from the Jordan Church.

Jordan Thanksgiving Service

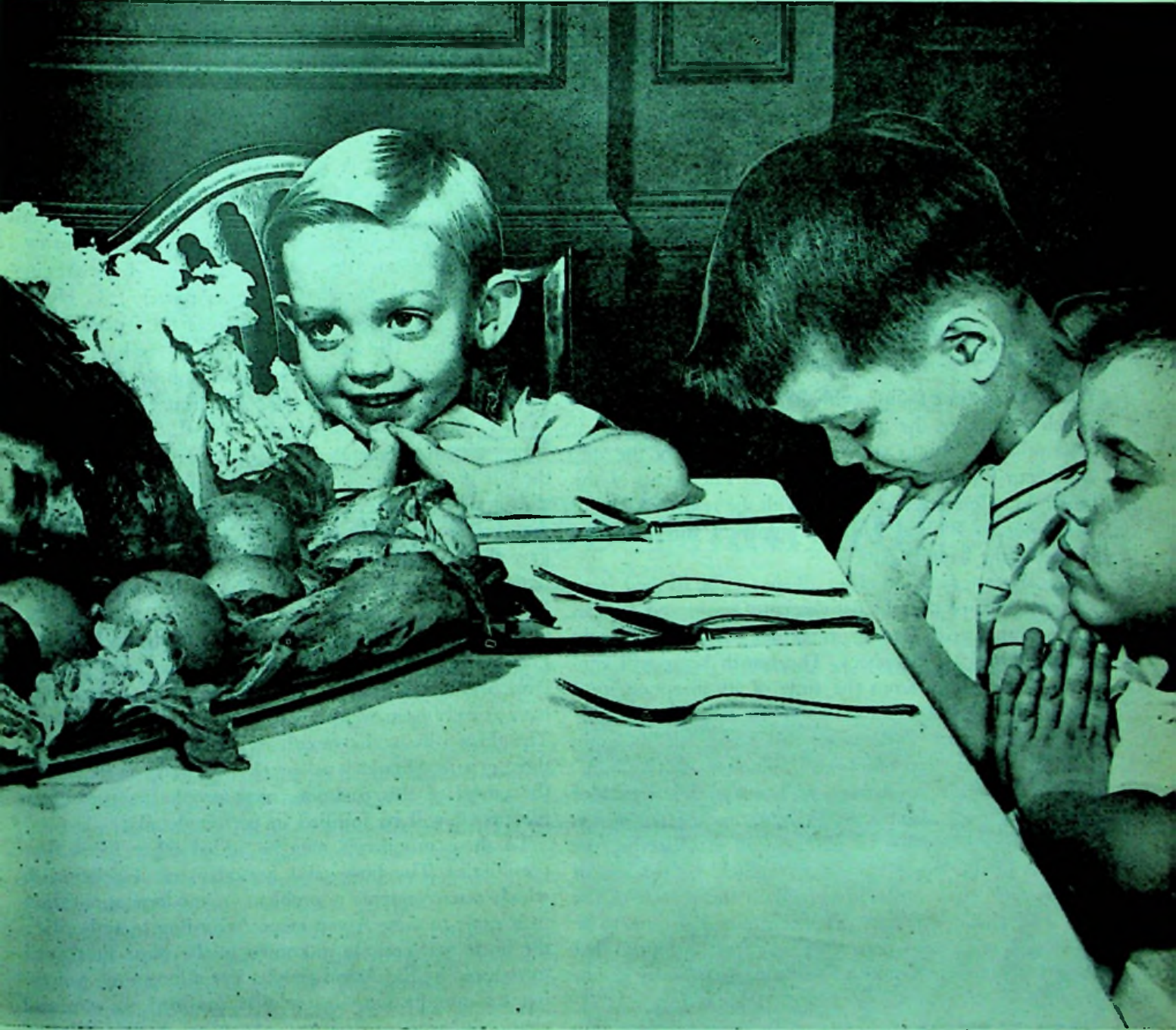
We are looking forward again this year to our annual pre-Thanksgiving service, November 17, 18. There will be an Oregon Bible College group with us again this year who will have charge of the worship services. There will be a basket dinner which will include turkey with all the trimmings served Sunday noon. We have had a most enjoyable time at our previous Thanksgiving services. Will you not come and join us?

The Restitution Herald

VOLUME 41

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

NUMBER 7



—Religious News Service Photo.

REASON TO BE THANKFUL!



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.

James M. Watkins, Editor

\$3.00 per year

Paul C. Johnson, Associate Editor

The Near East in Prophecy

Part Two

"I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet; and of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows" (Daniel 7:19).

Last week, we found evidence that the fourth beast which appears in the major prophecies of Daniel was a description of nations and events at the close of the age. Only four kingdoms were mentioned. The events of the fourth kingdom were associated with the return of Christ. We have no Biblical basis for applying this vision to Rome or the historic past.

It is this appreciation of an alliance to be formed from the remnants of the old Babylonian, Greek, and Persian Empires that gives Iran an important place in the potential fulfillment of prophecy. The fourth beast will continue its authority from the time of its inception until judgment is given to the saints of the most High.

Revelation 13:1, 2 describes this beast as "like unto a leopard," with "feet of a bear," and a "mouth of a lion." From the consistent pattern of Daniel's description of these beasts, we assume that at the close of the age, a composite organization of nations will arise having the qualities of the leopard (Greece), upheld by the feet of the bear (Persia), and speaking with the mouth of the lion (Babylon). The fact that these kingdoms are to be destroyed together when Christ appears requires that their faith and material outlook must be revived in one composite whole as the age draws to a close.

Since we are concerned primarily with the place Iran has in the picture, we must reiterate that if we follow Daniel's consistent pattern, then Iran is represented by the bear. It is the bear who will provide the feet, and hence the foundation for the beast of Revelation. The foundation of any alliance of nations is its people. Adam's

rib marked the beginning of human generation. The three ribs in the mouth of the bear may well indicate three Aryan races.

The name of Persia was changed to Iran because it came from the same root word as Aryan. The Aryan races represent the descendants of Japheth, the Gentile. If the close of the age will witness world domination by the Gentile nations, Iran, which has spawned the Aryan races, provides the foundation of that power. J. L. Hurlbut's "Bible Atlas" shows the portion of the world under Aryan control. The antigodly nations of Ezekiel, which will assemble against God and His Son at the end of time, are these Aryan people. The sons of Japheth—Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras—are all enumerated by Ezekiel in his prophecy of the last great battle.

A study of the Aryan or Indo-European races will produce many prophetic applications. These groups which gave their Aryan name to Iran constitute the Gentile nations of the world. One major division is the Slavs. The Slavs in turn are divided into three branches. To the first belong the Russians and Ruthenians; to the second, the Poles, Czechs, Slovaks, and Wends; to the third, Bulgarians, Servians, Croatsians, and Slovenes. These branches have already been welded into one by Russian conquest. The three ribs in the mouth of the bear may represent these groups. Should Iran spearhead a drive south under the power of this coalition, most prophecies previously mentioned will be fulfilled in perfect detail.

To these prophecies may be added other interesting possibilities. The horse and horseman of Revelation 9, which often presents a problem in modern application may apply to these Aryan races. According to authorities, the horse was entirely unknown in the Near East until introduced by the Aryan people. For a long time following its introduction, its use was confined to war and chariots of war.

The bow of Revelation 6:2 can be a similar example. The Encyclopedia Britannica attributes the ability of the Persians to dominate the Orient to their proficient use of the bow. These little prophetic sidelines are revealing, but often overlooked.

(To be concluded)



—Christian Approach Mission Photo.

Many people starving in caves and hovels of Palestine remind us that there are many reasons to be thankful.

Reason to Be Thankful!

"Ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: it shall be a statute for ever throughout your generations in all your dwellings" (Leviticus 23:14).

GOD NEVER allowed the Israelites to forget that they had many reasons to be thankful. The great feasts in their perpetual celebrations were, in reality, expressions of gratitude for specific instances of divine blessing. In the sunshine and shadows of their existence, God kept before them ever-present reminders that there was always sufficient reason to express gratitude.

The great religious festivals of Israel were divided largely into three groups. The first group was related to the institution of the Sabbath. The second group was their historical or great festivals. The third group concerned days of atonement. All the great festivals, and to a certain extent those associated with the Sabbath, were actually created as organized expressions of gratitude to God for deliverance out of some trial or adversity.

This was especially true in regard to the Passover, the Feast of Pentecost, and the Feast of Tabernacles. Pente-

cost was a means of expressing thanks for the wheat harvest and the first fruits. The Feast of Tabernacles was the tangible expression of thanks for the ingathering. On these occasions, each male was commanded to appear be-



—Authenticated News Photo.

This Italian family in Milan rejoicing at the pitiful handout of tasteless and inadequate nourishment is further example of the plight of millions.

fore the Lord. Here he was to make an offering with a joyful heart before he entered into his own feast or personal celebration.

It was a God-expressed command that before they ate their bread, parched corn, or any delicacy that made their special feast, they must first express their thanks to God through sacrifice and religious worship. This was not to be a haphazard means of thanksgiving. It was an organized, perpetual statute for all generations in all their dwellings. The religious festivities of Israel were the greatest organized expression of thanks that history records.

In comparison to Israel, we look back upon the history of our own Thanksgiving services. Although we tinge our earliest observances of thanksgiving with the romantic thought that they were perfect expressions of gratitude, we recognize that compared to Israel, they were highly disorganized.

Probably the best remembered of American celebrations is that at Plymouth where the Pilgrims celebrated the first harvest in 1621. No doubt this was a sincere attempt to express spiritually their appreciation for God's watch and care over them. Massachusetts Bay Colony began its celebration in 1630. Connecticut probably began as early as 1639 but did not have an annual celebration until after 1647. The Dutch in New Netherlands started Thanksgiving observance in 1644. President Washington appointed a special day of thanksgiving for November 26, 1789, and another in 1795. President Madison appointed a special day in response to a special resolution of Congress at the close of the War of 1812. By the year 1858, proclamations were delivered by governors of twenty-five states and two territories.

In spite of all these spontaneous expressions at various times, there was no organized move made to create a definite thanksgiving celebration until 1864 when President Lincoln selected the last Thursday in November. His example was followed until the recent confusion over its observance developed. It was then decided that the fourth Thursday would be Thanksgiving Day.

Looking back upon the history of our Thanksgiving, we are inclined to feel that by comparison to the God-given ordinance to Israel, our celebrations have been disjointed and disorganized. Perhaps the greatest fault we can find with our observance of Thanksgiving is our failure to put God ahead of our physical pleasures. The vast majority has neither time nor desire to participate in any spiritual expression of the day. Our celebrations have become days of drunkenness and feasting rather than an occasion to take stock of our divine blessings and to express a tangible appreciation for them. Lack of appreciation causes us to be concerned over less fortunate individuals, all of which brings us back to the point

that we simply forget the many reasons we have to be thankful.

As we celebrate our current Thanksgiving, we would do well to remember the millions of people in the world who would be thankful for the crumbs off the majority of our tables. In almost every country in Europe and Asia, great segments of population are literally starving from lack of proper food. Such food as they have falls far short of meeting the needs of their bodies.

In Palestine, where the greatest evidence of human compassion was manifest by the life and death of Christ, there are many suffering the ravages of poverty, disease, and environment. Many are living in caves and rubble of every sort slowly starving from lack of care or concern. How they would feel to be seated at one of our Thanksgiving tables for a single meal is beyond the scope of our imagination.

It requires few comparisons between the old world and our more fortunate individuals to realize the many things for which we can be thankful. Within driving distance of our own homes, there are many individuals whose allotment of food will fall short of our physical repast on Thanksgiving Day.

If we would take time to visualize the plight of these millions of the world's population, we would need no further incentive for a devoted expression of our thanks. Before we sit down to our loaded tables, our spiritual well-being demands that we remember those who are not so fortunate. If nothing more, we can well remember those living in the geographical shadow of our Lord's birth gnawing upon bread and crumbs, in the filth and squalor of freezing caves.

This meditation would spur us to fulfill God's ancient requirement to Israel. With so much for which we can be thankful by comparison with less fortunate neighbors, we cannot resist a more concrete expression of our thanks. This will naturally result in some tangible sacrifice such as reaching out a helping hand to some unfortunate in the community. Then, before sitting down to partake of the tangible evidence of our own well-being, we will consider it necessary to visit our churches for a spiritual expression of our gratitude.

DAILY READING HELPS

- M. Nov. 19. 2 Kings 25:1-7. Judah's king is taken captive.
- T. Nov. 20. 2 Kings 25:8-12. Judah is taken captive.
- W. Nov. 21. 2 Kings 25:13-17. The Lord's house is spoiled.
- T. Nov. 22. Ezek. 12:8-16. Judah is made desolate.
- F. Nov. 23. Lam. 2:5-10. Judah's sorrow.
- S. Nov. 24. Lam. 4:11-16. Judah's distress.

Holidays

Part two

By Mrs. Lyle Rankin, Cashmere, Washington

Should They Be Kept by the Children of God?

THE NEXT holiday in order is New Year's Day. This also was kept at different times of the year by different nations. The Chinese celebrated after January 1, having their Feast of Lanterns, their gay festival of the Dragon Boats, and their Fisherman's Festival.

The first day of January, as marking the beginning of the year, was observed as a public holiday in Rome from at least the time of the Julian reformation of the calendar. Ovid alludes to the abstinence from litigation and strife, the smoking altars, the white-robed processions to the capital; and later writers describe the exchanges of visits, the giving and receiving of presents, the masquerading and feasting with which the day was in their time celebrated throughout the empire. Libanius (346 A.D.) spoke of it as one great holiday common to all under the Roman rule. "When about the fifth century, December 25 had gradually become a fixed festival commemorative of the nativity, the first of January ultimately also assumed a specially sacred character as the octave of Christmas Day and as the anniversary of the circumcision of our Lord."

The Romans presented one another with branches of trees as tokens of good luck for the coming year. The exchange of gifts at the new year was probably to invite prosperity for the coming year. First the gifts were to the gods that one might be happy.

The Persians had a custom of presenting one another with eggs on New Year's Day typifying the beginning of life.

People of the United States enter into revelry on New Year's Day, drinking, dancing, and noise making being chief entertainments.

Now consider Valentine's Day. Valentine or Valentinus was the name of three men whom the Catholics are supposed to have given sainthood. One of such was supposed to be a bishop in the third century and suffered martyrdom under Emperor Claudius on February 14, 271 A.D. "The story is that Emperor Claudius, at Rome, issued a decree forbidding marriage. . . . Priest Valentine heard and was sad. He invited young lovers to come to him and secretly married them. The Emperor learned of this and had Valentine dragged to prison. There the 'friend of lovers' languished and died, a martyr to love." However, there is no definite proof that this is the origin of Valentine's Day.

Cupid, in classical mythology, was the god, first of the

principle of love as it was seen to exist throughout nature and secondly of love as a human passion.

Saint Patrick's Day is in honor of a Catholic saint. Though a patron saint of Ireland, he was not Irish. His true birthplace is not known. In 432, Pope Celestine sent this Patrick to Ireland to convert the Irish. He illustrated the doctrine of the trinity by showing them trefoil—a three-leaved grass like the clover. It is because of this trefoil grass tradition that the Irish wear the shamrock and the green on Saint Patrick's Day.

April Fool's Day has been traced to an old nature feast. Many have the opinion that the French "Poisson d'avril" is the survival of the old spring offering of Aphrodite. It is very possible that the day of fooling is a relic of the festivities that were once practically universal at the vernal equinox from March 25 to April 1.

Though fun is derived from the pranks played on April Fool's Day, yet the Lord gave instruction: "Wherefore putting away lying, speak every man truth with his neighbour" (Eph. 4:25), for "all liars shall have their part in the lake which burneth with fire and brimstone" (Rev. 21:8). Let us therefore find our pleasure in truth.

Two theories are advanced concerning the origin of Easter. Wheatley says that Easter is in memory of the crucifixion and that the holiday is so called from the Saxon "Oster," meaning "to rise." He mentions also, as do various other authorities, that Easter may have been the name of an old Saxon goddess worshiped at the period which now corresponds with Easter, usually in April.

The Jewish Passover which typified the death of Christ dates back to the first Passover when Israel was taken out of Egypt about the year 1491 B.C. This was followed by the wave offering which was to be waved on the "morrow after the sabbath," an offering of the first-fruits typifying Christ in His resurrection which also corresponds in date with Easter.

Many people of antiquity regarded the egg as an emblem of life, of a beginning. The rabbits' part in Easter festivities originated with an old superstition that rabbits lay eggs on Easter eve.

"Originally the ceremonies attending the observance of Easter were very simple, but a great change was brought about by Constantine in the early part of the fourth century. Constantine was fond of display of gaudy ostentation. He caused Easter to be celebrated with pomp

and extraordinary richness. He filled Easter Sunday with elaborate ceremonies" ("The Customs of Mankind").

The Easter bonnet originated in the popular superstition that to wear a new bonnet for the first time on Easter Sunday was to be assured happiness in love during the year.

"Most authorities maintain that the May Day festival originated with the ancient Druids. In their worship of the god Bel, the Druids made immense fires upon the cairns (a heap of stones to mark a grave) on May 1 and celebrated the occasion with song and dance. . . . Maurice contends that it can be traced much farther than we suspect and is identical with the Phallic Festivals of India and Egypt which took place upon the sun entering Taurus to celebrate nature's renewed fertility."

May Day is highly celebrated by Chinese and Japanese in dragon worship. The Russians also observe the date. The May Pole dance may have had its beginning in Druid worship of trees.

Our nation has had some freedom from idolatry and freedom of worship, for which we thank God. However, all along there has been some idolatry in worship and more than most of us realize.

We are prone to think, "Oh, idolatry is so foolish, who would ever follow that!" In a sense, the world is becoming smaller; airplanes in particular have made it so. Are not peoples of the different nations mingling more and more? Why should we not expect an increase in these things especially when we realize that "evil men and seducers shall wax worse and worse, deceiving, and being deceived" (2 Tim. 3:13)?

As you visit different places of worship, watch for idolatrous acts, even for people kneeling before idols.

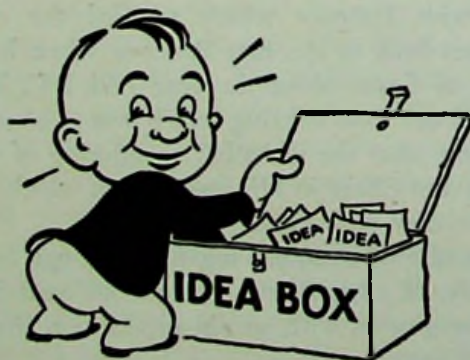
We who profess to serve the true God should draw

away from those things which tend toward idolatry. Our God is a living God in whose "likeness" man was formed (Gen. 1:26).

To the Galatians (Gentiles and Jews who had come into Christ), Paul wrote, "Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods. But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage. Ye observe days, and months, and times, and years. [The Jews were prone to go back to the keeping of the old law, days, and traditions, and the Gentiles to days of pagan worship.] I am afraid of you, lest I have bestowed upon you labour in vain" (Gal. 4:8-11).

Peter said, "The time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries" (1 Peter 4:3). These things are promoted by the world in keeping of days. Let us draw away from such activities. If we keep a day, let us do it as to the Lord. Let us consider each act that it be not a trend in the wrong direction. "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" (Col. 3:17).

"Methodists hope to give one million dollars during the 1952 Lenten season for home and foreign mission projects, and for special educational projects. Sixty per cent of Methodist churches observed the special week this past year and a sacrifice offering of \$835,000 was given."—EPAS.



Thanksgiving

Nothing is more important as a foundation for Christian faith than a true appreciation for the things one has. The necessity for being thankful for God-given blessings is repeated many times in the New Testament. If we are to encourage true thanksgiving, we must give special attention to the day set apart for this purpose. It is essential that we have some church gathering on the morning of Thanksgiving Day or the evening before devoted to this purpose. This should assume the nature of a spiritual retreat in which true prayers of thanksgiving are offered and possibly Christian Communion observed. Time set apart for a sincere appreciation for God's blessings is well-spent time. Be sure to start your holiday with a special Thanksgiving service at the church.

In the Wake of the Great Commission

National Evangelism

On Friday, October 19, we arrived in Delta, Ohio, for a week of evangelistic meetings. Ohio weather was very good. Attendance, while not large, was consistent. Those attending came each evening. Services were richly rewarded when Beverly Frye and Ralph Lutton accepted the gospel invitation and were baptized into Christ, Sunday afternoon, October 28. The service was conducted in the Delta Church of Christ.

We had a very pleasant time with the folks in and near Delta. We hope to see a church there, as our people hold their services in a country church south of Delta. This has advantages and disadvantages.

While in Delta, we made a survey of the immediate community and found that very few people attend the community church. However, this is a very fertile field. The first need is a resident pastor. Several could be added to the group, if it had a pastor to go out among the people, and in a year or two, the membership would be enough to have a new Church of God in Delta. The Delta group is very active.

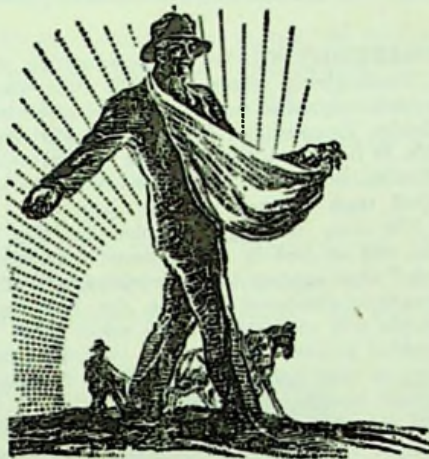
Sermons were presented that we thought were needed, and we hope some may consider them further. Our convictions are that several others could be added. Jesus said: "Go and preach." We do not know what the increase will be, but God will add, if we obey the Great Commission. On October 29, we left Delta for Morristown, Tenn., where we write these words.

Walter Wiggins.

Report of Sister Thayer

During October, Sr. Verna C. Thayer conducted services at Plymouth, Ind., Dayton and Brush Creek Church, Ohio, Casey, Ill., Doniphan, Mo., and stopped at her home at Greenbrier, Ark.

She conducted a total of 24 services, and 237 individuals were contacted and under instruction one or more times. Total mileage was 1,899 miles. Because of the full schedule for the winter months, she is being assisted until April 1 by Anita Heiser, who is from the Burr Oak, Ind., Church.



Meetings at Eldorado

Milon Hall will be at Eldorado, Ill., from November 26 through December 7. Bro. Hall is now serving as Illinois Evangelist.

A Word of Thanks

"Thank you so much for sending Sr. Thayer to the West Dayton Church. The Lord truly blessed the efforts in the Bible school, and attendance reached sixty-two. The most gratifying thing about it was that our Sunday school attendance, which had

never been over thirty-two, was fifty, and there were some adults for church which had never been there before. . . . It seemed that the work was really only started when the week was over, and the children asked for more. Since her schedule is made at headquarters, we want to put in our application now for two weeks next trip."

Mrs. Eunice Pearson.

Missionary Meeting at Southlawn

The Ladies' Missionary Society of Michigan met on October 30 at the Southlawn (Grand Rapids) Church to hear Mrs. Gilford Kasselmann, a recently returned missionary from the Philippine Islands. This was an all-day meeting, and a nursery and class for small children were provided so that all ladies could come.

New Radio Station

"The Voice of Tomorrow," sponsored by the churches in Virginia, is heard each Saturday, 9:15 a.m., over radio station WAYB (1490 kc.). This is in addition to their program each Sunday, 8:15 a.m., over WINC (1400 kc.).

Southlawn Baptisms

On Sunday evening, October 28, the baptism of twelve young people provided a happy conclusion to a week of evangelistic services at Southlawn Church of God, Grand Rapids, Mich.

Those who put on Christ in baptism were: Elaine Christie, 324 Wilbur St., S.E.; Mari Lee Sylskar, 3517 Reiser Ave., S.W.; Starr Kent, 3812 Horton Ave., S.E.; Dawn Kent, 3812 Horton Ave., S.E.; Jean Harding, 247 Abbie St., S.E.; Sandra LeCoy, 251 Abbie St., S.E.; Janell

(Please turn to page 10)



News and Prophecy Digest

C. E. Randall, Tempe, Arizona

ROYAL VISIT The visit of Princess Elizabeth and her husband, the Duke of Edinburgh, to Canada has created a warm welcome on the part of the Canadian people. While Canada is now a nation in its own right, there are still ties to the mother country that bind the people of Canada to the British throne. The Canadians join in singing "God Save the King" as heartily as do the people of the British Isles. The present Monarch and his family have made a notable place for themselves throughout the world. Their ideals are high, and their mode of living clean and wholesome.

One is reminded of the words of the Wise Man when he said, "When the righteous are in authority, the people rejoice."

By the time these lines are in print, the Princess and her consort will have paid a courtesy visit to the United States. If more people in high government places were possessed of the moral standards of the King and Queen of England and Princess Elizabeth, the world would be better, and we in this country would undoubtedly be spared many of the present congressional investigations.

AMERICA STRONG. I have before me a full-page ad by the Texas and Pacific Railway. It is headed with the challenging statement, "How you can make America strong." Four things are set forth in which this goal can be achieved. 1) Work. 2) Save. 3) Vote. 4) Pray. The comments on these four commendable objectives are stated in these words. "First, we must work. We must work harder. We must work better. We must produce more. Second, we must save. We must save money. We must save materials. Third, we must vote. We must vote for statesman-like leaders. We must vote for men who have courage. Fourth, we must pray. We must pray to God for guidance. We must pray to God for peace. We must pray to God in gratitude for all He has done for us and for our country. This is our job. Yours and ours. If we do it well . . . we will help make America strong."

If American people would follow the counsel of this ad, they would find themselves in a much more favorable position than they are now. A nation that scoffs at and neglects Biblical ideals cannot long endure as a strong nation. The devotion to God and reliance upon His wisdom and providence such as practiced by the founding fathers of our country are sorely needed in the lives of our citizenry. As church people, we can take a leaf from the Texas and Pacific ad and pray for guidance, peace, and our country. If we are salt that savors and light that radiates, we certainly will help to make our country strong.

THANKSGIVING. We are approaching the Thanksgiving season. It is a time when we can reappraise our own practice of giving thanks. Thanksgiving is a part of Christian life. It is a virtue that needs to be cultivated. Writing to the Thessalonians, Paul admonished them in these words:

"In every thing give thanks: for this is the will of God in Christ Jesus concerning you." Over against this admonition is Paul's prophetic statement that in the last days people will be unthankful. It seems to be a part of human nature in the twentieth century to take things as a matter of fact and accept beneficence as though entitled to it and therefore, not give of gratitude. Let us use the Thanksgiving season as a stocktaking time to see if we are falling short in thanksgiving to God for "every good gift and every perfect gift." As Christians, may we all become more thankful in our relationship to God and our associations with our fellow man.

HAPPIER DAYS. The prophetic student should be an optimist. That is, he should have a message of hope and cheer and good will to offer to all heirs of promise. Jeremiah, although called a "weeping prophet," gives us some most cheerful promises, among which we find the following:

"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.**" The hope that some day this righteous Branch and King will reign on earth and execute judgment and justice among men is good news. The nearer we approach the end of the age, the less justice there is to be found in the world. We are happy to know that scattered Israel is at long last finding her way back to the Covenant Land. While Israel is going home, however, 180,000 Arabs have been displaced as a result of the Arab-Israeli war. These displaced peoples are living in a tented village, and their plight is more or less unheeded by the world. Is this justice? Several years ago under the rule of wicked Hitler and his henchmen, five million Jews were exterminated, their property confiscated, and the surviving heirs were driven out, or placed in concentration camps. Hundreds of thousands of these hopeless and homeless people are still wards of a dying civilization. Although the western powers defeated the German army and dictated terms of surrender, yet these people who suffered most and longest are still waiting for justice. Recently, the West German Government offered a pal-

try token settlement to the survivors of the German brutality. They never can go back to their homes or recover their belongings. Is this justice? One could continue at great length citing case after case on the international, national, and local levels where the voice of justice can hardly be heard. Cheer up! Lift up your heads! The day is surely coming when a righteous king will execute justice on the earth. In upholding this hope, let us do it with a courageous voice. It is good news for a suffering world.

THE JEWS. Few people realize the part the sons of Israel have played in giving the world the Scriptures and in the development of our present civilization. The Word records that "salvation is of the Jews." With one exception, that being Luke, who is considered to be a Greek, all other authors of the Bible have an Israelitish background.

The history of nearly every nation is filled with the exploits of Jewish pioneers. The early history of Arizona is filled with Jewish names. For example: in the very early days of Tucson, according to the Arizona Pioneers' Historical Society, one by the name of William Zeckendorf, came to Tucson by the way of Las Cruces and set up in business with two of his brothers. The source of their supplies was New York. They freighted their own goods via huge wagon trains across the country and also carried mail along with their supplies. This is just an ordinary example of the pioneering spirit of these people who have done so much for America.



What Is Hell?

By Harold J. Doan, (WAIT), Chicago, Illinois

PROBABLY no doctrine has done more damage to the Lord's work and produced more atheists than the erroneous doctrine that the wicked are being tormented or will be tormented eternally in fires of hell. This heathen teaching drove Robert Ingersoll into the fold of disbelievers. The widespread preaching of this heresy has caused many reasoning people to reject the call of a loving God. Though many have been frightened into the church, we doubt that anyone was ever converted by the fear of the Dante-inspired pictures of hell portrayed by modern revival preachers. Though many take to the sawdust trail because of a sudden horror of a roasting eternally in the inferno, almost as many fall back as soon as the shock wears off.

Let us ask ourselves a few sober questions about this matter of hell and then see what the Bible really has to say about it, without any arm-waving hysterics. "When will the wicked be punished for their sins?" We agree that the wicked will be punished, because a righteous and just God has said that it must be so. "The wages of sin is death" (Rom. 6:23.) In what sense can death be construed as eternal torment? In 2 Peter 2:9 we read, "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished." The unjust are reserved unto the day of judgment to await punishment.

When is the day of judgment? 2 Timothy 4:1 says, "Jesus Christ . . . shall judge the quick and the dead at his appearing and his kingdom." Has Christ appeared yet? Then has judgment been passed? Then the dead are not now being punished, except as death itself is in a sense punishment. The dead are being reserved or kept until the day of judgment which will follow the second coming of Christ. Solomon said of these dead, "The dead know not any thing." Such texts as John 5:28, 29 make it clear that the wicked dead, as well as the righteous dead, are being reserved in the grave until resurrection, at which time they will receive either reward or punishment. "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." In Matthew 13:40-42, Jesus gives further expla-

nation of when it is that the wicked will be cast into a burning fire.

"As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world [age]. 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." In the end of the age, the wicked are cast into the fire, not at death. No wicked person, no matter how evil, is now burning in hell!

Now, what is this furnace or lake of fire into which the resurrected unconverted are thrown? It is defined thus in Revelation 21:8, "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." As one observation has it, "No one can suffer the second death in the lake of fire until they get a second life in the second resurrection at the end of the thousand years of Revelation 20. This means that nobody will ever be cast into hell fire until after the second resurrection at the end of the Millennium." Let us then repeat, "No one is now suffering in the lake of fire."

Granting then that at the end of the Millennium the wicked will be cast into a lake of fire, how long will they burn? The answer, the wicked will burn until they have died the second death, which is the purpose of their being cast into the lake of fire. Obadiah 16 says, "They shall be as though they had not been." Psalm 37:9, 10 tells us, "Evildoers shall be cut off . . . for yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be." Malachi 4:1 records these words of God, "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." Jesus said in Matthew 10:28, "Fear him which is able to destroy both soul and body in hell." The punishment of the wicked in the lake of fire at the end of the thousand-year reign of Christ on earth will be final and quick. The wicked will



Harold J. Doan

be completely destroyed, not eternally tormented. They will be "burned up," "as though they had not been," "left neither root nor branch," "destroyed both soul and body."

How long will this flame burn? It will burn only long enough to perform its purpose of destroying the wicked forever. Isaiah 47:14 says, "Behold, 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 lake of fire has done its work of second death to the wicked, it will be no more.

The word "hell" as used in the Old Testament is always translated from the Hebrew word *sheol*. This word *sheol* apparently means "grave," and it is in fact translated "grave" thirty-one times in the Old Testament. When a person died and went into hell, he went into the grave. The terms "grave" and "hell" are interchangeable. In the New Testament, "hell" is usually translated from the Greek word "hades" which is also the equivalent of grave. Those who have died have gone into the grave where they await resurrection unto life or judgment in the lake of fire.

Jesus in death was in hell, as we read in Acts 2:31, "He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption." Where was Jesus in death? He was in the tomb of Joseph of Arimathæa for three days and was resurrected from that tomb on the third day of His death. Jesus said, "As Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth" (Matt. 12:40). "He was buried, and . . . rose again the third day according to the scriptures" (1 Cor. 15:4). As Jesus in death waited three days and nights in hell, the grave, for resurrection unto life, so the dead of all time wait in hell, the grave, for their resurrection unto life or judgment unto the second death.

Now, let us summarize this study of the present and future state of the wicked and the real meaning of hell. When will the wicked be punished for their sins? In the day of judgment, at the appearing of Christ and His Kingdom. Where are the wicked dead now? They are reserved in the grave, hell, for the resurrection and coming judgment. What will their punishment be when they are resurrected and judged? They will be cast into the lake of fire where they will die the "second death." What will be their condition in the second death? They will be burned up, destroyed root and branch; they will be as if they had not been, destroyed both soul and body. How long will this fire endure? Until it has performed its work, it will be unquenchable, but when the destruction of the wicked is finished, when the tares are burned

up, it will be no more. "There shall not be a coal to warm at, nor a fire to sit before it." We ask you now to be like the noble Bereans. Pick up your Bible and see whether or not these things are so. We do not ask you to take our word but the Word of God. When you have reasoned together with God through His Word, we would enjoy hearing your comments and conclusions.

IN THE WAKE OF THE GREAT COMMISSION

(Continued from page 7)

Niles, 140 Dickinson St., S.W.; Bonnie Martson, 101 Palmer St., N.E.; Marlyn Holquist, 1326 Calgary St., N.E.; Dianc Dulyea, 4119 Madison Ave., S.E.; Esther Benney, 22 Frontenac St., S.E.; and Alvin Ward, 48 Honeoye St., S.W. All twelve are of Grand Rapids.

We pray that each one will grow in grace and in knowledge of the Lord Jesus Christ and that their lives will be used for the glory of the Father in heaven.

R. O. Hardesty, Pastor.

Baptism at Minnesota Fall Conference

During the Minnesota Fall Conference, it was our privilege to baptize Marcia Parkhurst into the saving name of Jesus. Marcia is a young girl in high school and has been a regular attendant of the Minneapolis Berean class and church service. Her address is 2008 Aldrich Avenue South, Minneapolis, Minn. Our prayer is that God will bless and guide her in service unto Him

Harry Goekler.

Delta, Ohio

Sunday evening, October 28, brought to a close a week of services at Raker Union Church. Bro. and Sr. Walter Wiggins were with us. Bro. Wiggins spoke each evening except Saturday. We would have liked to have had more in attendance. However, our hearts were made glad when Bro. Ralph Lutton and Sr. Beverly Frye were baptized on Sunday afternoon. Our sincere prayer for them is that they may continually grow in their Christian walk of life and be found pleasing to God at the return of our Saviour. Remember them in your prayers! Beulah Dunbar.

Report from Southlawn

We have recently completed a successful week of evangelistic services. Jesus said, "Feed my lambs," and we have been fed abundantly the Word of God. Bro. C. R. Randall imparted to us the Bread of Life in simple, interesting, and clear language. All could assimilate and enjoy it. The first evening, there were more empty than full seats, but each evening more came into God's house until Sunday the church was filled to capacity. Bro. Randall's sermons showed the hand of God among the

nations of the earth in fulfillment of Bible prophecy and the need of each individual to accept Christ as the only way to the Kingdom of God. At the conclusion of the services Sunday night, our hearts were overjoyed when eleven young girls and one gentleman were baptized into Christ's saving name. May they and we grow in God's grace, knowledge, and service until that day when Christ stands on this earth and says, "Well done thou good and faithful servant."

Isie Jenkins.

Texas Report

During October, four Bible classes were conducted in Riviera, and one in Corpus Christi, and a total mileage of between 1,000 and 1,100 miles was driven.

October 5: Bible study, Riviera Methodist Church. Attendance: 17.

October 8: Bible class: Elmer Goekler home in Corpus Christi. Attendance: 8 adults, 6 children. There was further discussion of beginning a Sunday school.

October 12: Bible class: Riviera Methodist Church. Attendance: 21

October 19: Bible class: Riviera Methodist Church. Attendance: 13 adults, 5 children.

October 26: Bible class taught by Bro. Tolly Roberts in Riviera Methodist Church. Attendance: 10 adults, 6 children. Sickness interfered with attendance. Good interest was manifest in both Riviera and Corpus Christi classes.

We were fortunate in having Bro. W. T. Roberts of Moody, Texas, in Harlingen for an eight-day meeting, October 21-28. His sermons were interesting and showed to all the promises of God and how to receive them. The theme verse was 2 Timothy 2:15, "Rightly dividing the word of truth." All things necessary for our salvation were shown. Sermons were given concerning God and sin, how to be saved, Christ's soon coming, birth of the Spirit at resurrection, the establishment of God's Kingdom when Christ comes, the Judgment, signs of the times, and exhortation was given to run with patience the race of life, looking unto Jesus who will be the finisher of our faith. No baptisms can be reported, but the Word was preached, and the decision now lies with those who heard. Attendance was better than usual.

The four classes conducted during the month at Riviera and the class at Corpus Christi showed much interest and the fact that God is not forgotten in these places.

On November 18, the Lord willing, I will be with Bro. Macy at Abilene for services. That is about five hundred miles northwest from Harlingen. J. Mattison.

"The Japanese Bible Society reports that ten million Scriptures have been placed in Japanese hands since the end of World War II."—EPAS.

More Persecution in Colombia

Washington, D. C.—Robert Reed, a missionary at Monteria, Colombia, according to several reports to the Evangelical Foreign Missions Association office here, narrowly escaped assassination when three drunken men came into his meeting and started to beat him with the flat side of a machete. His wife describes the attack. Twice the assailant struck at the missionary with a dagger, but in the process of striking, he turned his hand around and hit his victim with the hilt of the knife and not with the blade. Thus, Mr. Reed was providentially spared death. Mrs. Reed clearly identifies the local priest as the instigator of the melee. According to EFMA officials: "We have received a Spanish copy of the 'notice' the priest sent out to 'Monterianos' warning them to stay away from the Protestant meetings, even for curiosity. This latter handbill reached our office today from Robert Lazear, a missionary of the Presbyterian board. We are happy to report that our State Department in Washington has given us full co-operation and has made representations through the Embassy to the Colombian government concerning these offenses.

EFMA continues: "It would almost seem that the rumors, which say Colombia intends to stop completely all Protestant missionary effort, are coming to pass before our eyes. Here is a case of religious persecution, less than two weeks old. Miss Mary Vicinus, of Piedecuesta, was carrying on her work as a missionary and teacher in the province of Santander del Sur, Colombia, when on September 2, some persons broke down the doors of the chapel and destroyed some furniture and other property of the mission. Miss Vicinus, on the following day, made complaint to the mayor, and the next day, there was circulated a bulletin by the local priest saying, "Protestants under the former regime received protection and liberty, but under our regime they will not."—EPAS.

Maturity Low

Educator Robert M. Hutchins complained that Americans dedicate too much leisure time to the comic book, the secondhand car, and the local tavern.

Hutchins, former chancellor of the University of Chicago, said Americans show no signs of reaching "emotional and intellectual maturity."

Hutchins, now associate director of the Ford Foundation, described the comic book as "the principal culture manifestation of our epoch."

Speaking at Brandeis University, Hutchins said most printed and broadcast material "seems to be produced by and for people who have had three years, and not very good ones, in grade school."—EPAS.



"Let your heart therefore be perfect with the Lord our God, to walk in his statutes, and to keep his commandments, as at this day" (1 Kings 8:61).

Names of Bible Women to Unscramble

Vee
 Lehcarr
 Kahebre
 Derahbo
 Lahlide
 Thur
 Mioan
 Riamim
 Nahhan
 Haasr

Only after you have tried very hard to work out these names by yourself may you check your answers with the following references: 1) Gen. 3:20. 2) Gen. 48:7. 3) Gen. 24:29. 4) Judges 4:5. 5) Judges 16:4. 6) Ruth 1:16. 7) Ruth 1:2. 8) Ex. 15:20. 9) 1 Sam. 1:2. 10) Gen. 20:2.

The First Book of Kings

The books of Kings are included in the division of "History" of which we learned before beginning with the book of Joshua. First Kings is a history of the children of Israel after the death of David.

David's death is recorded in the first two chapters, and then we have the account of a new king. David's son, Solomon, became the new king. While Solomon was king, the people prospered, and the kingdom increased. The kingdom under the reign of Solomon became larger than at any time before or ever again after the time of Solomon.

This prosperity did not remain with them long, for Solomon turned away from the Lord. Solomon married many wives, and some of them were not Israelites. Some were Canaanites and some Egyptians. These women did not worship the one true God. These women worshiped idols. Solomon built houses for his wives and permitted them to continue their idol worship.

The Divided Kingdom

After Solomon died, the kingdom became divided. Ten tribes followed a man named Jeroboam and were then called "Israel" or the Northern Kingdom. The two tribes of Benjamin and Judah followed Solomon's son, Rehoboam, and were then called "Judah" or the Southern Kingdom.

Jeroboam was the son of Nebat of the tribe of Ephraim, and Rehoboam was Solomon's son. Remember, these two men were *not* brothers. They were not of the same tribes.

The Two Kingdoms

For the first eighty years after their division, these kingdoms were at war with each other. After this, there were eighty years of peace between them. During the last fifty years until the captivity they were often at war with each other.

The book of First Kings covers the first eighty-years' period and gives the accounts of the first seven kings of Israel and the first four kings of Judah. Anyone interested in history will want to read these important books of Old Testament history.

Thanksgiving Prayer

Dear Father guide us, keep us
 Ever in Thy tender care
 That from the harvest of Thy love,
 We may with others share. Amen.

Happy Birthday Wishes to

Paul O. Jenkins, Nov. 21, age 14, Stanhope, Iowa
 Elden Cox, Nov. 22, age 11, Magazine, Ark.
 Allen E. Smith, Nov. 22, age 4, West Milton, Ohio
 Jimmy Derbin, Nov. 22, age 4, South Bend, Ind.
 Freddie Bauerle, Nov. 22, age 4, Hammond, La.
 Shirley Tobias, Nov. 23, age 11, Fonthill, Ont.
 Debra Kay Peters, Nov. 24, age 1, Paynesville, Minn.
 Sonny Richardson, Nov. 25, age 7, Hammond, La.

"Too Wonderful for Me!"

By William Dick, Berean Editor



"There be three things which are too wonderful for me, yea, four which I know not: the way of an eagle in the air; the way of a serpent upon a rock; the way of a ship in the midst of the sea; and the way of a man with a maid" (Prov. 30:18, 19).

Agur continued his proverbs by relating his observation of creatures he could not comprehend. They were too unsearchable to be fully known. "I cannot understand them. These things are too wonderful for me." How wonderful are they to us?

The way of an eagle in the air is indeed a mystery. How can she soar upon the winds with such swiftness, ease and gracefulness? Who can trace her path through the skies? She leaves no scent, no trail, no footprint.

A serpent is to be admired for the way it winds its long, thin body among the rocks. Although possessing no feet, it can suddenly creep to the top of a rock or dive into a hole. Those who like to chase snakes will testify they can find tracks in the sand, but snakes leave no paths on rocks. The way of a serpent is too wonderful!

The third thing we are unable to understand is the way of a ship in the midst of the sea. A ship wallows in the trough of the sea, is tossed about by waves, and is carried to its destiny. Like the eagle and serpent, the ship leaves no trail. We cannot follow the path of a ship across the sea. When those lost at sea realize this, they must receive the most horrible feeling.



Much can be said about "the way of a man with a maid." Several Bible commentaries take a rather pessimistic view of this unsearchable proverb. Clarke comments, "Certainly the way of a man in his youth contains too many intricacies for human wisdom to explore. He only who searches the heart knows fully its various corrupt principles, and their productions." Matthew Henry joins this condemnation of youth: "By what pretensions and protestations of love, and all its powerful charms, promises of marriage, assurances of secrecy and reward, is many an unwary virgin brought to sell her virtue, and honor, and peace, and soul, and all to a base traitor."

We would like to accept a much milder view. As an eagle, a serpent, and a ship are too mysterious to understand, so is a man when in love with a woman. The way two people love each other can be understood only by God. The changes of actions, mind, and attitudes of people in such a state are strange, sometimes silly. To those not involved in "cupid's antics," their conduct becomes ridiculous. Thus Propertius concluded "Everybody in love is blind." To Plato is attributed this statement: "Love—a grave mental disease." Who can comprehend how a young man can meet a girl, fall in love with her (rather than any of millions of other girls), and eventually marry her? It is a thing too wonderful for me!

God's creation is marvelous. Observation of God's animals and how He has created them leaves us in awe. We are amazed at blessings found in the earth, how land and sea are made for our benefit. The heavenly Father has implanted human love in men's hearts which astounds even those who are involved. "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" (Rom. 11:33).

To many people, however, God's ways are not wonderful. They take no time to enjoy or to appreciate wonders in the earth but take them for granted. How ungrateful are earth's children; how contented are they to remain ignorant without knowledge of the wonderful works of God!

AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

- November 5-18**—Special meetings at Hope Chapel, South Bend, Ind. (Harry Sheets, guest speaker.)
- November 12-25**—Evangelistic meetings at the Brush Creek, Ohio, Church of God. (Walter Wiggins, guest speaker.)
- November 17, 18**—Thanksgiving service, Jordan, Mo., Church of God.
- November 26-December 7**—Special Meetings at Eldorado, Ill. (Milon Hall guest speaker.)
- December 8, 9**—Berean Youth Rally at Southlawn Church, Grand Rapids, Mich. (D. A. Jones, guest speaker.)

TWENTY-FIFTH ANNIVERSARY

Grand Rapids, Michigan

Many times one hears the remark, "not 25 years old but 25 years young." On October 28, the Southlawn Church celebrated its twenty-fifth anniversary, making that remark true, for although 25 years of age as an organized group, the remodeled building is young—five weeks. If the spirit which prevailed can be used as a barometer, everyone there was also young. We had a large Sunday school attendance, followed by a large attendance at worship. After the inspiring sermons and music of the week, we are sure everyone felt close to Christ as we observed Communion.

A delicious ham dinner with a beautiful birthday cake was served at noon. Following dinner, a program was given and a history of the church was narrated by Sr. Blakely. Songs were sung, and many amusing side-lights were told. The climax of a wonderful anniversary was the evening when eleven young girls and one gentleman put on Christ in baptism.

If our Lord tarries for another twenty-five years, we pray that many will still be working for Him and that Southlawn will continue to be "The Church that Lights the Way."

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Mrs. Nora Johnson	100.00
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R. T.	100.00
Mr. & Mrs. Howard Moore	10.00

COLLEGE GOSPEL TEAM

The student council of Oregon Bible College recently adopted a plan for promoting and financing college gospel team work. The council will act as sponsor of gospel trips and as trustee of funds for this purpose. Students serving on gospel teams will be compensated as follows: the driver will receive four cents per mile for the use of his car. If students must miss work in order to make the trip, they will be paid five dollars per day for days missed except for Saturday's missed, wherein they will receive the amount they lost in wages up to eight dollars. If students must buy meals, they will be allowed seventy-five cents per meal. The council realizes that many problems of the plan will arise but believes that such problems can be solved satisfactorily. The aims of the plan are to secure a more equitable plan of compensation for such trips, encourage gospel work in places seldom reached by the College, and to provide a means whereby individuals or churches may contribute to gospel or evangelistic work sponsored by the College in fields where churches cannot afford the expense of such service. The council has a starting fund of over fifty-one dollars and hopes to build the fund to an amount that will finance trips to a few distant churches during college vacations. Trips by students in the near future are as follows: Burr Oak, Ind., November 18; Jordan, Mo., November 17, 18; Minnesota churches, November 22-25. If your church wants a service conducted by one of the students or by a gospel team, please write to Otto E. Dick, council adviser.

National Berean Dollar Day is November 18. Purpose for publishing new lesson books especially written to answer young people's problems.

OREGON BIBLE COLLEGE

The junior class concluded its series of chapel services, and the sophomore class will begin with Clell France as the first leader. Plans have been made to obtain the latest film produced by the Moody Bible Institute, "Hidden Treasures," for showing at the College on the morning of December 6.

Plans for gospel team trips include services to be conducted at several churches in Minnesota, November 22-25, by Orville Westlund and Neil Thut. Also, the Lord willing, Jerry Reeves will speak in Burr Oak, Ind., November 18, and on November 11, Bro. Otto Dick and family and David Holquist took part in services at Macomb, Ill. Curtis Simpson, Joe Fletcher, and David Sprinkle plan to conduct four services at the Thanksgiving meetings, Church of God in Jordan, Mo.

Anyone interested in receiving the College paper, "The Caller," is urged to write to its editor and your name will be placed on the mailing list. David Sprinkle.

FONTHILL, ONTARIO

It was a pleasure to meet the Alva G. Huffer family of Woodstock, Va., and we feel that it has been good for Bro. Huffer to have been here to minister to us. If we will put into practice in everyday living help derived from his fine sermons, we will live closer to God and Jesus our Redeemer.

One young girl came forward during the meetings. Yvonne (Bonnie) Eggleton was baptized into Christ by our pastor, October 28.

Recently, we had a week-end visit with one of the Oregon Bible College gospel teams. Bro. Joe Fletcher gave a good sermon on Saturday night. Sunday morning, we enjoyed Bro. Orville Kinsey's sermon very much. It is a joy to see young men happy and eager in God's service. A talk from Sr. Kinsey and a report on the printing of The Restitution Herald by Bro. Robert Johnson were both appreciated. It was good to have a grandson of Bro. F. L. Austin in our midst.

Our prayers have been ascending for several sick ones. Srs. Margaret Gilbey and her mother, E. Bell, have been in the hospital, but are now improving. Srs. Albright and Rena Payne are recovering. Sr. C. Dilamarter is in the Welland County General Hospital, and we look to our Father for help in her behalf.

Much loved Aunt Tammie, widow of the late Chas. F. Yates, suddenly fell asleep in Christ in her eighty-seventh year. On October 12, she was laid to rest in the Norwich Gore Cemetery. Our older loved ones are going down the valley one by one. What would we do without resurrection hope?

Our deepest sympathy is extended to Bro. Jack Brown and his parents, Niagara Falls, N. Y., in their recent sorrow and great loss.

Bro. and Sr. Horace Haines are planning soon to visit Arizona. Our loss of these faithful members will be the Tempe Church's gain for a time.

Work has started on the alteration of our church building. The outside work is being done first because of the approach of colder weather. The building fund is \$1,638.72.

In the October, "Canadian Banner of Truth," Dorothy Elliott wrote a good article on "Rules for Today." In closing, she was appreciative of a motto received while in my class. Perhaps the motto will be helpful to other young members of the Church of God.

1. Do nothing that you would not like to be doing when Christ comes.
2. Say nothing that you would not like to be saying when Christ comes.
3. Go to no place where you would not like to be found when Christ comes.

Irene Holland, Reporter.

"He could look the whole world in the face,
For he owned not any man."—Longfellow.

MRS. EDWIN E. GROAT

Mary Ellen Davis was born at Modesto, Calif., on July 14, 1873. She moved with her parents to Grangeville near Hanford in 1893 where she resided until death.

On September 14, 1902, she was married to Edwin E. Groat. Four sons were born to them. They are Warren E. of Chula Vista, Laurence E. of Earlimart, William R. of Grangeville, and Richard D. of Fort Ord, eight grandchildren, one brother, Albert Davis of Fresno, and one sister, Mrs. Bernard Wilson of Grangeville.

All of the immediate family and many other relatives and friends were present at the memorial services held in a chapel in Hanford, October 31, and conducted by the writer and Harry Payne, pastor of the Los Angeles Church. Many beautiful floral tributes witnessed to the esteem of Mrs. Groat and the family. Interment was in the small but beautiful Grangeville cemetery, where she awaits with others of the same family the resurrection morning.

Emma C. Railsback.

MRS. MINNIE ELTON

Mrs. Minnie Elton, widow of the late S. G. Elton of Pasadena, Calif., died in a rest home in Pasadena, on October 29, eighty-seven years of age. She is survived by one son, Worth Elton of Rupert, Idaho, one daughter, Mrs. Mabel LaRue of Pasadena; four grandchildren, also nine great-grandchildren.

Brief private graveside services were conducted by a friend of the family, the writer having had a previous call for a memorial service at Hanford the same day.

Sr. Elton suffered for approximately ten months. She was laid to rest beside her husband to await the call of the Redeemer.

Emma C. Railsback.

EMMA MARIE KIMBALL

Mrs. W. R. Kimball, a long-time resident of Saint Cloud, died after a lingering sickness on Thursday evening, November 1, at the Saint Cloud Hospital.

She was born Emma Marie Tilbert in Michelstadt, Germany, on March 18, 1874. She came to America at the age of seven years with her parents. On July 6, 1902, she was married to William Riley Kimball at Fair Haven, Minn.

To this union were born three children: Elsie, deceased; Marie of Deer River, Minn.; and William of Saint Cloud. She is survived by her husband, two children, two sisters, two brothers, and five grandchildren.

Funeral services were conducted at Colbert Funeral Home on Monday, November 5.

Raymond L. Brown.

HERALD RECEIPTS

Maurice Chapman; Mrs. C. P. Morgan; John Coulter; E. M. Hall; Harold Derr; Alice E. Sword; Ruth Tomlinson; Mabel M. Alexander (2); Vaughn Long; Mrs. Walter A. Reid; William Wachtel (3); R. D. Stanton; J. R. Humphreys; T. E. Bremer; Mrs. Chas. E. Blomquist (2); Mrs. Veta Hudson (3).

ROY LUTZ

Roy Lutz died on September 22, and was laid to rest at the Ferneliff Cemetery to await the resurrection. Services were conducted by the pastor of the Maple Grove Church of God, Lawrenceville, Ohio.

From childhood, Bro. Lutz attended Sunday school at the Union Sunday School at Jacksonville, Ohio, No. 1 schoolhouse. He was baptized by Bro. David Beck into the faith of the Church of God, having been taught and having accepted the understanding of the Bible by Sr. Sarah Overholser.

Kirby N. Davis.

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"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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- 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.

LECTURES
ON
THE

BOOK
OF
REVELATION

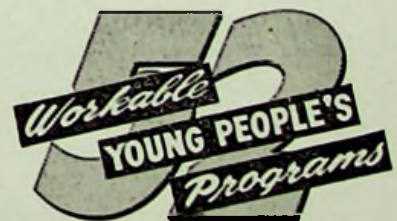
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NATIONAL BIBLE INSTITUTION
OREGON, ILLINOIS

The Restitution Herald

November 20, 1951

VOLUME 41

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

NUMBER 8



—Authenticated News Photo.

FOUAD UNIVERSITY IN CAIRO, EGYPT

Here in the land of the Ptolemys the king of the south is shaping the destiny of a nation who will combine with the king of the north to fulfill many Biblical prophecies.



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.

James M. Watkins, Editor

\$3.00 per year

Paul C. Johnson, Associate Editor

The Near East in Prophecy

Conclusion

"At the time of the end shall the king of the south push at him; and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over" (Daniel 11:40).

As we consider further the current position of Iran in prophecy, we come inevitably to a series of recorded conflicts between two kings, identified as the king of the north and the king of the south.

Because of the Biblical evidence associating Iran with this series of conflicts, we give them serious consideration. Daniel devoted the entire eleventh chapter of his book to the changing patterns of this series of wars. His prophecies cover two periods of time. They are in complete agreement with what we have previously mentioned. Verses one to twelve are historical. His story begins with the division of the Alexandrian Empire. It covers the conquest of the king of the north by the king of the south and certain historical alliances.

Verse thirteen begins new predictions of events related to the end of the age. These events are opened by the overthrow of the king of the south by the king of the north. That Daniel is referring to the end of the age is made clear by his assertion, "the king of the north shall return and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches." The phrase "after certain years" is interpreted in the margin, "at the end of times, even years."

Events following verse thirteen are related to the consummation of the age. He repeats, "in those times there shall many stand up against the king of the south" (v. 14). The major portion of this chapter deals with a series of events to transpire at "the end of times, even years." These events will be inaugurated as the king of the north moves against the king of the south.

As Daniel dispels all doubts concerning the nations involved so he also identifies these two kings of the north and south. The king of the north is associated with many

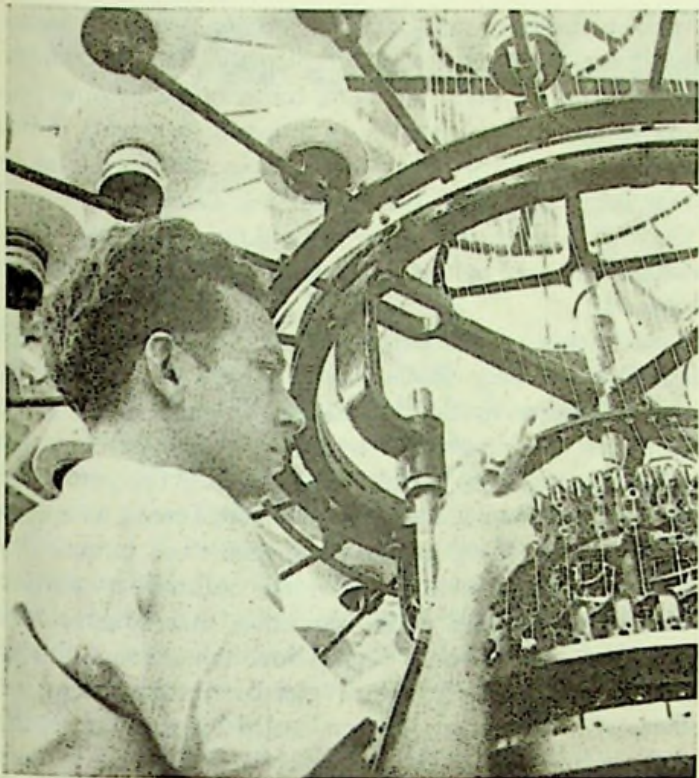
incidents predicted by Daniel. According to verse thirty-one, it is the king of the north who will take away the daily sacrifice and place the abomination of desolation. Certainly this event is not historical. It will mark the apex of this king's power and is in accord with the sequence of events in Matthew 24. Daniel refers to the king of the north as this same man by identifying him with another prediction regarding the taking away of the daily sacrifice as recorded in Daniel 8:11.

Preceding this thought in chapter eight Daniel gives the geographical location of the rising of the king of the north. He notes the same division of the Alexandrian Empire and states, "out of one of them came forth a little horn" (v. 9). This ruler must arise out of one of the major divisions of the Alexandrian Empire.

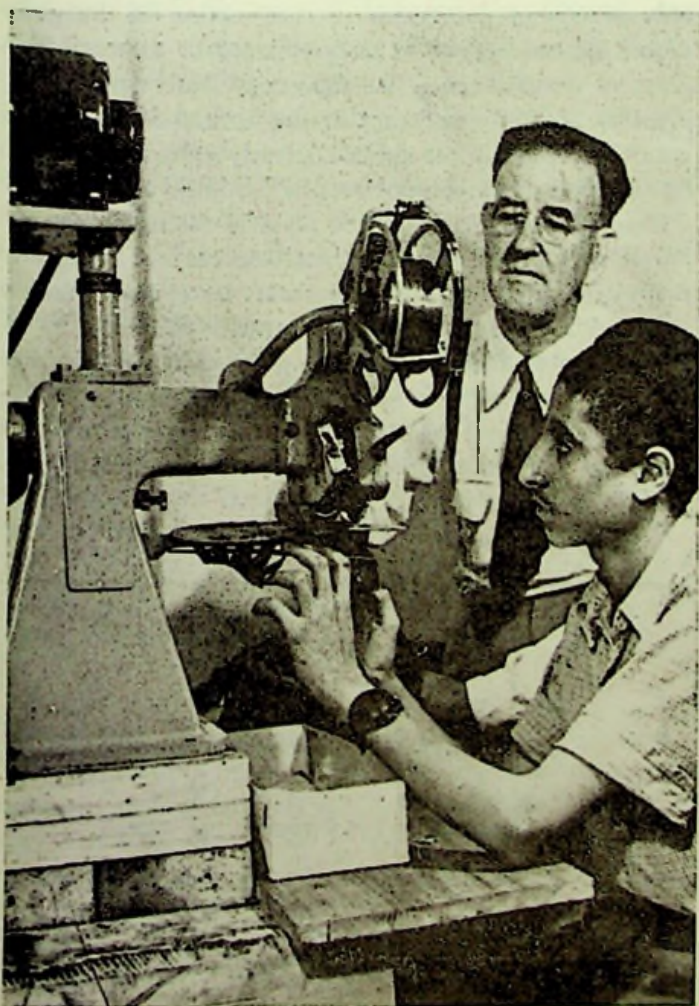
Knowing that this ruler must arise from one division of Alexander's Empire, it is not difficult to establish the definite subdivision that Daniel has in mind. He was to "wax exceeding great, toward the south, toward the east, and toward the pleasant land." To fulfill these directions, he would have to come to power in territory north and east of Palestine. This places him in an area covered by the old Aryan-Persian power.

That the king of the south refers to Egypt is also clear. The rising of the Ptolemys after the disintegration of the Alexandrian Empire is established by history. In Daniel 11:11, when the king of the south entered into the fortress of the king of the north he returned the captives, gods, and precious stones to the land of Egypt. This fact identifies Egypt as the king of the south.

Prophetic students would do well to consider the nations of Iran and Egypt in their relationship to each other in light of current events and Daniel's prophecies. Out of the confusion of the Near East, Daniel's pictures of future events are beginning to take shape with astounding clarity. Historical patterns and Biblical predictions combine to create an unmistakable evidence of divine inspiration regarding this portion of Scripture. The unrest now taking place in both Egypt and Iran may well begin the culminating scenes of the great conflicts between the king of the north and the king of the south. These conflicts will mark the end of the age.



Modern craftsmen unite to create new industrial democracy in Israel



Oasis in the Desert

TO most Americans, the Dead Sea is famous as the body of water which is farther below sea level than any other place in the world. To the hard-pressed pioneers of the new State of Israel, however, the Dead Sea represents potential wealth undreamed of by curious tourists and native herdsmen of the past. While the potash deposits of the Dead Sea have been exploited commercially for some twenty years, geological surveys have recently indicated that this world-famous body of water is one of the richest sources of chemical deposits in the world, containing enormous mineral wealth.

The chlorides and bromides of the Dead Sea are only a fraction of the natural resources and raw materials with which the people of Israel hope to establish a complex chemical industry with large export possibilities. This industry in turn represents only a part of Israel's ambitious program to transform itself into a modern productive democracy, primarily with funds derived through its current \$500,000,000 bond issue.

The story behind Israel's effort is a dramatic one indeed, unparalleled since the historic migrations to the North American continent. The new republic is the only country in the world with a policy of unlimited immigration, including unrestricted entry for the aged, the enfeebled, and the hopelessly ill. Indeed, this policy is the very purpose and objective of the new state. The Jewish immigrants fleeing from tyranny and misery in their former homelands do not have decades in which to transplant their roots. If they cannot reach Israel now, while freedom of movement still remains, their chance of finding safety will be slim indeed. Already mass immigration has doubled the population of Israel in the three brief years of its independent existence.

The only answer to the problem of continuing mass immigration in a small country possessing neither great area nor highly developed basic industry is capital. With capital, arid lands can be reclaimed into food-producing areas, and flourishing industries can be developed in a sector of the world that is crying out for commercial expansion. For this essential economic aid, the State of Israel is turning to its older sister democracies, much as the United States in the early days of its independence received assistance from European friends. The great waves of immigration from Europe changed the entire course of American history and helped convert the United States into a major world power. So today is mass immigration from Europe, Asia, and Africa changing the face of Israel. The country that has been for thousands of years a primitive land with great stretches of barren wastes is

being transformed into a bustling hub of commerce and industry, the center of agricultural and industrial development and of political democracy in the entire Middle East. This transformation, involving the integration into the economy of thousands of penniless immigrants possessing neither education nor skills, is taking place within a breath-takingly brief period of time.

The challenge of absorbing the immigrants swiftly and of building a modern industrial democracy on the barren soil of a desert land is one to fire the imagination of Americans. Israel's pioneers are racing against time to irrigate their desert areas, so that agricultural productivity can be increased to the point where food will no longer have to be imported with precious dollars. Even with the limited capital at their disposal today, the people of Israel have already added more than sixty thousand acres of land to their total irrigated area. Reclamation of swamp lands, sand dunes, and eroded, hilly areas goes forward day and night, and agricultural experts have confidently estimated that an additional quarter of a million acres can be placed under irrigation within a year or two.

The problem of rebuilding the worn-out land of Israel is merely one of capital, for the new state has the manpower and the know-how to do the job swiftly. More barley, wheat, potatoes, vegetables, and dairy products can be provided for the rapidly growing population of Israel without spending precious dollars to import basic foods, if capital is made available for land reclamation as well as for industrial construction and commercial expansion. Foreign investment is expected to give the people of Israel the possibility of accomplishing in a few years more than was accomplished in thirty years before the establishment of the independent state. The total irrigated area of Israel now amounts to about eighty-five thousand acres—very little by American standards, and even for Israel not nearly sufficient to meet the needs of the newcomers—but the combination of aggressive hard work and economic aid is expected to solve a problem which increases with the arrival of every new settler at Israel's gates.

On the economic front, the leaders of the young democracy have inaugurated a three-year development plan. Not only will agricultural production be increased and Israel's natural resources exploited, but the new state's export markets—already including the United States and Western Europe—will be vastly expanded for a variety of high-class manufactured goods.

On the governmental level, the United States has supported Israel's economic stability with two loans totaling \$135,000,000 from the Export-Import Bank, and other governments have also extended credits to Israel.

Private investors as well have given evidence of their

faith in the future of Israel, and major American industrial firms have already opened plants in the new country—Kaiser-Frazer's plant in Haifa, for example, is now producing cars at the rate of six thousand per year. Philco Corporation is assembling sixty refrigerators a day at its new factory in Israel. Dayton Rubber, General Shoe, and General Tire are among the many American corporations which have set up manufacturing establishments in the new state.

Americans generally are expressing their confidence in Israel's pioneering efforts and its capacity for progress by their response to the independence bond issue. These bonds are the keystone of Israel's three-year development plan. Through them Americans obtain a fair return on their capital while investing in Israel's future, as earlier generations invested in pioneering America's future.

Outstanding American diplomatic and military authorities have expressed their conviction that Israel constitutes one of democracy's most important strongholds in the Middle East. America's global strategy recognizes that, with democracy now embattled in many areas, the defense lines of the United States lie far beyond its own shores. The Middle East is one of the world's strategic areas, and it is a matter of extreme urgency that the only practicing democracy in that section of the globe should be encouraged to carry forward its dramatic program of development. The success of Israel's pioneering plans as a sister democracy of the United States will, it is now universally recognized, greatly enhance the prestige of democracy throughout the Middle East.

Israel has achieved a unique place in the hearts of freedom-loving men and women everywhere. It is being supported by countless Americans who have never bought securities before, as well as thousands of experienced investors and financial institutions. The matchless courage and determination of its people have won for Israel a firm position as an unshakable ally of democracy.—*American Financial and Development Corporation for Israel.*

DAILY READING HELPS

- M. Nov. 26. The New Covenant. Heb. 8:6-13.
 T. Nov. 27. The New Law. Rom. 8:1-9.
 W. Nov. 28. The Two Covenants. Gal. 4:22-31.
 T. Nov. 29. Israel's New Heart. Zech. 12:9-14.
 F. Nov. 30. Israel's Change. Jer. 50:4-7.
 S. Dec. 1. A New Spirit. Ezek. 37:5, 6, 12-14, 23-28.

The Salesmanship of Christianity

By Francis Van Fleet, Grand Rapids, Michigan

TO HAVE a successful salesman, one must have an enthusiastic person, not ashamed of his product, actually proud of it. He must know what the product will do, and then one must have a territory.

Let us analyze this more closely. If the salesman is not enthusiastic, he surely cannot expect to exhort others to enthusiasm. If he does not know what his product will do, what good is it? The story is told of a man at a fair claiming that he had discovered perpetual motion and had a machine with many wheels turning to prove it. A crowd had gathered round. Finally one man said, being more practical than polite, "You may have perpetual motion, but what will it do?" A salesman must next find somebody that has the purchasing power, and last he must have a territory. Most companies start in a small way and gradually expand their territory. To sell, one must create a desire and then show that he can satisfy that desire. Sometimes a desire already exists.

Paul was unquestionably the most outstanding example of Christian salesmanship. (Romans 1:16.) Paul was a salesman not ashamed but actually proud of his product. He told what it does. It is the gospel of Jesus Christ, the power of God unto salvation. We have a customer with purchasing power, that is belief and last a territory. The territory was first the Jews, and then the Greeks were added. By Greeks, we mean anyone who is not a Jew. We see that the territory is the world.

The question is sometimes asked, "Should one sell to his friends?" The answer is obvious. To whom can he sell if not to his friends, surely not his enemies? Now how shall one gain these friends? (Prov. 18:24.)

A good salesman is very careful with his approach not to offend but to compliment. He does not belittle his competitor's product but rather shows how his own is better.

Study how Paul sold Christianity. (See Acts 17:22, 23.) He appealed to civic pride by saying, "Ye men of Athens." Then he complimented them by telling they were very religious in that they did not want to offend any god so they had built one to the Unknown God. A less astute person might have told them they were all wrong about their belief.

Once a certain concern asked for bids on a piece of machinery. Three representatives of three different con-

cerns handling this machinery came. Each one told how bad his competitor's product was, but not one said anything about how good his own was. When they were all through, the purchasing agent said, "If each piece of machinery is half as bad as his competitor says, I do not want any of them," and ordered from a firm that had not even bid.

Paul refrained from criticizing the idols the Athenians had erected, but told about the Unknown God. (Acts 17:26-31.) Cleverly he said, "As I passed by." He was not looking for it, so it must have been in a prominent place. Imagine how he may have said in his sermon, "I know about your Apollo, Zeus, Mars, Thor, and Athena after whom your great city was named," thus getting them in a receptive mood. He told them that his was a living God and creator of all things, thus exalting his own product but, refraining from criticizing theirs.

Sometimes a salesman must sell under great difficulties and handicaps. (Consider Acts 26:1-28.) Here Paul was on trial before King Agrippa. He was on trial for his life due to "trumped-up" charges that he was plotting against the Roman government. Paul showed respect to King Agrippa when he was told he could speak for himself, for he said, "I think myself happy, King Agrippa, because I shall answer for myself." Paul complimented King Agrippa by saying, "Thou art an expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently." This surely was the approach of a master salesman. Festus, King Agrippa, and Bernice were the chief listeners to Paul's discourse. Is it any wonder that Festus was so mystified by a man who, on trial for his life, pleaded not for his life? Is it any wonder that Festus should cry with a loud voice, "Thou art beside thyself; much learning doth make thee mad"? Paul was preaching resurrection. Paul said his product was not done in the corner, rather that it was out in the open. King Agrippa knew about what he was talking. Paul became so enthusiastic that he asked King Agrippa, "Believest thou the prophets?" Before Agrippa could answer Paul said, "I know that thou believest." At this point King Agrippa replied, "Almost thou persuadest me to be a Christian." Some think King Agrippa was sarcastic. Some think he was sincere. If he became a Christian, however, he would have had to sur-

render his Roman authority, for he would be an enemy to the Jews. Roman judgeship was a good position. In other words, temporal persuasion was stronger.

Again, we find Paul the salesman under difficulties. (Acts 16:23-31.) Paul was in jail although he had done no wrong. He was so enthusiastic because of his product that he was singing even at midnight. We often hear quoted, "It is easy enough to be happy and gay when everything goes like a song, but the man worth while is the man who can smile when everything goes wrong." Here was a man greater than that. Everything had gone wrong; he had been beaten and was in jail, yet he sang. Sometimes a sales manager intervenes for his salesman and gets him out of a difficult situation. Paul was helped, for there was an earthquake and all the prisoners, many of them political, were loosed. The jailer would have killed himself knowing full well what would happen to him if his prisoners escaped. Paul, still the master salesman said, "Do thyself no harm: for we are all here." It would seem that he had won the other prisoners also.

A good salesman must not only have a good memory but must remember old customers and be on the lookout for new. He must be a good forgetter. (Phil. 3:13.) He must forget the customer he almost gained, forget the other salesmen in the organization who are not what they should be, forget his past mistakes, never look back except to see how to avoid making the same mistakes in the future. He must also forget his successes, forget he made his quota or over for this year. If he does not the sales manager may say, "We must ever be alert, ever striving, pushing forward. What you did last year does not help this year. If we do not push our product all the time, our competitors will soon catch up with us, and we will be a thing of the past."

What have we as the Church of God to sell the world? *Look* magazine, which definitely is not a religious magazine, reported in a recent issue that it had sent reporters to interview people in all sections of the United States concerning feelings about the present economic and social upheaval that is taking place in the world. All made the same report. Every person interviewed was confused, disturbed, and distressed by the present situation. We of the Church of God know the answer. We teach that God is love. We do not teach that if a person will not accept that he will be cast into hell, tortured and tormented forever and ever. We teach that Christ is the Son of God. We do not teach in the next breath that Christ is God Himself.

Sometimes, companies say they are going to discontinue making items after a certain date, and then it will no longer be possible to obtain them. Our product, salvation, is obtainable now. Someday it will be withdrawn. We do not know the time. Tomorrow may be too late.

Catholic Propaganda in Mexico

Handbills and posters urging "Catholics—be loyal to our religion and our fatherland!" are being distributed freely throughout parts of Mexico City. The populace is urged to "Eject from your neighborhood disruptive Protestantism!"

Wide circulation is also being given to a "manifesto" which reads in part: "Mexican Catholics: Defend your faith, your dignity, your tradition and your country. Protestantism is knocking at your door, trying to drag you into error and vileness. Protestants are the advance guard of the imperialistic interests of North America, which seeks to divide us in order to dominate us. Repel them! Protestants act as the allies of Communism, because they sow division among Mexicans at a time when we must remain firmly united in the face of the Red danger. Fight them! . . . Defend yourself, your children, your family, your religion, your country. Mexico is Catholic. Mexico is devoted to the virgin of Guadalupe. Away with the Protestants!"—EPAS.

"Bill Mills, converted convict, discovered in interviews with young people in reform school that eighty out of one hundred boys considered movies as the cause of their downfall, and ninety-two out of one hundred girls named dancing as the beginning of their lives of sin."

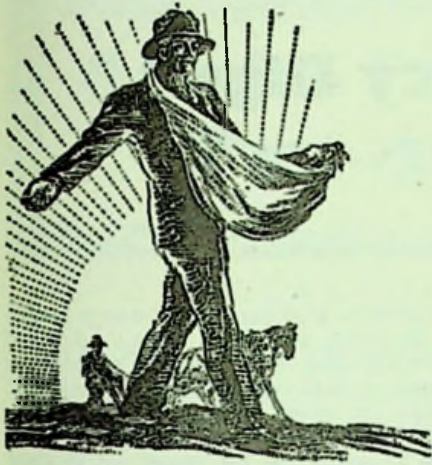
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In the Wake of the Great Commission

Morristown, Tennessee

On October 29, we left Delta, Ohio, for Morristown, Tenn., arriving late in the evening. With us came winter's first attempt. On November 2, a heavy snow came, and a snow in Tennessee this early in the season is very unpleasant. The weather revealed the need for a change in the front entrance. This change added to the beauty of the building as well as to the comfort of the attendants.

Dedicatory services were held Sunday afternoon, November 4. Bro. M. O. Williamson from the Guthrie Grove Church in South Carolina assisted us. It was joyful to see the South Carolina people drive into the churchyard. They chartered a special bus and brought forty-eight of the Guthrie Grove congregation. Six more came by car. Bro. Williamson encouraged the Morristown people to continue in the faith once delivered to the saints. Several musical numbers were given by the South Carolina brethren and the local Morristown people. It was good to see visitors from other states.

Several gifts were sent by those that were unable to attend. A basket lunch was served to well over one hundred. It was good to visit with the people of the southland again. Although the church has been dedicated, a need is still present. It has nine members, Pastor Terry Ferrell and wife making a total membership of eleven. They need your help. The building, costing nearly \$5,000, and assisting their pastor is burdensome. Remember them in your prayers! If you would like to help the Lord's work, send a gift. It will be deeply appreciated.

Walter Wiggins.

Virginia Radio Programs

Our radio program, "The Voice of Tomorrow," is now being heard on two radio stations in this state. For more than a year, the program has been presented on station WINC (1400 kc.), Winchester, each Sunday, 8:15 a.m. Since September 26, the program is heard each Saturday, 9:15 a.m. on station WAYB (1490 kc.), Waynesboro, Va.

This additional missionary effort is being made possible

by Mrs. George W. Cleek of Staunton, Va., and the Virginia Conference.

Station WAYB can be heard as far north as New Market and Luray; as far south as Lexington, and as far east as Charlottesville. Its area is the same size as that of WINC. Programs on both stations are presented by tape recordings. Pray for the spiritual success of these programs.

Alva G. Huffer.

Illinois State Evangelistic Report

Bro. Milon Hall, evangelist for Illinois State Conference, reports successful series of meetings at Macomb and Ripley. His appointments for November and December are as follows:

November 19-23, Special work at Flagg Center

November 25, Casey

November 26 - December 7, Meetings at Restitution Church of God, Eldorado

December 9, Casey

December 10-12, Call on isolated at East Saint Louis

December 13-21, Open dates

December 23, Casey

December 24 - January 11, Calling at Casey

Radio Listener Baptized

Sunday, September 23, Mrs. Ruth Whitacre was baptized into Christ in the Shenandoah River near Maurertown, Va. Several members of the Maurertown and Dry Run Churches were present for the service.

For a long time, Mrs. Whitacre had been a regular listener to our radio program, "The Voice of Tomorrow." Having contacted us through the program, she expressed her desire to be immersed in the name of Jesus Christ. The week end during which she was baptized, she visited with us at the parsonage and attended services at the Maurertown Church. Mrs. Whitacre, the mother of a fine family, lives in West Virginia near the state line. May the Father richly bless her as she lives for Him.

Alva G. Huffer.



News and Prophecy Digest

C. E. Randall, Tempe, Arizona

EDUCATION. There is a general trend in educational circles to revive the earlier concept of what constitutes a well-educated person. Horace Mann, considered one of the fathers of the American Public School system, said over a century ago in regard to public schools, "Do they cultivate the higher faculties in the nature of childhood—its conscience, its benevolence, a reverence for what is true and suered? Or are they only developing upon a grander scale the lower instincts and selfish tendencies of the race? Knowing that the foundations of national greatness can be laid only in the industry, the integrity, and the spiritual elevation of the people, are we sure that our schools are forming the character of the rising generation upon the everlasting principles of duty and humanity?"

There is a quickening of the educational pulse in America today to teach the moral, ethical, and spiritual values as well as the academic. Writing in the "National Jewish Monthly" under the question, "What Are We Teaching Our Children?" Rabbi Morris Werb said, "It is time that the Hebrew school should become a religious school or a Talmud Torah." The Jewish people are realizing that if they are to maintain their loyalties to Jewish traditions and faith, there must be a solid religious background. It would be well if all Church of God families would give their children a solid grounding in Biblical teaching. We cannot expect or hope to have a loyalty to our faith among our young people unless they have a thorough indoctrination in our teachings.

WORLD WAR III. In a recent issue of "U. S. News and World Report" appeared an article entitled "World War III, Russian Style, Is Here." According to this article, within a short period of five years Russia has conquered six hundred million people and has done it with hands down. It has been accomplished through purges, propaganda, assassinations, revolutions, fifth columns, and was promoted by satellite powers. Nothing in all history is comparable to Russia's strategic conquest. If she can continue these cold-war methods, she will gain world-wide domination without actual warfare on her part.

The billions and billions of dollars which the United States is expending at home and abroad to check this ever-expanding power will eventually force Russia to curtail her expansionist efforts or resort to war. According to prophecy, particularly Ezekiel 38 and 39, Russia will eventually move her armies in conquest of the Holy Land. This move will be her undoing. Here she will come against a power and force against which she has never come in contact. It will not be the power and might of mortal man or the assembled might

of nations, but she will meet with the God of the universe. Here are the words of inspiration: "Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle." This is the day toward which the world is rapidly moving.

HEART RESEARCH. The National Jewish Hospital at Denver, Colorado, is making a special research into the secrets of the living human heart. This hospital is a tuberculosis institution, but treatment of lung diseases is closely related to the heart. In major chest surgery, an extra load is placed on the heart, and unless the heart is strong enough to carry this extra burden, the operation is not successful. To determine the limitations of the heart, the doctors in their research work there, insert a plastic catheter, which is a hollow thread, forty inches long, into the vein of the arm and into the chambers of the heart. Through this, the doctors can determine the exact pressure of every beat and draw blood samples. In this way, the strength of the heart can be determined prior to an operation. This is one more evidence of the leadership which Jewish scientists are giving in the medical world. The Denver National Jewish Hospital was the first tuberculosis institution in the country that gave free treatment for TB patients. America owes a debt of gratitude to the Jewish people for the contribution which they have made for the general betterment of our national life.

THE REFORMATION. The Protestant churches in this country have completed observance of Reformation Sunday. The Reformation was far more than just a protest. To protest means to oppose something or someone, but the reformers went beyond protest. They stood for something. They were witnesses of great truths. They affirmed great doctrines, and they held that these teachings were essential to faith and salvation. In his recent book, "The Thought of Reformation," Professor H. Strohl said, "The Reformation was not a political or literary movement of human liberation: it was above all, a religious awakening, a true revival, a rediscovery of the human conscience face to face with the heavenly Father and His Son, man's only Saviour. It was in the name of their discovery that they sought to recall their church to its true faith."

The reformers were men of great stature. They were not concerned with trivia, but were dedicated to great truths—essential truths to salvation. If, as ministers of the Church of God, we could devote ourselves to a courageous preaching of those truths which are vital to salvation and forget those things

that serve no good purpose but merely clutter up the mind, and waste talent, and cause dissension, much more could be done. It is as easy to hide truth under the rubbish of hobbies and whims today as it was in 1517. Paul put the minister in his correct place, when he said, "I am determined not to know any thing among you, save Jesus Christ, and him crucified."

PRAYER PAYS OFF. An article appeared in the November issue of "Reader's Digest," in which Lt. Commander Edwin M. Rosenberg gives his testimony as to what prayer accomplished for him. Perhaps no words could express the place which prayer occupied in his life better than the words of Dr. Alexis Carrel, who said, "Prayer is a force as real as terrestrial gravity. As a physician, I have seen men, after all other therapy had failed, lifted out of disease and melancholy by the serene effort of prayer. Only in prayer do we achieve that complete and harmonious assembly of body, mind, and spirit which gives the frail human its unshakable strength."

Without doubt, very few of us unlock the opportunities and blessings which a consecrated prayer life holds for us. Prayer, to be effective, must be based on faith. Lt. Rosenberg put it well when he said, "I am confident with the Lord's help." We must have faith when we ask. Without faith we are like the "waves of the sea, tossed to and fro and driven with the wind." James said, "Let not that man think that he shall receive any thing of the Lord." The epic story of Lt. Rosenberg cannot be questioned. Of it, Dan A. Kimball, Secretary of the Navy said, "Lt. Commander Rosenberg's story is an inspiring one and should give much hope and comfort to those who are similarly afflicted. Few of the Navy are particularly proud of the epic battle which Lt. Commander Rosenberg waged to defeat his illness."

Here is a field in which we can all pioneer with always some new territory to explore. How true the words, "The effectual fervent prayer of a righteous man availeth much."



A Voice From the Past--1846

By G. E. Marsh, Cleveland, Ohio

The history of the Church of God is written in the lives and experiences of those noble men and women who willingly sacrificed the comforts of home and the association of loved ones in order that the glad tidings of the Kingdom of God might be made known to those who had never heard them. The fruitage of the Seed sown in those early days is still flourishing, ripening, and in turn casting its own seed upon the fallow ground of human hearts to bear more fruit for the reaping of eternity.

The burning zeal and intensity of interest displayed by those who a century or more ago came to believe our inspiring message is indicated in such records as the following, which appeared in *The Voice of Truth and Glad Tidings of the Kingdom at Hand*, edited by Joseph Marsh, under date of June 24, 1846.

As we read of the enthusiasm and zeal exhibited by new converts to the truth in those days, we are reminded of the apostolic commendation addressed by Paul to the Corinthians in his second letter, chapter 7. Speaking of their sincere repentance from certain specified sins of which they had been guilty, he observed with satisfaction the rich spiritual results that followed.

"What carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal."

Zeal marked the character of the early church not only in Asia Minor but also a century ago here in America. I quote from a letter written from Cleveland, Ohio, June 15, 1846.

"Dear Brother Marsh—We have just closed our conference at Cleveland, Ohio. It was on the whole better than I expected ever to see here again."

Note: This was apparently a specially called gathering for the discussion of gospel themes, and not a business meeting, as, quoting from another source, "It was on the evening of October 29, 1857, that the first Ohio conference that we have record of assembled. It was held at North Fairfield, Ohio, and was called to order by Elder (Joseph) Marsh." This conference resulted in the forming of a supposedly pre-eminent organization.

"The attendance at the first was not so large as we wanted, but at the last it was larger than we looked for; and better attention, feeling, and effect than any, perhaps,

anticipated. One was baptized. Some came to hear for the first time in their lives. Those converted at your meeting last winter (1845-46) came twenty-five miles, mostly on foot, I heard, to attend—warm in faith and love—a good example to older believers. . . . The calls for lectures are many and urgent, and we have seen the lowest ebb of the cause, we think; it is now rising and will live until the Lord comes, for it is His cause of truth. There is also a call to Jamaica and the West Indies. Ohio and Indiana both need a good traveling lecturer; and Akron, Ohio, one who can be a wise and faithful shepherd.

"I close my labors here next Sabbath, and go to Akron the Sabbath following; beyond which, I do not know whether I stay west, go east, or to the West Indies. God, who has thus far led, will direct us and provide for us.

"Now cannot some of the poor, humble, faithful laborers come out to feed God's hungry sheep, and they will feed him? Brother L. D. Mansfield (later associated with the Advent Christian Church) will take my place here in three weeks. God bless him and make him a blessing."—D. I. Robinson.

These early advocates and defenders of the faith seldom if ever worked under the direction of any organized body, but went out, often at their own expense, and carried their message into old and new fields. Some of them, like R. V. Lyon of New York, and Dr. G. M. Myers of Indiana and Iowa, had been educated for the ministry in other denominations. In the main, however, they were self-educated in the Bible, which was the one essential qualification for the ministry recognized by the Church of God in those days.

A NEW LEAF

He came to my desk with a quivering lip;

The lesson was done;

"Dear teacher, I want a new leaf," he said,

"I have spoiled this one."

I took the leaf all stained and blotted,

And gave him a new one, all unspotted,

And into his sad eyes smiled:

"Do better now, my child."

I went to the throne with a quivering lip;

The old year was done;

"Dear Father, hast Thou a new leaf for me?"

I have spoiled this one."

He took the leaf, so stained and blotted,

And gave me a new one, all unspotted,

And into my sad heart smiled:

"Do better now, my child." —*Selected.*

The Atlantic Pact and the Roman Empire

A radio sermon (WAIT), Chicago, by Harold J. Doan

THE King of Babylon, Nebuchadnezzar, dreamed he saw an image. The image was made of four different metals. Daniel, the prophet of God, recalled that dream to Nebuchadnezzar's mind and told him its meaning. Comparing the interpretation given by Daniel with other of his prophecies, we discover in this image, and the few verses revealing its meaning, the whole of the world's political history from Nebuchadnezzar's time until the coming of Christ to establish upon the earth God's eternal Kingdom.

The golden head of this image represented the Babylonian Empire and its king. The arms of silver represented the Medo-Persian Empire which succeeded Babylon. The belly and thighs of brass represented the Greek Empire of Alexander which replaced the Medes and Persians. The legs represented the Roman Empire which succeeded the Greek. The feet of the image, partly iron like the legs, mixed with a foreign substance, clay, represented a ten-nation extension or revival of the Roman Empire which will be in existence when Christ returns. Remember Daniel's words, "In the days of these kings, shall the God of heaven set up a kingdom." The kings are the kings represented by the ten toes of the image. It means this—in the time of the coming of Christ, there will be on the earth a federation of nations roughly like the old Roman Empire, more divided, but a revival or extension of it.

There are other texts which teach this same truth, that when Jesus comes there will be on the scene of world politics a ten-nation revival of the old Roman Empire. In Daniel 7, we read of a vision of four beasts appearing out of the sea. They were to represent four successive world empires, Babylon, Persia, Greece, and Rome. Of the fourth beast, representing Rome, Daniel wrote: "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. I considered the horns, and,

The following article and the current series of editorials were each written without knowledge of the other. The fact that they do not agree perfectly in their outlook upon the prophecies of Daniel in no way lessens their value. There is always advantage to study, and we are happy to present shades of meaning that will enrich the study and strengthen the faith of all. It is interesting to note that no matter how individual students interpret prophecy, all arrive at one conclusion. Christ is coming soon!—Editor.

behold, there came up among them another little horn. . . . Behold, in this horn were eyes like the eyes of man, and a mouth speaking great things" (7:7, 8). Daniel was ignorant of the meaning of this vision until an angel came and told him its meaning. Daniel said to the angel, "I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful . . . and of the ten horns that were in his head, and of the other which came up. . . . I beheld . . . and prevailed against them; until the Ancient of days came . . . and the time came that the saints possessed the kingdom" (7:19-22).

Daniel wanted to know the meaning of the beast and the ten horns that came out of it, and the little horn that came after them and dominated them until the coming of the Lord and establishment of His Kingdom. The angel answered, "The fourth beast shall be the fourth kingdom upon the earth" (undoubtedly Rome). . . . "The ten horns out of this kingdom are ten kings that shall arise: and another shall arise after them. . . . He shall speak great words against the most High . . . but the judgment shall sit, and they shall take away his dominion . . . and the kingdom and dominion . . . shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom" (Dan. 7:23-27). The vision and its interpretation are quite simple. Out of the Roman Empire, a ten-nation confederacy will grow. An individual, popularly known as antichrist, will arise out of this confederacy and dominate it, and by its power dominate the world until the Lord returns and destroys him and assumes control of the world.

We are now living in what most students of God's Word believe to be the last days. We are in the last stages of man's rule on earth. We believe that Jesus' coming is near at hand. If this is true, should we not now be seeing the development of this ten-nation federation from which Antichrist will arise? Should we not again be seeing a revival of that old Roman Empire in its ten-toe, ten-nation form. We not only should be seeing

these things, we are seeing them, and he who has eyes to see and ears to hear knows it.

I can see some of you nodding agreement and thinking of the great Communist bloc of nations. Though it is true that a northern confederacy of godless nations is developing according to prophecy, this federation of Communist puppets cannot be the fulfillment of the prophecies we have studied. Here is the simple reason—Russia and most of her followers were never in the old Roman Empire, and so could not be a revival of it, as the ten toes and ten horns would indicate that the ten-nation confederacy will be. Russia has her place in Biblical prophecy and “will meet her Waterloo” in the valley of Jehoshaphat, but we cannot see the Communist bloc as the fulfillment of Daniel 2 and Daniel 7.

The old Roman Empire consisted of these countries—England, France, Belgium, Holland, Spain, Italy, Greece, Turkey, Syria, Palestine, Egypt, and other nations surrounding the Mediterranean Sea. Is there any union now growing between these nations? Are they organizing and uniting against a common enemy? Are they arming themselves for common defense? Are they becoming more and more willing to scrap national interest for the good of common defense? Strange as it may seem, we see in the growing western confederacy a danger. We see in the Atlantic Pact and Mediterranean united defense plans the possible fulfillment of the prophecy that in the last days the Roman Empire is to revive as a loosely organized federation of ten nations. This combine will give birth to antichrist, the last world dictator, and by their combined power rule the world for a short time through him.

The words of the Psalmist are still true, “Put not your trust in princes [politicians].” Rather, put your trust in God! He can save you through Jesus Christ. He can keep you through all the ups and downs of international foolishness. When Jesus returns for His bride, God can take you out of the world to escape all these things that will come to pass. No political party, no United Nations Organization, no Atlantic Charter can save you, friend. Only the Lord can help you, and keep you, deliver you, and save you. Accept Him, trust Him, and find security in a world without resting place!

The mineral resources of the Dead Sea have often been reported. They are estimated to include:

- 2 billion tons of potassium chloride
- 1 billion tons of magnesium bromide
- 11 billion tons of sodium chloride
- 22 billion tons of magnesium chloride
- 6 billion tons of calcium chloride

—*Jews in the News.*

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"He did that which was evil in the sight of the Lord: he departed not from all the sins of Jeroboam the son of Nebat, who made Israel to sin" (2 Kings 14:24).

Second Book of Kings

This book continues the history of the divided kingdom. There are twelve kings of Israel and sixteen kings of Judah still to be recorded in this book. How many kings were there altogether over Judah? How many kings were there over Israel? If you do not remember the totals given in the book of First Kings, you must look on last week's page. As we told you last week, the book of First Kings covered a period of eighty years *after* the kingdom was divided. Second Kings goes much farther by covering nearly 250 years of history.

During all of these years, there were only a few people who continued to worship God. Although God sent prophets like Elijah and Elisha to warn the people of the Northern Kingdom, the people and their kings continued to be wicked.

Not One Called Good

There was not even one good king of the nineteen kings of Israel, and of the twenty kings of Judah only five can be called good.

"The Northern Kingdom had lasted slightly over 200 years. Every one of its nineteen kings walked in the sins of Jeroboam its founder. God had sent prophet after prophet and judgment after judgment in an effort to turn it back from its sins. In vain, Israel was joined to its idols. There was no remedy; and the wrath of God arose and removed Israel out of the land."—H. Halley.

The Northern Kingdom or Israel fell at the hands of the Assyrians in the year 721 B.C.

One hundred and twenty years later in 600 B.C., the Southern Kingdom of Judah fell at the hands of the Babylonians.

"The captivity of Judah was accomplished in four installments:

600 B.C. Some of seed royal, including Daniel.

597 B.C. 10,000 chief men of the land.

586 B.C. 832, leaving the poorest.

581 B.C. 745; this was five years after the burning of Jerusalem."—H. Halley.

Kings of Israel Kings of Judah

Jeroboam	Rehoboam
Nadab	Abijah
Baasha	<i>Asa</i>
Elah	<i>Jehoshaphat</i>
Zimri	Jehoram
Omri	Ahaziah
Ahab	Athaliah
Ahaziah	Joash
Joram	<i>Amaziah</i>
Jehu	<i>Uzziah</i>
Jehoahaz	<i>Jotham</i>
Joash	Ahaz
Jeroboam II	Hezekiah
Zechariah	Manasseh
Shallum	Amon
Menahem	Josiah
Pekahiah	Jehoahaz
Pekah	Jehoiakim
Hoshea	Jehoiachin
	Zedekiah

The names in italics are of the five good kings.

Happy Birthday Wishes!

Miriam Lea Burnett, Nov. 26, age 4, Jordan, Mo.

Judith Hartman, Nov. 27, age 7, Sauk Rapids, Minn.

Donald Forbes, Nov. 29, age 7, Hammond, La.

Jack Madden, Nov. 29, age 8, Holbrook, Nebr.

David M. Randall, Nov. 29, age 9, Tipp City, Ohio

Roger Lee Saatzer, Nov. 30, age 11, Saint Cloud, Minn.

Patsy Bridget Holt, Dec. 1, age 9, Morristown, Tenn.

Lottie J. Foster, Dec. 2, age 13, Hammond, La.

Eliska Ellen Anthon, Dec. 2, age 12, Hammond, La.

Disquieted Earth

By William Dick, Berean Editor
Fredericktown, Missouri

"For three things the earth is disquieted, and for four which it cannot bear: for a servant when he reigneth; and a fool when he is filled with meat; for an odious woman when she is married; and an handmaid that is heir to her mistress" (Prov. 30:21-23).

"For three things the earth is disquieted." Four things make the earth uneasy. This proverb describes various kinds of people who are intolerable and unbearable to society. First of all, when a slave is made a ruler, other people suffer. Solomon declared in Proverbs 19:10, "Delight is not seemly for a fool; much less for a servant to have rule over princes." *The Commentary on the Whole Bible* summarizes: "The undue exaltation of those unfit to hold power produces those vices which disquiet society." It is natural for an unworthy ruler to get even with those who once ruled over him. He uses unwise legislation to show his authority and might. Righteous people dislike seeing unqualified ones in power.

The world cannot tolerate a "fool when he is filled with meat." A fool when not in dire need or hunger shows no humility or consideration for others. To see undeserving people satisfied with daily needs, while righteous ones suffer from want, is unbearable.

The earth is disquieted "for an odious woman when she is married." Marriage is generally considered an honorable estate. To sustain a happy married life, a couple must be good-natured, forgiving, and compatible. A gracious woman should become even more obliging when she is married. Even though an ill-tempered woman is despicable enough unmarried, she is even more unbearable when she accepts domestic cares of which she is not worthy. Many examples exist today of mothers who have no affection for family life or their children.

"An handmaid that is heir to her mistress" is the fourth thing unbearable. "A servant maid, when, either through the death of the mistress, or the sin of the husband, she is in fact exalted to be head over the family, is so insolent and impudent, as to be hateful to everyone, and execrated by all."—*Clarke's Commentary*. Much family trouble and strife have evolved from matters of inheritance, unfaithfulness, and misunderstanding. A stepfather or stepmother rarely obtains the esteem the public had for the former ones.

In making personal application of these object lessons, we learn that there are several personality traits people

detest. No one approves giving an unqualified person authority. It would be well that we use our energies to see that deserving ones receive power. During church elections, we should be certain a candidate is qualified before placing him in office. We must be certain, also, that we are worthy of the calling before we accept church responsibility.

When a fool is filled with food, his chest and head swell as much as his stomach. Thankfulness and gratefulness are to be found nowhere in his meditations. As servants of God, we are not promised riches, but, on the other hand, we are assured we will never suffer poverty. If through God's generosity we are bestowed with temporal blessings, let us not become detestable by our pride or great display. God wants us to remain humble, sharing our fortune with others.

It is quite obvious that to be acceptable to those people with whom we associate every day, we should have none of the undesirable traits of the odious woman. Less obvious are the observations that her husband, family, and close friends (if she has any) are brought into the same public disapproval because of her actions. Consequently, we must not become close friends of people who are moody or difficult to get along with, no matter what affection we have for them. Perhaps that is something that can be learned best by experience. The church would gain higher standing in the eyes of the world if it did not fellowship those who have the reputation of being ill-natured and offensive.

Like the handmaid who became heir to her mistress, those who have a small beginning, then rise to new heights of prosperity, and, as a result, become proud and haughty are detested. Many have learned the bitter lesson that their old friends were their best friends even though they thought they were on a different social level. This proverb teaches that we must be ourselves. We must not let money, position, honor, or intelligence turn our heads. If we are given a new and greater position, let us accept and administrate it with all humility.



AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

November 26-December 7—Special Meetings at Eldorado, Ill. (Milon Hall guest speaker.)

December 8, 9—Borean Youth Rally at Southlawn Church, Grand Rapids, Mich. (D. A. Jones, guest speaker.)

OREGON BIBLE COLLEGE

Visiting speaker in Tuesday's chapel was Bro. Milon Hall, Casey, Ill. Clell France gave an interesting chapel talk on Thursday, concerning footwashing as taught in the Bible.

The Hebrew class has mastered the alphabet and practices each new word as a greeting to other students. Bro. James Watkins is directing the class. The class finds it inspirational to learn the language of God's chosen people.

Several students attended and gave special musicals at the East Oregon Church services throughout the week. Bro. Hall and Dean Moore had charge of the meetings.

Our first basketball game was a victory—41-14 over Chana. Bro. Ivan Magaw is coaching the boys at their practices every Tuesday and Friday evening.

Bro. and Sr. Warren Sorenson, Terre Haute, Ind., visited classes (also headquarters) Tuesday. Both are graduates; both gave words of encouragement to us. Come again!

Communion was observed by students at the end of the week, Friday, November 17. Curtis Simpson and David Sprinkle conducted the service. Marion Otto.

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NEW BEREAN SOCIETY

Hedrick, Indiana

On September 23, the young people of the Hedrick, Ind., Church of God gathered to organize a Berean class and society.

Election of officers was as follows: pres., Phyllis Phelps; vice pres., Richard Wesley; sec., Bob Beardsley; treas., Marilyn Slater; social committee, June Phelps; pianist, Mary Wesley.

Study period is at the church each Sunday evening, 6 o'clock.

Sr. Lillian Beardsley acts as leader the Sunday Bro. Warren Sorenson is not present. Attendance averages fourteen.

We are nearly all new in the faith and are eager to learn more of God's Word.

Phyllis Phelps.

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HILLCREST CHURCH OF GOD

Morristown, Tennessee

The brethren at Morristown, Tenn., dedicated their new church building to the service of the Lord on Sunday, November 4. Bro. Walter Wiggins gave the dedicatory address.

Having their own building in which to worship fulfills the hopes and dreams of this small group which has been meeting for five years, part of that time in a home, and for the last three years at Downtown Chapel—a room set aside by Bro. and Sr. B. E. Holt above their Western Auto Store.

One hundred five persons attended the all-day services. Friends from a distance included Mr. and Mrs. E. E. Warren of Schererville, Ind., Mrs. T. J. Ellis of Waterloo, Iowa, and Leota B. Hanson of Oregon, Ill. These and brethren from the Guthrie Grove Church in South Carolina were an inspiration to us, and a reminder that though we are few, there are many friends everywhere who are praying for and aiding the success of the work at Morristown.

We are especially indebted to Bro. M. O. Williamson and the Guthrie Grove Church folks for the big lift they gave us.

Bro. Williamson encouraged us through his message. Members of the group offered special musical numbers at both services. Fifty-four of their brethren arose early in the morning to come 160 miles by chartered bus and car to be with us.

The dedication offerings totaled \$244, including some advance gifts sent by friends who could not be present. For this financial assistance we are grateful.

This work is indeed a work of faith. When the building was begun last March, the members numbered four; there are now eleven members—six adults, including the pastor and his wife, and five high school age young people. Being few in number and the only church of our faith in Tennessee cannot dampen the zeal and faith being manifest. We believe we have a message for Morristown, and we pray for God's blessing and the prayers of our friends in this work.

If any of you Church of God brethren are ever in this section, stop at Morristown and visit Hillcrest Church of God.

T. M. Ferrell, Pastor.

SOUTHWEST CONFERENCE

The fourth session of the Southwest Conference of the Churches of God of the Abrahamic Faith convened at the Church of the Open Bible, Pomona, Calif., November 2-4. People from Arizona and California attended.

At the business session on Saturday, Bro. C. E. Randall of Tempe, Ariz., opened the session as presiding officer, by stating the objectives of the organization and suggesting that evangelism should be pressed with vigor. He thought that a goal of one new church during the year should be set. He stressed the need for advancing rather than remaining static. When the meeting was open for presentation of new objectives, Bro. Norman J. McLeod of Pomona suggested a summer Bible school in the mountains near by. The motion prevailed that the chair appoint a committee to investigate sites for such a school and to work in conjunction with the conference board to arrange such a school. Later the chair appointed Bros. Forrest Long of Buena Park and Malcolm McLeod of Pomona, Sr. Jessie Kauffman of Riverside, and Bro. Norman McLeod as ex officio member of the board to work with them. Bro. Howard Huey of Tempe secured the approval of the conference for a contribution of one hundred dollars to the General Conference budget campaign. The next session of the conference in May, 1952, was then set for Tempe.

To this writer, about the most outstanding religious service of the conference was that in charge of the young people on Saturday evening. Bro. Malcolm McLeod presided over a program of music by Charlotte McCallum, Dorothy Prickett, and Duncan McLeod, followed by a most able discourse by Bro. Daniel Judy, "Help Thou Mine Unbelief."

The conference sessions opened on Friday evening by a sermon by Bro. Harry Payne of Los Angeles. On Saturday, a most earnest devotional service was led by Sr. Mildred Huey of Tempe. Sr. Emma C. Railsback of Los Angeles was supposed to have delivered the address at the 11 o'clock hour, but was unable to do so because of a bad throat. Bros. C. E. Randall and Norman McLeod substituted for her. On Sunday, the morning, afternoon, and evening sermons were delivered by Bros. C. E. Randall, George P. Lichty, and Norman McLeod, respectively.

Food for the body was provided by pot-luck dinners held at the home of Bro. and Sr. J. Edgar Adamson.

Those who have yearned for the advancement of the Lord's work in the great Southwest left the last meeting on Sunday evening with hearts filled with joy at the many milestones we have already passed in the short history of the Southwest Conference.

Norman J. McLeod.

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

HERALD RECEIPTS

Mrs. Alma Orr; Nora Johnson; Mrs. Letitia Waller (2); Mrs. Ernest Shute; Mrs. Al Joesten; Mrs. L. Jenter; Mrs. George Munn; Patricia Rossner; Mrs. D. L. Orr; Russell Heiser; David Holquist.

BEEBE - FOSTER

On Sunday noon, October 28, Miss Marjorie Beebe of Stockville, Nebr., became the bride of Mr. Lloyd Foster of Holbrook, Nebr. The wedding vows were read by Elder E. E. Giesler in the Church of God of Moorefield, Nebr. The single ring ceremony was used. The church was beautifully decorated for the occasion. Dinner was served in the church parlor soon after the wedding. The couple received many useful gifts.

The bride wore a beautiful wedding gown of white satin with veil to match. The couple was attended by the groom's sister and her husband.

Mr. and Mrs. Foster will make their home on a farm near Stockville.

E. E. Giesler.

THE CHILDREN

Dwight Moody was said to have returned from a convention reporting "two and a half conversions." "Two adults and a child, I suppose?" someone asked. "No two children and an adult," Mr. Moody replied. "The children had all their lives to give, but the adult had already wasted half of his."

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- KSUN**—Bisbee, Arizona, 7:45 a.m., Sunday.
- KTYL**—Mesa, Arizona, 8:30 a.m., Sunday.
- WAIT**—Chicago, Illinois, 8:15 a.m.,
- WAYB**—Waynesboro, Virginia, 9:15 a.m., Saturday.
- WNCN**—Winchester, Virginia, 8:15 a.m., Sunday.
- WIOU**—Kokomo, Indiana, 7:15 a.m., Sunday.
- WKAI**—Macomb, Illinois, 9:45 a.m., Tuesday.

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OREGON, ILLINOIS

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—Religious News Service Photo.

SPIRITUAL ORPHANS

"Hundreds of children who face their introduction to religion without the comradeship of parents . . . may as well be seated alone in an empty church."



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.

James M. Watkins, Editor

\$3.00 per year

Paul C. Johnson, Associate Editor

Spiritual Orphans

"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 Timothy 5:8).

There are parents who feel that they have discharged their obligation to their children if they provide necessary food and clothing. They do not consider the value of an eternal reward based upon spiritual development in this life. Some who recognize these values fail to appreciate the importance of companionship in their child's spiritual development. Without the companionship of parents in church and religious life, the child is a spiritual orphan regardless of the material blessings he may have.

In her book "Children are People," Emily Post writes, "The training that produces an enchanting child is an adventure embarked upon with a comrade who walks hand in hand with the child—a comrade who smilingly says, 'Come, let us do this,' or 'let us go there, together.'"

It is not illogical to replace the word "enchanting" with the word "religious." Human nature demands companionship in all areas of life. It is our greatest opportunity to influence the religious outlook of our children. Telling children what to do never equals the advantage of walking with parents as they absorb their faith.

We should deplore the hundreds of children who face their introduction to religion without the comradeship of parents. As far as religious encouragement is concerned, they may as well be seated alone in an empty church. It is not hard to realize why Sunday school has so little attraction for spiritual orphans. It is natural to revolt against anything that frustrates the natural desire for the companionship of parents. Parents cannot provide for the spiritual welfare of their household by hustling their children off to Sunday school every Sunday morning without accompanying them.

In our day we hear so many parents say, "I insisted that my child attend Sunday school every Sunday. Now that he is old enough to decide for himself he refuses to have anything more to do with church or Sunday school. I cannot understand what is wrong with our modern young people."

We suspect that it is not so much a problem of our modern young people as it is a problem of our modern parents. All during the formative years of their religious life children are denied the comradeship that could have made them enjoy their trips to church and Sunday school. During that period when they were forming their religious outlook, they also acquired a sense of frustration from the denial of parental company. As they finally come to the place where they are able to make their own decision, it is only natural that the sense of frustration will triumph. They will then satisfy that natural urge for companionship either at home or in some other place. A child has no more desire to be an orphan in his spiritual life than in his secular life.

Definite personality patterns result from a lack of parents. The child develops a sense of insecurity. This is reflected in a characteristic attitude toward life. The lack of affection creates another definite emotional reaction to life. These manifest themselves in various ways according to the personality of the child.

There is not much difference between the spiritual and secular life as we would suppose. The spiritual life is influenced by the lack of companionship as much as the secular life may be. If the child has all the interest and encouragement he needs in his secular life and secures none in his religious life, he cannot be expected to put the proper value upon the church or a religious faith.

Every Sunday morning, thousands of parents hurry their children to Sunday school, grab the morning paper, and slouch in their easy chairs. With lagging steps and a wistful memory of companionship left behind, the child makes his way to Sunday school. With a sense of being alone in a crowd, he makes a fruitless attempt to digest the rudiments of Christian faith under a conflicting sense of values. His entire spiritual life is lived in the lonely isolation of an orphan. He takes advantage of the first opportunity to escape for home, so never stays for church. Maturity finds him with the same attitude, so his Sunday school attendance ends when he makes his first decision for himself. He in turn hurries his children off to Sunday school, grabs the Sunday paper, slouches in his easy chair, and a new generation of spiritual orphans is born.

Bible School and Conference Sermon Quotes

Compiled by Esta L. Starbuck, Rockford, Illinois

"Personal evangelism bears the same relationship to every individual as personal salvation. . . . It is possible to have all the doctrine of Christ and not have Christ. The Communists are so zealous because they have been thoroughly indoctrinated in their cause. . . . We will have an answer to Communism on this score only when our zeal matches theirs."—M. W. Lyon in "Personal Evangelism," the answer to Communism.

"Too many of us know what the Church of God believes, but we are not personally and individually convinced of those truths."—T. M. Ferrell in "Personal Convictions," the answer to Liberalism.

"God allows us to reap the reward from that which we worship: if we worship a little wooden image, we must be satisfied with the reward that little idol gives us. If we worship our cars, we must be satisfied with the reward our cars give us. If we have faith in God, the God of the Bible, and worship Him, then we can expect the reward He has promised us. . . . Faith will result in eternal life; but faith is not an inexpensive commodity. Faith causes separation from material things. Consider what Abraham's faith cost him. . . . In every instance where Jesus spoke of those who would be saved and those who would be lost, He used the word "few" for those saved and "many" for those lost—never the other way around. There is no indication that God will save everyone who makes a stab at religion."—H. Gary France in "Personal Faith," the answer to Materialism.

"Warfare does not harmonize with the teachings of Christ. Wars are seldom, if ever, fought for the reasons stated publicly. Few people ever know the real motives. To get the common people to fight, the leaders must hallow war. Nations are weakest when they have the largest peacetime standing armies. This results from too much idleness for the men in armed services. The sin of Sodom was 'abundance of idleness.'"—Harry A. Sheets in "Personal Training," the answer to Militarism.

"Our problem now is that we must present ourselves 'fitly framed together'; we are to grow together to build up the body of Christ; we are to grow to personal maturity that we may come to the 'stature of the fulness of Christ.' . . . Our dispositions change with varying situa-

tions—a headache causes us to speak sharply, a stomach ulcer makes us irritable and cross—hot weather, crowds, overwork, all these cause us to display tempers and emotions that are not what we should like to display. Jesus suffered more from the fatigue of mobs and miracles that drained His strength than we ever could, yet He displayed personal maturity at all times and under all circumstances."—J. Arlen Marsh in "Personal Maturity," the answer to Individualism.

"Jesus predicted that in the last days the love of many should wax cold. That day is upon us. There is lifelessness like creeping paralysis over all the Christian church. The answer: true conversion—'He that hath the Son hath life; and he that hath not the Son of God hath not life.' . . . Conversion is not baptism. Activity is not conversion. Knowledge of the Word alone is not conversion. Purity of life alone is not conversion. . . . Personal conversion is based upon a real *decision* to turn from the world and turn fully to Christ, based upon understanding and faith. . . . Too many grow into the church, or come in as a matter of course, or are influenced by emotionalism. Too few sit down and count the cost and make a definite decision based on understanding and faith. Understanding tells us what can be, and faith tells us what will be, without a doubt. . . . When we have fully decided, we will put off the old life and put on the new life—become truly converted. . . . Lifelessness comes from indecision. Nothing takes the life out of a person like indecision. During the Civil War, 'Gettysburg Hanna' attacked the whole



Confederate Army with a poker. She was pushed aside, and when friends asked her what she thought she could accomplish, she said, 'I did not accomplish much, but they knew which side I was on.' Many people, unlike Hanna, do not even know themselves which side they are on, much less showing others."—Harold J. Doan in "Personal Conversion," the answer to Lifelessness.

"When zeal grows cold, the services in the church grow fewer and farther between. . . . Consecrated means being set aside for the service of the Lord, not simply set aside. We must do everything as unto the Lord. Some will say, 'We cannot do everything as unto the Lord.' That is right; we cannot do some of the things we often do as unto the Lord. We will be limited in what we can do, but that will give us more time to work for the Lord. . . . Paul said that personal consecration is a reasonable service. . . . So many have been inoculated with only enough Christianity to make them immune but not enough to cause them to enjoy the rewards of true consecration. . . . No one can consecrate anyone else. Each one must consecrate himself. . . . God is not asking us to do very much in proportion to what He will do for us. He asks us to 'come out . . . and be separate,' and He will receive us."—Harvey U. Krogh, Jr., in "Personal Consecration," the answer to Modernism.

"Sometimes we mistakenly think being together is fellowship. Fellowship means having a common feeling, not necessarily a common joy; we can have fellowship in a common sorrow. . . . Sadly enough, we sometimes have fellowship not because of a common love but because of a common hatred. . . . Fellowship with Jesus: 'Where two or three are gathered together in my name, there am I in the midst of them.' Fellowship with one another: 'Not forsaking the assembling of ourselves together . . . and so much the more, as ye see the day approaching.' Surely there is not much fellowship when professed Christians do not desire fellowship enough to assemble in God's house for worship. . . . There is spiritual decay when we cannot get enough people to assemble to hold Sunday evening services in our churches. . . . There is even fellowship in suffering. We can never know what Christ suffered for us unless we suffer for Him. We must suffer with one another and bear one another's burdens if we would know the true fellowship of Christ."—C. E. Lapp in "Personal Fellowship," the answer to Spiritual Decay.

"Stewardship is the responsibility of the administration of that which belongs to someone else. . . . Time is a sacred thing that God has given us. 'Redeeming the time because the days are evil': time wasted can never be recovered. Time passes so rapidly, and we waste it so

thoughtlessly. We must work while it is day. . . . If we are bankrupt (few in churches and members), it is because we have wasted our time . . . opportunity sometimes knocks only once, and we must be ready and willing to accept the challenge. Paul was a faithful steward of his opportunities. We will be held accountable for the use or nonuse of opportunities. . . . 'Let him that is taught in the word communicate to him that teaches in all good things.' . . . We call ourselves 'The Church of God of the Faith of Abraham'; but no man or woman has a right to call himself of the faith of Abraham unless he brings his tithes and offerings before the Lord as Abraham did! . . . If we are bankrupt, it is because we have been unfaithful in our stewardship."—C. E. Randall in "Personal Stewardship," the answer to Bankruptcy.

Missionary work is our crying need. The problem is how best to promote missionary and evangelistic work. In the parable in Luke, Jesus said, 'Go out into the highways and hedges, and compel them to come in.' . . . Compulsion does not mean twisting a person's arm, but rather doing so much good by showing Christ to people that they cannot help believing your religion. . . . It seems that the time has come when we should train barbers, doctors, nurses, and teachers who can talk religion; train workers in any and every field who can also carry Christ's message. . . . Some are interested in foreign missionary work; some are interested in radio missionary work; others are interested in other fields. We should help and encourage each and all to work for the Lord in his own particular field and promote the Lord's work in every possible way. . . . The time is short, and people will no longer react to the same methods of teaching they once did. In Jesus' parable, those who were invited did not come, so He told His servants to go out and compel others to come. The time has come for us to enter the field of compulsion."—James M. Watkins in "Personal Talents," the answer to the Need for Workers.

"We have lost and are losing many of our church members because they move to places where we have no organ-
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DAILY READING HELPS

- M. Dec. 3. Ezek. 18:19-24. The wages of sin is death.
 T. Dec. 4. Ezek. 18:25-32. Repentance or turning from sin brings life.
 W. Dec. 5. Ezek. 33:7, 16. Watchmen of the Lord have a great responsibility.
 T. Dec. 6. 2 Cor. 5:6-10. We are all held accountable for every deed.
 F. Dec. 7. Luke 16:1-10. Our responsibility for stewardship.
 S. Dec. 8. Matt. 11:20-24. The peril of neglect.



A spirit of true fellowship was manifested by fifty-four members of Guthrie Grove Church, S. C., who chartered a special bus to attend the Morristown, Tenn., dedication services. Bro. M. O. Williamson is shown at front left wearing topcoat with hat in hand.

Baptism at Fonthill, Ontario

On October 28, Bonnie Eggleton was baptized in the name of the Lord. We pray that she will be found among the faithful when Jesus comes. *Canadian Banner.*

Full-Time Pastor at Cool Springs Church

The Cool Springs Church, near Browntown, Va., now has a full-time pastor. Bro. C. F. Pryor of Hendersonville, N. C., and his family moved to the Browntown community to begin his work as pastor.

Bro. and Sr. Harry Grove have generously extended the use of their mountain home as a church parsonage for the time being.

Under the leadership of their pastor, the church is looking forward to a future of spiritual growth and development as they worship and work together for Christ. Already this year, the church has adopted a church constitution, doubled the size of the church building, the cost of which has been almost completely paid, and secured a full-time pastor. One-third of the active members of the church have become members in the last sixteen months. *Virginia Churches.*

Hope Chapel Church of God, South Bend, Indiana

Bro. Harry A. Sheets, pastor of the Burr Oak, Ind., Church of God concluded a two weeks' series of meetings at Hope Chapel, Sunday night, November 18. He gave inspiring and instructive sermons using a chart of God's plan of the ages each evening except the first Tuesday. We asked him not to come that night as the snow was so deep and the roads too bad for him to try to drive the thirty-five miles from Burr Oak.

On the last Wednesday evening, Milton O'Neil came

In the Wake of the *Great Commission*

forward and confessed Christ as his Saviour and was baptized on Sunday. His address is Box 26, Osceola, Ind. We pray God's richest blessings on this young man in his Christian growth. *Harvey U. Krogh, Jr., Pastor.*

Corpus Christi, Texas

The regular monthly Bible class was conducted in Corpus Christi at the W. E. Kirksey home, with ten baptized members present, and four children. The lesson concerned the restoration of Israel from Ezekiel 37, and much interest was shown.

Some of the brethren from the Spanish Acres Church accompanied the writer: Bro. and Sr. John Hayse and two sons, and Bro. George Thibault.

Bro. Elmer Gockler of Corpus Christi informed us that the Sunday school they have been thinking of for some time will begin Sunday, November 18. They are looking forward to much help from Sr. Thayer when she comes to Texas in December.

We pray that these folks may be able to not only start a Sunday school but be able also soon to have their own building in which to worship. However, the number is few and conditions difficult. Pray for this work.

James Mattison.

Baptism at Chicago, Illinois

This will introduce a new member to the household of faith. She is Mrs. Virginia Lautz, 5220 W. Potomac, Chicago, who was recently baptized into the saving name of Jesus Christ. Our prayers are with her as she begins her new Christ life, believing that the Lord can use her as a faithful witness of His power and love.

Harold Doan, Pastor.

Michigan State Missionary Society

The second meeting of the Michigan Missionary Society was held at the Southlawn Church, Grand Rapids, October 30. The meeting opened at 10:30 a.m., with a half hour of devotions led by Sr. Isie Jenkins. She read a short article about the status of women in unchristian lands as contrasted to the change brought by Jesus and His teachings. After she read a poem on prayer, all joined in a season of prayer asking for God's guidance in our work. A solo was sung by Sr. Lucille Ratering.

At 11 a.m., we listened to our special speaker of the day, Mrs. Guilford Cosselmon, who recently returned to
(Please turn to page 10)

Radio's Place in Our Ministry

By Mrs. Ada Simpson, Grand Rapids, Michigan

THE USE of radio in our gospel work has raised many thought-provoking questions. Before any proper decision, one must consider this work from all angles in the true spirit of Christian fellowship. I have no desire to refute the opinions of others but find myself thinking that radio work is justified in promoting the Seed.

Whether radio broadcasting justifies itself is best answered by deciding what religious programs are expected to accomplish. We do not expect a dishwasher to mop the floor. Perhaps, we are expecting radio programs to accomplish things best done in other ways. I doubt whether any religious broadcast is designed to establish churches. That people have accepted Christ as the result of radio preaching is testified by some. Jesus issued the command to go into all the world and preach the gospel. He did not say to preach only if we could see a good return for our money. He said that we should preach and leave the harvest to God. We all preach the gospel everyday to many more people than we realize by word and action, and we will never know in this life how much we have influenced them for good or bad.

Perhaps we can partially answer the question by asking ourselves, "How much good is accomplished in *our* life by the religious programs we hear? Are we built up spiritually? Do we receive new courage to live better lives for Christ? Do we hear thoughts expressed that help us to be better teachers and Christians?" I think we will have to admit that we receive much good, and, that if all the religious programs were taken off the air, we would feel a decided vacancy in our life. Do the people who have helped you know about it? Is it worth while in your life?

The question is asked, "Is the result of the efforts in this field justifying the amount of money spent to promote and pay for it?" I listened to an evangelist speak recently, and he told how much the liquor interests pay for a single ad in a well-known weekly picture magazine. According to him, if it is put on the inside of the back cover \$31,000 is paid. This is for one ad in one issue. When you add the number of advertisements in your magazines and on the air for liquor and smoking mate-

rial and think what is paid to sell injurious things to our young people, we can well ask ourselves, not whether we should discontinue what little is being done, but rather how we can enlarge all our efforts in every evangelistic line to snatch as many as possible from the way of sin. The voices for Christ should be actively competing with the voices whose only desire is to promote sinful things. They care not for your eternal life!

The Apostle Paul said, "I am made all things to all men, that I might by all means save some." He used a different technique for each class of people to which he preached. Is not the same thing true today? Some are reached by evangelists, some by preachers, some by personal workers, some by street-corner workers, and some by radio broadcasting. Matthew 9:35 tells us that "Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom." 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" (24:14). Do you think that the gospel of the Kingdom on earth has really been preached in all the world? Are you beginning to realize from listening to the broadcasts of other denominations that people are awakening to the fact that Jesus is going to set up His Kingdom on the earth? They are!

The mentioned evangelist quoted is one of a number of well-known young men touring the country. In his sermon, he spoke of the Kingdom that Jesus is going to establish on this earth. One of our own young ministers said recently that he believes the gospel of the Kingdom on earth will be preached, and, if the Church of God is not interested in doing it, then some other church will. Since Christ says it has to be done, since we believe that the coming of Christ is near, does it not stand to reason that much of this preaching will have to be done by radio? Instead of thinking in terms of how many churches will be established through radio or how many added to our denomination, let us only be concerned that everyone hear that there is going to be a Kingdom established on this earth by our Lord and be given an opportunity to accept Him as Saviour. Many who need to know about His Kingdom on earth are already Christian.

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Mrs. Ada Simpson

Heirs of the Kingdom

A radio sermon (WAIT), Chicago, by Harold J. Doan

THREE Bible texts, well-known to every churchgoer and Bible reader, stress an important truth about the Kingdom of God. Those three texts are: "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). "Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all. . . . Wherefore thou art no more a servant, but a son; if a son, then an heir of God through Christ" (Gal. 4:1, 7). "Hearken my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" (James 2:5). One word used in all three places is very important; that is the word "heir." In each of these three places, God's children, believers in Christ, rich in faith, are called "heirs of God," "joint-heirs with Christ," "heirs of the kingdom which he hath promised." If we are children of God, then we are "heirs of God," "heirs according to the promise" (Gal. 3:29), "heirs of the kingdom."

What is an heir? An heir is one who is waiting to possess an inheritance promised him. An heir inherits under conditions of a will or agreement, upon fulfillment of certain requirements. Sometimes an heir receives his inheritance by someone's death, sometimes upon reaching a certain age, sometimes by simply being born, sometimes by performing a certain deed. Whatever the situation, heirs are those not possessing, but about to possess a promised inheritance. Now, what does the fact that children of God are called "heirs" teach us?

First of all, the word "heir" applied to Christians teaches that we are not yet possessors of our inheritance, which is the Kingdom of God. Though the people to whom all these verses were addressed were in the church, children of God, believers in Christ, they did not yet have possession of the Kingdom of God. This is quite conclusive evidence that the church is not the Kingdom, and that there was no Kingdom at that time. Though Christ had already ascended into heaven, at least twenty-five years before, and though the church had been in existence the same length of time, Christians were still called "heirs of the kingdom."



Harold J. Doan

We notice in one of these verses that Jesus also was called an heir, a fact deduced from the statement, "joint-heirs with Christ." Hebrews 1:2 reads: "God . . . hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." Christ is also an heir, even though at the right hand of God, for He has not yet received His Kingdom; He is not yet King over the earth. These texts all prove and accentuate this truth—Jesus and His followers, all children of God, are now in the position of heirs, not in possession of God's Kingdom yet, according to the promises. Those teaching that the Kingdom is now growing, either on earth or in heaven, are mistaken; for neither Christ nor the believers have obtained their inheritance. The promised inheritance is the Kingdom of God, and the heirs are Christ and the children of God.

How does one get to be a child of God and hence an heir to the Kingdom? The answer is given quite simply by the Apostle Paul in Galatians 3:26, 27: "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." We become children of God by faith in Christ, a faith proved by immersion into Christ. Paul continued, "If ye be Christ's then are ye Abraham's seed, and heirs according to the promise." If we become children of God by putting on Christ, then we also become heirs to those things promised by God to Abraham. The inheritance promised because we have faith in Christ is the same promised Abraham because of his faith in God.

If we are now heirs of the Kingdom and heirs of the promises, where, when, and how will we come into our inheritance? After a long, practical sermon on Christian living, Paul said to the Colossians, "Whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ" (Col. 3:23, 24). We know we will receive an inheritance some day for our faith and service. When we will receive that inheritance is told earlier in this chapter. "When Christ, who is our life, shall appear, then shall ye also appear with him in glory" (v. 4). When Christ appears at His second coming, He and His followers will receive their inheritance.

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News and Prophecy Digest

C. E. Randall, Tempe, Arizona

UNITED NATIONS. The United Nations issued its first stamps, and they were used for the first time on October 24, 1951. This was United Nations Day. The stamps can be used only at United Nations Headquarters Office, New York. "The event" according to acting Secretary-General Benjamin Cohen, "was of historic importance because it demonstrates a tremendous degree of progress in the thinking of the governments and peoples of the world when they turn over to an international organization the power of issuing stamps, which up to the present time, has been considered exclusively as a symbol of national sovereignty."

Gradually, but surely, the United Nations is becoming a world government and is assuming its control over individual governments. Eventually this world rule will fall into the hands of a single man who will use his power atrociously and fill the diabolical role ascribed to the man of sin. He will be the Antichrist.

SURPLUS LABOR. According to a report of the International Labor Office, there is a surplus of five million workers in Europe. This organization, in its report to the United Nations, recommended that a fund be set apart for the purpose of moving 1,700,000 persons in the next five years. The problems which are confronting the world today are multiplying hourly and are becoming more stupendous all the time. It seems that when one evil is conquered, seven rise in its place. For example: when science controlled yellow fever, which took a heavy toll among the tropics it cut down a heavy death rate, but with the increase of population, the area soon became overpopulated in proportion to the amount of food produced. The people of this area are now suffering and gradually dying from malnutrition. Another case in point is India where the infant mortality rate is high. Attempts are being made to lower this death rate. It has been stated that if the death rate in India from infant mortality could be cut to the percentage now obtained in the United States, the hundreds of millions of people living in India would soon multiply the population equivalent to that of the present world population. What may seem to be a curse in the world in some respects may be a blessing. Nature seems to have a way of leveling off the population whereby civilization can survive. Until a new economic, political, and social order under the rule of the Prince of Peace can be brought about mankind must continue to live under the hazards of a civilization subjected to a curse. Perhaps the various curses under which humanity lives may be like the curse pronounced upon the earth, "Cursed is the ground for thy sake."

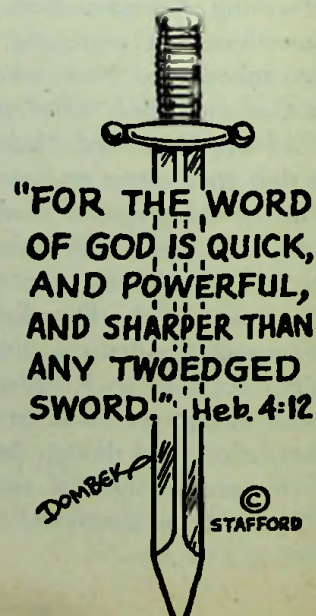
A SPIRITUAL CREATION. Writing in the November issue of the "Christian Science Journal," John Ellis Sedman says in part, "God is spirit, consequently, His entire creation is spiritual; and the beings He produces, loves, and preserves are spiritual. . . Christ Jesus knew, taught, and proved that only God exists." This reasoning is certainly in contradiction to the teachings of the Bible. It may fit in with things taught in "Science and Health With Key to the Scriptures," but is not in accord with Biblical teaching. The Bible says that the "whole creation groaneth and travaileth in pain together until now." The natural creation is not spiritual—it is carnal. Paul put his finger on the point by 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." People may deny the existence of sin, but the fact remains that God has indicted the creation because of sin, and sin will not be ultimately destroyed until sinners are routed out of the earth. To say that Jesus "taught and proved that only God exists" either is a display of ignorance of the Divine Word or a deliberate attempt to mislead people. Jesus very clearly taught that He came to seek and to save that which was lost, and on occasion incurred the displeasure of the Pharisees by saying to the man of palsy, "Thy sins be forgiven thee." What Jesus did teach was that the whole creation is heavily burdened, and He invited all to come to Him and cast their cares and burdens upon Him. To deny evil makes a mockery out of the suffering and the sacrifice of Jesus Christ.

MOONSHINERS. All will remember the argument in the era of national prohibition that the Eighteenth Amendment was responsible for the many bootleggers and gangs that were operating in the country. The secular press exploited the situation by splashing every arrest and conviction on the front pages. In the fiscal year ending last June 30, there were 10,384 illegal distillers arrested by federal agents and 10,177 illicit stills seized. These stills varied from small portable ones to others so large that they had regular night and day shifts and produced up to 5,000 gallons daily. The Government Alcohol Tax Unit estimates that the government lost \$4,500,000,000, during the last two years in taxes. Certainly prohibition cannot be blamed for this. There is more bootlegging today than during the years of the Volstead Act.

CHRISTIAN EVIDENCES. A correspondent is very much disturbed over the "greater works" which Jesus said His followers would do. He has been attending a church where the members claim to speak in other tongues. Is this one of the evidences that one is a Chris-

tian? Among people who claim to speak in tongues, their mutterings are nothing more than a gibberish of which they nor anyone else can understand. The Biblical evidence of Christians is not a state of feeling but of compliance with requirements of the gospel. There were some in the church at Corinth who evidently endeavored to emulate the gift of tongues with which some of the Apostles had been endowed. Paul laid down this principle, "In the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue."

STATE FAIR. The Michigan State Fair conducted an unusual service this year or at least permitted such a service to be conducted by the Detroit Council of Churches. On September 2, four thousand worshipers assembled at the fairgrounds for a sunrise service sponsored by the Detroit Council of Churches. The speaker was Federal Judge Luther W. Youngdahl, former governor of Minnesota. Judge Youngdahl made a plea for, "Christian men courageous enough to translate their principles into action. . . . We need Christian men and women with a sense of mission that makes them willing to get into the smoke of community activities where the smoke is the thickest and battle for righteousness. Even more dangerous than the threat of Communism without is the danger within—the corrupting and weakening of national character. Getting back to God and finding a philosophy of life that makes selfish desire secondary to Christian service is the task meriting top priority." The judge has spoken wisely and given good counsel. We need men of his type in the government today.



DONKEY

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Is Rebaptism Scriptural?

By John R. Fiske, Winfield, Kansas

OUR ANSWER to the question, "Is rebaptism Scriptural?" is "Yes." Since Paul rebaptized (Acts 19:1-7), we should do the same if, before baptism, one failed to believe "the things concerning the kingdom of God, and the name of Jesus Christ" (8:12). "The gospel of the kingdom" is *the gospel* (10:36, 37; Mark 1:14, 15) that was to be preached in "all the world" to the "end of the world" to "all nations" (Matt. 24:3, 14). He who believes this gospel and is baptized (Mark 16:15, 16) will be saved. A curse is pronounced to any who preach any other gospel (Gal. 1:7, 9) than the gospel of Christ, which is the "gospel of the kingdom" (Mark 1:14; Matt. 4:23). Who then shall "be saved"? Let Matthew 24:3, 14 and Mark 16:15, 16 answer the question.

Notice in the foregoing they heard and believed before baptism. The Scripture amply sustains this. "When [not before] they believed . . . they were baptized" (Acts 8:12). Paul said of the Corinthians that hearing they "believed, and were baptized" (18:8). Acts 2:41 teaches that they "gladly received his word" before being baptized. (See also Acts 2:38; 8:35, 38; 10:34, 48; 11:16, 18; 19:5.) This was the order of things: to hear, believe, and then be baptized. Paul commanded the brethren, "Keep the ordinances, as I have delivered them to you" (1 Cor. 11:2). Because Uzza did not follow God's order he died. This was written for "our admonition" (1 Cor. 10:11). We must believe first, then be baptized.

Since "the gospel of the kingdom" is the one that Jesus and the Apostles preached, and since a curse is pronounced on any who may preach another gospel, then arises the question, "What constitutes that gospel?" Our answer is given in Acts 20:25-27. There in "preaching the kingdom," Paul said that he declared unto them "all the counsel of God." Wherever the Bible, during this dispensation, commands one to believe or obey, that also constitutes the "counsel of God"—"the gospel of the kingdom."

The following statements are termed "the things concerning the kingdom of God, and the name of Jesus Christ." The reason they are essential concerning "the things of the kingdom" and its component elements are as follows:

1. Jesus will be "King of Israel" (John 1:49; Matt 2:1; Acts 2:30).
2. The royalty shall be the saints. (Rev. 2:26, 27; 3:21, 5:9, 10; 20:6; 2 Tim. 2:12.)

3. The capital will be Jerusalem. (Jer. 3:17; Matt. 5:35; Isa. 24:23; Zech. 14:16, 17.)

4. The subjects and territory of the Kingdom proper will be as they were in David's reign. (Isa. 9:6, 7; Luke 1:31, 33; Matt. 2:1, 6; Ezek. 37:21, 28.)

5. The "dominion" will include all nations. (Dan. 7:14, 27; Rev. 11:14, 18.) Christ's throne and Kingdom will be the same as David ruled. If we deny their future restoration, we thus reject the heart of the gospel of the Kingdom. Matthew 2:2, 4 used King of the Jews and Christ interchangeably, showing that Christ will be King of the Jews. The terms King of the Jews and King of Israel are used interchangeably also. (Matt. 27:37, 42; Luke 23:35-39; Mark 15:32.) Thus "whosoever believeth that Jesus is the Christ [King of the Jews or Israel] is begotten of God" (1 John 5:11, A.R.V.); but if he rejects this truth, he is not begotten of God, but lost. (John 20:30, A.R.V.; Isa. 55:1, 4; Acts 13:24.)

6. God is one person, even the Father. (Mark 12:29; Ex. 20:3; Heb. 11:6; John 17:3.) Here we are informed that God is "one Lord," not three, nor two, and worship of some other god is idolatry. Many violate this by having two others. One must believe that "he [not they] is" or else "it is impossible to please him."

7. Jesus is "the Son of God" (Luke 1:35; John 20:31). The word "therefore" in Luke 1:35 (S.R.V.) shows the sense in which Jesus is "the Son of God"—miraculous conception. This is rendered impossible by the Trinitarian view: that His house of flesh was so begotten, but not the immortal God—Jesus—who dwelt in that house. This view makes Jesus as old as His Father, and establishes Jesus as creator of Mary who conceived His fleshly house. Can this view be acceptable to God?

8. God's "Holy Spirit" in His "power" (Luke 24:49; Acts 2:17, 18; Matt. 1:18, S.R.V.). In predicting the descent of the Holy Spirit on the Day of Pentecost, Jesus termed it "power from on high." If it is God's "power," then we can understand how through this power Jesus was "begotten" by the Holy Spirit. Since the Trinitarian view advocates the Holy Spirit as a person, separate and distinct from the Father, it denies that Jesus is the "only begotten of the Father" (John 1:18; 3:16). Can such be saved?

9. Christ died, was buried, resurrected, and is coming again. (1 Cor. 15:1, 4, Diaglott; Titus 2:13; Rom. 8:24;

Eph. 4:4.) Many believe Jesus was and is an immortal God existing from all eternity. If so, His death, burial, and resurrection were impossible events. Can an immortal die? Was the immortal God one thing and His house another, separate and distinct? If your house were destroyed by a tornado but you escaped, would it be true that you were destroyed? It would seem that the trinitarian views make Jesus' begetting, death, and resurrection impossible. Can such faith be acceptable to God?

10. Jesus is our Judge and will give "immortality" (Acts 10:42; John 3:16; 5:40; Rom. 2:5, 7; 2 Tim. 1:10). Those who seek immortality are seeking eternal life. If man is an immortal being, he can thus dispense with God's offer of immortality or eternal life. God's plan of salvation would be useless. Can such a faith save?

11. We must believe in the resurrection. (Acts 4:2; Heb. 6:1, 2.) If man is a deathless soul scheduled to live eternally in either heaven or hell, can such die in order to make a resurrection through Jesus a possibility? In denying death, many therefore deny resurrection, a principle of the doctrine of Christ" (Heb. 6:1, 2). If man is a deathless soul, then resurrection promised by Jesus is a useless event. Can an immortal die? This theory denies the principle of Jesus' resurrection. Shall we condone this?

12. One must believe in the literal destruction of the wicked. (Ezek. 3:18, 21; 2 Thess. 1:6, 9.) Many believe in eternal torment, but Revelation 9:5, 6 shows "torment" to be one thing, and "death" that "shall flee from them" another. The death of the wicked is thus denied. Those who advocate this teaching fail to tell the wicked that "he shall die in his iniquity." Can such be saved?

13. We must believe in "repentance" and "immersion" for the remission of sins (Luke 24:47; 2 Peter 3:9; Acts 2:38; Rom. 6:3, 4; 1 Peter 3:21; Mark 16:15, 16). We are told that baptism is a burial. If preceded by the proper steps, it will "save us." It is "for the remission of sins." If one has been sprinkled or denies its saving power, can he be acceptable to God?

14. We must believe in confession before baptism. (Rom. 10:8, 10; 1 Tim. 6:13; Matt. 27:11; John 18:37.) Among the great confessions is the one that Jesus made, which Paul calls a "good confession." It acknowledges Jesus as King of the Jews, and therefore that the Jews are the subjects of His Kingdom. If this never happens, then the "good confession" is proved to be a mistake. Can such be pleasing to God?

15. Good words are absolutely necessary to save one. (James 2:26; Rom. 5:10.)

For these reasons and many more, aliens should be taught the gospel of the Kingdom. When these are taught and believed, they should be "baptized, both men and women" (Acts 8:12).

BIBLE SCHOOL-CONFERENCE QUOTES

(Continued from page 4)

ized church. They lose contact and lose interest. I do not believe God will excuse us and say, 'It is too bad there was not any church in the locality where you moved.' In the early church when Christians were scattered abroad, even by persecution, they went everywhere preaching the gospel. . . . We must be 'on fire' for the Lord; every spark should start a conflagration; and even persecution should only scatter the fire more. . . . There is always opportunity. We may be the means of starting a great work for the Lord. We may never be very great or mighty ourselves, but we may 'find' someone who will be a great leader. Little is said of Andrew, but it was he who 'found' Simon Peter and brought him to Jesus."—Walter Wiggins in "Personal Church Building," the answer for Isolated Members.

IN THE WAKE OF THE GREAT COMMISSION

(Continued from page 5)

Grand Rapids from the Philippine Islands. She and her husband were sent there five years ago to help build schools in a bombed area. She had colored slides showing the country, people, homes, and methods of doing their work. She had a display of native clothing and also demonstrated how the natives take a handful of food and then transfer it to their mouth with their thumb. She talked to us for over an hour and after a delicious luncheon prepared by the Southlawn ladies spent another period of time answering questions.

The rest of the afternoon was spent in business session. It was decided to hold our meetings hereafter at the same time and place as the Conference. Since many men would probably be interested in our missionary program, it was voted to have an evening meeting so they can attend. A slogan "Our Work Is God's Work" was adopted. It was also agreed to start five circuit letters (one from each church) to be sent on a circuit of Michigan churches. These are to contain news of interest to all, prayer requests, requests for any other kind of help, reports of missionary effort, and young people's activities.

Our first two meetings have been for the purpose of discussing missionary work and problems, for learning what each other is doing, and to promote fellowship. Each church raises money for state and national missionary projects according to its own plan and sends it directly to where desired. The ladies' organization so far has not raised any funds. We would be interested in hearing news and works of other missionary societies.

Mrs. Ada Simpson, Secy.

HEIRS OF THE KINGDOM

(Continued from page 1)

eternal life in the Kingdom of God on earth. Peter, in 1 Peter 1:3-5, 7 gives us this wonderful revelation:

"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead. . . . To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time. . . . 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."

We have an incorruptible inheritance reserved now, or stored in heaven, in the person of Jesus Christ. That inheritance, eternal life in God's perfect Kingdom on earth, will be revealed in the last time, at the appearing of Jesus Christ. We do not come into our inheritance at death, nor do we go to heaven to get it. We receive it at the appearing of Christ when He comes a second time, and He brings it to us. It was Peter again who said, "When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (1 Peter 5:4).

Now, let us briefly summarize these truths. Paul in Romans 8:17 and Galatians 3:29 and 4:1, 7, and James 2:5 call the children of God, who become children by faith in Christ, "heirs of the promises," "heirs of God," "joint-heirs with Christ," and "heirs of the kingdom." In Titus 3:7 we are called, "heirs according to the hope of eternal life." In Hebrews 1:14, it is said we are "heirs of salvation." An heir is one waiting for his inheritance. Believers then who are God's children by faith are waiting to inherit the promises, salvation, the Kingdom, and eternal life. As heirs we are not now possessors of these. As heirs, we will come into our inheritance at the appearing of Jesus Christ, when the "dead in Christ shall rise first" and the living will be changed. Then we will come into our inheritance, being given at that time immortal life and entrance into the Kingdom of God on earth. At that last time, at the appearing of Christ, we will receive, if we are children of God, the incorruptible inheritance, the crown of glory that fadeth not away.

Are you a child of God? Are you among the heirs of salvation, eternal life, the promises and the Kingdom? Have you accepted Christ as your Saviour? Do it today! Come into the household of God. "Ye are all children of God by faith in Christ Jesus. As many of you as have been baptized into Christ have put on Christ. . . . If ye be Christ's, then are ye heirs according to the promise." You who have always wanted to be heirs can be, to the

richest promise ever made, salvation from sin, and eternal life in God's own Kingdom. All you have to do is believe it and accept it. Will you?

RADIO'S PLACE IN OUR MINISTRY

(Continued from page 6)

I am not trying to say that radio should be given precedence over other ways of spreading the gospel, but rather that all methods be used to our utmost capacity and none be neglected as not being worth while. The Church of God has been harboring the gospel of the Kingdom a long time. Is it going to sleep and let someone else broadcast the Word or will it meet the challenge?

Let us also enlarge our vision and realize that God is working through other denominations, too, to broadcast His message. It is doubtful if any denomination has all the truth, and we all need to join hands to preach the great truths that Christ died for our sins; that there is life only in Him; that we need to live for Him; and that He is coming again to reign as our King. I have not even mentioned the part television could play in spreading the gospel but I will only ask the question, "Why should the liquor and tobacco interests be the only ones to present their message in this way?" I believe we should support honest efforts to spread the gospel via radio and television.

"I was glad when they said unto me, Let us go into the house of the Lord" (Psalm 122:1).

"While I live will I praise the Lord: I will sing praises unto my God while I have any being" (Psalm 146:2).

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"Let the heavens be glad, and let the earth rejoice: and let men say among the nations, the Lord reigneth."

Twice-Told Stories

How do we learn? Is it not by hearing and doing things over again a couple of times? Is it not easier to remember stories after you have heard them a second time? Important stories are worth retelling.

So it is with First Chronicles. Much of it we have already read in Second Samuel, but it is important enough to be told again. The second writing may include details that were not given in the first. Also the books of Chronicles were not put into writing by the same man, for it is believed that Ezra was probably the writer.

The Reign of David

Yes, this book, First Chronicles, tells again the history of the life of David. The important portion of the book is the genealogies that are given in the first nine chapters that connect periods of history.

There was another reason for this long genealogy. It was important to the people to trace their ancestry because of the great and precious promise that it would be of the line of David that the Messiah should come.

This genealogy covers the entire period from the creation until the Jews returned from the captivity.

David's Death

"Thus David the son of Jesse reigned over all Israel. And the time that he reigned over Israel was forty years; seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem. And he died in a good old age, full of days, riches, and honour: and Solomon his son reigned in his stead" (1 Chron. 29: 26-28).

Review

Since the books of Chronicles are mainly a repetition of the books of Samuel and Kings, we shall take this opportunity to do a little review work in the form of a quiz. Let us start at the beginning.

Jiffy Quiz

What is the name of the book of the Bible that means "beginning"? _____

The first five books are called the _____.

The next twelve books are called _____.

What man was inspired of God to write the books of the law? _____

The man who built the ark was _____.

The Israelites lived in the land of _____ as slaves.

The Ten Commandments were given on Mount Nebo to _____.

The Book of Numbers is so named because of the _____ that was taken.

Joshua was one of the _____ spies sent into the land of Canaan.

The last judge of Israel was _____.

The first king of Israel was _____.

Just the Same Today

When David and Goliath met,

The wrong against the right—

The giant armed with human power

And David with God's might;

God's power with David's sling and stone

The giant low did lay,

And the God that lived in David's time

Is just the same today.—*Anonymous.*

Happy Birthday Wishes!

Art Gene Madden, Dec. 3, age 11, Holbrook, Nebr.

Lynn English, Dec. 3, age 5, Burnsville, N. C.

David A. Jones, Dec. 4, age 7, Rockford, Ill.

Duane C. Emigh, Dec. 4, age 13, Corvallis, Ore.

Donald R. Mercer, Dec. 5, age 9, Macomb, Ill.

Erna Marie Morris, Dec. 5, age 14, Seattle, Wash.

Dennis D. Thompson, Dec. 6, age 3, Limeton, Va.

Kimberly Mills, Dec. 7, age 10, Jordan, Mo.

Sara Jane Peters, Dec. 8, age 8, Paynesville, Minn.

Phyllis Louise Peters, Dec. 8, age 4, Paynesville, Minn.

Paul's Physical Weakness

The Lord had blessed Paul abundantly by showing to him visions and revelations. The fact that a person received such high favors from God indicated he should be esteemed by men. He had reason to boast. Bitter physical affliction, however, was sent to him. This "thorn in the flesh" may have been a method of God to keep him humble. Whatever the reason, Paul felt sure the affliction was given to him by a messenger of Satan.

There is wide speculation as to what was Paul's thorn in the flesh. It is generally accepted that it was some great trouble or temptation. Some think it was indignities done him by false prophets and opposition he met from them because of his speech, which was contemptible. Others think it was an acute bodily pain or sickness. Biblical students have expressed ideas that it was epilepsy, malarial fever, or acute headaches. It is common opinion, however, that the thorn in the flesh was chronic ophthalmia, a disease of the eyes. This disease was not only extremely painful, but, at times, made him repulsive in appearance.

That Paul may have had a weakness or ailment of his eyes is implied in the Scripture. In writing to the Galatians (4:13-15), Paul mentioned the infirmity he had when he first preached to them. Even though his physical appearance was repulsive, the brethren did not scorn or despise him but welcomed him. Paul continued to say that they were so concerned they would have torn out their own eyes, if they could, to restore his weak ones! Although he customarily dictated his letters, he wrote the Galatian letter with his own hand (6:11). The reason for the "large" handwriting may have been due to his poor eyesight.

Whatever his affliction, it was placed upon him lest he should be exalted above measure. Three times Paul prayed to the Lord that his infirmity might be removed. He heard God say to him, however, "My favor is enough for you, for only where there is weakness is perfect strength developed." As a result Paul declared that he would not boast of his spiritual blessings but would boast of his physical weakness, because it was through his infirmity that Christ had opportunity to bestow His power upon him.

Consequently Paul did not let his weaknesses and difficulties get the best of him, because he knew that when he was weak in the flesh he was strong in the Lord. In the present age, physical afflictions often are required to humble people and make them recognize their Creator. If we are to accept the Lord wholeheartedly, we must realize we cannot be saved by our physical attributes but by spiritual blessing of God.

The Berean Page

William Dick, Editor
Fredericktown, Missouri



Christmas for Bereans

Christmas is a time when Bereans can find many opportunities to serve the Lord. Since this special occasion commemorates the birthday of our Saviour, our young people could do well to emphasize deeper worship of Him. Berean leaders should make plans now, before gift shopping and the general rush take all the time.

What can Bereans do at Christmas time? When the treasurer reports that funds are low, why not use the Christmas season to make money? Worth-while profit can be made on the sale of gift wrappings, Christmas cards, and calendars. These may be sold from door to door throughout town as well as to members in the church.

The angels who appeared to the shepherds foretold that Jesus would bring "peace, good will toward men." Why cannot young people bring good will now and show true Christmas spirit? When folks go caroling, they not only enjoy singing but create an atmosphere which cannot be described in words. Christmas carols sung from humble voices can reach even the hardest of hearts. Since we cannot bring gifts to Jesus as did the Wise Men, why cannot we bring them to ones of the least of His brethren? Little effort is required to leave a basket of food or clothing on the doorsteps of someone in need.

Young people can center in church activities by presenting a Christmas program. Zealous Bereans working with capable leaders are able to produce services of special music, plays, or cantatas worthy of everyone's attention.

If we are not careful, however, buying, giving, singing, and working during the holidays monopolize our thoughts, giving us little time to meditate about the real meaning of Christmas. Bereans should receive spiritual uplift to a higher plane as a result of meditation and prayer concerning Christmas scriptures. Have you ever had a "haystack prayer meeting?" This Christmas, have a special Berean meeting in a clean barn, where everyone can sit upon bales of hay. As various ones tell the story of Jesus' birth, the atmosphere around the manger impresses more vividly how He was brought into the world.

AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

November 26-December 7—Special Meetings at Eldorado, Ill. (Milon Hall guest speaker.)
December 8, 9—Berean Youth Rally at Southlawn Church, Grand Rapids, Mich. (D. A. Jones, guest speaker.)

BLOOD RIVER CHURCH OF GOD

Southwest of Hammond, Louisiana

Congratulations go to Mr. and Mrs. Melvin Richardson for the birth of son James Douglas, September 15, 1951. The parents and four sisters are very proud.

We send our most sincere sympathy to Mrs. Vernon Lohell who has been sick several weeks.

A general clean-up day was held Saturday, November 10, at the church. The young people helped clean the church, and it is a great improvement.

We plan to start a teachers' training program as soon as books are obtainable. It will be held on Wednesday night each week. Bro. Richard Smith will be the instructor.

The Willing Workers are planning a Christmas gift bazaar the first Saturday of December. The young people are helping to make candy and cookies.

The young people have organized a choir under the direction of Bro. and Sr. Smith. We have regular choir practice each Friday night after Berean services.

Hilda Richardson, Reporter.

Services in Washington, D.C., are held on the first and third Sundays of each month. This zealous group has only eight members. Anyone located in this area can learn more about the group through Mrs. Samuel H. Carroll, RFD 3, Box 138, Vienna, Va.

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Mr. & Mrs. Waldo E. Wood	100.00

OREGON BIBLE COLLEGE

The College gospel teams have reported very inspiring work in God's services. Bro. Jerry Reeves and family drove to Burr Oak, Ind., where Jerry preached two sermons. He reports zealous work there.

Joe Fletcher, Curtis Simpson, and David Sprinkle went to Jordan, Mo., where each one preached a sermon, and all conducted one service together. They report wonderful fellowship.

Orville Westlund and Neil Thut went to Minnesota Thanksgiving week end. They preached at five churches, the theme being Thanksgiving. David Holquist traveled to Arkansas City, Kansas, where he helped conduct a Berean Rally.

Guest chapel speaker on November 20 was Mr. Edwin Hunt, pastor of the local Methodist Church. His message was very inspiring.

Mrs. James Wagenaar, Grand Rapids, Mich., visited classes on Tuesday, the day before vacation period. Daughter Virginia accompanied her home for a brief visit.

We pray for everyone's safe trip and return for classes, Tuesday, November 27.

Roy Humphreys.

Pastor and Sr. Leon Driskill, Kokomo, Ind., visited headquarters, Friday, November 23.

HERALD RECEIPTS

Mrs. E. C. Railsback; F. G. Carpenter; Cora G. Pace; James H. Vance; Francis M. Wood; James W. Cole; John C. Renner; Mary Helen Mattison (3); Glenn E. Canfield; Francis Pierce; Elmer C. McChesney; Glenn M. Birkey; Mrs. W. J. Fine; Mrs. L. C. Margrave; V. Earl Thayer; Betty Coulter; C. J. LeCrone; George P. McMurtrie; Mrs. Floyd Mills; Mrs. Horace Haines (2); Floyd Nedrow; Bell Weaver; Mrs. J. M. Shirley; N. S. Westfall; Ethel J. Upton; Fred Schuld; Mrs. W. Thal; Mrs. Arthur E. Poe; Dale Ward; T. F. Presley.

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COULTER - JOHNSON

Miss Barbara Jean Coulter, daughter of Mr. and Mrs. John Coulter of Eden Valley, Minn., became the bride of Robert Dean Johnson, son of Mr. and Mrs. Roy Johnson of Hector, Minn., in a double ring ceremony at the Church of God in Eden Valley, November 10, at 3:00 p.m.

Miss Lorraine Gaspar of Minneapolis was organist, and Pastor William Wachtel of Litchfield was vocalist. Mrs. Donald Albright, the bride's sister, was matron of honor; Miss Phyllis Johnson of Minneapolis was bridesmaid; Miss Janice Mills was flower girl. The groom's attendants were his brother, David, and a friend, Glenn Dettmann, both of Hector. Jim Mills of Eden Valley and Virgil Hammer of Hector were ushers.

A wedding reception was held in the high school auditorium for about 160 guests, where they received many wedding gifts.

The newlyweds, both zealous members of the Church of God, drove south for a week of honeymooning, after which they will make their home on a farm three miles south of Hector. What a blessing indeed it is to have the happy privilege of solemnizing the vows of two young people who are mutually agreed in both faith and love. Ernest E. Graham.

"I look forward to receiving The Restitution Herald each week and consider it an excellent church paper and especially well-styled to help meet the needs of isolated members and small groups.

"May the work at Oregon and our congregations continue in God's way."—Mrs. Samuel W. Carroll, Rt. 3, Vienna, Va.

MRS. BERTHA LOGAN

Bertha Josephine was born to John and Louise Vogel, January 20, 1870, and fell asleep, November 8, 1951, at Windsor, Mo.

On February 7, 1897, she was united in marriage to Richard Logan. To this union were born five children, Miss Elsie Logan, Mrs. Fern Crandall, and Mrs. Hildred Zolinger, all of Saint Louis, Mo.; Bruce and Ralph of Kansas City, Mo.; one sister, Ida Vogel, Windsor, Mo.; three brothers, William, Henry, and Peter, Climax Springs, Mo.

Sr. Bertha was privileged to attend the second General Conference meeting in Oregon and was baptized at that time. Her husband accepted Christ several years later. She lived her religion and as long as she and her husband were able to have a home, many meetings were held in their home and in the vicinity where they lived.

Services were held in the Methodist Church, Taborville, November 11, 1951. Sr. Bertha was laid to rest in the beautiful cemetery at Taborville beside her husband who had preceded her in death eighteen months. They are awaiting the call of our Lord and Saviour Jesus Christ who is coming soon.

Ida Vogel.

CHARLES ROISTON MILLS

Death came to Charles Roiston Mills, a life-long resident of Eden Valley, Minn., in the afternoon of November 18. He had been confined to his home for several weeks with declining health, and the end came three days after he had suffered a stroke.

Bro. Mills was born on October 9, 1866, to Wilson T. and Martha J. Mills and was baptized in his youth by a minister of the Church of God; was married at the age of thirty-one to Elizabeth Wilson, sister of Mrs. Rachel Driver and Mrs. Ruth Hoskins, and was a faithful attendant at church services until his health hindered him from doing so. Yet, his hope in Christ's returning was such that he enjoyed to speak of it until the end.

Living relatives who mourn his death are: Sr. Elizabeth (his widow), their seven children, Floyd, Guy, Wilson, and Ellis of Eden Valley, Herman of Niobe, N. D., Mrs. Chalmer Thoms of Paynesville, and Mrs. Garland Donahue of Kimball; also his two brothers, Sherman and Alto of Eden Valley, seven grandchildren, and three great-grandchildren.

Funeral services were conducted at the Eden Valley Church of God at 2:00 p.m., Friday, November 16. The writer spoke a message of "Living Hope." Bro. Mills was laid to rest in the Eden Lake Cemetery of the Church of God to await the resurrection at the last day.
Ernest Graham, Pastor.

MARY ELLEN LAND

Mrs. Mary Ellen Land was born on November 27, 1885, and died on November 7, 1951. She had almost reached her sixty-sixth birthday. She became a member of the Church of God of the Abrahamic Faith at Bear in 1934 and lived a devoted Christian life.

Besides her husband, Thomas L. Land of Royal, Ark., she leaves to mourn her death four daughters, Mrs. Ray Sorrels of Phoenix, Ariz., Mrs. Burlin Meredith and Mrs. Leslic Felts of Hot Springs, Ark., and Mrs. Bob Berry of Royal, two sons, Henry Land of Hot Springs and Tommie Land of Royal, two brothers, John Cain of Hot Springs and Will Cain of Little Rock, five grandchildren and a host of relatives and friends. She was loved by all who knew her.

Funeral services were conducted in the Curtis Funeral Home, Hot Springs, on November 9, by the writer, who spoke words of comfort concerning the resurrection and our hope of an eternal home where there will be no more sorrow, sickness, or death. She was laid to rest in the Lowe Cemetery where she awaits the call of the Master.

H. Scott Smith.

National Board members, Joe D. Lawrence, E. J. Demmitt, Wayne Laning, and Harold J. Doan, met at headquarters for a business meeting, November 24.

Scripture napkins (96 in a box). These napkins are beautifully printed with appropriate Bible texts, four styles. Price: \$1.15. Order from National Bible Institution.

TALENTS AND CHRISTIANS

"In the parable of the talents, each person received rewards according to his ability to care for the talents. Nothing more was expected of each one than what he had ability to do: but each was expected to use what he had. The two who used their talents were commended in the same way and given the same reward, although they did not gain the same amount.

"Just so it is with Christians! We are all servants of the Master. Each one of us has been given something to do, but no more than we are capable of doing. The man who went away, in the parable, represents Christ who has gone into heaven for a time. When He returns (for just as surely as He went away into heaven, He will come again), He will reckon with His servants, as the man in the parable, and say to them who have done well, 'Enter thou into the joy of thy Lord,' but to the unprofitable servant, He will not give life."—Lydia A. Railsback.

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- KCLW—Hamilton, Texas, 10:00 a.m., Saturday.
- KPQ—Wenatchee, Washington, 3:45 p.m., Monday.
- KSUN—Bisbee, Arizona, 7:45 a.m., Sunday.
- KTYL—Mesa, Arizona, 8:30 a.m., Sunday.
- WAIT—Chicago, Illinois, 8:15 a.m., Sunday.
- WAYB—Waynesboro, Virginia, 9:15 a.m., Saturday.
- WINC—Winchester, Virginia, 8:15 a.m., Sunday.
- WIOU—Kokomo, Indiana, 7:15 a.m., Sunday.
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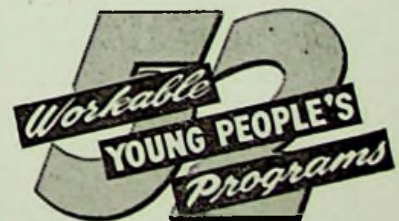
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NATIONAL BIBLE INSTITUTION
OREGON, ILLINOIS

The Restitution Herald

December 4, 1951

VOLUME 41

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

NUMBER 10



—Turkish Information Office Photo.

STREET SCENE IN ANKARA, TURKEY

Turkey is a nation often overlooked in our study of prophecy. Yet no other nation in the Near East is associated more closely with alliances that will dominate events at the close of the age.



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.

James M. Watkins, Editor

\$3.00 per year

Paul C. Johnson, Associate Editor

Turkey, Neglected Nation of Prophecy

"Gomer, and all his bands; the house of Togarmah of the north quarters, and all his bands: and many people with thee" (Ezekiel 38:6).

Well-rounded Bible study requires some understanding of current trends in all those nations apt to play a leading part in fulfilling prophecy. One nation almost entirely overlooked is Turkey. No other nation in the Near East is associated more closely with the nations that will dominate events at the close of the age. Turkey is a nation rich in prophetic heritage; however, it is seldom mentioned in our discussion of prophetic events.

Turkey is certain to take an increasing part in the affairs of future history, if for no other reason than its association with the Dardanelles. This southern route for international shipping has long been a bone of contention between Turkey and Russia. There is no reason to suppose that Russia has forgotten its long-standing goal of dominating this all-weather, all-year shipping route. A temporary evidence of disinterest is insufficient to presume that Russian ambition will not ultimately turn in that direction.

Turkey has logical associations that make it worthy of attention. Geographically it is within the area ascribed to the fourth beast foretold in Daniel and Revelation. Turkey was an important part of the Alexandrian Empire. While prophecy does not indicate that the little horn of Daniel will rise within its borders, racial and religious associations do not stop at geographical boundaries. There are many facts to indicate that Turkey is more closely linked with the prophetic future of the Near East than its geographical position would portray.

There is a close relationship between the Biblical land of Meshech and Tubal. Meshech covers a portion of territory known as Georgia, a section of land resting largely between the Black and Caspian Seas. Most scholars regard this section as being the original land of Magog. We understand the term Gog to refer to a ruler of Magog. It was here that Stalin, now the ruling power of Russia, was born. There are many facts and prophecies that link Turkey and Georgia together in an alliance at the close

of the age. Any nation, sharing such an important part in these predicted alliances, cannot be ignored or overlooked.

Turkey is also important because of its relationship to the descendants of Japheth. It is Japheth the Gentile that will lend his racial influence to the great alliances that will control events at the close of the age. Turkey is well established as the geographical location of many of Japheth's descendants. As the fatherland of several of the Japhetic branches, Turkey is a Biblical representation of Ashkenaz, Riphath, Gomer, and Tubal. In close proximity is the land of Meshech, Magog, and Togarmah. Out of this original land went forth those individuals who were to people the large majority of the Gentile world. As a result of its place in the genesis of these nations, there is every reason to suppose that its position in Gentile affairs may guide the course in final events.

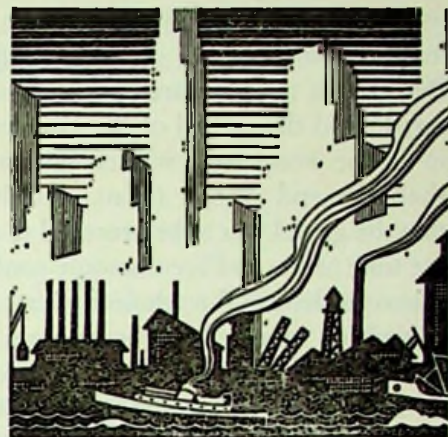
J. L. Hurlbut in his "Bible Atlas" establishes the Gentiles, or descendants of Japheth, as the Aryan race. Of this group there are seven major divisions. The race is divided according to the sons of Japheth, namely, Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras. These, with their sons, create the great Gentile alliance which is mentioned as the dominating influence at the close of the age. By identifying these nations with the modern world and realizing their natural racial identity, many interesting and detailed prophecies are made clear and understandable. It is for this reason that we suggest a better understanding of the nations involved in the affairs in the Near East. It requires little thought for us to realize how little we know about the land of Turkey and the people who live there. Only through better understanding can we feel the inspiration of having anticipated events come to life.

Prophetic students should never permit Turkey to become a forgotten nation. Its recorded history of things to come is most interesting. No trend of modern life in Turkey is unimportant. Each trend may prove to be highly significant because of its influence on predicted events. We cannot avoid the Biblical assertion that Gomer and all his bands, and Tubal and Togarmah with their descendants, will march with Gog and Magog in the shadow of events that will herald that great new day.

World Affairs in the Last Days

Part One

By H. Gary France, Wenatchee, Washington



A question of permanent interest is, "What do Biblical prophecies indicate for our civilization?" In discussing this question, we will consider several phases. What does the Bible say about the end of the world? Will the world find permanent peace? Will churches be able to Christianize the social order in which we live? Are we getting better and better in God's opinion? What will the different religious bodies be doing when Jesus returns? Are we in the latter days now?

The first phase of the question concerning the future for this civilization may well be, "Will churches be able to Christianize the social order in which we live?" A Scriptural study of world conditions to exist at the return of Jesus gives us reason to believe that true Christianity will be unable to reform the world prior to Jesus' return. We cite a remark Jesus made concerning His parable of a widow seeking help from a certain judge. Jesus remarked, "Shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?" (Luke 18:7, 8). Although the question is not answered, the implied point is, there will be no faith on the earth when Jesus comes.

More conclusive evidence that the world will not be godly as a result of a Christian reform prior to Jesus' return is noticeable in the preceding chapter. Jesus was teaching His apostles what world conditions would be at the time of His return. Jesus' statements indicate anything but a social reform in the world. Jesus said, "As it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed" (Luke 17:26-30). The

world did not enjoy the blessings of a powerful Christian or righteous influence during the days of Noah. The world was filled with violence and wickedness. Similarly in the days of Lot, the civilization was not righteous but corrupt. Jesus said conditions would be the same before He returned.

Jesus' specific criticism of the world in the days of Lot and Noah was that men ate, drank, married, bought, sold, planted, and built until they were all destroyed. His analysis of that condition reveals that a civilization can become so absorbed in the normal processes of life such as eating, marrying, planting, and building that one loses sight of his moral and spiritual responsibilities to God. The world at this time is indulging in an unparalleled period of building, marrying, planting, and selling.

Hundreds have made the trite but true comment, "We are living too rapidly." We *are* living too rapidly. Millions are living with such speed that they have no time for any more than a shallow pseudo religion. We are living with such speed that millions today are having only "a form of godliness, but denying the power thereof" (2 Tim. 3:5). Jesus' analysis of world conditions reveals that the last days will not mark a period of social reform at the hands of righteous Christianity.

As for specific numbers of those to be saved at the time of Jesus' return, we have no information. The Bible does, however, use repeatedly the relative term "few" concerning the righteous. Peter wrote of the ark being prepared, "wherein few, that is, eight souls were saved by water" (1 Peter 3:20). Let us therefore remember the words of Jesus, "As it was in the days of Noe, so shall it be also in the days of the Son of man" (Luke 17:26).

The apostles asked Jesus three questions, one of which concerned the signs of Jesus' return. Jesus spoke of some of the signs that would occur before the time of the end. He said, "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. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:8-14). Jesus' statement that the gospel was to be preached to all nations preceding the time of the end is commonly confused in such a manner as to destroy the whole context.

Nothing is stated in the passage to indicate that the world would receive the gospel preached to it. According to the writings of Paul, the gospel *was* preached over the whole world even in that day sufficiently to satisfy the conditions Jesus specified to precede His return. Of course, every person hearing the gospel would not accept it. The gospel, however, was to be a witness to them.

The context of Jesus' statement in Matthew 24:8-14 shows conclusively that Christianity in its true form was *not* to be universally accepted. He told of true Christians being persecuted, afflicted, killed, and hated. Now if the world were to enjoy a Christian era, Christians would not be subjected to these unfortunate circumstances. Jesus *did* note that many false prophets would rise and deceive many. Notice Jesus said "many" would be deceived. "Few" are to be saved, "many" are to be deceived. The fact of the matter is, this passage in which Jesus describes the religious conditions of the time immediately preceding His return indicates that instead of having an era of widespread Christianity, true Christians will be in a restricted and persecuted minority, while a deceived and false Christianity under the leadership of false prophets will enjoy a universal acceptance and popularity.

The question often arises, "Are we getting better in the opinion of God?" We are told that in the last days conditions will not become better and better, but worse and worse. Paul writing to Timothy said, "This know also, that in the last days perilous times shall come" (2 Tim. 3:1). Paul wrote extensively of these perilous times destined to come upon the earth and said, "Yea, and all that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse, deceiving and being deceived" (2 Tim. 3:12, 13).

It should be noted that these evil men and seducers who are to get worse and worse in the latter days will be of the opinion that everything is "just dandy." If these seducers are the same ones whom Jesus called false prophets, we can anticipate only the coming of an age when a diminishing number of true Christians will be subject to a universally accepted dominion of deception, seducers, and evil men. Therefore we cannot conclude that the true Christian church will be able to convert the whole world, nor is it likely in the light of Jesus and Paul's attitude toward the last days that this prevailing civilization is

getting better and better in the opinion of God.

Jesus asked, "Nevertheless when the Son of man cometh, shall he find faith on the earth?" (Luke 18:8). The days of Noah are comparable to the day of the Lord. The attitude widely held will be that of living with the cares of this life to the exclusion of true religion. A false religious teaching taught by false prophets and seducers is to be prominent in the latter times. Paul spoke of the latter times as the occasion when men would be "having a form of godliness, but denying the power thereof." Obviously those engaged in false religion would be of the opinion that the world was entering a golden age of Christianity. "Many" are to be deceived; "few" saved.

Religious Life "Down Under"

Recent polls show Australia having ninety-five per cent who say they believe in God, and ninety per cent who claim church membership, but only twenty-five to thirty per cent attend church services with some regularity. The government's attitude toward the churches can best be described as "aloof," sometimes bordering on antagonistic, if the church ventures to ask any special favors. For instance, in some states, churches cannot get building permits.

In New Zealand, ninety per cent of the people claim church affiliations, but it is estimated that only twelve and one-half per cent are really interested or active in churches. Protestants are in the majority in both Australia, with only eighteen per cent being Catholics, and in New Zealand, only nine per cent Catholic. Anglicans are in the largest proportion, but there is a strong Presbyterian Church and a good representation of the "free" churches. The Mormons have made considerable headway in converting the aboriginal Maori people in New Zealand.—EPAS.

DAILY READING HELPS

- M. Dec. 10. God's love for Israel (Mal. 1: 1-5, cp. Deut. 7:1-8).
- T. Dec. 11. God rebukes the priests for sin (Mal. 1:6-2:9).
- W. Dec. 12. God rebukes the people for sin against brother (Mal. 2:10), sin against a wife (Mal. 2:11-16), insincerity (Mal. 2:17).
- T. Dec. 13. John the Baptist's message, and coming of Christ foretold (Mal. 3:1-6).
- F. Dec. 14. Israel rebuked for robbing God (Mal. 3:7-15). A faithful remnant (Mal. 3:16-18).
- S. Dec. 15. The Day of the Lord, and the coming of Elijah (Mal. 4:1-6).

The Ideal Congregation

By Emory Macy, Gatesville, Texas

Upon request, several of our church leaders were asked to express themselves on the subjects of "The Ideal Congregation," "The Ideal Church," and "The Ideal Pastor." The present article is the first in this series of three.

THE IDEAL congregation is what every minister seeks when he moves to a new community. An ideal congregation is a group of ideal Christianized individuals. Everyone in the congregation must live the ideal life, patterned after the standards and commandments of our Lord. "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).

When God receives the congregation's fullest devotion, there will be very little time left in any day for us to ask, "May I do this and still be a Christian?" The ideal congregation will be busy doing "good unto all men, especially unto them who are of the household of faith" (Gal. 6:10). The fulfillment of this standard, needless to say, would eliminate much of the destructiveness so prevalent in many congregations. Every Christian must remember that he is a member of the body of Christ. No physical body is composed of one member but many members to accomplish many things. "As we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another" (Rom. 12:4, 5). Every member in the body must find and fulfill his or her duties in the ideal congregation, which in turn must fulfill the commandment of Christ to go into all the world and preach the gospel to every creature.

The ideal congregation is a baptized congregation with growing families which will become the church of tomorrow. Baptism is the only way one can enter the body of Christ. "As many of you as have been baptized into Christ have put on Christ" (Gal. 3:27).

Baptism is to the Christian as circumcision was to the children of Israel. "Ye are circumcised with the circumcision made without hands . . . buried with him in baptism" (Col. 2:11, 12). A stranger coveting the blessings of God that were given to the congregation in the wilderness might have received the same after he had been circumcised; however, he too was required to serve the living God with the sacrifice of his hands, tithes, and offerings. A baptized congregation is one that is "looking for

that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:13). In so watching, the ideal congregation will be reminded of its baptism and continue to present its body a living sacrifice, holy, acceptable unto God, which is a reasonable service. (Rom. 12:1.)



Emory Macy

The ideal congregation would do well to heed the instruction of Jesus to the seven churches of Asia Minor. To the church of Ephesus, which had labored well and quit, Jesus said, "Repent, and do the first works" (Rev. 2:5). Repentance is too often required of the world for deliberate sins. Repentance is for remission of sins, whether the individual is of Christ or of the world. The sin of omission is committed more often than the sin of commission. It is this sin that the Christian commits when excusing himself. Jesus, when commanding the church to be repentant of this wrong, said, "Do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent" (2:5). The judgment of Christ was also pronounced upon the church at Pergamos for upholding the false doctrine of the Nicolaitanes; and upon Sardis for being dead or inactive. The ideal congregation will be repentant of its mistakes and not "carried about with every wind of doctrine" (Eph. 4:14). It will be active and alive, not dead.

The ideal congregation will not remind the Lord of all its good works, knowing that "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Eccl. 12:14).

The ideal congregation is the one that follows the ideal Christ. Jesus' preaching was limited, because He spoke only the words that were commanded Him. He said, "I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak" (John 12:50). He also said, "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" (5:19). Jesus was very careful to say only the words of God. The miracles that He performed were

(Please turn to page 10)

New Heavens and Earth

A radio sermon, (W A I T Chicago), by Harold J. Doan

"Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" (2 Peter 3:13).

THREE writers of Holy Scriptures used the phrase "new heavens and new earth." These three were Isaiah, Peter, and John. Others, of course, prophesied of these things, but they did not use this descriptive phrase.

Isaiah lived about seven hundred years before Christ, and in his book (65:17) he recorded the words of God, "Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind" (the margin says, "nor come upon the heart"). Again in 66:22, Isaiah wrote, "As the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain." The next time the phrase is used in the Bible is in the New Testament. "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" (2 Peter 3:13). Then we have the words of John, among the last verses ever written in Scripture, "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away" (Rev. 21:1). What is the meaning of this phrase? When shall these things be? Who will live there? What will it be like in the new heavens and earth?

The Apostle Peter gave a hint as to the meaning of the phrase in his prophecy in 2 Peter 3. Early in the chapter, Peter wrote about the heavens and earth that then were. "By the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished" (vv. 5, 6). This refers to the fact that in the beginning God created the heavens and earth. The heavens He reserved for Himself, and the earth He gave to man. This "heavens and earth" perished in the Flood. Peter's next words were "The heavens and earth, which are now." In what sense are the present heavens and earth different from those before the Flood? Is this a different planet in a different sky? No, this is the same planet, and it still bears the marks of the Flood and holds the remains of civilization which existed before the Flood. "The heavens and the earth, which are now" are different from those in the beginning only in the fact that they contain a new order of people.

God started again with Noah and his family. There is a new relationship to God different from that which Adam enjoyed before his sin. We are in the second heaven

and earth in matter of time, the one which Peter says is "reserved unto fire against the day of judgment and perdition of ungodly men." As the first heaven and earth was destroyed by water, so will this heaven and earth be destroyed by fire. Then will come the third and final order, "the new heavens and new earth." It will be new in this sense: there will be again a new relationship with God, for He will dwell with men, and there will be a new order of life on earth, with Christ as King and righteousness the law of life. The term "new heavens and new earth" means, in our opinion, a new order upon the earth and a new relationship between God and man.

It is difficult to say when this new order will come into being, whether before or after Christ's thousand-year reign on earth. The new heavens and earth will come, however, only after Jesus has returned to earth and only after this present world order has been destroyed. From Peter's Epistle we glean part of this truth: "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. . . . The earth also and the works that are therein shall be burned up. . . . Nevertheless we . . . look for new heavens and a new earth." After this world has perished by fire, then the new order will be established. Remember Jesus' saying, "As the days of Noe were, so shall also the coming of the Son of man be." John also, in Revelation 19, portrays the coming of Christ, the breaking of national power, and destruction of wicked nations. In Revelation 21 John writes concerning the new order to follow. "The new heavens and new earth," the new order of life to come, will be preceded by Jesus' second coming, and the destruction of the earth and its works as we know them now. In our personal opinion, this will occur immediately upon Christ's return, and the thousand-year reign of Christ on earth will be part of the new heavens and new earth.

We turn again to our texts to determine what the condition of life will be in the new earth. Isaiah told of the security that people will enjoy there. "They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of 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" (65:21-23).

He spoke further of the peace which will flourish. "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord." Peter added the thought that righteousness will dwell there. John filled in the picture with more details in Revelation 21 and 22 showing how God will dwell among men, how the new Jerusalem, the home of the redeemed, will be in the new earth, and how its presence will bring about progressive changes in the whole earth and the whole of mankind on the earth. In the new earth, for some, at least for "the bride, the Lamb's wife," "God shall wipe away all tears from their eyes; 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).

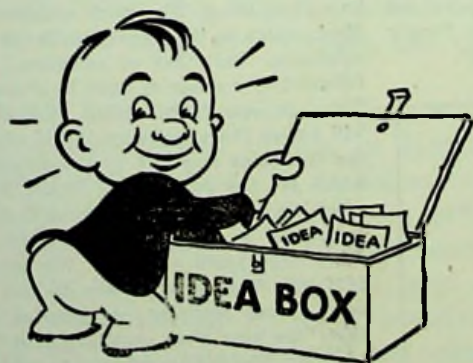
Who will inhabit the new earth? First, "the throne of God and of the Lamb shall be in it; and his servants shall serve him" (22:3). "Behold, the tabernacle of God is with men, and he will dwell with them" (21:3). God and His only begotten Son, Jesus Christ, will live in the new earth. Secondly, "the bride, the Lamb's wife," the redeemed, the church of the living God, will be there, living and reigning with Christ (Rev. 21:9). Those who are the children of God by faith in Christ Jesus compose this group. Third, the redeemed of Israel will be there. Speaking of the dispersed of Israel, Isaiah said, "I will also take of them for priests and for Levites, saith the Lord. For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain" (66:21, 22). The

nation of Israel will be restored and converted, and under the banner of Christ will teach the remains of Gentile nations of the glory of God and the truth of His gospel.

Fourth, as this last statement implies, the remnants of Gentile nations, broken up at the coming of Christ, the "sheep" nations spoken of by Jesus in Matthew 25, will be there, living peacefully under the reign of Christ and being taught by the ministers of God. Many texts in God's Holy Word teach this truth: Isaiah 2, Zechariah 14, Matthew 25, and others. We call your attention especially to Revelation 21:24-26:

"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."

According to the Bible, this present world order will be destroyed. Jesus will come and establish "the new heavens and new earth, wherein dwelleth righteousness." This will be the eternal Kingdom of God, a new relationship between man and God, and a renewed earth ruled over by Christ. This new earth will be the dwelling place of God and His Son; it will be the eternal home of the bride of Christ, those who are His at His coming. Therein, the nation of Israel will be restored as ministers of God, teaching for one thousand years the remnants of Gentile nations not utterly destroyed at Jesus' coming. This is our hope for the future. This belief stabilizes us and encourages us. It makes us optimistic even in such days of darkness as these. Do you share this hope? Is your future secured in Jesus? Will the new earth be your eternal home? We pray you are ready; if you are not, do what you must to prepare!



Peacemakers

In the Beatitudes we read, "Blessed are the peacemakers: for they shall be called the children of God." The reward is great for those who cultivate characteristics of a natural peacemaker. Some individuals naturally smooth troubled waters by their presence. Such individuals hold great promise, not only for the present age, but also for the age to come. It is not difficult to develop the characteristics of a peacemaker. It is as easy to carry good tales about individuals as it is the bad. By the simple expedient of carrying good tales about another, long-standing enmities can be broken. Enmities are created by individuals who tell one person the bad things of another. Enmities can be broken by reversing the process. Why not enter the field of peacemaking at your next opportunity?



News and Prophecy Digest

C. E. Randall, Tempe, Arizona

PERSECUTION. In "Our Sunday Visitor,"

which is a Roman Catholic weekly, an article under the pen title of "Father Quiz on Matters Catholic" appeared. We quote a part of one paragraph in which the author makes this statement, "Catholics have been only the victims of persecution and have never themselves persecuted." The whole article is based on the thought that Catholics are the proponents of freedom of worship throughout the world. Where Catholics are in power, they persecute today the same as they did one hundred or more years ago. In Spain, where the Catholic church is the state church, and is strong politically, Protestants are unable to advertise their services; to have churches on main thoroughfares; or bulletin boards or signs of any kind to indicate that the building is a religious house. This is the kind of religious freedom that the Catholic church practices, particularly where it has power. When a Catholic mob, led by a priest, butchered a Baptist missionary and four other Baptist workers, I wonder what they would call that if it is not persecution. This happened in South America. In their book on "The State and the Church," Monsignor John A. Ryan and Priest Miller take the position that the Catholic church yields to religious freedom only in countries such as the United States, or nations where it is in the minority. Where Catholics have a majority, however, they exercise a rigid protection of the Catholic church, and maintain that the curtailment of rights and privileges of heretics (Protestants) is their right and duty. They accept our freedom of religion in this country only for a time until they can destroy it by establishing a Catholic state. Rome never changes!

NATIONAL DEFENSE. The United States

is spending billions of dollars building up our military defenses and rearming the western world. As a nation, we have forgotten the precepts of Old Testament times, when God told Israel not to go down to Egypt for help. Whenever Israel became apostate and felt need of help from Gentile nations instead of trusting in the only true and living God, it always suffered defeat. This nation has never been strong in its entangling alliances. Its greatest strength is its moral backbone that draws its strength from a faith in God. During the depression years, Roger Babson, noted economist, made a bold statement when he said, "Our trouble is not economic but spiritual. If as a nation we would turn to God, our economic problems would be solved overnight." He was correct. The philosophy that the nation which forgets God will perish is as true today as it was millenniums ago. We cannot buy our liberty or preserve it by

spending billions. Liberty, to be enjoyed and preserved, must be lived. The three great institutions, the church, school, and home, that have made this country what it is must be undergirded by pure and undefiled religion if "Our American way of life," as so loosely used, is to be preserved. It is either back to God or forward to destruction. Whether there will be time or the will to choose the right course, time alone will tell. We do know that "righteousness exalteth a nation: but sin is a reproach to any people."

MORAL DECLINE. The low moral standard

that has been brought to light in government circles of late need not be surprising to thoughtful people. This is not a condition that has come into being overnight. It has been a gradual process taking shape over a long period of time. Government on the whole is the same type of life that is lived in homes. If home life is at a low moral standard, then one can expect society and government to reflect that same kind of life. The idea that it is all right to do things which are wrong providing one can get away with them begins with little things like failing to halt at a stop sign because an officer does not happen to be in sight. Life has followed much the same pattern through the ages. In ancient Rome during the rule of the patricians and plebeians, a moral decline was well under way, although these rulers provided some fairly good agrarian reforms. Then followed the rule of military tribunes with consular powers, then censorship which was followed by dictatorship. Along with this moral decline in society and government went an ever-increasing rise in taxes. Low morals, high taxes, and governmental restraints go hand in hand. All these will be experienced in the end of this age as they have in former eras. They presage the end of an age.

BIGOTRY. A little knowledge is dangerous.

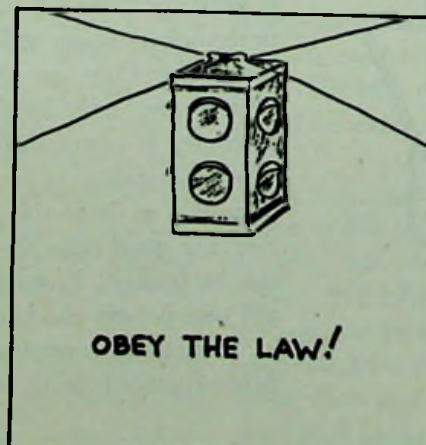
Perhaps there is more bigotry and intolerance among professing Christians than any other segment of civilization. This is not as it should be. Love is the best antidote to bigotry, and the Apostle of love gave us this principle of conduct toward our fellows. Said John: "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" There is more bitterness and mistrust between religious bodies than there is between fraternal orders and service clubs. What is the source of this vengeance so evident in some religious bodies? It is not a love for truth, but rather an evidence of carnality. Truth apart from "love for one another" has little saving power. If there is anybody that should give leadership in Christian love, it is the Church of the living God, the "pillar and ground of the truth." Intolerance is not a defense of the truth.

AGES TO COME. The purpose of God as re-

lated to man is broken up into what the Scripture calls "ages." There does not seem to be a uniform length of an age, although a thousand years is often associated with an age.

The six creative days of Genesis appear to be of typical significance. Paul stated that the things which were written aforetime were written for our learning and admonition. The writings, referred of course, to the Old Testament. He further stated that these things were types or samples. Prophetic scholars generally interpret the six days of creation as typifying the various dispensations that will be finally consummated in the millennial reign of Jesus.

However, the length of an age is not the important thing. The work assigned to that dispensation is the important factor for consideration. The "day of salvation" is to be followed by a series of ages. Paul spoke about "ages to come," indicating that other ages will follow the present age. This view magnifies the great scope of God's eternal purpose which He has purposed in Christ Jesus. Too often we minimize the work of God and circumscribe it with the little life span of "threescore years and ten." We confine most of God's dealings with men to the age that now is, not realizing or grasping by faith that "the ages were constituted by the word of God." The failure of men to achieve great attainments in their short life span causes them to limit God's ability in ages yet to come. We do not pretend to have knowledge of ages yet unborn; however, what we see through the "glass darkly" leads us to repeat the question of David, "What is man, that thou art mindful of him?"



The Strange Paradox of Turkey

TURKEY is like a two-humped camel. She lies astride two continents. One hump is European and the other Middle Eastern.

Few Americans realize that Turkey was part and parcel of the European continent for more than five hundred years. While France, England, and Germany were mired in the darkness of the Middle Ages, people from the east and the west flocked for pleasure and culture to Istanbul. Psychiatry as a scientific term was yet to be discovered, but hospitals in Turkey had special wards for mental patients where their ailment was treated with music. These wards still stand. Smallpox, that great scourge of the Middle Ages, had been scornfully ejected from Turkish homes. Turkish scientists had found an inoculation against it.

Turkey of olden times was an empire. Like all empires, it was destined to fall apart. In the seventeenth century, decadence set in. The petals of wealth, order, and culture began to fall off one by one. In the nineteenth century, Turkey, or the Ottoman Empire, became "sick." Turkey was called the "Sick Man of Europe." The First World War finally dragged the Empire into oblivion. The heir to the empire, the Turkish Republic, turned out to be altogether different from its immediate forebears—very much alive, active, and dynamic. While her incorporation into the Atlantic Pact was being discussed in Ottawa, 1951, it was argued that Turkey's dynamism and determination would inject new strength into the Western Alliance.

Americans have come to know Turks only after the exploits of the Turkish brigade in Korea. Turkish-American relations are as old as the United States. When in 1784, Adams, Franklin, and Jefferson were delegated by the Continental Congress to establish international relations of the new state, Turkey was placed among the first with which a treaty was to be negotiated. In the Civil War when a group of lobbyists had certain requests against Turkey, Lincoln's Secretary of State answered with this sharp rejoinder, "Sir, do you know that Turkey is the only country upon the face of the earth which officially supported the American government in these our trials?"

In the case of Turkish-American relations, history truly

In an effort to help Bible students to better understand conditions and attitudes in modern Turkey, we recently requested information from the Turkish Information Office. We present their opinion of life in their own nation. This nation has an important place in the future. We are fearful of the prophetic indications of its associations with Russia but are interested to notice that they too recognize that such a possibility exists and so far are avoiding it by accepting the methods of democracy.

repeats itself. In 1878, when the Russian armies, once again in the mood for imperialistic expansion, moved to the south against Turkey in the famous battle of Plevna, the mustachioed Turkish private fought with a Springfield musket in his hand. Arms and ammunition which had been manufactured in the United States served the Turkish soldier well. Now, seventy years later, fighter equipment made in the United States helps to guard the Turkish frontier against Communist aggression. This frontier in our diminishing

world has become the frontier of civilization, the frontier of the United States.

What is life like in Turkey today? In the cities, the ordinary man is either a bank clerk, a civil servant, an insurance agent, or a factory worker. He is likely to live in a two-to-three-room apartment or in a two-to-four-story building. He would not have a refrigerator, television set, nor a car. He has a radio. He would be tuning in regularly to radio Ankara and Istanbul that carry Turkish programs and occasionally the "Voice of America."

There are more American goods in Turkish shops, and the Turk can afford to buy more and more. If he is a factory worker, he is likely to find the new machinery coming through the Marshall Plan from America. He stops often at the corner drugstore to buy American razor blades rather than sharpen the old ones in a drinking



Free education from first grade through university is playing an important part in the transformation of Turkey.

glass. He enjoys the same pleasures as those found in America. The whole family is agreed on the kind of coffee it prefers, a Turkish coffee which is more finely ground and brought slowly to boil in a specially shaped copper receptacle.

On Sundays, there is almost always an argument in the family. As in America, the men prepare for a sports event, usually soccer, while women prefer a picnic dinner.

Today Turkish grapplers are Olympic champions. Those who go to the country for the week end will very often see a wrestling contest among the villagers on the village green. Young men, their bodies greased with olive oil for agility and lasting stamina, would be engaged in trying to win local championships. Winners later participate in nation-wide contests. Horse racing is popular, and polo originated in Turkey.

Eighty per cent of the people live in small country villages. The Turkish farmer does not live on his land like the American farmer. He prefers the village and walks or rides back and forth to his fields. An ordinary farmer has a small two-room stone, wood, or sun-baked brick house, depending on the part of the country. He does not own a refrigerator or a jeep. His radio, if he has one, is battery operated. He works all day in the fields driving his oxen or horses very hard. He gets home from the field on horseback or walking behind his oxen. After feeding the animals, he can barely stand on his feet. He goes to bed early and gets up at sunrise. If he lives in the central plateau, his main product is grains. Those who live on the Black Sea coast in the north and the Aegean in the west raise tobacco. Those in the south are cotton planters. The tobacco farmers and the cotton growers are the more prosperous ones. Turkish tobacco is sought for its superior quality. Cotton, in this war-minded age, is a commodity as good as gold.

The farmer was the "forgotten man" of Turkish political life for ages. He paid his taxes; he fought in wars. He was a loyal citizen. He carried the responsibilities, but the advantages of his loyalty rarely accrued to him. In the 1950 elections, "the forgotten man" defeated the Republican party and supported the Democratic party. Today, President Celal Bayar and his Prime Minister Adnan Menderes, are tackling seriously the problem of raising the standard of living of the farmers.

Technicians have been expedited to the fields to teach better techniques of crop raising and improving the seed. In the last year, some six thousand tractors were obtained from the United States. These were sold to farmers on easy credit terms. The output of cotton was tripled in three years. Few farmers as yet are in a position to acquire a tractor. When they see one in operation, they decide to get one. In poor villages, they buy one for the whole community and operate it jointly. The new democracy

in Turkey has put the "forgotten man" squarely on his feet.

With the speedy construction of new roads, it is certain that the face of the country will change in a few years. What the individual in the United States achieved for himself and for his country, the "forgotten man" now progressing under Turkish democracy, will achieve for himself and for his country. Turkey's democracy offers resistance to Communism.

THE IDEAL CONGREGATION

(Continued from page 5)

deeds of His Father and not of Himself. He fully surrendered His life, in every detail, to the call and service of God.

The ideal congregation will also "walk worthy of the vocation wherewith [it is] called" (Eph. 4:1).

CHURCHES WILL STICK TO RADIO

Protestant churches will continue to direct their larger effort toward radio rather than television programs, leaders in Protestant broadcasting work recently announced. It is estimated that ninety-five per cent of American homes have radios, while only twenty-six per cent have television.—EPAS

Christmas Gifts Can Serve a Gospel Purpose

In selecting Christmas gifts for your Sunday school children and friends, we recommend gifts that keep Christ in Christmas. We carry an extensive line of personal gifts portraying the Word of God.

3x2 plaques	\$.25	Pocketknives	.85
Purse mirrors	.10	Travelog of Christ	.50
3x2 Sallman pictures	.10	Bible Travelog	.50
Lapel Gold Cross	.25	Sewing kits	.25
Bullet pencils—plain	.10 & .15	Pellet puzzles	.10
colored	.15	Religious napkins	1.15 bx.
Puzzles	.50 & 1.00	Plates—Lord's Supper	1.75
Milk mugs for children		Egermeier's Bible Stories	2.95
.35 each, .65 set		Hurlbut's Bible Stories	3.50
Bible games	.60	Engstrom Bible Stories	1.95
Breakfast sets (dish, bowl, glass)	1.20	18x22 Sallman pictures	6.95
Mirror plaques—Bible verse		Bibles	
.85-3.00		Bible helps	
Ponknives	.75	Bible leather cases	

We appreciate your contribution for postage!

NATIONAL BIBLE INSTITUTION

Oregon, Illinois

In the Wake of the *Great Commission*

Verna C. Thayer to Texas

Since November 15, Verna C. Thayer, national children's evangelist, has rendered assistance to the Sunday schools and churches of Texas. She has visited Mullin, Gatesville, Jonesboro, and Harlingen. She plans to lend assistance to as many places as feel the need before returning to Arkansas for the holidays. During the month of November, she conducted ten services, gave instruction to 144 individuals, and traveled 1,601 miles. In addition, she prepared lesson helps and class material for eight fields. Besides the Texas work, services were conducted at Hartshorne, Okla., and McGintytown, Ark. Plans include assistance to fields in Texas and Sunday school work at Corpus Christi.

Walter Wiggins to Grand Rapids, Michigan

Bro. Walter Wiggins recently completed a successful series of meetings at Brush Creek, Ohio. In addition, he has visited other localities.

Due to the resignation of Bro. Hardesty, the Southlawn Church at Grand Rapids, Mich., felt need of special assistance lest work suffer until a full-time pastor can be secured. In response to this need, Bro. Wiggins will be in Southlawn to provide pastoral services during December and January.

Michigan Conference Progresses

The Michigan Conference has adopted a missionary budget of \$1,669.17 for the year 1951-'52. This amount provides for such expenses as conference delegate expenses, camp meetings at Zeba, assistance to work at Zeba and Baraga, a tithe to National Bible Institution, and various other incidental items and missionary efforts to promote the gospel. Michigan Conference plans to support this budget with a newsletter every two months carrying news and information about its program to the local churches.

Baptisms at Golden Rule Church, Cleveland, Ohio

On Sunday, November 25, our hearts rejoiced when four young people accepted Jesus Christ and were baptized by Bro. G. E. Marsh. They were Lois Elaine Chek, Blakemore Trailer Court, Willoughby, Ohio; Nancy Carol Hayes, 723 East 103 Street, Cleveland, Ohio; Joyce Ann Stadden, R.F.D., Columbia Station, Ohio; and Paul Swartz, 5851 McKenzie Road, North Olmstead,



Verna C. Thayer, national children's evangelist, is a tireless worker in her efforts to teach a coming generation the ways of righteousness. In class and out, this good work goes on. Only with your contributions can it be continued.

Ohio. They will be formally received into the church on Sunday, December 2. These young folks have grown up in our Sunday school and are members of church families. All except Joyce attended and enjoyed the Youth Rally at Oregon this past summer. The hope of all is that they may faithfully serve their Lord for the balance of their lives.

Alice S. Lindstrom.

Why Not Give Christmas Fiction This Christmas?

A good book is a profitable and uplifting gift. Only those books that respect the principles of Christ can satisfactorily fill their purpose as Christian gifts. Any of the following books will carry the spirit of Christ as your gift to a friend. Order today!

Candle in the Night	\$1.50
Thine Is the Kingdom	3.00
Until the Day Break	2.50
Mystery of Mar Saba	2.50
Contrary Winds	2.00
In His Steps	1.00
Where He Leads	1.50
Light in the Window	2.50
Banners of Blood	2.00
Trumpet in Zion	3.00
Jerusalem Calling	3.00

We appreciate your contribution for postage!

NATIONAL BIBLE INSTITUTION

Oregon, Illinois



"I have built an house of habitation for thee, and a place for thy dwelling for ever" (2 Chron. 6:2).

The Book of the Week

The book for this week is a continuation from last week. How many can remember the name? It started with a "C". That is right! Chronicles. Today we have the second book of Chronicles.

Before we go further, what does "Chronicles" mean? A chronicle is a history, and that is exactly what is written in this book. Do you remember we said there were twelve books of history in the Old Testament? Can you name the eight we have already studied? (A hint: the books of history begin with Joshua.)

The History

Second Chronicles covers much of the history already recorded in First and Second Kings.

The important highlight of this book is the building of the temple by Solomon.

Solomon's Temple

For many years, David had wanted to build a temple for the Lord God of Israel, but God did not permit David to do so. David had always been a warrior, and it would not be appropriate that a man of war build the temple. David was not discouraged, for he continued to collect the material needed for the building. David wanted the temple built so much that he gave a lot of his own silver and gold. The princes also gave much gold, silver, brass, and iron.

It is unbelievable, but true, the amount of gold and material that went into the building of the temple. "The gold and silver alone accumulated by David are at the lowest reckoned to have amounted to between two and three billion dollars, a sum which cannot be paralleled from secular history."—Lange.

Solomon, David's son, with the help of his friend, Hiram the king of Tyre, began the building of the temple in 1012 B.C. In seven years, 1005 B.C., with labor of

thousands of men, the temple was completed. God did not demand that Solomon build this temple, for He was satisfied with the worship of Him in the tent, where the Israelites had been worshipping.

All of the parts of the temple were prepared at a distance and brought to Mount Moriah in Jerusalem where they were put together without the sound of hammer, axe, or any tool of iron. (See 1 Kings 6:7.) The temple was built after the same pattern as the tabernacle. It was exactly double the size of the tabernacle. God had given Moses the plan for the tabernacle (Heb. 8:5), and to David he gave the plan for the temple. (1 Chron. 28:19.)

The tabernacle was a temporary structure that could be carried along with the Israelites in the wilderness; the temple remained in Jerusalem, the Holy City.

Introducing

New members to the ECE Club are: Marie Hutchinson, Charles L. Hutchinson, Sharon E. McKinney, Larry Lobell, Charles R. Richardson, Douglas Richardson, Glen M. Richardson, and Sharon Kennedy. We wish to thank Sister Juanita Gainey of Hammond, Louisiana, for sending these names to us. All of the children, one only a few weeks of age, live at Hammond.

Hammond continues to be the leading city for ECE members. While checking the Club records, we notice that there are members from twenty-three states of the Union, plus one province in Canada. Some of the other twenty-five states have regular full-time churches, but no ECE members. *Is your state represented?*

Happy Birthday Wishes!

Patrick L. Patesel, Dec. 10, age 11, South Bend, Ind.
 Timmie Zavitz, Dec. 10, age 9, Stamford Center, Ont.
 Elizabeth F. Ryan, Dec. 11, age 9, Pueblo, Colo.
 Ronald Jay Macy, Dec. 11, age 1, Urbana, Ohio
 Linda LeAnn Barnett, Dec. 12, age 4, Holbrook, Nebr.



THE
BEREAN
PAGE

Little upon Earth

By
William
Dick

"There be four things which are little upon the earth, but they are exceeding wise: the ants are a people not strong, yet they prepare their meat in the summer; the conies are but a feeble folk, yet make they their houses in the rocks; the locusts have no king, yet go they forth all of them by bands; the spider taketh hold with her hands, and is in king's palaces" (Prov. 30:24-28).

These little creatures usually go unnoticed, but they are to be admired. Ants are among the smallest of God's creation. Human beings have little concern for these minute insect people and trample on them or destroy their homes. The modern farmer is learning that ants are beneficial to growth of crops because they pulverize the soil making it more porous to receive air and water. Ants show great wisdom in their daily activities. Their colonies consist of houses, towns, public roads, and other features that would make them appear to be almost civilized. Their exceeding wisdom is a simple example to us as Solomon taught in Proverbs 6:6-8, "Go to the ant, thou sluggard; consider her ways, and be wise: which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest." From this remarkable creature, we may learn foresight, industry, and economy. While we may be deeply concerned about our physical health, we also may have spiritual malnutrition and deformed souls. Many people today have learned nothing from the ways of an ant but are sleeping in the summer sun, making no preparation for the winter to come. Jesus advised: "Lay up for yourselves treasures in heaven" (Matt. 6:20).

Ants also teach us that we are wrong if we judge their wisdom by their size. God's divine hand is with those of small bodies and humble spirits as well as the mighty in

stature. We cannot judge correctly people by their appearance, strength, or social standing; their standards should be wisdom, conduct, industry, and application to business.

The writer of the Proverbs next considered that "conies are but a feeble folk, yet make they their houses in the rocks." These little animals are generally interpreted to be field mice or small rabbits who are weak and timid, yet they display much wisdom in making their homes among rock fortifications. Those who enter the inner circle with Jesus soon recognize that their mortal natures are feeble in comparison to His. Their proud and boastful hearts immediately vanish when they realize that only in Jesus is salvation. Like conies they no longer trust in weak human nature but in the wisdom of God. They place their faith in promises that are well guarded. Commenting upon the fact that conies find protection among rocks, Matthew Henry states, "Sense of our own indigence and weakness should drive us to Him that is a rock higher than we for shelter and support; there let us make our habitation."

Third in this group of little things are locusts who "have no king, yet go they forth all of them by bands." Locusts have no leader, as do bees, but they fly together in hordes, all working for each other. They have no commanding general, but they march in orderly ranks. Comparing this fact to Christian living in this dispensation, we note that we are strangers and pilgrims sojourning in a strange country. We have no visible leader upon earth to whom we can cling. In our apparent weakness we should band together, join the army of the Lord, and strengthen the hands of one another. Having joined ourselves together into a common faith, we should find no room for dissension and quarreling which is too much in evidence in the church today.

Manifesting much of the wisdom of the Creator is the spider who diligently constructs her work with her hands and finds her way into kings' palaces. This little genius skillfully and patiently spins a web to help provide for her young ones. Although the fruits of her labors often are destroyed by immaculate housewives, she makes her fine nets in all homes, rich or poor. A study of history shows that as much diligence is taken to destroy spider webs as have Christians been persecuted by merciless rebels. God's people will not be helped by the world; therefore, they must spin their own web, make their own living. Learn another lesson from the spider. If we Christians would go about our businesses as diligently and earnestly as the spider, we could gain entrance into kings' palaces as well as poor men's cottages. If our work comes to nought, we must proceed undaunted. When a well-spun web is swept away, the spider does not hesitate to begin another.

AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

December 8, 9—Berean Youth Rally at Southlawn Church, Grand Rapids, Mich. (D. A. Jones, guest speaker.)
January 22-25—Midwinter Ministerial Conference at Oregon, Ill.

NOTICE ALL MINISTERS

Please send in your questionnaire by the next mail. Ordination Committee.

GOLDEN RULE CHURCH Cleveland, Ohio

Thanksgiving services, conducted by the elders of the church, were held Thanksgiving morning and were well attended.

Bro. Kenneth Davison, who last year lectured on history in Western Reserve University and who will receive his doctor's degree later this year, is giving an unusually instructive series of lectures before our young people's group each Sunday evening on the history of the Christian movement from its beginning. The cultural, social, political, and religious background of each period is being presented, and the time and conditions surrounding the writing of the various New Testament books are impressed upon the hearers with the aid of maps, charts, and blackboard outlines. The lectures, begun in November, will continue throughout the early winter.

A dedicatory service was conducted Sunday, November 25, dedicating a beautiful stained glass memorial window which was presented to the church by Bro. and Sr. Ellis Onderdonk in memory of Sr. Onderdonk's mother, Sr. Ethel Hicks, who fell asleep in the Lord during the past year.

Recently, Sr. Mary Walther buried her grandmother, Mrs. Carrie Walther, with whom she had made her home for many years. Also Bro. J. Don Swartz's father died this week. Our sympathy goes to these members in the loss of their loved ones.

Bro. Howard Seabeck, now serving in the United States Army in Maryland, recently visited his parents here. Bro. Ralph Lindstrom, a member of the Navy and now stationed at a Receiving Station in Brooklyn, N. Y., has been enjoying an unexpected week's leave at home. He is expecting to sail soon for Port Lyautey, French Morocco where he will take up land based duties. Both of these young men are faithful members, and we pray God's richest blessings will guide and care for them while they are separated from us.

Also at last Sunday's service we were happy to see Sr. John Pennington and her husband who were home for a visit from Mississippi. Sr. Pennington will be remembered as the former Evelyn Jones, daughter of Bro. and Sr. George Jones.

Several activities are being planned for the month of December and will be reported soon.

Alice S. Lindstrom, Cor. Secy.

A Letter from President Lawrence

November 24, 1951

Dear Friends in Christ:

As I ride along on my return home from a meeting of your Conference Board, I feel you would like to know some of the things about which we talked. The Board met today with Bro. Watkins, general manager of National Bible Institution. National Bible Institution is the means by which your General Conference plans are carried out.

I visited the office in early October, and, since there were no pressing problems at that time, it was decided to save travel and expense by waiting for a meeting until a later date.

Bros. Demmitt, Doan, Laning, and I were present at our meeting. Bro. Ross had notified us earlier that he would be unable to attend. Bro. Watkins opened our meeting with a prayer for guidance in our discussions and decisions.

First considered was a possible replacement on the Board of Religious Education to fill the vacancy left by Bro. Sam Hoke. When the Board of Religious Education last met, Bro. Hoke was one of the most enthusiastic members and displayed a great zeal for the future of Oregon Bible College. It is not easy to select an individual able and willing to fill this important post. Qualifications of possible personnel were discussed, and Bro. George Jones of Cleveland, Ohio, is being solicited. We pray he will accept, for we know he is capable and will apply his best effort to the task.

Other matters pertaining to College activities and accomplishments were also discussed. I had previously heard that a very excellent College spirit prevails this year. This information came from a College gospel team that visited the Minneapolis church group for a Thanksgiving service. We were delighted today to hear the same good report from others. Oregon Bible College has a great potential for good, and it is wonderful to see our young people enthusiastic about strengthening their religious foundation before tackling the problems of the world. Knowing how a mother directs the course of the home, it was good to see more young ladies attending Oregon Bible College. There are nine; another is expected for the next semester starting in February.

I think you will be happy also to learn of the good work Bro. Delbert Jones is doing as instructor. He began his work with the fall term, dividing his time with the church at Rockford, Ill. The students expressed hope that enough new ones will enroll next September to make it possible to employ Bro. Jones on a full-time basis.

All of the students and faculty are happy with the new building and equipment you people made available for them. I feel sure that each one will give a good account of their time in Oregon Bible College. You should feel proud of your part in making this opportunity available to them.

Good progress is being made at Golden Rule Home. The new custodians are making life pleasant and happy for our friends there.

I want to pass along a bit of information about The Restitution Herald, with which I am a little unhappy. It is something I think you can and want to change. We are now printing about one thousand less Heralds each week than we were at this time last year. We believe this may be due to the fact that a drive for subscriptions was made last year and that many of you had The Herald sent to friends who did not renew. There is a great evangelistic value in The Herald, and it makes a very worthwhile gift. Review your list of friends and send in your subscription for them! Let us regain those one thousand subscriptions!

There is a sad part to this report, but I think you want to know it. You have heard me say from the Conference floor, "I believe Church of God people will meet the challenge if the facts are laid before them." Nothing has caused me to change my mind on that subject. Here are the facts!

Our evangelistic program, the most important part of our work, is suffering. Evangelism is suffering because pledges and cash are not coming in fast enough. Your General Conference which met in August voted a budget sufficient to promote a certain program presented at that time. It was agreed that because of certain fixed obligations such as The Restitution Herald, Golden Rule Home, Print Shop, and Oregon Bible College, Evangelism would be the department to suffer if the budget was not met. Evangelism will prosper or suffer in relationship to available funds. Efficiency of opera-

tion has reduced operation expense in other departments. The program is not too big for the budget. The budget is just not being met.

Now let us consider! Because of our zeal to gain full-time value from our new equipment, a larger budget was voted for this year's work than for the 1950 program. However, as of November 20, 1950, \$19,280 in cash and pledges had come in; as of November 21, 1951, only \$12,635 had come in.

Now you know why I said, "There is a sad part to this report." I am confident our budget will be met, but the need to keep our program on schedule has caused me to pay my pledge five weeks earlier this year. I know some like to wait until the end of the year because of income tax calculations, but I decided there is nothing gained by waiting, and the money is needed for our work now. Maybe you can use this idea.

Friends, I have enjoyed writing this letter to you. It has made an otherwise long train ride home quite short. It has made me feel closer to you, and I hope you, too, get a feeling of fellowship and co-operation from reading it.

It is a blessing and a pleasure to serve you. Even though I make reference to things as yours and ours, I want to go on record as knowing it is all God's work and all must be done to His glory. May His richest blessings be abundantly yours!

Your servant in Christ's vineyard,

Joe D. Lawrence
President of General Conference Board.

IRA JACOB KRAUSS

Ira Jacob Krauss was born at Pettesville, Ohio, on October 10, 1873, and spent his early life in the northern part of that state. In 1907, he was married to Minnie Lec Kimbrough at Morristown, Tenn., and to this union were born five children. They are: Howard of Waterville, Ohio; Beulah Dunbar of Swanton, Ohio; Francisco of Wayne, Mich.; Pauline Topping of Swanton, Ohio; and Lucille Croxton of Rock Island, Ill.

On July 21, 1934, he confessed his faith in Christ as his Saviour and was baptized by S. J. Lindsay. He maintained that faith to the day of his death when he died, November 17. Besides his children, he left three brothers, eleven grandchildren, a number of relatives, and a host of friends.

He was laid to rest the afternoon of November 20, to wait until Jesus calls him forth to life. May Jesus soon come!

C. E. Lapp.

DINNER PLATE GIFT



Leonardo Da Vinci's masterpiece. The Lord's Supper and The Good Shepherd. The 10-inch plate opaque white with a delicate lace design in 22-carat gold leaf.

Both available in maroon, dark green, and blue.

\$1.50 each, plus 25c postage

NATIONAL BIBLE INSTITUTION
Oregon, Illinois

KEEP CHRIST IN YOUR CORRESPONDENCE

One way to keep Christ in the correspondence of your friends is to give Christmas gifts of attractive Christian stationery. We can supply the following at attractive gift prices!

Christmas Notes	\$.60
Bird Notes	1.00
Remember Me	.60
Blue Motifs	1.00
Pansy	.65
Sunshine Notes	.70
Garden Glory	.65
Sallman Notes	.60
White Orchids	.80
White Rose	.60
White Lily	.60
50 Pen Notes	1.00

Contribution for postage appreciated

NATIONAL BIBLE INSTITUTION
Oregon, Illinois

FLETCHER - CHAMBERS

Marilyn Fletcher, only daughter of Mr. and Mrs. Charles Fletcher, was united in marriage to Ross Chambers of Welland, Ont., on Friday evening, November 10, at the parsonage. The bride was accompanied by Verna Chambers, sister of the groom; and the groom by William Barnes. They will make their home in Welland. Mr. Chambers is employed at the Atlas Steel Company. We extend our best wishes to them in their new home.

G. J. Gordon.

NATIONAL BIBLE INSTITUTION

Dixon, Ill., Church of God	\$ 25.00
Archie L. Loether	15.00
Mr. & Mrs. Joe D. Lawrence	740.00
David Skinner	10.00
Olaf Lewis	100.00
Oregon Bible College Students	5.00
Mr. & Mrs. F. L. Austin	5.00
Mr. & Mrs. Willard M. Naylor	100.00
A Friend	45.00
Oregon, Ill., Church of God	7.46
Oregon, Ill., S. S.	5.67
Hope Chapel	5.00
St. Cloud Church of God S. S.	16.48
Mr. & Mrs. Walter Wiggins	10.00
Mr. & Mrs. Francis Burnett	100.00
Almeda C. Wertz	9.50

On November 27, 1951, our total pledges and contributions for the fiscal year were \$13,035. On November 28, 1950, our total pledges and contributions amounted to \$20,141.66. We are now \$7,100. behind last year's record. With a larger budget to raise, we cannot afford to continue to remain behind very long. We will need your help to make our goal !!!

GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

Mrs. R. D. Stanton writes concerning the Oak Grove Church near Little Rock, Ark.: "The group met at the church on Thanksgiving Day, giving thanks for the freedom we have to worship in our country. Services were conducted morning and night. Pastor C. J. Shaw and Bro. R. D. Stanton gave an inspiring message and short talk respectively. Others also expressed their thankfulness to God in prayer."

"We enjoy reading The Herald and do not want to miss any number. We appreciate the excellent articles."—Mrs. J. M. Prime, Lutz, Fla.

Have you thought of sending The Restitution Herald to your friends for Christmas? What better gift could you offer than the views of different writers in fifty issues for one whole year? What better gift could you offer than a \$3.00 subscription on the Word of God?

Order your Christmas cards now from National Bible Institution. All cards contain Scripture texts. The cost is only \$1.15 postpaid. We also have Christmas twenty gift wrappings, entirely religious, boxed for \$1.40 per box postpaid.

For Sunday school or Berean groups, we have Christmas plays that can be easily adapted. Write for information or sample.

We are sorry to hear that poor health has forced Bro. Robert Hardesty to retire from the ministry for a time. We sincerely hope that he may be back in gospel service with full force in the near future.

Bro. G. J. Gordon has been on the sick list recently. He has been confined to his bed but is back at work at the present writing.

The
Restitution Herald

December 11, 1951

VOLUME 41

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

NUMBER 11



OFFICERS OF THE FIRST GENERAL CONFERENCE

Philadelphia, November, 1888

Back row: James W. Wilson, cor. secy.; P. J. Bowman, v. pres.; Albert O. Young, reading clerk;
front row: A. J. Eychaner, secy.; R. S. Dwiggin, pres.; A. R. Underwood, asst. secy. (not included).



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.

James M. Watkins, Editor

\$3.00 per year

Paul C. Johnson, Associate Editor

Faith of Our Fathers

"Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them" (2 Timothy 3:14).

On November 23, 1888, the first efforts of the churches of our faith toward Conference unity crystallized into action. A report covering the basic principles of co-operation and the distinguishing features of our faith was unanimously adopted.

As we reread excerpts from the records of that session, it is almost phenomenal to realize that the things we believe and teach today follow the word-by-word transcript of that meeting in 1888. Few groups can point to a similar fact from the history of their existence over an equal period of time. That meeting reflected the personal experience of many, before and since, who have found that a sincere, unprejudiced search for Bible truth will always result in the faith therein expressed.

Incorporated within that report is this statement regarding the distinguishing features of our faith: "Repentance toward God, and faith toward our Lord Jesus Christ, are necessary in order to obtain salvation; and that faith worketh by love, thus proving its genuineness. We believe in and practice, as taught in the Scriptures, the ordinances (1) of baptism, that is, immersion in water of believers, into the name of the Lord Jesus Christ; and (2) of the Lord's Supper. We are also fully persuaded that the Lord Jesus Christ will come personally and visibly to this earth a second time, and that it is God's purpose to give Him the throne of His father David and establish the everlasting Kingdom of God on the earth under the administration and kingly rule of His Son. Furthermore, we are as fully persuaded that man is mortal in his present condition, and that eternal life and immortality are only bestowed upon him through Jesus Christ and the resurrection from the dead at His coming. We are assured that the wages of sin is death, and not eternal torment in excruciating agony, and that the wicked perish as a consequence of their persistent iniquity. We also look for the 'restitution of all things which God had spoken by the mouth of all His holy

prophets since the world began,' and accordingly 'look for new heavens and a new earth whercin dwelleth righteousness' as the future abode of the people of God. We are convinced from the sure word of prophecy of the restoration of Judah and Israel to the land of their fathers."

Nothing establishes the wisdom and Biblical soundness of such a profession more than to have it meet the test of time. That it has never been successfully challenged is an assurance of its stability. Many in our day sincerely ask the question, "How do we know that we have the truth?" Here is the answer to their doubt. Those theories that do not have sound foundations do not stand the test of time. No group, in an equal period of time, has reflected so little change in its basic principles as ours.

As that faith has been justified by time so has it also been justified by several generations of Bible students. Several years ago the orthodox views of the plan and purpose of God lost their conviction for us. We became determined to formulate a convincing faith of our own. Many days and nights of personal study resulted in the unshakeable assurance of Bible truth which we hold today. There is no greater assurance or satisfaction than that which comes from the realization that earnest, unbiased study still brings us to the same convictions it did two generations ago.

The fact that individuals studying with open minds still come to the same conclusions gives us an unshakeable faith in the enduring truth of Scripture. We do not need to look for new interpretations. We need greater faith in the facts that have stood the test of time. We need no other assurance that those truths will endure and be espoused by those who sincerely accept God's Word.

We should continue to uphold the spirit, faith, and purpose of the six men who headed the first formal expression of national unity. Time has assured us that their belief was sound. The fact that it still lives in the same unchanged pattern is its own justification. So long as men study the Bible these truths will continue to live. What greater assurance can we have that our belief is right? We need no further incentive to carry it to the world with harmony and vigor!

A Drop of Water in a Desert of Misery

By Ralph E. Baney

General Secretary, Christian Approach Mission

In December of 1949, Mr. Baney penned this report from the land of our Lord. We reprint it here as a reminder of the suffering and anguish out of which the new nation of Israel was born. May it also serve as a reminder of the suffering and hardship which still continue in the shadow of our Lord's birth.—Editor.

WAR BRINGS its inevitable aftermath. This is especially true of the Arab-Jewish war in Palestine, which has yet to be completely settled. Both the Jew and the Arab have, and are still suffering immensely. The war wrought havoc throughout the land, causing whole villages and tribes to be uprooted, sending thousands of native Palestinians to their death or into exile and extreme poverty, and making homeless orphans of thousands of innocent little children.

We, who are missionaries here in this country, protected by God in remaining on the field throughout these months and years of struggle and bloodshed, have so often come face to face with these realities, of suffering so intense and with morale so low that it has touched our hearts beyond expression in words. Even our most determined efforts to help seem so small. In these past years, our Mission has tried in every way possible to reach out with helping hands and win the lost to Christ. Yet when we do our utmost, we feel it is only a drop of water in a dry desert of misery. There are 800,000 refugees in Palestine today. Let us consider their plight, a horrible picture of derelict humanity.

The men of the villages and tribes had left to fight for their homes and lands. The women, with their children, the elderly and infirm, were left to tend the fields and flocks; but soon they, too, heard the sounds of battle coming closer, and their leaders urged them to run for their very lives. Most of them did. They fled with only the clothes on their backs (read Matt. 24:18—Editor), without reason or order, and joined other refugees in unending columns, going they knew not where, only to travel as far as possible from the din of bombs and guns.

In and around Bethlehem alone, there are some 34,000 refugees, and more are coming every day. They line the streets—begging. They live in caves and hovels, out in the open under olive trees, or anywhere to try to break the cold, chill winter winds and find a dry piece of ground on which to lie.

Our undertaking of aid to these refugees has been a tremendous one. Yet at times we felt our best efforts were futile, and we could not continue because, while we were able only to help less than ten per cent, the other ninety per cent still beat at our doors. There have been times when we could not even leave our Mission in



Bethlehem to walk down the street without police escort as there would be hundreds of people in the streets who would gather about us, mothers with crying, starving babies, begging for help. Others would cling to our clothes or our hands, pleading with words that cannot be expressed in writing. Oh, that we may multiply the "loaves and the fishes" as Christ did to feed the five thousand!

In starting our orphanage work, it was our sincere desire to choose the most needy, the most deserving orphans, the few that we could take out of the hundreds who were begging us for assistance. To find these most deserving cases we, and our Bethlehem workers, investigated each one thoroughly. We found them in caves. From one cave, we took two orphan children. This cave furnished the family with shelter against the elements and warmth from a brush fire in winter, so the family was quite well off comparing them with others who dwell out in the open under the olive trees.

In another hovel where we went in search of information, about some orphans, we found a woman with six children living in a dilapidated shanty. It had boasted a roof at one time, but that had blown away, and now the woman had stretched a torn piece of canvas across a section open to the sky. She wanted us to take all of the children with the exception of her eldest boy, but we were only to care for the two youngest.

These are but two examples of the environment out of which some of our orphan children have come, where people have been forced to live like animals in squalor and grim misery. God works in and through His own people. He is depending upon us not only to preach the gospel and to minister to the sick, but also to care for the orphans and the needy. We are in fact the hands of God as we serve as His ambassadors to reach the people with material help and with the gospel.

Especially at this Christmas time we wish that each of you could be with us in body, as we know many of you will be in spirit, as we gather on Christmas Eve to attend services in our Christian Mission in Bethlehem, only a block from the place of the manger. Our Mission Hall will be crowded with people from Bethlehem, refugees from the whole area, our orphans, children from our Blind Home, as Pastor Ishak Jameel will retell the age-old Christmas story that has its setting in the very town, Bethlehem, the City of David. How proud we are, and humble in the sight of God, that we are privileged to witness for Him in the little town of Jesus' birth.

The Cathedral Films is planning a 12-chapter film serial on the life of Jesus. It will be produced in color at a cost of \$500,000.—EPAS.

FILL THE SPACES

Select a large box and place in it as many cannon balls as it will hold, and it is, after a fashion, full: but it will hold more if smaller matters be found. Bring a quantity of marbles; very many of these may be packed into the spaces between the larger globes; the box is now full but still only in a sense; it will contain more yet. There are interstices in abundance, into which you may shake a considerable quantity of small shot, and now the chest is full beyond question; but yet there is room. You cannot put in another shot or marble, much less another ball; but you will find that several pounds of sand will slide down between the larger materials, and even then between the granules of sand, if you empty a jug, there will be space for all the water and for the same quantity several times repeated. Where there is no space for the great, there may be room for the little; where the little cannot enter, the less can make its way; and where the less is shut out, the least of all may find ample room. So, where time is, as we may say, fully occupied, there must be stray moments, occasional intervals, and snatches which might hold a vast amount of little usefulness in the course of months and years. What a wealth of minor good, as we think it to be, might be shaken down into the interstices of ten years' work, which might prove to be as precious in result by the grace of God, as the greater works of the same period.

—C. H. Spurgeon.

ARGENTINE CATHOLICS

TOLD HOW TO VOTE

A prohibition against voting for "any candidate who proposed separation of church and state" has been laid down for Argentine voters by the Roman Catholic bishops of the country, according to a recent story in the *New York Times*. The warning was contained in a pastoral letter giving directions to be followed when the general elections are held in November.

Santiago Luis Cardinal Copello, the nation's top Roman Catholic prelate, has been an ardent supporter of Dictator Juan D. Peron.—EPAS.

DAILY READING HELPS

- M. Dec. 17. His Birth. Matt. 1:18-25.
- T. Dec. 18. The Wise Men. Matt. 2:1-6.
- W. Dec. 19. Herod. Matt. 2:7-12.
- T. Dec. 20. Into Egypt. Matt. 2:13-18.
- F. Dec. 21. To Nazareth. Matt. 2:19-23.
- S. Dec. 22. Birth Announced. Luke 2:8-17.

The Ideal Minister

By Mrs. Isie Jenkins, Grand Rapids, Michigan

The second in a series of three

WHenever one thinks of perfection or an ideal, one immediately thinks of Christ. I often think how wonderful it would have been to have lived when Christ lived and to have listened to Him preach. Then the question comes to mind, "Would I have listened or would I have been in the mob that jeered?" So it is today; we are always seeking for an ideal and rejecting what we already have.

Isaiah said, "Ye shall be named the Priests of the Lord: men shall call you the Ministers of our God" (61:6). Jesus chose Isaiah 61:1, 2 to read to the people when He taught in the synagogue at Nazareth. Perhaps those verses cover the requirements of a minister. "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, and the day of vengeance of our God; to comfort all that mourn."

The ideal minister is one who will preach the truths without variance. Sometimes the truth offends or causes dissension, but that should not deter the minister from preaching the truths of God's Word. As has been aptly said, "The truth only hurts when it should." In 1 Corinthians 2:4 Paul said, "My preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God." To me the ideal minister need not be a man of eloquent words and grand gestures but of simple words and Christ-like living. I would rather see a sermon than hear it; one picture is worth ten thousand words.

The ideal minister should have a sense of orderliness and system. We realize that many interruptions and unexpected events enter his life; nevertheless, he should strive for some routine for care of essential commitments. For the sake of his own health and peace of mind, duties should not be allowed to remain undone or to accumulate.

He should make those calls requested of him promptly. Sometimes they may not seem important to him, but the person requesting the call may be greatly in need of a confidant.

He should spend as much time as possible in study and

research so as to bring God's Word to his congregation with authority and clarity. He should be a good teacher.

Neatness of person is especially essential in a minister. Also his home should be kept presentable. I do not believe it is the congregation's prerogative to tell the minister's wife what to put in her home or how to arrange it, but I do believe members can expect it to be well kept.

In 1 Timothy 3:5 we read, "If a man know not how to rule his own house, how shall he take care of the church of God?" I believe this means not only to have a well-mannered, reverent family, but that it means he should also have himself under control. He must control his temper, tongue, and emotions. How can he attain unity within his church if he has words with others, betrays confidences, or has a roving eye.

No minister should be in the ministry merely for the prestige or financial gain. Neither should he partake of liquors or cigarettes or any other worldly pastimes which lower his morals or causes ineffective ministering. His conduct should at all times be above reproach.

He should have patience and understanding. There is no other work where one has to associate with so many different lives, and the ideal minister should have some understanding of human behavior.

A short course in business training should also be among his studies. Many times a little direction from the minister can save the congregation from using God's money unwisely.

If possible a minister should devote his full time to his ministry. Unless he can do so, his work is greatly retarded.

He should believe in and practice tithing. He should be willing also to use all his talents in the Lord's work.

We know that all of us have one or two friends who mean more to us than all others, and surely ministers and their families should have the same privilege. Of course, they should not spend too much time with a few to the exclusion of others. A minister should be friendly and cheerful to all.

An ideal minister will be interested in the community and its problems. He will make friends of the community and school leaders. He will be friendly with other ministers of different faiths and work with them to better the community in which they live.

He will be dependable. Nothing is more discouraging

than to feel that your minister cannot be depended on and that he is not true to his word or not sincere in his desire to get things done.

He should be trained in how to meet people. He should develop the ability to be at ease with everyone and during all circumstances. Perhaps that is one great advantage to the ministers who are trained at theological schools. They are taught poise and graciousness; they are truly diplomats. One of the greatest and most needed assets is the minister's ability to make calls not only on nonmembers but also members. Perhaps seasoned members should not demand calls from their pastors, but nothing gives one a nicer feeling of well-being than to have the pastor call. Christ often called on his friends. I believe it does something for the home and the family standing in the community. He should especially strive for the tact of calling on the sick.

As a nurse, I have had patients who were really harmed rather than comforted by their pastors. This should not happen.

He should be an evangelist. The zeal and inspiration to spread the gospel by the congregation is in direct proportion to the minister's. If he is lukewarm, so likewise will be his congregation.

He should know what is being done in each department of the Sunday school and church. The leaders of each department should consult the minister on every project and problem. An ideal minister will try to be an impartial arbitrator when problems do arise. His personal feelings should have no part in vital decisions concerning the Lord's work.

His order of service and sermon should be clearly in mind when church is called to order. An unprepared sermon can do more harm than good.

When I think of the ideal minister, I think of the spirituality of Brother Robert Hardesty, and then I add the ability of Brother James M. Watkins to be "all things to all men"; the interesting and convincing manner of sermon delivery of Brother Harold J. Doan; the clear, calm, and reasoning mind of Brother Otto E. Dick; the magnetic and sincere smile of Brother James W. McLain; the friendliness of Brother Walter Wiggins; the scholarly mind and knowledge of Brother F. L. Austin; the humility of Brother G. E. Marsh, which makes him beloved of all; the self-confidence and assurance of Brother C. E. Randall; the unfailing faith which does not concede "it can not be done" by Brother Gordon Landry; the undaunting, unquenchable "do good, do all" of Sister Verna C. Thayer.

"But in his duty prompt at every call,
He watched and wept, he pray'd and felt for all."
—*Goldsmith.*

THANK YOU!

A unique "thank you" reached the American Bible Society recently from Korea when a box was delivered at the Bible House in New York City. It contained a plaque fashioned in the shape of a shield. North Korean prisoners of war had taken this way of expressing their thanks for the Scriptures that had come to them from the American Bible Society.

The plaque is made of discarded dried-egg and fish cans, which the prisoners had carefully flattened out, nailed together, and decorated with a design in purple and white. The words "Thanksgiving American Bible Society POW Bible Institute" had been painted in white on a flat piece of brass fastened on the plaque. The same wording in Korean appears on the opposite side of the shield.

"The shield was presented in a very formal ceremony to me to send to you," wrote Chaplain Harold Voekel to Dr. Frederick W. Cropp of the Bible Society. Chaplain Voekel has been working in a number of prison compounds in Southern Korea and has distributed many thousands of copies of Korean Scriptures supplied by the Bible Society. So great has been the interest of the POW's in the Bible that 822 have been enrolled in a Bible Correspondence Course. A Bible Institute has also been started, according to Chaplain Voekel. When it was first announced, he wrote, they had 400 applicants, but because of lack of space a series of elimination examinations were given. Since then four more Institutes have been opened with a total enrollment of over 250 students.—EPAS.

"Reading determines our thinking;
Our thinking determines our action;
Our action determines our living;
Our living determines our destiny."

GERMAN CHANCELLOR OFFERS RESTITUTION TO JEWS

German Chancellor Adenauer recently made a statement which contained an offer to begin negotiations with Israel and Jewish groups to settle the question of restitution for acts of Germany against the Jews. Among other things the Chancellor said that his government is prepared "to bring about a solution of the material reparation problem in order to facilitate the way to a spiritual purging of unheard-of suffering" for "unspeakable crimes . . . perpetrated in the name of the German people which impose upon them the obligation to make moral and material amends."—EPAS.

World Affairs in the Last Days

Part Two

By H. Gary France, Wenatchee, Washington



PLEASE consider further questions concerning what should be expected of our civilization according to Bible prophecies. What will the religious world be doing when Jesus returns?

First, we will seek information of the activities of religious bodies. The subject of Paul's writing in 2 Thessalonians 2:3 is that which precedes the day of Christ. Paul wrote,

"Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time."

Paul stated clearly that the day of Christ could not come until there came a falling away first. A certain man of sin was to have been revealed. This man of sin was to have been of a religious nature, for he sat as God in the temple, claiming to be God. The revealing of that condition was one situation that prevented Jesus from returning to the earth at that time. Now obviously if there would be a falling away and a revealing of a man of sin setting himself up as God, our present civilization must accept that according to Scripture a false religion was to be powerful and the true religion was to be diminished by the falling away. This condition is to exist until the moment Jesus comes.

Paul continued, "Then shall that Wicked be revealed, whom the Lord shall . . . destroy with the brightness of his coming" (v. 8). According to Paul's testimony, the civilization in which we live has no Scriptural license to believe that before Jesus' return modern religion will be widely received and acceptable to God. On the contrary, there was to be a falling away and the powerful, wicked religious man of sin was to be destroyed by the bright-

ness of Jesus' coming. That this false religion was to be able to deceive millions of undiscerning people is apparent from Paul's succeeding statements.

"Even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. 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" (vv. 9-12).

Foolish people outnumbered the sensible by more than one thousand to one. We simply do not live in an age when people have a "love of the truth." On the contrary, people by the masses, droves, and hordes have pleasure in unrighteousness. Small wonder that God is scheduled to send them a strong delusion that they should believe a lie. Gullible millions of fools will receive the false religion of the infamous man of sin, simply because they will not have a love of the truth. Too much fun is available in unrighteousness. The false religion of the last times was to receive a royal welcome.

That the religion of the last days was to be false was not taught in a corner. Jesus taught of it persistently. Paul wrote the following statement to Timothy: "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).

In another place Paul wrote, "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables" (2 Tim. 4:3, 4). Sound doctrine is not easily endured today! Thousands blame doctrine for splitting churches. Sound doctrine smacks too heavily of bigotry and dogma. So churches by the hundreds calmly toss the doctrines taught by Jesus Christ to the scraps to effect a more broad-minded and

(Turn to page 9)



News and Prophecy Digest

C. E. Randall, Tempe, Arizona

DO YOU KNOW? In a talk which Elder James F. Merrill, one of the Council of Twelve Apostles in the Church of Jesus Christ, gave is the question, "How many of the college-trained, university-trained theologians of the world could tell what Paul meant when he said: 'Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?'"

The Mormon Church interprets this text as a warrant for being baptized for the dead. That is, that a person who is alive, if he so chooses, can be baptized for a dead unbeliever who never was immersed. Some individuals are baptized for many unbelievers. We know of one person who was baptized seventy times for that many people. This intermediary work is without Biblical precedent or justification. In Psalm 49:7 we are told, "None of them can by any means redeem his brother, nor give to God a ransom for him." Every person is accountable to God for his own sins. There is only one intermediary between God and men, and that one is Christ Jesus.

What does Paul mean by being baptized for the dead? A study of the chapter reveals that Paul was attempting to disprove a belief which some of the Corinthians held denying the resurrection. These people were Sadducees in belief. Paul reasoned that the resurrection of Christ was the equivalent to the resurrection of all who have died. "Why," said Paul, "are you baptized into Christ's death if you do not believe that Christ was raised from the dead or that all the dead are going to be raised? Every time one is immersed in baptism, he gives testimony to his faith in the death, burial, and resurrection of Jesus, and his hope for the coming resurrection. A baptized person who does not contemplate this truth and hope should re-examine his faith and the validity of his baptism.

YOUTH CONGRESS. The Seventh Day Adventist people held a youth congress in Paris last July. This meeting was for the youth of Europe, although there were young people from forty-one different countries among the 4,500 in attendance. This youth congress passed resolutions reaffirming its adherence to total abstinence from intoxicating liquors and tobacco.

This zealous group has established itself in 228 of the 232 countries of the world. During a four-year period, the denomination sent forth 1,235 workers from "home bases." The workers raised over forty million dollars annually for the support of their work. There are two things that mark the progress of their labor. 1) Their strict belief in and practice of tithing. 2) Their zeal in promoting their work because of the zealous convictions regarding the importance of their beliefs.

Whether one agrees with their tenets of faith or not, he must admit that in the little more than a century they have made great strides.

DEBTS OR TRESPASSES. As one travels from place to place and worships in different churches, he will observe that the wording of the Lord's Prayer varies. At some places the words "trespass" and "trespasses" are used, other places "debts" and "debtors." In the Book of Common Prayer used by the Church of England and the Episcopal Church in this country, trespass and trespasses are used. The same is true of the Roman Catholic prayer book. Matthew's account uses the words debt and debtors. Most people feel that these words are synonymous and mean the same thing. This is not true. The words used for debts and for trespass are entirely different in the original and have an altogether different meaning. Jesus used both words. Had He intended that trespass should have been used in the prayer, undoubtedly, He would have used it instead of debts. If we are to use the prayer, which Jesus taught, perhaps it would do good to make a further study of the prayer and endeavor to discover the real meaning behind it.

Some years ago in a ministerial meeting, the Lord's Prayer was repeated, and trespass and trespasses were used. One of the ministers who was a member of the association afterwards asked the question, "Why do we use those words instead of debts and debtors?" He said the words are entirely different and were not interchangeable.

SUNDAY SCHOOL LESSONS. For several years, our national headquarters has been providing its own lesson outlines for our quarterlies. Sometimes there are those who question the wisdom of this undertaking, feeling that the outlines provided by the International Council for Religious Education would be better, inasmuch as more commentary material would be available. We thought it would be of interest to our readers to see the topics which the Mormon Church will use during the month of January, 1952: "Directed Observation of Sunday School Teaching"; "Classroom Use of the Manual"; "How to Make an Assignment"; "Conducting a Co-operative Lesson." Comparing these topics with our own lesson outlines makes me think our quarterly committee is doing good work.

AROUND THE WORLD. British owned and operated BOAC has announced plans for an all-jet air service to belt the globe in less than half the time now necessary for such flights. It is explained that this service will be ready within five years. The present jet-powered comet carries forty-eight passengers, at forty thousand feet altitude, and at speeds

up to five hundred miles per hour. Three and one half days are all that will be necessary for all-jet flights around the world.—"These Times."

NUMBERS. There is no study that affords one more pleasure in pursuing than the study of numbers in the Bible and in nature. It is no mere coincidence or accident that numerology is so plainly observed in the universe in which we live. When we use the expression "numerology," we are not employing it in some strange way. For example, observe the number three: Usually three is associated with a thought of the trinity. Certainly three does play an important part in Biblical structure and arrangement in the universe. We have the three kingdoms: mineral, vegetable, and animal. Then there are the three states of matter: solid, liquid, and gaseous. Also, recall the three primary colors of light: red, green, and blue. Then there are the vibrations by which colors are formed and are manifest. These consist of motion, inertia, and rhythm. All are familiar with that Biblical trio of faith, hope, and charity. Spend some evenings studying Bible numerics.

COMMON PEOPLE. During the public ministry of Jesus, it is written that the common people heard Him gladly. It was the religious leaders who stirred up the people and kept them in a state of mental and emotional excitement. Had they been left alone, they would not have crucified the Lord of glory.

The same thing is true among nations today. If the common people were left to themselves, they would not yield to passions of strife and war. During the short time when soldiers on the western front of the Korean battle line thought that an armistice had been reached, they stopped fighting, and it is reported that the Chinese soldiers started to play volleyball.



ARE OUR MINDS BLINDED
TO GOD'S REVEALED TRUTHS

WORLD AFFAIRS IN THE LAST DAYS

(Continued from page 7)

useless church. This callous condition of defaming God-given teachings and facts will not be lightly passed. Small wonder that the highly educated civilization of the last days was to be the very one to discard truth for fables.

Paul wrote of the last days that people will be "having a form of godliness, but denying the power thereof. . . . Ever learning, and never able to come to the knowledge of that truth" (2 Tim. 3:5, 7).

We live in an age of a complex civilization in a nation of educated citizens. There is evidence that Jesus' return is near. We are told that prior to His return people would leave the truth, would leave doctrine for fables and for a broadly popular false religion. This nation's history is an epic of broad-mindedness, toleration, and mixed beliefs. The direct result of this civilization is a relaxing of our religious dogma in respect to another of different belief. This is contrary to Scriptural instructions. Jude wrote some nineteen hundred years ago, "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" (v. 3). How much more needful it is today for us to receive Jude's message: *Contend earnestly for the faith!* One contending for the faith today is considered bigoted and narrow-minded. What other can one expect than that the world's religion will become increasingly false and apostate? Small wonder indeed that many shall fall away from the truth before Jesus returns!

What should be expected of our civilization according to Bible prophecies? We have been considering prophecies indicating the false religious nature we should expect of civilization prior to Jesus' return. It is self-evident that denominations emphasizing doctrinal points of the Bible are considered bigoted and dogmatic. Jesus taught in several passages that signs of the times would be anything but hopeful for true Christians. Paul taught specifically of a falling away, a man of sin establishing himself as God, of God sending delusions to the civilization because men loved not the truth and had pleasure in unrighteousness.

The decay of doctrine corresponds with Biblical predictions of the last days, but that decay is contrary to instructions given to Christians. Paul exhorted, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Tim. 3:16). False teachers are suggesting today that doctrine is narrow-mindedness. Paul said that the Bible is profitable for doctrine. Any inclination to avoid doctrinal teachings is an admission that the Bible is not profitable to that person, group, or civilization avoiding the doctrine.

Doctrine saves. Paul advised, "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). If one does not want to be saved by faith in the doctrine taught by Jesus Christ, what other can save him?

Again, Paul wrote, "Brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain" (1 Cor. 15:1, 2).

Make no apology for Jesus' doctrine taught in the Scripture. Flinch not at the accusation, "Dogmatic, narrow-minded bigot!" Remember, one of the signs of the times is that they will not endure sound doctrine. Be mindful that true religion will decrease and that a false religion will prosper under strong delusion from God. Be aware of the signs of the times or you may become one of those signs.

In considering further the subject of what we should expect of this civilization according to Bible prophecies, one may ask, "What does the Bible say about the end of the world, and will the world find permanent peace?"

Before considering specific descriptions of the nations at the return of Christ, we note briefly the attitude of Jesus concerning the last days. Jesus compared the days of His coming with the days of Noah. Luke 17:26-30 describes the days of Noah and Lot as times of intense civil activity. Jesus carefully noted that their busy times continued until the Flood came and destroyed them all in Noah's day, and fire destroyed them all in Lot's day. Hence a general condition to exist before Jesus' return is lack of time for promoting the truth. Only eight were saved from the civilization of Noah. A scant few were saved in Lot's day. Similarly during the last days, the public will be so busy that the truth will not be important. A false religion was prophesied to be prominent as it was in the days of Noah and Lot.

More specific description of the nations' condition at Jesus' coming is given in Revelation. John recorded in Revelation 11:15 the occasion when the kingdoms of the earth would be subjected to the rule of Christ when He returns. He wrote, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." The record continues, describing twenty-four elders, saying, "We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned." The following words give specific description of the attitude of the nations when Jesus comes and subjects them. "The nations were angry, and thy wrath is come." (over)

The very fact that nations are to be angry at the return of Jesus and the establishment of His kingdom denotes their insubordination to the Lord. When nations of this world resist the establishment of the Kingdom of God, Jesus' return will not be a happy occasion.

It is apparent that both Isaiah and David foresaw and prophesied of that occasion. Isaiah wrote, "The indignation of the Lord is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter (34:2). David wrote, "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. Yet have I set my king upon my holy hill of Zion" (Psalm 2:2-6).

Jeremiah also wrote of the time when all the nations of the earth will drunkenly resist the decree of God. "Thus saith the Lord God of Israel unto me; Take the wine cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it. And they shall drink, and be moved, and be mad, because of the sword that I will send among them" (25:15, 16). Jeremiah continues by identifying the nations to drink God's cup of wrath. Verse 26 reveals that God will include every kingdom on earth in that purge.

The day of Jesus' return will see a judgment poured out upon the nations. This judgment, the nations' anger, and the battle of Armageddon all indicate the attitude of the nations toward the establishment of the Kingdom of God when Jesus returns. A study of Zechariah 14 reveals the time the Lord will go forth and fight when He has gathered all nations together against Jerusalem.

Revelation 13 speaks of a time of tyrannical reign under a certain beast. This condition was to be oppressive to the saints. Then Revelation 16 describes the final battle of Armageddon in the following terms: "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. . . . He gathered them together into a place called in the Hebrew tongue Armageddon" (13, 14, 16).

The first immigrant from Soviet Russia arrived in Israel on July 23, 1951. She is the seventy-three-year old mother of a member of a communal settlement.—*The Jews in the News*.

TRACTS--BOOKS

Bible-Centered Gospel Messages

We here present a new tract list that features our most complete and up-to-date Gospel Messages. All new and reprinted issues are now offered with eye-catching, attractive covers. We are continuing our policy of presenting only quality tracts at the lowest possible cost consistent with our standards of quality. Our Bible theme tracts are not designed for wholesale distribution, but are recommended for select distribution to interested readers and Bible Students.

Title	Per Doz.	Per 100
A Study of the Word "Soul," 4pp.	.15	.85
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? 8pp.	.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
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
I Am, A. Marsh	Free for postage	
Position of Women in the Church Macy, 6pp.	.20	1.25
Sin in the Church, Railsback, 6pp.	.20	1.25
The Nature of the Soul, Hardesty, 10pp.	.30	1.95
Haupt, 8pp.	.25	1.60
Pleasures of Youth, LeCrone, 8pp.	.25	1.60
The Two Sons of God—Adam in Type and Antitype, Lindsay, 12pp.	.35	2.30
The Word Made Flesh, Thomas, 16pp.	.45	2.95
Who Are Led by the Spirit of God? Jones, 6pp.	.20	1.25
Search the Scriptures, Robbins, 50pp.	each	.50

National Bible Institution
Oregon . Illinois

I Was Going to Buy a Popsicle but—

A group of eight hundred boys and girls who started out to give a nickel apiece gave more than \$1,000 and are still going—for Bibles for Germany and Japan.

"Who ever would have thought we could get so much money for Bibles!" David's eyes gleamed with excitement as he spoke.

"If we had not started the project," Charles added, "think of the Bibles Japan and Germany would never have received."

David and Charles were members of the eighth-grade weekday church-school class of Amherst, Massachusetts. For the past school year, their class had been active in giving money for Bibles. Because of the impetus given by this group, other classes had adopted the project, and in June, when the boys spoke those words, the fund stood at \$263.00. Now, two years later, David and Charles have greater cause for joy, for the boys and girls of the Pioneer Valley have given over one thousand dollars to provide Bibles for Japan and Germany.

It all started in September, 1948, from an article written by Dr. Francis Carr Stifler, published in the May, 1948, issue of *Missions Magazine*. From this article, "As Hungry for a Book as for a Loaf of Bread," facts of the Bible famine were presented to David and Charles' class. Grasping a vision of the world need with one accord, the group said, "Why can we not help?"

They decided to have a money box in their classroom; donations were to be given from the sacrifice of luxuries or by special earnings, not begged from parents nor taken from the usual church contribution. Envisaging what other classes might add to the fund, they said to the teacher, "Tell other classes about the Bible famine and our Bible box. Maybe they, too, would like to help."

From then on the project was like the proverbial snowball. Other classes did want to help; money boxes appeared in all the thirty-odd weekday religious education classrooms of the Pioneer Valley. Enthusiasm reigned. Some sixty pupils made posters to be displayed in classrooms. Pointing out the world need, they called upon their fellow pupils to make sacrificial gifts to relieve it. As one high school senior who was studying the life of the Apostle Paul declared, "This is our Macedonian call."

Into the money boxes pennies, nickels, and dimes were poured. Occasionally a dollar bill earned by shoveling snow or cleaning the yard was slipped in. Coins were diverted from ice cream, candy, gum, and popsicles to the Bible money boxes. Comic books, water pistols, hunting knives, and even movies were deemed unnecessary by youthful spenders who contemplated the Bible shortage. Teachers became accustomed to the remarks, "I was going to buy a popsicle, but then I thought of the Bible

fund"; or "I had saved this money to buy a water pistol, but I do not need it half as much as someone needs a Bible in Japan." That children give generously and sacrificially when they recognize a need, the teachers of the Pioneer Valley can testify.

Thus the Bible fund grew. From an original suggestion that eight hundred pupils might each contribute a nickel to achieve forty dollars, new goals have emerged. Each of these has been reached and passed. Incoming classes have appropriated the project of their predecessors. Now, even the one-thousand-dollar goal has been reached and passed.

Should the giving continue? Opinions have been aired and votes taken. The unanimous decision is, "Let us continue." One girl expressed it this way, "What if we have reached our goal of a thousand dollars? The need in Japan is as great as ever."

Perhaps the future of our world is not so precarious after all—not when boys and girls like these take the situation in hand and do something constructive about it.

—By Dorothy G. Swain from *Messiah's Advocate*.

INASMUCH

By Nancy Galbreath

Have you ever tried to lighten
Just a portion of the load
Of your near-by neighbor
Just across the road?

If you knew the heartaches
And the disappointments, too;
If you knew how broken-hearted,
Was a soul so near to you!

You may be poor and ugly,
And live in just a shack,
But "you're worth a million,"
If you own a sunshine pack.

You may not have many talents,
But there's so much you can do
To make life seem brighter
For that one so near to you.

Only a word of kindness,
Just a cheery smile,
So many ways to lift a burden,
Helping souls o'er many a mile.

Inasmuch as ye have done it
Unto one—the least of these—
Your reward shall be according,
For you have done it unto Me.

—*Nooksuck Messenger*.



"Ezra had prepared his heart to seek the law of the Lord, and to do it, and to teach Israel statutes and judgments"
(Ezra 7:10).

A Special Welcome to Twenty-three New Club Members

Yes, in the past few days we received the names of twenty-three boys and girls to be added to the membership list of the ECE Club.

Sr. Clara VeNard of Sherrard, Ill., has sent us the names of her *great-grandchildren* under the age of fourteen. They are: William P., Ruth Ann, and Patrick Arnold of Macomb, Ill.; Richard L., William E., Elizabeth Arnold, and Danny Charles Pickel of Galesburg, Ill.; Merle Jean Wilcoxon of Marseilles, Ill.; Robert L. Cummings of Rock Island, Ill.; Judy Kay, Diana Sue, and Janet Lynn McGraw of Denver, Colo.; Mary Grace, Frances Dee, and James D. LeRue, and Janis and Patricia Joe VeNard of Tuscon, Ariz. We wish to thank Mrs. VeNard for these new members.

Other new members: Sharon, Dale, and Floyd Houser, children of Sr. Marion Houser, Lakeville, Ind.; Michael Alan Huddlestun, son of Sr. Diane Huddlestun; Arden Neil Wert, son of Sr. Evelyn Wert; and David Krogh, son of Bro. and Sr. Harvey U. Krogh, Jr., all of South Bend, Ind. We would also like to thank the parents of these children for enrolling their children in the *Everyday Christian Expression Club*.

Ezra, the Book of the Week

As we proceed further into the books of the Old Testament, the less familiar are the books to us. Most of the stories of the Old Testament are found in the books which we have already reviewed. Possibly the books that are reviewed from now on will be quite new to most of us. However, there are many exciting and adventurous as well as historically important events that are told in the forthcoming books.

The books thus far have told the wonderful story of the Hebrew nation, its history from the very beginning. We have now come to the fall of that nation, its captivity into Babylon and at last its return.

So that we may better understand this history, it is important to know that the books of the prophets, which make up the last half of the Old Testament, are written concerning the same period of time that we have covered in Kings and Chronicles. Also it is important to know that the books of the prophets are not placed in chronological order. We shall learn more about this a little later.

Ezra the Priest

When the Babylonian empire was defeated by the Persians and Cyrus became king, he allowed the captive people of Judah to return to their homeland near Jerusalem. For Ezra the journey took four months.

The book tells of the rebuilding of the temple which had been destroyed when the Babylonians took Judah captive. Ezra, the priest, returned to restore the temple services and teach the law of God.

When Ezra returned to Jerusalem, he found that the same conditions existed that had originally caused Judah's fall. They had broken God's commandment and had intermarried with idolatrous people.

The ten chapters of this book cover eighty years of Hebrew history. Ezra himself is credited with having written this book as well as many other books in the Old Testament.

Happy Birthday and God's Blessings!

Judith Ann Mercer, Dec. 18, age 4, Macomb, Ill.
David Krogh, Dec. 20, age 6, South Bend, Ind.
Betty Finney, Dec. 20, age 12, Frankfort, Ind.
Edna Schliegmeyer, Dec. 20, age 14, Hammond, La.
Beatrice Richardson, Dec. 21, age 7, Hammond, La.
Frances K. Daily, Dec. 22, age 6, Anoka, Minn.
James Capps, Dec. 23, age 14, Shady Springs, W. Va.

Send all new names to Patricia Rossner, 1717 Marine Street, South Bend, Indiana.

"I Will Come Again"

By William Dick

Century after century, Israel awaited anxiously the coming of its Messiah. When Jesus Christ did appear to His own people, many flatly rejected Him. Others lost interest, because He did not establish the Kingdom immediately. Those who did accept Him remained faithful, hopeful, trusting in whatever He did and taught.

Jesus explained often what would happen to Him, but His followers did not understand. Once He told them, "Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come" (John 13:33). He stated in plain words that where He was going, no one else could come. Since it is generally accepted that Christ went to heaven, why do some think they can go there, too? Jesus did not intend for saints to come to Him to receive their reward, but He explained in the following chapter that He would come to them. "I will come again, and receive you unto myself" (14:3).

When Jesus rode triumphantly into Jerusalem, it appeared that righteous rule would be established at last. Within a few days, however, a merciless mob crucified the King. Jesus was dead! All hope was lost. His disciples nearly gave up, not knowing what to think of the whole affair.

Suddenly He rose from the grave, and presented Himself to His disciples, showing them He was alive! All expectations were restored! To their dismay, however, Jesus did not then begin His Kingdom. He stayed with them for a few days, then led them out to the Mount of Olives, and mysteriously disappeared from the earth. As the disciples watched Him ascend, their hope was renewed by two men in white apparel, who said, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11).

When?

Knowledge of the time of Christ's second coming has been mercifully withheld from us. We do not possess sufficient mental perception to understand that much of God's divine plan of the ages. Jesus told His closest followers, "It is not for you to know the times or the seasons, which the Father hath put in his own power" (Acts 1:7).

He also asserted that only God knew the exact time

when He would return to earth. "Of that day and hour knoweth no man, no, not the angels of heaven, but my Father only" (Matt. 24:36). Why cannot men see the futility of setting dates for the Lord's return? God fore-saw that if men knew when His Son would come again, they would not prepare until the last minute. Consequently, Jesus warned, "Watch therefore: for ye know not what hour your Lord doth come" (v. 42).

How?

Scripture teaches that Jesus will come visibly and literally. Contrary to this doctrine is the view prevalent among churches today that Christ will never come literally but spiritually. "The second coming of Christ is the progressive realization of His spirit in human lives and affairs."—*Great Christian Teachings*. Nowhere can such teachings be found in the Bible.

Did not Jesus literally leave the earth and go into heaven? The angels promised the disciples that Jesus would return in the very same manner He had left them. In fact, we are told He will return to the same place. "His feet shall stand in that day upon the mount of Olives" (Zech. 14:4).

Why?

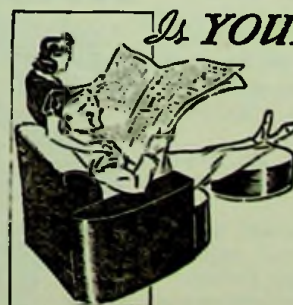
Among many reasons for Christ's coming, we cannot forget that He will destroy the wicked. (Read 2 Thess. 1:6-10.) As surely as the ungodly will receive their punishment, so will also the righteous be rewarded. "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be" (Rev. 22:12).

Jesus will come as King of kings to establish His Kingdom, and "then shall he sit upon the throne of his glory" (Matt. 25:31).

So What?

What does the second coming of Christ mean to us? Do we care whether or not He comes? In order to be accepted, we must make preparation to meet Him. If we do not love His appearing, and are not expecting it, praying for it, we are not prepared for Him.

"Yet a little while, and he that shall come will come, and will not tarry" (Heb. 10:37). Is your house in order? If Jesus came within the next minute, would you be ready to meet Him? He said, "I will come again." His final admonitions were, "Watch" and "Occupy till I come."



Is YOUR HOUSE in order?

The
Berean Page

AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

January 22-25—Midwinter Ministerial Conference at Oregon, Ill.

BEREAN SOCIETY FORMED

Los Angeles, California

Quoting from a letter received from Mrs. E. Lenore Chandler, National Berean Secretary Louise Johnson reports that on "Tuesday, September 4, 1951, a group of members from the Los Angeles Church of God met at the home of Mrs. F. McCormick in Glendale, Calif., to form a Berean Society. An election was held, and Mrs. Francis McCormick was elected president; Mrs. E. Lenore Chandler was elected secretary-treasurer. The group meets each Tuesday night. Sr. Emma C. Railsback and Pastor Harry Payne have been leaders and teachers."

OREGON BIBLE COLLEGE

We would like to mention those who enjoyed going to their various homes and churches during Thanksgiving vacation, although students will soon be dismissed for another vacation.

Besides enjoying her trip home, Virginia Wagenaar taught a Sunday school class and saw interesting pictures concerning Israel at the Pennellwood Church of God, Grand Rapids, Mich. Superintendent Otto E. Dick and family drove to Fredericktown, Mo., to visit William Dick, pastor there. Linda Wagenaar returned with them from her visit at home in Fredericktown. Mr. and Mrs. Don Harvey felt fortunate to return home during the holiday. Bro. D. A. Jones provided their transportation to Kokomo, Ind., the Joneses continuing traveling to Covington, Ohio. Visiting in and near South Bend, Ind., were Mr. and Mrs. Kyle Davis. Mary Railton and Helen Burnett visited parents in Rockford and Ripley, Ill., respectively.

Reports from several Minnesota brethren are favorable in regard to the services rendered by Neil Thut and Orville Westlund. Visiting five Minnesota churches, they gave six sermons and a special talk on College life.

Shirley Huffer and David Sprinkle each gave interesting chapel talks recently. Shirley spoke concerning blessings of life. Truly, God's blessings are bountiful. David's electrical apparatus illustrated how that man can do things which appear contrary to natural laws, seemingly miracles. He also expressed that Christians must believe in the impossible, for with God all things are possible. During another chapel, the film, "Hidden Treasures," was shown.

The basketball team of Aurora, Ill., College was defeated (40-44) by our boys, Tuesday night, December 4.

If you have not received the latest issue of the "Caller" and would like one, notify Editor David Sprinkle, Oregon Bible College. Stanley Lawrence and Clell France

JORDAN, MISSOURI

We have had another wonderful Thanksgiving service at Jordan. Three student ministers came from Oregon Bible College to conduct services on Saturday night, November 17, and three services on Sunday. On Sunday morning, Curtis Simpson, David Sprinkle, and Joe Fletcher each gave a timely sermonette. David delivered the sermon on Saturday night. Joe preached Sunday afternoon; Curtis preached and sang a solo Sunday night. Each chose a topic pertinent to the season or to the times in which we live.

We cannot adequately express our appreciation of the association with the College boys in the last two years.

Though our feasting on spiritual things is most important, we do not want to minimize appreciation for the abundance of roasted turkey and of all the trimmings which was enjoyed Sunday noon.

May God continue to bless these boys in their work and the work at Jordan.

Francis Burnett.

HERALD RECEIPTS

E. Ransom; F. S. Van Fleet; Mrs. L. C. Kirkpatrick; Mrs. Esta McInturff; E. A. Drake; Archie L. Loether; Roselin E. Fredlund; Mrs. Mary Elma Bell; Granville B. Metcalf; Mrs. J. M. Prime; Mrs. Harry Marquart; Virginia Wagenaar (2); C. E. Lapp; Edith M. Richardson; Mrs. A. E. Kurnett (2); Mrs. Donna Miller; Mrs. Emma F. Rankin; Dwight Pestle; Mrs. M. Fetters; Mrs. Ivan S. Powers; Mrs. Myrtle Mitchener; Mrs. Elizabeth Klein; Mrs. R. A. Jordan (3); Mrs. Mary Welden; Mrs. Helen M. Schafer.

Mrs. Ruth Gesin; B. F. Peck; Mrs. James A. Patrick (4); John Mock; I. O. Rogers; Arden France; Mrs. Don Mumford; Vivian Drabenstott; Fred H. Mills; Mrs. Lorrin L. Gainey (3); J. L. Humphreys; Cecil A. Patrick; Esther Bottolfs; Mrs. Orville Clark; George Jones; Mrs. Walter Skinner.

RAHN - DAVIS

Now residing at 653 South Locust Street, Pomona, Calif., are Mr. and Mrs. Bill Davis (Lois June Rahn) who were married November 18, at the Methodist Chapel in Pomona. The bride's uncle, Norman J. McLeod, co-pastor of the Church of the Open Bible, officiated at the double ring ceremony. Large white chrysanthemums supplied decorations for the occasion.

The bride, daughter of Mrs. Verna M. Rahn, Pomona, wore a lace dress with net skirt over satin, and a train.


One hundred and fifty guests attended. Richard Rahn, of Palm Springs, Calif., gave his sister in marriage. Miss Ray Jean Hogan, Ontario, Calif., was maid of honor; the other attendants were Mrs. Viola Vogles, Pomona; Miss Barbara Stantial, Los Angeles; and Mrs. Ann Lynch, Ontario. Fred J. Davis, San Jose, Calif., brother of the groom, was best man; and John Davenport, Louis Lanier, and Robert Franklin, all of Ontario, ushered. Mrs. Charlotte McCallum, the bride's sister, and Duncan McLeod, the bride's cousin, sang traditional wedding music, accompanied by Mrs. Afton Eyre, organist. After a reception at the church parlors, the newlyweds honeymooned for a week at Las Vegas, Nev.

The bride will be remembered by those who participated in the National Berean Youth Rally in the summer of 1947 at Oregon, Ill., and is a well-known member of the church groups in these parts. She is employed in the local credit bureau, and the groom is employed at the Bank of America, Pomona.

Norman J. McLeod.

Declining Demotion. A well-known missionary to Turkey was offered a consulship in a large Turkish city at a high salary. "Why in the world did you refuse?" he was later asked. "I declined to step down from an ambassadorship to a consulship," was his quiet reply. (2 Cor. 5:20.)

Make a Note of This.



A REMINDER

December 4, 1950—pledges and contributions in support of the budget—\$21,607.69.

December 4, 1951—pledges and contributions in behalf of the current budget—\$14,185.00.

With a larger budget to raise, we are \$7,400 behind one year ago. Can we improve this situation???

EMMA SWAN

Emma Swan, daughter of Harvey and Mary Clark, was born on August 3, 1865, at Damon, Ill., and passed from this life on November 29, 1951, at the Blessing Hospital, Quincy, Ill.

She united with the Church of God at Ripley, Ill., and remained a member throughout her life, being baptized into Jesus Christ in the year 1884. She now sleeps until she hears the Lord Himself, when He descends 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."

Funeral services were held on December 2, at 2:00 p.m., at the Ripley Church of God. She was laid to rest in the Ripley Cemetery. Rounds funeral home conducted the funeral.
Bud Goodwin.

This year National Bible Institution is contributing an average of \$160 toward the education of each of your sons and daughters who are enrolled in Oregon Bible College.

MRS. EMMA CLARK

Mrs. Emma Clark, the lovely little lady of the Church of God at Graytown, Wis., died at Memorial Hospital, Menomonie, Wis., November 29, a few days before her eighty-first birthday.

For the last thirty years, she made her home with her brother, James L. Carver, and two of her sisters, Bertha and Mamie Carver, on the old homestead in Dunn County, Wis.

Left to mourn her death is one son, Carver Randolph Clark, his wife, and three grandsons of Superior, Wis., her brother, James L. Carver, and three sisters: Bertha and Mamie Carver, and Mrs. Dora Puffit of Pine River, Minn.

Sr. Clark was baptized into the body of Christ by Bro. Melville Lyon at Graytown. Many will remember her as being patient and earnest in her work for the Lord. Many times she walked two and one half miles to serve her Lord.

Mrs. T. M. Savage was soloist. The writer held the services.
T. M. Savage.

NATIONAL BIBLE INSTITUTION

Mr. & Mrs. C. D. Whitmer	\$ 10.00
Mrs. J. A. Patrick	8.80
Merle A. Patrick	75.00
O.B.C. Students	5.80
Mrs. May White	10.00
Maybelle Hanson	5.00
Happy Woods Church	17.66
Virda Sifler	10.00
David Skinner	10.00
Truth Seeker's Church	25.00
Mrs. Emma Coleman	10.00
Mrs. L. R. Hillard	25.00
Oregon Ill., Church of God S. S.	50.00
Mrs. Anna Cochran	2.00
Hattie A. Wood	2.00
F. G. Carpenter	10.00
Marian R. Richards	100.00
Anonymous	410.00

THE POWERFUL WORD

No soldier would want to go against a great enemy without equipment with which to fight. If he did so he would have no hope of victory.

So it is with a Christian who does not have God's Word in his heart. Although his intentions are to follow in Jesus' footsteps and live a life of service unto Him, when temptations come he yields to them, not knowing what the results will be.

It may seem useless to us, at times, to spend hours memorizing verse after verse of Scripture. The prize given by the Sunday school teacher for learning memory verses may seem like a small reward for so much study. One may even believe that he has forgotten the verses he learned a few months

ago. And yet, when he is in a difficult situation, not knowing what to do or which way to turn, one of these verses comes to his mind and gives him the answer.

God's Word is powerful. It was written for us. "All scripture is given by inspiration of God, and is profitable" (2 Tim. 3:16).

God has given us the shield of faith, wherewith we are able to quench all the fiery darts of the wicked. We must take up this shield, fit it to ourselves, and have it ready at all times, for the wicked are ever about us.

The time is soon coming that there will be a famine in the land for the Word of God. Each of us should so saturate ourselves with the Word of God that even though our Bibles were taken away we would still have the Word hidden in our hearts.

What's the Difference?

"Mother," said Phyllis, "does it really make any difference what we believe? The girls at school say it doesn't when I try to tell them what we believe."

"Yes, Phyllis, I think it makes a great deal of difference. What are some of the things they tell you?"

"The one thing in particular is that man really doesn't die, but goes to heaven at death."

"That is a common belief. But if God or Jesus intended for us to believe that, would it not have been plainly stated in the Bible? There is no place that tells us we go there at death. Time and time again the Bible tells us that God's Kingdom is to be established upon the earth. Verse after verse can be found that says Jesus is coming back to this earth to reign. It is such a beautiful picture for us to keep before us. Never let anyone persuade you to believe otherwise. If God and Jesus have said, 'Man dies,' we want to believe Them, not man."

"Are God and Jesus the same person? That is another thing they tell me. They say Jesus said so."

"True, there is a statement that sounds that way on the surface. There is also a statement which says that a husband and wife are one flesh. Do you believe your father and I are the same person? You know we are not. We live separate lives, but both have the same purpose in life. That's how God and Jesus are one.

"Jesus knew such things would happen, I think, for He wondered if when He returned He would find faith on the earth.

"Paul feared that when He left the churches where he had labored that 'grievous wolves' would come in and teach things contrary to God's Word.

"Phyllis, Jesus is coming soon. Those who feel it makes no difference what one believes will be left out. Let's strive harder than ever before to remain faithful to the doctrines we believe the Bible teaches."

—Editorial by Verna C. Thayer in *Intermediate Truth Seekers' Quarterly*.

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





Editorial

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James M. Watkins, Editor \$3.00 per year Paul C. Johnson, Associate Editor

Peace and Good Will Must Start With Us!

"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things" (Romans 10:15b).

A few years ago a man who asserted to be conscientiously opposed to war and military service met officers, who came to talk with him, at his gate with a gun. It has always seemed to us that the officers' assumption that there was an inconsistency in the man's reasoning was more than justified. This is no greater inconsistency, however, than for individuals who sponsor discord and strife to try to sell the world the story of peace and good will. If we are to manifest a sincere belief in the principles of peace and good will, it must start within the church.

There is not an individual who does not desire peace of mind and the association of personal friends. This promise of personal peace was as important in the gospel of Jesus Christ as national peace. A primary requirement for the presentation of the Christian gospel was that it should be tempered with a spirit of kind consideration that would smooth the heartstrings of those already troubled. A harsh or inconsiderate attitude on the part of the Christian is utterly inconsistent with a gospel dedicated to the purpose of peace of mind. Christian service was to be motivated by offering "glad tidings" of "good things," not differences and disputes.

Peace and harmony are the first laws of preservation. The world is being destroyed, socially and economically, by the discord and distrust existing at the present time. The same disruptions of fellowship will destroy the home, community, or church. The Apostle Paul, writing to the Galatians, said, "If ye bite and devour one another, take



heed that ye be not consumed one of another." Because we see so many examples daily of the tragic results of the lack of consideration for one another, we should be led to express greater appreciation for consideration. Because Christ is recognized as the Prince of Peace, in the personal as well as the political sense, His life and teachings should always guide our daily associations.

W. D. Mahan in his book, "The Archaeological and the Historical Writings of the Sanhedrin and Talmuds of the Jews," quotes an opinion regarding the birth of Christ made by one of the priests at the request of the Sanhedrin. This priest, an eminent scholar of his time, stated the Jewish conviction that the literal Kingdom of God would be a reality, "commencing in the inner life and working outward until the outward is like the inward; and thus advancing on from individuals to nations."

What better interpretation of Jesus' statement that the Kingdom of God was within us could we have. Individuals have lost appreciation for Christianity by experiencing the discord of Christian disunity. Harmonious fellowship and a sincere expression of Christian love are absolute requirements if we are to be consistent in espousing the cause of peace and good will. No difference in doctrinal opinion, or in goals of Christian service, is sufficient to justify spiritual disunity.

Let us be resolved to use this Christmas to mark the beginning of a real expression of peace and good will toward all—starting within ourselves!



Feliz Natale -- *Joyeux Noel!*

By J. Arlen Marsh
Rockford, Illinois

EDWARD Wagenknecht, editor of numerous collections of poems and short stories of the life of Jesus Christ, tells of wandering down the streets of Seattle some years ago during the Christmas season.

Ahead of Mr. Wagenknecht were a woman and her daughter, who, Wagenknecht believed, was perhaps fourteen. The pair paused before a magnificent window display of the shepherds in adoration at the manger. Above the display hung a sign: "Merry Christmas!"

"Humph!" said the fourteen-year-old crossly. "The church is starting to take over everything. Now, it is even taking over Christmas!"

Henry Lee, writing in the current issue of *Pageant*, notes that he is "neither a prude nor an overly religious person," but believes firmly that we are "killing Christmas," not alone by "shameless commercialization," but by entirely ignoring the fact that the day is designed to celebrate the birth of Christ. The spirit of Christmas, Lee feels, is not that of brotherhood of man, but that of Christ's purpose as Saviour and Son of God.

However we say it—in the Spanish, *Feliz Natale*; in the French, *Joyeux Noel*; in the English, *Merry Christmas*—the basic ideas behind Wagenknecht's story and Lee's article regarding the celebration of Christ's birthday are good. Everywhere and among all people, "Merry Christmas" has come to mark more of a festive period for breaking down the barriers of society and race than for contemplating the reasons Jesus was born at all.

It is true, of course, that God has made of one blood all races of men, that there is

neither Jew nor Greek, male nor female, in God's eyes, that social, economic, and racial distinctions should have no control over the church and its activities. It is also true that the prime function of Jesus was not to alleviate present injustices; His prime function was to offer eternal life to men.

This, then, is what Christmas represents: the birth of opportunity. It is an opportunity thrown open to all on an equal basis. "For God so loved the world" does not begin an empty conception of divine affection; it begins, instead, a tale of how men may gain what they do not now possess, unending happiness and unending righteousness in an unending perfect government.

Yet, as Henry Lee insists, we have wrapped the tinsel of office parties, drunken debauches, usually, about the Christmas idea. We have let the Christmas Eve dance spell for us the glory of the Birth. Within the church itself, we have prattled far more of the "men of good will" than we have of the reason that there finally will be peace on earth.

No wonder that Wagenknecht could hear a fourteen-year-old say, "The church is starting to take over everything. It is even taking over Christmas!" How many, even in the Church of God, use Christmas as a truly religious festival? How many, even in the Church of God, think fundamentally of what Christmas brings in the way of a world purged of sin, in the way of the perfect Ruler? How many, in the Church of God, think of Christmas primarily in terms of toys and desperate last-minute mailing of greeting cards and preparing of huge family dinners?

(Over)



Like Henry Lee, I try not to be a prude. I think of Christianity as a faith that requires doing rather than as a faith that forbids doing. Like most of the rest of us, I see nothing evil in the exchange of gifts at Christmas time, in the gathering of the clan for a mighty feast, in the spreading of childish and adult happiness through trees and wreaths and angel's hair. Like most of us, I would miss these trappings of Christmas if they were to be taken away.

These trappings never should be permitted to obscure the fact that Jesus was born to give us a chance to live forever—that He was born to make it possible for the "word of the Lord to go forth from Jerusalem"—that He was born to establish the Kingdom of God on earth. Our sermons, our programs, our cantatas, our church plays, too often leave us dangling. "Jesus was born," they say; "Peace on earth, good will toward men!" Certainly, He was born! What difference does it make?

There is the real spirit of Christmas: *what difference does it make?* Why should Christmas be merry, if not because men now can know that divine intervention in their sorry affairs will accomplish all their dreams and more besides? It was not merely the Son of God who was born at Bethlehem; it was not merely the doctrine of peace and brotherhood and present goodness that was given. Christmas is a merry time, a happy time, because it stands for hope, hope in a future so bright with everlasting joys as to pass all human imagination.

Until this emphasis is put upon the Christmas thought by the church and by people individually, we can rightfully say nothing about the evils of commercialization. Without this emphasis on the hope held out by Jesus' birth, Christmas is merely another human holiday; and all the profit that can be wrung from it is fully justified.

Nor does this emphasis require an extensive change in the present scheme of things. It demands, not a restraint on giving or on joy and merrymaking, but an understanding of why we should be joyful, of why we should be merrymakers. "Eat, drink, and be merry; for tomorrow we die" no longer is the song of mankind if it wills to sing differently; now, since the first Christmas, we may, if we but seize our opportunities, paraphrase the ancient words: "Eat, drink, and be merry; for tomorrow we *live!*"

"Christians who have been wondering which way the Russian armies will turn next were given food for thought in a recent statement by Quentin Reynolds, a noted roving correspondent who said: 'Israel could well be the front line of defense in case of war. They could well be on our side. The whole country would make a natural airfield.'"—*Youth on the March.*

Grandfather of TV Has Regrets

"I am sorry to say that this medium, for which I had such high hopes a few years ago, seems to me already to have become more of an influence for bad than for good," says Dr. Lee DeForest, who is often called the father of radio because of his invention of the three-element vacuum tube. "In Los Angeles, where I live, there are eighty or ninety murders a week broadcast on television programs, mostly movies. It can have only a vicious effect on children."

Christian Cynosure quotes the inventor as saying that his "grandchild, television," is running wild. "It is having an adverse effect on reading habits," he says. "The pulp publishers, fortunately, are suffering the most. Followers of cheap fiction have just shifted over to watching the television thrillers."—EPAS.

"Mrs. Dollie L. Satcher, Mississippi, believed in and practiced tithing all her life. A provision in her will continues the tithing of her estate for an indefinite period."—*Youth on the March.*



DAILY READING HELPS

- M. Dec. 24. The BRANCH raised up. Jer. 23:1-8.
 T. Dec. 25. Christ, the servant, empowered by God's Holy Spirit. Isa. 42:1-8.
 W. Dec. 26. Righteousness will prevail. Isa. 26:1-10.
 T. Dec. 27. All creation to be given deliverance from bondage. Rom. 8:19-23.
 F. Dec. 28. Israel's gathering a blessing. Ezek. 26:24-32.
 S. Dec. 29. Christ's Kingdom and new Creation a joy and peace. Isa. 65:17-25.
 M. Dec. 31. Confession. Romans 10:8-15.
 T. Jan. 1. Matthew on Peter's confession. Matt. 16:13-28.
 W. Jan. 2. Luke's account of the story. Luke 9:18-26.
 T. Jan. 3. The loyal Christian. Heb. 12:1-6, 12-17.
 F. Jan. 4. Belief and life—confession and loyalty. 2 John.
 S. Jan. 5. Renounce self and put on Christ. Col. 2:6-15.

In the Fullness of Time

LIKE the day and hour of Jesus' returning, the exact time of His birth is shrouded in mystery. It is now generally accepted as fact that our calendar, supposedly dating from the year of the birth of Jesus, is in error by four years. According to the best information available, Jesus was actually born sometime during the latter part of the year which we now designate as 5 B.C., or in the early part of the year which we call 4 B.C. If this be true, we are now nearing the close of, not 1951 A.D., but 1955 A.D.

Most scholars agree that it is extremely unlikely that our Saviour was born on the twenty-fifth day of December. The first certain traces of Christians celebrating the birthday of Jesus are found to pertain to the years about 180-192 A.D. Even then, it appears that there was little uniformity among them as to the date which they observed. Some held the festival in the spring; others held it in January. Christmas was first celebrated on its present date in Rome about 350 A.D. No positive evidence has ever been found which points to any particular day as the date of His birth.

Even the hour of the day when the nativity occurred is veiled in secrecy. Our only clue lies in the fact that the announcement of the birth or "a Saviour, which is Christ the Lord," was made by angels to shepherds who were "keeping watch over their flock by night." From this fact, we assume (but do not certainly know) that the announcement was made almost at the instant of His birth, and that this took place sometime during the early or middle portions of the night.

Were it to our advantage to know the exact date and hour of the Saviour's birth, our heavenly Father would surely have revealed it to us in His Holy Word. Perhaps this information was withheld in order to prevent men from using a fixed



By J. R. LeCrone
Oregon, Illinois

point in time as a basis for their attempts to foretell the day and hour of Jesus' second coming. Of this appearing Jesus assures us that we shall be as much in the dark with regard to its day and hour as we are with regard to His birth. Hear Him: "Of that day and hour knoweth no man, no, not the angels of heaven, but my Father only."

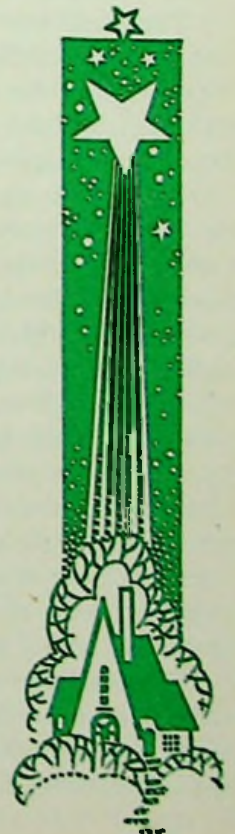
However that may be, we have divine assurance that the time of the birth of the Messiah was not left to the fickle whims of chance. "When the fulness of the time was come, God

sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons" (Gal. 4:4, 5). This is an evident reference to "the time appointed of the Father," when the children who "were in bondage under the elements of the world" should come of age and become responsible for their own decisions.

The words "the time appointed" are in the Greek "a legal term, expressing a time defined by law, or testamentary disposition" (J.F.B.). In His infallible knowledge of coming events, the heavenly Father is able to do that which is impossible to men. He is able to look into the future and fix a certain day and hour as the time when certain purposes shall have been accomplished and fix upon that day and hour as the proper time for the next step in fulfilling His plan of salvation.

The word "fulness" is from the Greek *pleroma* which James Strong defines as meaning "repletion or completion." It may point either to that which fills or is brought to completion or to that which is filled. Here it is used of an appointed time which has been brought to its complete fullness by the occurrence of other events which must of necessity precede it. This term is used several times in Scripture to indicate

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The Ideal Church

By G. J. Gordon, Fonthill, Ontario

The last in a series of three

CONCERNING the ideal church, one would say perhaps on first thought, "There is no such thing and never will be." "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5:25-27).

The church has not reached that stage of perfection as yet, but there is an ideal for which it should strive. The church is likened to the physical body, with Christ as the Head. The members of the body obey orders given by the Head, and one member does not try to do the work of another, neither does he interfere to hinder the work of another, nor does one say to the other, "We have no need of you." If one member is injured, the others by direction from the head go to the assistance of the other. The church body is a smooth-working mechanism, all parts working together for the good of the whole. (See 1 Cor. 12:12-26.)

The ideal church would be one wherein each member would obey the direction of the Head (Christ) and would do the particular work each was fitted to do (see Rom. 12:5-21), without murmuring and disputing (Phil. 2:14) nor interfering with the work others were especially fitted to do and thus hindering their work.

Using the physical body again for an example in the opposite direction, if one member will not obey the direction of the head for the good of the whole body but insists on satisfying its own desires, regardless of the effect it has on other members, that is not a healthy body. If the feet will walk a mile to obtain something which is injurious to the heart, and the hands, mouth, and lungs will help put it into the system and thus destroy important tissue, in spite of the good judgment of the head, it is plain to see that some members suffer to satisfy the desires of one or more other members. The same can be applied to the church as the body of Christ, for we are members one of another.

This condition would not promote good health in the church no more than it does in the physical body. Therefore, it would not be ideal. Evidently, now is the time to fit ourselves for a place in the "glorious church" which

Christ will present unto Himself. Now is the time to iron out the wrinkles and remove the spots and blemishes. Consider some of them, for Peter admonishes you to "be diligent that ye may be found of him in peace, without spot, and blameless" (2 Peter 3:14). He listed some spots previous to this admonition:

1) "Them that walk after the flesh in the lust of uncleanness." 2) "Despise government" (dominion—Greek *kurios* or power). 3) "Speak evil of the things that they understand not; and shall utterly perish in their own corruption; and shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time. Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you." 4) "Having eyes full of adultery, and that cannot cease from sin." 5) "Beguiling unstable souls." 6) "An heart they have exercised with covetous practices." 7) "Which have forsaken the right way, and are gone astray" (read 2 Peter 2:9-22).

Jude said, "These speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves" (v. 10). People will do things beasts will not do. Beasts do not knowingly take things into their body that will injure them. Men and women know that the Word of God says: "Know ye not that ye are the temple of God, and the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are" (1 Cor. 3:16, 17). They know naturally that some things are injurious but still persist in doing them.

"Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God" (Gal. 5:19-21).

Evidently, these spots and wrinkles have to be removed, and they which do such things are not obeying the direction of the Head (Christ); consequently, the whole body is made to suffer. In some of Paul's letters to other

churches, he mentioned "backbiting" in addition (2 Cor. 12:20). "If ye bite and devour one another, take heed that ye be not consumed one of another" (Gal. 5:15). The "fruit of the Spirit" is mentioned in Galatians 5:22, 23, then this message: "They that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit."

Some of these spots and blemishes are difficult if not impossible to be removed by our own strength and will not remove themselves. Paul said: "I can do all things through Christ which strengtheneth me" (Phil. 4:13). That is the purpose for which Christ gave Himself, that He might sanctify and cleanse with the washing of water by the word. Let us use the spot remover which has been provided for us. Let us use our talents that we may all be a part of that "glorious church" which Jesus will present unto Himself. Now is the time to ask Him to help us remove anything which may hinder us in any way. We are sure that if we ask anything according to His will, that He will hear our prayers and grant our requests. "Have no anxiety about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God" (Phil. 4:6). "Do nothing from selfishness or conceit, but in humility count others better than yourselves. Let each of you look not only to his own interests, but also to the interests of others" (2:3-4, R.S.V.). Be not self-centered. That should go far enough to include the "great commission" even as the Apostle Paul said: "Not seeking mine own profit, but the profit of many, that they may be saved" (1 Cor. 10:33). There is danger in being blind to the needs of the world for salvation.

The ideal church according to Scripture would be something like the following: *the minister* is a servant of all, ministering rather than being ministered to (Matt. 20:27, 28), ministering spiritual things to the church and thereby being worthy to reap of its carnal things, for "even so hath the Lord ordained that they which preach the gospel should live of the gospel" (1 Cor. 9:14). The church suffers when the minister is required to make a livelihood in other ways. "The scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward" (1 Tim. 5:18; read also 1 Cor. 9:9, 10; Matt. 10:10; Luke 10:7).

The elders are a good report of those without; ruling well their own house; apt to teach (study 1 Tim. 3:1-7); feeding the church of God, taking heed to themselves and the flock (see Acts 20:28); watching over them as though they must give account for them (Heb. 13:17). *The deacons* have similar qualifications but slightly less responsibility. (See 1 Tim. 3:8-13.) "They that have used the office of a deacon well purchase to themselves a good degree" (v. 13).

Other officers and members of the body should remember that "as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another. Having then gifts differing according to the grace that is given us" (Rom. 12:4-6).

Each one should use the gift which God has given him, whether prophesying or ministering. This can cover a great many things, for example: the Word to the sick; to the comfort of the congregation, even janitor work can make much difference as to how the Word is received; and many other small things, which are as necessary as some of the small organs of the body are vital to the correct functioning of the body. "Nay, much more those members of the body, which seem to be more feeble, are necessary: and those members of the body, which we think less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness" (1 Cor. 12:22, 23).

Most assuredly, the ministry in song would come under this heading and is a very important part of the church. A sermon in song has often reached the heart when one in word has not. Many can serve in this way which could not preach a sermon in word. Those who have this gift should be using it to the glory of God and the edification of the hearers. Whether in teaching, exhortation, giving, ruling, or mercy, "let love be without dissimulation [false pretense]." "Abhor that which is evil; cleave to that which is good . . . not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant [constant] in prayer; distributing to the necessity of saints; given to hospitality." Study Romans 12:1-13; then 14-21 as to our attitude toward others who may oppose us. All these are to be done "with good will doing service, as to the Lord, and not to men" (Eph. 6:7).

All members are to do no "whispering" (behind one's back) which may be called gossip or backbiting. "Shun profane and vain babblings: for they will increase unto more ungodliness. And their word will eat as doth a canker" (2 Tim. 2:16-17). Such things do more to injure other members and even those who practice them than we realize and often cause serious damage to the church. "In many things we offend all. If any man offend not in word, the same is a perfect man, and able to bridle the whole body" (James 3:2). That is one of the first things to conquer, then we can bring all others into subjection.

Study is also an important part of the church, "rightly dividing the word of truth" (2 Tim. 2:15), so as to be able and always ready to give an "answer to every man that asketh, a reason of the hope that is in you with meekness and fear" (1 Peter 3:15). Last but not least, "know them which labour among you, and are over you in the

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News and Prophecy Digest

C. E. Randall, Tempe, Arizona

JEWISH CLAIMS. The Jews in this country have presented to the State Department claims against the German government for losses inflicted on the Jewish people during the reign of Hitler. According to "The American Hebrew," the demands set forth the following statement: "Recalling that within twenty-four hours after Hitler launched the first pogrom against Jews on the night of November 9, 1938, the Germans killed hundreds of innocent people, arrested tens of thousands more, put nearly 250 synagogues to the torch, and smashed and looted thousands of Jewish-owned stores, homes, and factories."

There may, in the course of time, be a token payment for the damage which the Hitler regime caused to the Jewish people, but it is most unlikely that these people who suffered so intensely will ever be compensated for anywhere near the damage done. The physical assets which they lost, great as they were, are of little consequence to the physical suffering and mental anguish through which the millions passed. For these afflictions, there can be no adjudication. There appears to be little public demand or interest in obtaining for the oppressed of Israel compensation at the hands of the German government. In spite of her strategic importance, Germany should never be permitted in the comity of nations until she has made restitution. Here again, Germany is being invited into the Atlantic Pact on an equality with other western powers. It is no recrimination to insist that the people who so recently persecuted, pilfered, and slaughtered millions of innocent Jews be adequately punished.

WAR TOYS. There has been considerable discussion pro and con relative to the effect that war toys, such as guns, tanks, soldiers, and cannons, have upon children as they play with them. One group with no less a distinguished proponent than Dr. Angelo Patri, of renown in connection with the New York City schools, maintains that, "Bad manners do lead to bad conduct and much trouble for child and family. Parents and friends who give children toy pistols, guns, uniforms that suggest guns and war and gangs, knives to be carried in a sheath in the belt are responsible for whatever ill effects these things have upon the children and society."

Over and against this view is another large segment of public opinion that sees no particular harm done in children using toys, even though they are called "war toys." In this group is Dr. Martin L. Reymert, Director of the Moosheart Laboratory of Child Research. He says: "Aggression and physical combat in childhood, whether real or merely symbolic, are not only natural but almost inevitable."

The child restricted from ever fighting is under a considerable handicap in his adjustment to his playmates. Further, play with war toys, as well as games of 'cops and robbers' and 'cowboys and indians,' far from promoting actual fighting, represents instead a healthy substitute for the real thing. . . . Should a child show an interest in or preference for tanks, toy soldiers, or cannons, it is not advisable to make him feel that he is 'bad.'"

The readers will have to judge for themselves which of these two schools of thought are right. Perhaps there is a golden mean between these two divergent views. All who have lived in parts of the country where there is plenty of snow in the wintertime will remember having played war with snowballs. Snow forts were built, sides were chosen, snowballs were made, and the battle was on! Sometimes the game was rather rough, especially if one suffered a direct hit. I think most of the games played by boys and girls, if there is the proper home environment, are born of the inward urge to play. Children's games are usually innocent ones. If adults could settle their differences as amiably as children, their war games could be fought with snowballs instead of cannon balls.

MORAL STANDARDS. The chief of Naval personnel and the Commandant of the Marine Corps have initiated a four-point program to raise the moral standards of boys in these branches of service. The Washington Religious Review interprets the program as follows: "The program envisions strengthening the moral, spiritual, and religious lives of the personnel of both services. Commanders in every echelon have been directed to advance the program in their commands by: 1) Ensuring that all personnel are reached by group instruction and personal interview on matters that promote realization and development of moral, spiritual, and religious values. 2) Taking a personal interest in off-duty activities of personnel and ensuring availability of a well-rounded program of religious, educational, and recreational activities. 3) Ensuring confirmation to established moral standards in entertainment presented, activities of officers' and enlisted men's clubs, and contents of ship, station, and post newspapers and other publications sold or circulated within their commands. 4) Co-operating with civilian and military agencies which contribute to the moral and social well-being of personnel."

There appears to be a general trend toward a revival of religious conscience in this country. We believe this movement is of vital consequence to the last days' preparation for the coming of the Messiah.

SLAVE LABOR. According to the Washington Religious Review, "Thousands of the estimated two million Jews still alive in the Soviet Union are prisoners in Soviet slave labor and internment camps, the American Jewish Committee has charged in a report on conditions among Jews in the Soviet Union."

The report names some of the forced labor camps where Jews are imprisoned. According to the American Jewish Committee, "There were repeated deportations of Jews from Soviet western territories after the war. Similar deportations were being conducted in some Russian satellite countries, especially in Hungary and Rumania. There were no Jewish communal life, schools, cultural organizations, periodicals, or Jewish institutions of any kind in the Soviet Union except for a few remaining synagogues."

There does not appear to be any hope that the scattered ones of Israel will find any rest for the soles of their feet in most parts of the world until that day when they shall be regathered as brands from the burning by their Messiah, when He returns from heaven. Even their temporary enjoyment of peace within the new State of Israel will not be lasting until their final deliverance comes at the hands of the Prince of Peace. The days of Israel's mourning are still at hand although all signs point that they are about fulfilled.

UNITY. It is a well-known fact that when the Kingdom of God is established over the rule of Jesus following His return to earth there will be an orderly and co-operative effort in worship and spreading of the everlasting gospel. Further, there will be comity among nations, with all nations beating their swords into plowshares and their spears into pruning hooks.

We may be mistaken, but it is our candid conviction that the present movement among religious bodies toward unity and working together to solve the problems common to mankind is a work of preparation—readying people for the millennial work that is to follow the return of Jesus. Also, the attempts to get nations to work together and live together in peace and harmony is a move to bring nations to the place where they will resolve their differences during the reign of the Prince of Peace. We recognize dangers in these movements, but, on the contrary, there are many virtues to be observed. We look with favor upon these peaceful pursuits.



Can a Christian Fall From Grace?

A radio sermon (WAIT Chicago), by Harold J. Doan

TAUGHT and believed in many quarters today is that a person who comes into the grace of God through putting on Christ is assured of eternal salvation from that moment. It is supposed that nothing he does from that moment on can in any way affect his salvation, for, as many sincere people believe, "once in grace always in grace." This view seems to be in contradiction to several portions of Scripture.

Paul said, "By grace are ye saved through faith" (Eph. 2:8). Only by the grace of God, which we claim personally for ourselves by faith in Christ Jesus, can we ever hope to obtain eternal salvation. We cannot earn it; we cannot buy it; we must "believe unto salvation." There is a qualification to God's grace, however. Grace is extended to everyone, but only by faith can we receive it. Only a few deluded souls imagine that eventually God's grace is going to save everybody. Grace is offered to all; but only those who believe, have faith, and put on Christ claim God's grace. While faith endures, we are in grace. Should our faith fail, we eliminate ourselves from grace. "By grace are ye saved through faith; and that not of yourselves; it is the gift of God." "Without faith it is impossible to please him" (Heb. 11:6). We come into God's grace; we become eligible for salvation by faith in Jesus. What then happens if one loses faith and returns to his former state? Is he still in grace?

Hebrews 12:14, 15 bears this message, "Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently lest any man fail ["fall from," margin] of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled." In the next verses we read the example of Esau who owned a birthright and forsook it, selling it for a morsel of meat and afterward was sorry. Esau was like the Christian who for worldly gain or pleasure forsakes his birthright in the Lord. In these verses, Paul warned against allowing bitterness to creep into one's life, for fear that it will cause us to fall from the grace of God. We must "look diligently" following ways of peace and holiness, for it is possible to backslide to perdition.

In Hebrews 6 are recorded these thoughts, beginning at verse 4: "It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come."

Let us stop here and consider these words. What kind of people do these phrases describe? Heathen? No! Gentiles? No! In this world who, other than those in Christ, believers in Him and living in Him, have partaken of the Holy Ghost, have been enlightened, have experienced the power of God, and have tasted the heavenly gift? The phrases describe Christians in the Lord! Now it says that it is impossible for these people, who have experienced these heaven-sent blessings "if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." Could this refer to unbelievers? If it did, we would all be lost. The truth is that believers can fall away and be lost.

As Paul said in applying these verses, "We desire that every one of you shew the same diligence to the full assurance of hope unto the end: that ye be not slothful, but followers of them who through faith and patience inherit the promises" (vv. 11, 12). This is the reason we are calling this truth to your attention, "that ye be not slothful." We must have confidence and assurance, but let us not become negligent, lazy, and careless. Too many Christians are bringing shame to the Lord's work by their careless lives, while operating on the principle that it makes no difference what we do, it will all come out right in the end; we cannot be lost. These verses say we can "if *they* [believers] fall away." No one can fall away from a place he has not been. The warning is that Christians, lest they be diligent and faithful, can be lost.

Peter also warned believers not to become smug and careless, saying, "If after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them" (2 Peter 2:20, 21). These verses refer to those who "have forsaken the right way, and are gone astray" (v. 15). To whom does this warning refer? It must refer to believers because of this descriptive phrase, "They have escaped the pollutions of the world through the knowledge of our Lord and Saviour Jesus Christ."

Who else can this be than those who, through faith in Christ, have been cleansed of their past sins? Is there any other way to "escape the pollutions of the world"

than through the blood of Christ? Yet here Peter is warning these freed Christians that if they entangle themselves again in the world of sin and death, their end will be worse than if they had never heard the gospel. Peter did not write these words to frighten anyone, nor do we call them to your mind for that purpose. Peter's purpose and ours is to arouse complacent Christians who have grown careless because of the false philosophy that we will be saved anyway in spite of anything we do, once we have believed. That is a comfortable belief, but it is not upheld by Scripture.

The Apostle John records these words of Jesus in Revelation 2:10: "Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried. . . . Be thou faithful unto death, and I will give thee a crown of life." Notice the qualification here: if you are "faithful unto death," not just once in your life, or at the moment of decision, or at the time of baptism, but "unto death," then you will receive the crown of life. The crown of life refers to our salvation, not to our reward, for salvation is by enduring faith. No one can steal that crown of life from us; no intruder can kidnap us from the Lord. In another place Jesus said, "My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand" (John 10:29). We can, however, by our own choice and backsliding, lose our crown to another.

"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" (Rev. 3:11, 12). Notice that as long as we hold fast to our belief in Christ, to our heritage in the Lord, our salvation is safe, but when we let go, and become careless or faithless, we can lose our crown of life. As long as we keep faith with the Lord, He can and will keep us, but when we lose faith and fall back into sin without repentance, we are in danger of judgment. For some interesting and sobering study on your own, take a Bible and a concordance and look up all the verses which contain the word "if." This study will convince you that though salvation is by grace, there are qualifications to receiving God's grace.

We know that salvation is by grace and we praise God that He has so loved us that even while we were in sin and at enmity with Him, He provided for our escape through the sacrifice of His only begotten Son, Jesus. We believe that God loves every one of us and that He would have everyone to come to a knowledge of the truth. We know that *now* He is extending through Jesus an invitation to everyone to come to Him and be cleansed and be made whole. We also believe that we must meet certain requirements to receive God's gracious gift and to keep it. "He that believeth and is baptized shall be saved" (Mark 16:16). We must be faithful unto death to receive

our crown of life. We cannot do it alone. The Lord must lead and add His power, but let us not rest on the oars and think He will do it all. Let us not suppose that a moment of decision followed by a life of sin will keep us in God's grace. Be diligent, be holy, be faithful, lest you "fall from the grace of God," lest you "fall away," lest you become entangled in and overcome by sin, lest you lose your crown of life! Beware of complacency and carelessness, for "he that shall endure unto the end, the same shall be saved" (Matt. 24:13).

"America gives from three and one half billion dollars to four billion dollars annually for all religious and philanthropic purposes, compared to eight billion dollars annually for liquor."—EPAS.



PATH TO PEACE

By Rega Kramer McCarty

I wonder in what endless strife
The world would now be torn,
What hopelessness would weigh mankind
If Christ had not been born?

I wonder what chaotic state
The universe would know,
If Christ had not brought order
On that Christmas long ago?

I wonder what the garbled pattern
Of uncaptured men might be,
If the Christ had not been sent
To bring Christianity?

I know what miracle of peace
God's mercy could convey,
If, in our hearts, the Christ was born
Again this Christmas Day!

—Standard Christmas Book No. 10.

The Inn That Missed Its Chance

By V. E. Kirkpatrick, Holbrook, Nebraska

JOSEPH also went up from Galilee . . . unto the city of David, which is called Bethlehem . . . to be taxed with Mary his espoused wife, being great with child. . . . She brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn"—so reads the first Christmas story as found in Luke's Gospel. There was selfishness in the world. No volunteers gave up a room in the inn for Mary, though some should have noted her condition. The innkeeper might have made, but did not make, provision for her. He probably saw richer pickings elsewhere and lost his chance to win undying fame for himself and his inn.

While the "rich and poor" of the inn slept that night, the "poor and rich" saw what few eyes ever glimpsed. While the rich in goods but poor in love and hope and spirit slept in darkness, the same darkness yielded to a star—the angelic host of heaven appeared to shepherds, poor in this world's goods, but rich toward God, giving to them what others have never heard (but what we hope some day to hear), the angelic chorus—"Glory to God in the highest, and on earth peace, good will toward men." Those in the inn missed that!

The shepherds were directed to the stable where they became the first to look upon the Christ child and to worship Him, but those in the inn slumbered on.

Certain Wise Men from the East, guided by a star, came to Bethlehem seeking the Christ child. When they did find Him, they worshiped Him, and gave Him the first Christmas gifts the world has known. Of that, however, those in the inn were not aware.

These Christmas stories are old stories. They are known by all. For that reason, we should be able more readily to see the contrasts with our own day—as well as the similarities.

On the first Christmas, simple country shepherds visited the Saviour, newly born, and worshiped Him—while the world slept! Unless His birthday is on Sunday, and too frequently then, His birthday is the excuse for sleeping late, we rarely celebrate His birthday by following the example and worshipping Him in whose honor it is held.

Wise Men honored His birthday by bringing gifts to Him. We have commercialized the custom. "So-and-so gave me a present this year, and now I will have to give

him one." "I do not care about giving him a gift, but he will be expecting one," and dozens of other such expressions are to be heard at this season of the year. We give that we may receive; we give through expectation, not through love. We give to those we love and to those to whom prudence suggests it be wise. When the stack of presents is assembled, though, one looks through it in vain to find a present to the Babe of the Bethlehem manger. Like the people of the inn, we still slumber and lose our chance of having a part of the honor of worshipping the Saviour.

The Wise Men gave gifts with no expectation of reciprocity. Customs change. Frequently it is tradition, not love, which prompts exchange of gifts. Christmas is not intended as a time of "you gimme something, and I will give you something," but it is set apart as a time in which we should recognize the birth of the Saviour. It is a time in which we should be expressing our thanks and debt for "his unspeakable gift" to us—hope of life eternal. It is that gift, ours for the asking, of which we should be conscious on this Christmas Day.

The first gifts were to the helpless Babe. The next great gift, likewise, was one unpurchasable. Satisfying pleasure is an odd thing. The accumulation of goods, prestige, and power—to be able to buy rooms in a crowded inn—is most frequently a source of dissatisfaction. True pleasure lies in making, not self, but someone else happy. We cannot now so easily give gifts to the Saviour directly, but we can give to Him by formulating the practice of giving to those who have not. Seek pleasure and pursue it by doing, and the Christmas, the Christ-like, spirit of the season dwells in one's heart with its accompanying happiness.

We expect the return someday of the One whose birth we celebrate this season of the year. Will conditions be a repetition of His first coming? Will there be only a few ready, watching, and waiting for the first ray of the star of His reappearing, when He shall establish a time of rejoicing which shall far overshadow our present Christmas? Will we again find "inn sleepers" unaware of His coming who miss and have no part in the glory of His appearing?

There is a story which tells us that the Wise Men of the East sold everything they possessed to purchase gifts for the Messiah. The example they gave us should not be

(Please turn to page 14)



"Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, the Prince of Peace" (Isa. 9:6).

Find the Letters; Form a Word

The first letter of each of the following chapters when rearranged makes the words to be placed in the blanks of the sentence. You will need your Bible to look up the chapters. Also you will have to know where to find the books of Esther, Job, and Psalms.

First Word

- Psalm 4
- Job 10
- Psalm 14
- Job 5
- Job 32
- Psalm 33
- Job 28
- Psalm 42
- Job 7

Second Word

- Psalm 54
- Job 35
- Psalm 43
- Job 32
- Psalm 75

Third Word

- Esther 7
- Esther 9
- Esther 8

Place the Letters in Proper Order

..... is the day we remember as the birth of the of God.

The Story of the Picture

Would you like to know the story that the children at the top of this page were really listening to as the photographer took the picture? It was the Christmas

story as found in the second chapter of the gospel according to Luke. Part of it is reprinted here.

"Joseph went up from Galilee from the town of Nazareth to Judea to the city of David called Bethlehem, because he belonged to the house and family of David, to register with Mary, who was engaged to him and who was soon to become a mother. While they were there, the time came for her child to be born, and she gave birth to her first-born son; and she wrapped him up, and laid him in a manger, for there was no room for them at the inn.

"There were some shepherds in that neighborhood keeping watch through the night over their flock in the open fields. And an angel of the Lord stood by them, and the glory of the Lord shone around them, and they were terribly frightened. The angel said to them,

"Do not be frightened, for I bring you good news of a great joy that is to be felt by all the people, for today, in the town of David, a Savior for you has been born who is your Messiah and Lord. And this will prove it to you: You will find a baby wrapped up and lying in a manger.

"Suddenly there appeared with the angel a throng of the heavenly army, praising God, saying,

"Glory to God in heaven and on earth!
"Peace to the men he favors!"

(Luke 2:4-14, Am. Tr.)

Happy Birthday Wishes!

- Duaine Morgan, Dec. 24, age 8, Hammond, La.
- Charles R. Richardson, Dec. 25, age 1, Hammond, La.
- Roger Wayne Lucas, Dec. 27, age 2, Southshire, Ill.
- Harlan Swanson, Dec. 29, age 7, Hector, Minn.
- Robert Thomas Zeller, Dec. 29, age 1, Alliance, Nebr.
- Curtis Matheny, Dec. 29, age 10, Blackduck, Minn.
- Tommy F. Stabler, Dec. 29, age 12, Tempe, Ariz.
- William Gaspar, Dec. 29, age 9, Eden Valley, Minn.
- Margaret Ann Guillory, Dec. 30, age 14, Hammond, La.

No Room

The story of the birth of our Saviour begins on a sad note when we learn there was no proper place in all Bethlehem where Mary might give birth to the Holy Child. If the citizens of that little village had realized that the King of the world was to be born in their midst, they would have done everything in their power to provide an appropriate birthplace. After Joseph and Mary had inquired repeatedly about lodging, they finally stopped at the lowly village inn. They might have heard the innkeeper say, "Sorry, no more room."

Did the innkeeper realize he had turned down the Saviour of the world? Let us not judge the innkeeper too harshly, however, for perhaps we have turned Him down also. Jesus is gently knocking at the door of your heart. He wishes to come in to speak with you about the greatest opportunity you will ever receive. He wants to save you from this world's calamities and to offer you a position in His wonderful Kingdom. Are you home? or have you shamefully slipped out the back door?

You say you do not have time to talk with Him? Why are you so busy? No one should be so busy he has no time to talk about eternal life. No guest can be more important than Jesus Christ. You say you have no room for Him? Have the cares of this life so burdened your heart that you have no more room—even for the Saviour?

Jesus is patiently waiting for your answer, but He is not persistent. He remains standing at the door of your heart, but He will not tarry. Answer His knock before He proceeds to the next door to call on a more promising heart. Let Him in!

Four Things

Agur concluded his proverbs with these words: "There be three things which go well, yea, four are comely in going: a lion which is strongest among beasts, and turneth not away for any; a greyhound; an he goat also; and a king, against whom there is no rising up" (Prov. 30:29-31). These four things are stately in their going. The



lion majestically walks down the path unchallenged as king of the forest. He turns out of his way for no other animal. Similarly, the righteous become bold as lions, for they turn not out of their way to avoid difficulties. The strong lion is their example of courage and fortitude.

The next example classified as stately in gait is the greyhound. Clarke pictures him as follows: "Scarcely anything can be conceived to go with greater fleetness, in full chase, than a greyhound with its prey in view; it seems to swim over the earth." From the greyhound, we may learn how swiftly to carry out the Lord's commands.

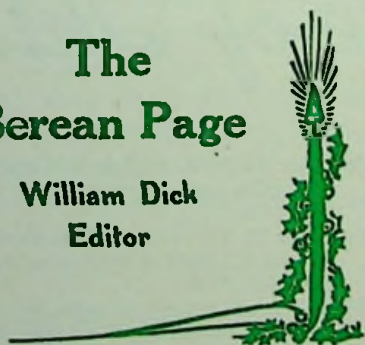
What a picture the he-goat presents when he struts majestically before his flock as leader. Even more pleasant in the eyes of God is the follower who will go first in the good work and lead others into the right way. The leader of the flock also instructs us concerning care for our families and those under our charge.

The final example to appear upon the scene is the king who is looked upon with reverence and awe. In his dominion there is no thought of conspiracy. Let no one rise up against our heavenly Majesty, the King of kings. Only those who recognize Him today will be recognized by Him tomorrow. May our steps be safe, majestic, and stately in going.

God has not left us in this dark world without light. Without His Holy Scripture and His Son Jesus, the righteous still could have knowledge of God's ways, because His creation speaks daily of His wisdom. Those who take heed will receive instruction in righteousness. As Paul said, "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall" (1 Cor. 10:11, 12). What profound lessons has God wrought from these four things!

The Berean Page

William Dick
Editor



AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

January 22-25—Midwinter Ministerial Conference at Oregon, Ill.

OREGON BIBLE COLLEGE

With anxious anticipation of Christmas vacation to commence, when families unite, gifts are exchanged, when "peace on earth good will to men" is heard on the streets, Oregon Bible College awaited the hour of 12:00 noon, Friday, December 14. It was at this time that Christmas vacation for O.B.C. was official. Nevertheless, time is taken to give thanks to God for all of His blessings upon the College.

The student council met for the last time this year, Wednesday, December 12. It was a session of thanksgiving, the passing of some minor business, and completing the business for the gospel team plan. You will be informed more fully about the gospel team plan during the early part of next year.

The purpose of the gospel team plan is to have more and as many as possible students working in the field and among isolated Church of God people by having a general finance fund to carry the gospel to as many as possible. An underlying theme of this gospel team plan is "lay up for yourselves treasure in heaven."

We ask at this time and season of the year and always that all remember O.B.C. in their prayers, that more workers may be sent forth to give "good tidings of great joy, which shall be to all people." May God bless us all.
Orville Westlund.

GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

There will be no Herald next week.

The Truth Seekers' Church, Chicago, Ill., had a fire, Thursday, November 29, causing damages in the interior. Last report from Pastor Harold J. Doan was that services were to be resumed, Sunday, December 16.

Large Berean gathering: Recently, about forty people, including several from the St. Cloud, Minn., Church, enjoyed a Berean party given by the young people of the Eden Valley, Minn., Church. The party was held at the Miles Tritabaugh home near Eden Valley. "Fellowship one with another," Bereans, is a must for your society!

Congratulations! Mr. and Mrs. Harold J. Doan, 5420 Cortez, Chicago 51, Ill., are parents of a baby boy, Christopher Alan, born on November 29. David Girard, born on December 4, is the new arrival of Mr. and Mrs. Raymond Foster, Jr., 1134 Commercial St., Sycamore, Ill.

National Bible Institution is giving financial assistance to five pastors, serving a minimum of eleven fields. Raising our budget will permit us to continue to enlarge our task of building local fields.

LILLIE LOVETTA SIMMONS

Lillie Lovetta Moffet, daughter of Albert H. and Marietta Moffet, was born in Logan County, Ark., February 2, 1879, and fell asleep on November 16, 1951.

On December 5, 1895, she was united in marriage to S. P. W. Simmons. To this union were born ten children, four preceding her in death, Mrs. Esther New, Rosa Adelia, Fred, and Gerald. Children living are Bessie Harrold, Golden, Colo.; Jim, Fresno, Calif.; John, Hillside, Colo.; Wallace, Halsey, Ore.; Sestos Beach, Pueblo, Colo.; and Herbert of Hillside. Twelve grandchildren are living (two deceased); twelve great-grandchildren; a brother W. G. Moffet, Magazine, Ark., Rt. 2.; a half sister, Mrs. Agnes Bynum, Rowland, Okla., and a stepsister, Mrs. Mary Cox, Magazine Ark., Rt. 2. The husband resides at Hillside.

In December, 1897, Mr. and Mrs. Simmons moved to Oklahoma. There Lillie was baptized into Jesus Christ by Elder Owen Jones of the Church of God. In 1928 they moved to Texas, and from there to Hillside in 1930. She lived a devoted Christian life. As there were no Church of God ministers available, J. J. Hutchinson, a minister of the First Christian Church, conducted the funeral services after which she was laid to rest in the Lakeside Cemetery at Canon City, Colo., to await the coming of the Lord when she will begin a new life.
W. G. Moffet.

NATIONAL BIBLE INSTITUTION

Delta Church of God	\$125.00
"M. E. E."	50.00
O. Authon	520.50
L. P. Marsh	100.00
Brush Creek Church of God	160.00

HERALD RECEIPTS

Ernest Barnum; Mrs. G. M. Siple (2); Wayne Laning; Mrs. Arthur Otto (3); Mary J. Pry; C. B. Smead; Mrs. Jennie F. Martin; Royal Mastain; Albert Kastner; Mrs. W. C. Price; F. W. Sweatt; Mildred Huey (2); Mrs. R. D. Turner; Mrs. Walter O. Thal; C. B. Compton; Mrs. Paul Williams.

THE INN THAT MISSED ITS CHANCE

(Continued from page 11)

lost. All our hope we owe to the Messiah. He gave His all, His life, for us. All is not too much for us to give Him this season in return for what He has done for us. The beginning of a new year is this time generally used for resolutions. For the Christian, there is no better time than now to turn from sin, selfish living, "inn sleeping," awoken to our responsibilities, and resolve to give our all to and for Him who gave His life for us.

May we all unite this year in our resolves to live even better lives for the Master—one of our gifts to Him—and in happiness and rejoicing honor the Christ and His birthday. —Reprinted from the December 21, 1943, Restitution Herald.

LAST CALL!

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 non-member in your community who would be interested in reading THE HERALD. 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.

Make a Note of This.



A REMINDER

December 12, 1950—pledges and contributions in support of the budget—\$21,607.69.

December 11, 1951—pledges and contributions in behalf of the current budget—\$15,085.00.

With a larger budget to raise we are \$6,522.69 behind one year ago. Can we improve this situation? ? ?

IN THE FULLNESS OF TIME

(Continued from page 5)

the completion or filling up of certain phases of God's time schedule.

By comparing world events with the prophecies of Scripture, we are led to believe that we are nearing the completion of another of God's predetermined divisions of time. Outstanding among these is the resurrection of the nation of Israel from its long sleep of oblivion among other nations. Jesus declared concerning them that "they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Luke 21:24).

The Apostle Paul also pointed to this same period as a time of partial blindness upon the nation, declaring that "blindness in part is happened to Israel, until the fulness of the Gentiles be come in" (Rom. 11:25).

This "filling up" of the times of the Gentiles was one of the "signs" pointed out by Jesus as heralding His coming and the end of this present age.

It is not our purpose here to present a detailed study of the signs that point to the soon return of Jesus. It is rather our purpose to try to rescue the day which has become traditionally designated as a day to commemorate the birth of Jesus from some of the morass of sentimentality into which the Christian world has permitted it to sink. It is our prayer that, along with the traditional feasting, merrymaking, gift giving, and sentimental adoration of a cunning babe in a manger, we will remember that the birth of the Babe marked a "fulness of time" in God's time schedule.

Along with that realization may we remember that we are now nearing another "fulness of time" which shall culminate in the return of Jesus. Though the "day and hour" has been hidden from us, we may be very sure that when the time has been fulfilled, "he that shall come will come, and will not tarry" (Heb. 10:37).

God has "made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth" (Eph. 1:9, 10).

There were many who were not ready to receive the Master at His first appearing. There shall be many equally unprepared for His coming in glory. "Watch therefore; for ye know not what hour your Lord doth come" (Matt. 24:42).

Do your giving whilst you're living,
Then you're knowing where it's going.

THE IDEAL CHURCH

(Continued from page 7)

Lord, and admonish you; and esteem them very highly in love for their work's sake. And be at peace among yourselves" (1 Thess. 5:12-13). "Be kindly affectioned one to another with brotherly love; in honour preferring one another" (Rom. 12:10). Jesus said: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:34-35). That would be a "glorious church" which kept all the instruction of the "head" and also would have a greater influence in the work of the Great Commission. "Occupy till I come."—*Jesus*.

A PHONE CALLING COMMITTEE

Boosters of the "Voice of Prophecy" radio program (Seventh Day Adventist) have devised a new way of increasing its listening audience. Every Sunday morning in Baton Rouge, Louisiana, a large group of the boosters go to their telephones and invite their fellow townspeople to tune in. The plan is catching fire, and other groups of telephone callers are being organized.—EPAS.



WHEN CHRISTMAS COMES

Have you any old grudge you would like to pay,
Any wrong laid up from a bygone day?
Gather them now and lay them away
When Christmas comes.

Hard thoughts are heavy to carry, my friend,
And life is short from beginning to end;
Be kind to yourself, leave nothing to mend
When Christmas comes.

—William Lytle.



A little more than 1,950 years ago, the darkness of misunderstanding and hatred that clouded the world was rent by a shaft of starlight. It was the means used by a loving Father to direct the world to His Son. Never before, nor since, have the people of the world stood in awe of such a spectacle.

Today, only the light of faith, reflected from the lives of those who have learned the love and blessings of that divine relationship, can point the way for our generation. As the darkness of distress and confusion settles deeper over the world, the responsibility of those endeavoring to point the way to Christ grows greater.

We sincerely appreciate the material means you have provided to assist us in the great task before us. Our opportunities are unlimited; our ability, that which you establish for us.

At this Christmas season, may we join with you in looking forward to ever increasing our shaft of light until thousands may be led to the only One who can dispel the despair that is burdening the hearts of millions.

National Bible Institution

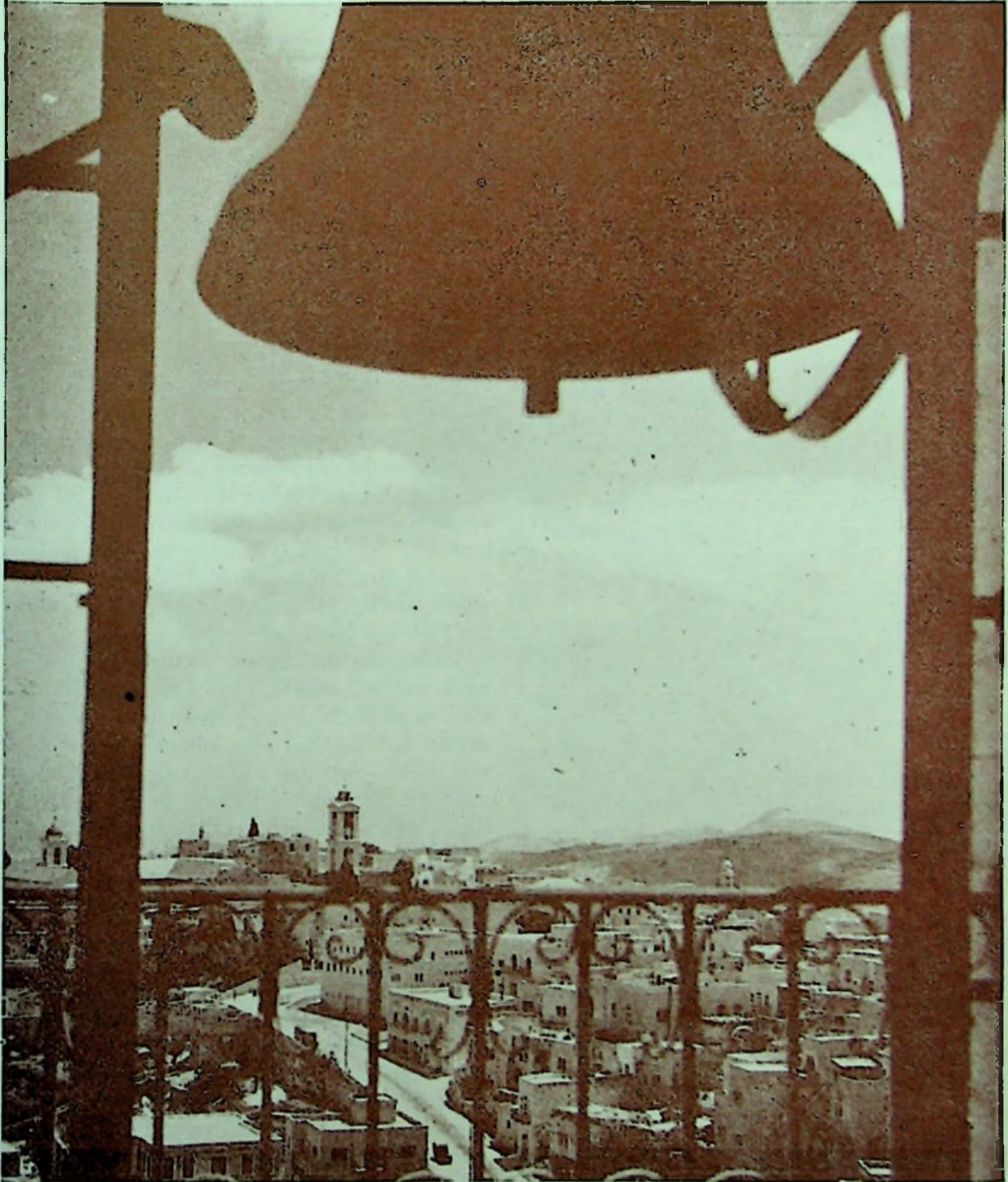


THE RESTITUTION HERALD

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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.

James M. Watkins, Editor

\$3.00 per year

Paul C. Johnson, Associate Editor

"Days Should Speak"

"Days should speak, and multitude of years should teach wisdom" (Job 32:7).

A new year, whether it be fiscal or calendar, is an invitation to men, groups or nations, to make a visionary appraisal of days to come. A visionary plan for future accomplishments is the only inspiration for greater attainments. Yesterdays should provide the wisdom and inspiration for consideration of future goals. Elihu, the Buzite, said, "Multitude of years should teach wisdom." Unless this is true, the purpose of passing time has failed.

The years tell that God's work has always shown the wisdom of a well-organized pattern. Israel was told exactly how to organize its tribes and its worship service. Each individual was given his part and was expected to fulfill each detail. God's organization was not only efficient, but also effective. Working together in unity was the only means of fulfilling God's purpose.

The years of our General Conference have taught us the wisdom of well-planned organizational work. Individual churches, existing as isolated groups, have opportunity to accomplish many things through the General Conference. A new ministry of the printed word was made successful by co-operative use of tracts and literature. The need for trained workers was met by beginning a training program. Tasks not possible for one were made possible by all. Through impartial consideration by national officers, the needs of local fields have been more effectively co-ordinated. By having a parent organization to turn to in time of need, many churches have been helped through trying times.

Many new churches have been started or revived because there was an organization able to devote itself to this task. Time has proved the wisdom of using the General Conference to foster the aims of local churches. Without the aid of the General Conference much progress would have been impossible. Without doubt, it has been hampered more by reluctance to accept its opportunities than by failures in the prosecution of its task.

Any organized accomplishment demands that each integral part of an organization must be devoted to the

purpose of its creation. One cannot imagine an automobile factory operating satisfactorily where each department is determined to make an entire automobile by itself. However, when one department devotes itself to the motor, one to the body, and one to the wheels, the composite sum of their efforts is manifest in efficient and effective production schedule. This is equally true of church work. Ministers often wear themselves out trying to provide for all phases of local needs, many of which could be more efficiently directed by the state conference. Many state conferences, in turn, exhaust themselves with work that could be administered better nationally.

The future progress of our work requires serious thought to the requirements of a well-organized church program that will utilize the abilities of all to the best possible advantage. Lack of a clearly defined aim for each branch of our work is limiting our opportunities. Many states are diverting their funds to an evangelistic program which overlaps General Conference goals. Other states are planning youth rally and summer school work that will eliminate the support of national summer school work and will undermine the success of both state and national plans. Even more disturbing is the talk of some sections to train their own ministers in a more effectual way than co-operating with Oregon Bible College. Piecemeal disintegration of national fields of service to sectional interests will destroy the opportunities of all. The coming General Conference should formulate a program that will clearly define the part each is to play in the task of spreading the gospel. This is the only way in which each group may successfully estimate its support for the responsibility it assumes.

We are reluctant to stand judged by the standards of Elihu. Certainly years have taught us the wisdom of spiritual unity and fellowship. They have shown us the value of a compassion for those who are without hope. They are likewise a testimony of true progress when we have wholeheartedly co-operated toward an established goal. Continued progress requires a clearly defined program in which each individual conference, and church, can contribute the most effective part to the great task of telling the world the glorious promises of a coming King.

Revelation or Confusion?

By G. J. Gordon, Fonthill, Ontario

THE REVELATION of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass" (Rev. 1:1). If Revelation 1:1 is true, then there should be nothing clearer than revelation itself for God "is not the author of confusion" (1 Cor. 14:33). Did you ever take the time to check on someone who said that a certain event would take place at a particular time? Or did you ever reconsider a statement that you have made in like manner? It is one thing to place an event in a certain place or time, but it is still another thing to prove it. God has placed important events in relation to others in such a manner or setting that it results in confusion to remove them from the position where He has put them. One may say, "Certain things belong here." Another will say, "They belong there." Perhaps both may be incorrect when placed beside divine proclamation.

The book of Revelation is the great drama of the age, "The unveiling of Jesus Christ." In the first chapter, we have a description of the chief character, and His station in the churches, which are described in chapters 2 and 3.

The First Scene begins with chapter 4 and is said to be in heaven (Rev. 4:2). Verse 11 portrays the throne, and the One who sits upon the throne, the Creator. Portrayed in verses 4-6 are the beasts, or living creatures, and the elders who are around and in the midst of the throne. Chapter 5 declares that the One sitting on the throne had a book written within and on the backside, sealed with seven seals. Then comes the question, "Who is worthy to open the book?" The answer is, "Behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book." The Lion is described "a Lamb as it had been slain," who took the book "out of the right hand of him that sat on the throne" (vv. 6, 7). Those who were around and in the midst of the throne then sang a new song, praising the Lamb for His redemptive work. Having consulted six different translations of this song, all agree that in the text, "us" and "we" are "them" and "they," and render it thus: "Worthy art thou to take the scroll and to open its seals, 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 the earth" (R.S.V., which is typical of all six). Then the angels and every creature in heaven and on earth and under the earth sang praises to the One sitting on the throne and to the Lamb. To identify "the redeemed" of whom they sang, it may help to examine John's note in chapter 1:5, 6 or the overcomers of chapters 2 and 3.



G. J. Gordon

Scene Two begins with chapter 6 when the Lamb opens the first seal. A description is given as to the effect on the earth and ends with the climax in 11:15 (note also 10:5-7) when the "kingdoms of this world are become the kingdoms of our Lord, and of his Christ" also, the anger of the nations, and the "time of the dead, that they should be judged, and that thou give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth" (v. 18). Therefore the opening of the seals forms a general outline of this great drama. The other settings and characters described in following chapters must necessarily go back to at least the birth of Christ in order that they may be identified. Each separate setting fits in, sometimes overlapping events in the general outline of the seven seals, but each may be placed according to inspired declaration by the cues given and not as anyone may desire. God being the author and producer, has placed certain events in their settings, and we may confuse the whole by taking one line from its setting and applying it to another, but, if the cues justify it, the whole setting may be placed in the scene indicated.

I will try as nearly as possible in writing to illustrate what I mean. To apply the beasts, or living creatures, and elders which are around and in the midst of the throne in heaven to Israel because of the likeness of the symbols under which they camped and because of the order of their priesthood, I would have Israel in heaven before the seals were opened. This would occur prior to the sealing of the 144,000 of the twelve tribes which were sealed, which takes place between the sixth and seventh seal. (Rev. 7.) There is a reason for the similarity, however, for "Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that

thou make all things according to the pattern shewed to thee in the mount" (Heb. 8:5), "which thou wast caused to see" (Ex. 25:40, margin).

Is it strange, therefore, that the tabernacle of Israel, which was God's throne on earth (1 Chron. 28:5), should be patterned after His throne in heaven? It is said that they serve as an example and shadow or pattern of heavenly things (Heb. 8:5) and are referred to as patterns of things in heaven. (Heb. 9:23, 24.) Is it any wonder then that there should be such a marked resemblance? Why should it be thought incredible that John was shown a vision of the throne of God in heaven?

To apply the living creatures and elders to the church, we have the church in heaven before the opening of the seals and therefore previous to the seventh or last trumpet which is the seventh seal (Rev. 11:15-18), and also before the coming of Jesus as a thief, which is placed by divine proclamation, in the sixth vial of wrath according to Revelation 16:12, the only place where it is recorded. Notice that "at the last trump" (1 Cor. 15:52), "trump of God," "trump," "trumpet," (1 Thess. 4:16) are from the same word in all these texts. God has placed the great tribulation prior to the opening of the seventh seal, and also, before the darkening of the sun, moon, and stars, which occurs in the sixth seal (Rev. 6:12, 13), for those who were sealed came out of it. (Rev. 7:14.) This also agrees with the sequence of events as stated by Jesus in Matthew 24:21. "Immediately after the tribulation of those days shall the sun be darkened" (v. 29). Note also vv. 30, 31: 1) sign of Son of man; 2) tribes of the earth mourn; 3) see the Son of man coming; 4) the gathering of the elect with the great sound of a trumpet. Joel wrote: "The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come" (2:31).

Now, a question for your careful and prayerful consideration. Does it seem reasonable that God has left it to the discretion of man to place these important events in their relationship to other events? If so, then one person has as much right as another to place them to suit his own opinion. For example: Am I allowed to take the announcement, "Behold I come as a thief" and Armageddon out of the sixth vial of wrath where God placed them and shift them to another place if I wish? It may be possible to move the whole setting to fit into the scene if there is a cue for so doing. Or can we shift the great tribulation from its position prior to the opening of the seventh seal to another position to suit a theory?

There seems to be a definite cue for placing the whole setting of the vials of wrath after the sealing of God's servants has been completed; or at the beginning of the opening of the seventh seal. Each vial would be placed under the corresponding trumpet because of the state-

ment at the close of the sixth seal. "The great day of his wrath is come; and who shall be able to stand?" (Rev. 6:17). The only reason evidently that it was not poured immediately was that the servants of God might be sealed. If this is correct, harmony should be found in connecting corresponding events; at least it brings the coming of Jesus as a thief at the same time of the seventh or last trumpet. This event is found in the very end of the sixth vial. The record states: "In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets" (10:7). "There should be time no longer" (v. 6).

Some questions are bound to arise, so we will endeavor to cite the answer as given. Are the trumpets called plagues as the vials of wrath are? (Rev. 15:1; 16:1.) For an answer, see under the sixth trumpet. (9:13, 20.) "The rest of the men which were not killed by these plagues yet repented not of the works of their hands." Did not Paul say, "God hath not appointed us to wrath," and did not Jesus say, "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation"? "It was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads." Read under the first vial. "The first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image" (16:2). God put a difference between His people Israel and the Egyptians in the last seven plagues in Egypt. (See Ex. 8.) Is it strange that He would do likewise in these last seven plagues?

Other settings such as, The Woman of chapter 12, The Beasts of chapter 13, and the Fall of Babylon in chapter 14 can fit into the general outline according to divine cues given. For example, the forty-two-month periods can be placed definitely in the sixth trumpet of the seventh seal (9:14; 11:2, 3). *(Please turn to page 10)*

DAILY READING HELPS

- M Jan. 7. The rich. James 5:1-10.
 T. Jan. 8. Matthew's account. Matt. 19:13-22.
 W. Jan. 9. Treasure in heaven. Matt. 6:19-34.
 T. Jan. 10. Take heed. Luke 21:25-36.
 F. Jan. 11. Learn to be content. 1 Tim. 6:6-12, 17-21.
 S. Jan. 12. The rich and poor. James 2:1-16.

THE HOLY SPIRIT

By C. E. Randall, Tempe, Arizona

IN considering the work of the Holy Spirit, let us not think that the Holy Spirit is only a New Testament teaching. The term, Holy Spirit, is not used in the Old Testament as such. The expressions Holy Spirit and Holy Ghost are interchangeable terms peculiar to the New Testament. Nearly all later translations use Holy Spirit wherever the King James' translation uses Holy Ghost. In support of the proposition that the Holy Spirit operated in Old Testament times, we cite the words of Stephen: "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye" (Acts 7:51). According to this, the Holy Spirit operated in Old Testament times and was resisted by the fathers of Israel. The Holy Spirit, or the Holy Spirit of God, or the Holy Ghost are expressions used interchangeably and always apply to the one and selfsame Spirit. Writing to the Ephesians, Paul said, "Endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling" (Eph. 4:3, 4). This one Spirit is termed by Paul an eternal Spirit" (Heb. 9:14). It was this Spirit of God that covered the face of the deep and out of which came the created earth. This is the first usage of the word Spirit, and here it is used in the sense of "creative force." This may not be the way in which it is always used, but it is used in this way more than in any other way throughout the entire Bible.

Inasmuch as the Holy Spirit is a New Testament expression, we limit discussion to the New Testament. God used this Spirit in a creative way in different people and in varied ways and diversified circumstances to accomplish sundry purposes. The Holy Spirit came upon Mary and she conceived and brought forth a man-child, Jesus the Christ. The Holy Spirit came upon Jesus after His baptism in the form of a dove. (Matt. 3:16.) It came upon Simeon and revealed to him the time of his death, pointing out that he would not die until he had seen the "Lord's Christ" (Luke 2:26). It came upon the disciples on Pentecost and empowered them to speak in the tongues of the various nations assembled at Jerusalem to

Last winter and spring, we wrote a series of articles on the trinity. The fourth and concluding article, "The Holy Spirit," was not prepared due to health reasons. We are now giving the belated article and trust you will be able to tie it in with the previous presentations on the subject of the trinity.—C. E. Randall.

observe Pentecost. (Acts 2.) When Stephen was being stoned and was about to become the first martyr to the Christian faith, the Holy Ghost came upon him, and he "saw the glory of God, and Jesus standing on the right hand of God" (Acts 7:55).

When one is baptized into Christ, he is promised the gift of the Holy Spirit (Acts 2:38); and is "sealed unto the day of redemption" by the "holy Spirit of God" (Eph. 4:30). We have no assurance nor is there any reason for expecting that the Holy Spirit will operate in our lives as it did in Jesus' time, although it is the same Spirit. There is no warrant for believing that the Holy Spirit will come upon one of our virgins and create another Holy Child. Neither are we justified in expecting that the Spirit will come upon us as a dove came upon Jesus, or as cloven tongues of fire descended at Pentecost. Neither have we any right to anticipate that the Holy Spirit will operate in our lives to point out the time of death as in the case of Simeon. There is no text to warrant our expecting the Holy Spirit to reveal to us Jesus Christ standing at the right hand of the glory of God.

Jesus promised the disciples that after His ascension to heaven the Comforter which He said was the Holy Spirit would come and bring to remembrance all things that they had seen and heard. This was another way in which God used His Spirit. It was similar to the manner in which the Holy Spirit came upon the prophets of Old Testament times and directed them in their speaking (2 Peter 1:21). In all these cases, it is the same Spirit God is using to accomplish different purposes. In none of these cases is there any indication that the Holy Spirit was anything other than a creative power which God used and directed to accomplish His chosen work.

Much is made of the fact that the Holy Spirit is sometimes spoken of in the masculine gender. This is not strange, nor is it an uncommon practice in the field of literature. That which proceeds from or has to do with a person is often personalized. In a sense it is used in a figurative way where a part is spoken of as a whole. This is called the figure of synecdoche. After Judas had be-

trayed Jesus, he said to the chief priests and elders, I have betrayed "innocent blood." Blood is blood whether it is a righteous person or an unrighteous person, but that which can only apply to a person with ability to act is ascribed to a part of the person. Personality is attributed to the blood. When the ark of the covenant was in the hands of the Philistines, they put the ark in the house of Dagon. Dagon was a Philistine god, made by hands, yet personality was ascribed to it, and several times it is spoken of as "his" and "him." When the Philistines determined to send away the ark of God, they said to let it go again to "his own place." Here personality is ascribed to the ark of the covenant. Many cases similar to this could be given, showing that that which has to do with God and man is personalized. Oftentimes the rhetorical usage of the masculine gender is applied to a neuter object because it describes its action better than would be if the neuter term was used. Certainly the application of the masculine gender to the neuter object of Spirit is in keeping with the laws of language and good grammatical usage and does not require the personalizing of the Holy Spirit of God that is used in so many different ways.

PLIGHT OF REFUGEES HOPELESS

In spite of the fact that the International Refugee Organization has resettled more than a million refugees, the plight of refugees in many parts of the world is almost hopeless, according to a report circulated at the United Nations assembly in Paris by the United States High Commissioner for Refugees. The situation is the most serious in the Far East—Shanghai and the Philippines—and in Greece, Turkey, Spain, Portugal, and in the Near East. Italy also has more refugees than the Italian government can care for because of excessive population and the damage of recent extensive floods.

A thirty-three-nation conference was convened in Brussels, Belgium, on November 26 to undertake the problems of world refugee relief. This is extremely necessary and critical because the work of the International Refugee Organization is to cease December 31.

Urgent problems before the conference will be keeping available the twelve-ship fleet of the IRO, and organizing a pool to finance migration from Germany, Italy, Austria, the Netherlands, and Greece. In Germany and Austria, the High Commissioner declared that neither international care nor present national legislation provides any real hope that refugees can find a new basis for peaceful, normal lives. On top of this is the flow of new refugees from behind the "iron curtain," estimated by IRO at one thousand to fifteen hundred per month.—EPAS.

YOUR PASTOR'S SALARY

How long has it been since your church has raised your pastor's salary? If you have not given him a substantial raise recently, you have in reality cut his salary. You may not have intended it, but if your pastor's salary is the same in dollars and cents as it was last year, you have actually reduced his income.

What we are trying to say is that the cost of living has increased so rapidly that churches have not increased the pastor's salary accordingly. Some churches that have been paying a fairly good salary could about break even with the pastor with a ten per cent raise this year. Others who have not paid enough attention to this matter will have to increase twenty or thirty per cent in order to ease the financial burden of the pastor.

A pastor cannot maintain the standard of living required by his congregation without an adequate salary. A pastor cannot pay his bills without an adequate salary, and who wants a pastor who will not pay his bills. Yet a church will force a pastor into financial embarrassment by not giving him enough on which to live. A pastor cannot do his work efficiently if he is constantly pressed with financial problems.—*Present Truth Messenger*.

ASK MORE FREE RADIO TIME

FOR RELIGIOUS PROGRAMS

Chicago, Illinois—Spurred by a recent statement of FBI Chief J. Edgar Hoover calling for the return of the old-time "family altars" in the nation's homes, a group of Chicago jurists met here and drafted a resolution asking radio stations to devote more free time to religious programs that may further family worship.

The judges' resolution specifically requested time for the airing of "The Family Worship Hour," a nondenominational program of worship that reaches more than 5,000,000 families over 100 stations, according to an estimate by NBC experts. The program, which was launched in 1947 on an interdenominational basis, is unique in that no speaker or musician on the program is identified by name.—EPAS.

WAR BUDGET ONE THOUSAND

TIMES THAT OF MISSIONS

American Protestant churches are giving about fifty million dollars to missions this year, but the United States is spending one thousand times this much for war purposes. The annual interest on the nation's war debt of 250 billion dollars is five billion dollars each year. The interest alone for one year is equal to contributions to foreign missions during one hundred years at our present rate.—EPAS.

The Mountain of the Lord's House

By W. T. Roberts, Moody, Texas

"It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it" (Isaiah 2:2).

WE HAVE been taught in Bible symbolism that mountains represented divine and religious organizations, and hills represent human and political organizations. We are using them on this basis in this article. It has been suggested that the Scripture text was fulfilled in an organization that existed from 325 A.D., until about 1585 A.D. We would like to suggest that its fulfillment is yet future. Inasmuch as the Bible was not originally divided into chapters and verses and as we are admonished to "rightly divide the word," we start with Isaiah 2:4:

"He shall judge among the nations, and shall rebuke many people." In Matthew 25:31-33 we read: "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: and he shall set the sheep on his right hand, but the goats on the left."

Also read, "He must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death" (1 Cor. 15:25, 26). "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years" (Rev. 20:6).

We have shown in Scripture when and how long it will require to administer the judging and rebuking of the nations, namely a thousand years. It will begin when Jesus occupies the throne of His glory and gathers the nations before Him for the division. (Matt. 25:31, 32.)

This is the beginning of the ascending of the "mountain of the Lord's house" toward the top of the mountains. This will not come about instantaneously but by a process that will require a thousand years. This brings us up to the time when Satan is to be loosed for a little season to deceive the nations and is ultimately destroyed. (Rev. 20:9, 10.) This completes the Lord's reign, as the last enemy has been destroyed. "When all things shall be subdued unto him, then shall the Son also himself be

subject unto him that put all things under him, that God may be all in all" (1 Cor. 15:28).

This places the mountain of the Lord's house in the top of the mountains and exalts it above the hills. This completes the work of the little stone of Daniel 2:33-35 which will smite the image and break it to pieces, until it is like chaff of the summer threshing floors, carried away by the wind, until there is no place found for them. "The stone that smote the image became a great mountain and filled the whole earth."



W. T. Roberts

In Revelation 11:15 we read, "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." Christ will give the throne to His Father when work is completed. This is after the judgment, and the beginning of

the restitution. (Rev. 21:1-5).

Returning to the text, we quote the last clause. "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." Micah said, "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" (4:4). Note the last clause of Isaiah 2:4, "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." This could not have been fulfilled during the reign of Christ, as we see a host as innumerable as the sands of the sea that are ready to do battle, and it shall require fire from God out of heaven to devour them to prevent their making war on the saints. This shall be at the end of the thousand years. So the beating of the implements of war into those of agriculture is subsequent to the completion of the reign of Christ.

We can readily see that Daniel 2:35-44; Isaiah 2:2-4; Micah 4:1-4, Matthew 25:31-46, 1 Corinthians 15:25-28, and Revelation 11:15 will be completely fulfilled at the

(Please turn to page 10)



News and Prophecy Digest

C. E. Randall, Tempe, Arizona

TAXES! TAXES! The papers are full of investigations into numerous tax scandals involving federal officials throughout the length and breadth of the nation. These investigations are packing the committee rooms in Washington with people who pay taxes. These spectators have named these investigations "The Scandals of 1951." So widespread have been the investigations that such scandals as "Teapot Dome" seem like penny banks. It is the same type of character that gave rise to the gangster trend of the 20's. Those who have betrayed their trust and have been willing to water down the tax bills of certain men for favors which they received are deserving the fullest punishment. Yet we hear very little said about the taxpayers who were willing to bribe the tax collectors. Tax evaders are as low morally as dishonest tax collectors. Undoubtedly, high taxes have contributed to this effort to evade through bribing officials in high places. High taxes and low morals have been twins for millenniums. As long as there are wars and rumors of wars, people are going to have to pay a high price for this carnage. Wars today are conducted on such an immense scale with such prodigious weapons that it is difficult for the small mind to grasp what it is all about. Corrupt as many have been in the Revenue Department, yet the amount involved is only a trickle in comparison to what is collected and what is required to finance our huge governmental system that is throwing out its weight of influence throughout the world. Taxes! Taxes! These are here to stay, and about all we can do about them is to pay.

CHRISTMAS. Christmas 1951 has passed and will be soon forgotten. Christmas is so commercialized it has lost its sacredness and the real meaning that characterized the birth of the Christ child. A leading secular paper of this country called attention to the trend toward making Christmas a pagan celebration. It called attention to the high-pressure selling which even started before Thanksgiving. It mentioned the trend in Christmas cards, and said that the religious theme is played down or lost almost completely. Its strongest protest was against the growing practice in some cities of office parties held on Christmas Eve with liquor being served. The editorial remarked that this is another evidence of the moral breakdown that is taking the country.

We cannot help what the world thinks or does at Christmas time, but certainly as Christians we ought to surround the Christmas season with the true spirit and meaning of the event. Christmas without the Christ is nothing more or less than a pagan holiday. The practice of giving and receiving gifts

is not wrong, unless it removes from our minds the Christ of Christmas. No doubt the pagan observance that is more and more marking the keeping of Christmas can be attributed to the failure of the churches to give proper leadership and guidance in the observance of Christmas. The song of the angels, "Glory to God in the highest, and on earth peace, good will toward men," has lost much of its meaning through a modernistic interpretation of the expression "Good will toward men." There seems to be a widespread conviction that it means "On earth peace among men of good will." A careful study of the meaning of the Greek words will reveal that the peace which comes to men is not that which emanates from man, but that which comes from God. There are many people of good will who are aliens to the commonwealth of Israel and strangers to the covenants of promise. The peace belongs to men in whom God is well pleased, or putting it differently, to men who please God. The humanistic view of man cannot bring to pass the hope contained in the angelic song and that view robs the Scripture of its real meaning and God of the glory to which He is entitled. The hymn of praise sung by the angels was the result of the announcement "Unto you is born this day in the city of David, a saviour, which is Christ the Lord." No one has a right to appropriate the peace and good will of the angelic anthem unless he has found the Saviour, which is Christ the Lord.

THESE BEASTS. Recently a correspondent wrote concerning his views on the beasts of Daniel 7. He expressed the thought that the beasts of Daniel 7 were not representative of the four world empires, but that these beasts represented kingdoms or powers that would arise during the seventieth week of Daniel. His view was based on the following words: "I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time."

He expressed the thought that these beasts were contemporary and did not follow each other in succession. It has been our personal understanding that the expression "rest of the beasts" had reference to the ten horns of the last beast in contrast to the one little horn that came up which had a mouth, speaking great things. If the "rest of the beasts" do have reference to the first three in contrast to the last or fourth one, then it would seem far from the language used that they

all do exist at the same time and are more or less contemporary. It has been our conviction in time past, and still is, that the four beasts of Daniel correspond to the four world kingdoms represented in the metallic image and that the ten toes and ten horns represent the same kings. The picture of the kingdoms of the world as revealed in the metallic image portrayed man's view of the nations of the world, whereas the four beasts represented the four world kingdoms as God saw them. There is one thing certain; the ten toes and the ten horns will be in existence when the God of heaven sets up a kingdom which shall never be destroyed.

PLANES. Some writers find in the Scripture prophetic reference to modern planes. One such text is found in Isaiah and reads as follows: "Who are these that fly as a cloud, and as doves to their windows?" Whether this or similar texts have any reference to modern planes may be a moot question, but certainly planes are having a direct bearing upon life on this planet, as we come to the close of this age. We have been led to believe all along that our air force was sufficient to provide us an umbrella of protection from any attacking enemy. Perhaps we have, but the information which the press has recently given to the public indicates that our plane losses in Korea have been far more numerous than that suffered by the enemy. Until recently, the American people were led to believe the enemy was suffering many more plane losses than what we were. Now we are informed that our losses have been on the ratio of 3 to 1. Recently the enemy has been sending eight times as many planes against our lines as we were able to put into the air. We are even told that our weapons are inferior to those of Russia. This information is gleaned from the press, and we are not able to vouchsafe its accuracy. It is folly to trust in material weapons for our security and well-being. It is written, "Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain." Our defense must be in Jehovah the Almighty. We must not trust in princes nor in the sons of men.



In the Wake of the Great Commission

REPENT YE
AND BE
BAPTISED!



Baptisms at Tempe

The Tempe, Ariz., Church was given occasion to rejoice when Virginia Kitts, 32 East 6th St., and Lillian Kitts, 924 Van Ness Avenue, were immersed into the body of Christ. Virginia is a young lady in her twenties and Lillian a girl in her early teens. As we welcome them into the church family, we bid them Godspeed in their new relationship.

C. E. Randall.

Evangelistic Meetings at Eldorado

Evangelistic meetings held at the Eldorado, Ill., Church of God were thoroughly enjoyed, and we trust that the effects will be long-lasting. The sermons delivered by Bro. Milon Hall, Illinois evangelist, were to the point, encouraging, and urging all who have taken upon themselves the name of the Lord to live up to their personal responsibility, being an example of Christian zeal and integrity to all with whom they associate.

We live in trying times, and each effort to "strengthen the brethren" and give the "peace that passeth understanding" to those who strive to serve their Master is well worth the effort. Always, the opportunity to give a portion of the Word to those who are not familiar with it is an opportunity not to be overlooked. Seed was sown in some outside the "household of faith," and we will carefully nurture and cultivate it, praying that God will give the increase, perhaps an hundredfold.

Although the weather at times was very bad, attendance remained good throughout the two weeks. It is notable that many who attended the first service did not miss a single meeting. Others were present each time possible.

A. M. Jones.

Arkansas Evangelism

On November 6, evangelistic meetings began and continued through Friday of the same week at the Walnut Grove Church near Havana. Rain prevented a larger attendance.

The second week end of every month, I drive to the Bear Church near Hot Springs to conduct services Saturday night, Sunday morning and night. The church folks

there are well established in the truth and have been for many years. Their hospitality is as welcome as a cheery fire in a fireplace on a cold winter day.

On Sunday night, November 11, Mrs. Ray Sorrells came forward, confessing Jesus as her Saviour, and was baptized into the saving name of Jesus Christ in Bear Creek back of the church on November 12. Our prayers to God and our blessings will help her walk with her new Master and Friend. Her address is 126 N. 28th Avenue, Phoenix, Ariz.

C. Alan McLain.

Jordan, Missouri

The church membership at Jordan, Mo., rejoiced on Sunday, December 2, when Lester Owsley was baptized. Lester is married and the father of three boys.

Mrs. Francis Burnett.

Meetings in Washington, D. C.

For those living in and near the area of Washington, D. C., we call attention to this notice. A group meets every first and third Sundays of each month at 10:30 a.m., in Pythian Temple, 1012 9th St., N.W. If you enjoy studying with those of like precious faith, here is your opportunity.

Baptisms at Holbrook

We know that you will rejoice with us to know that it was our privilege to bury Sr. Verna L. Story in the waters of baptism, from which she rose to walk in newness of life. Sr. Story, wife of Bernell Story, made her confession of faith before a large number of believers at our all-day meeting on December 2, and at a quiet service in the afternoon at a sand pit outside of town, she entered the waters of baptism. We know that even more than we, her husband, now with the marines and stationed at San Diego, will rejoice in her joining him in a mutual faith and trust.

All the factors which led to her decision are known only to the Lord, but we know that prayer for that step has been on the lips of many, and largely to help her in studying, in spite of the heavy teaching load in the Edison Public Schools which we have, we have been holding

Bible study every Wednesday evening at 7:30 at Cozad, Nebr., where Sr. Story lives. We have been blessed in our meetings, for, while the adult attendance has not been large, we have also been holding Bible classes for boys and girls. Seven and sometimes as many as ten children attend Sr. Mary Lou Hornaday's classes.

We covet your prayers for Sr. Story and for our new Bible study at Cozad. V. E. Kirkpatrick, Pastor.

Baptisms at Macomb, Illinois

On December 9, the following were baptized in the name of Christ: Twila Kay Prichard, 631 S. McArthur St., Macomb; Betty Lou Brown and Bonnie Lee Fisher of Goodhope, Ill. We are encouraged because of the step these have taken. Kenneth Milnc.

Texas Report

A class was conducted on November 2 in Sr. Robbin's home at Riviera; during the rest of the month classes were in the Methodist Church. Attendance averaged about ten adults, six children. Lessons for November have been taken from Ezekiel.

We are pleased to have Sr. Thayer with us. She visited Corpus Christi on Saturday, December 1; Bible school at Harlingen began on Thursday, December 13.

On November 18, Bro. Macy and I conducted an all-day meeting at Mullin. I spoke morning and evening, and Bro. Macy spoke in the afternoon. A basket dinner was served at the church. Bro. Macy has done a good work at Mullin. There are at least twelve men present, most of them very much interested in the work.

James Mattison.

REVELATION OR CONFUSION?

(Continued from page 4)

In the general outline of the great drama, by putting the "wrath" in its place according to inspired declaration, the other forty-two months along with events in chapters 12 and 13 will automatically fit into place. I must confess that I have been as much an offender in taking the liberty of shifting events to suit myself as any other. When I realized that I was not the revelator but rather one seeking God's revelation, I began to see the confusion man makes by shifting events to verify his own opinion.

In Revelation 1:3 the Author said: "Blessed is he that readeth, and they that hear the words of this prophecy." It is only reasonable to believe that it is like the prophecy of old time. It came not "by the will of man" and also, it is *not* "of any private interpretation" (2 Peter 1:20-21).

"Keep those things which are written therein" Here the word "keep" is from the Greek *tereo* which is translated according to Young's concordance: keep, 57 times;

hold fast, 1; observe, 4; preserve, 2; reserve, 8; watch, 2. Webster defines the word "keep" as follows: to hold; to retain; to hold and restrain from departure.

My parting word of admonition is to check and double check with the Revelation which God gave before making a decision as to where one event is placed in its relationship to others. Test it for yourselves! Outline the seven seals and the things which happen in them and, of course, the seven trumpets in the seventh seal. Then separately outline the seven vials of wrath and the things which happen in them. After doing this, place the announcement, "Behold, I come as a thief" between two statements describing the gathering of the nations at Armageddon where you may think it belongs. You may be surprised, and it may not be to your liking, but I am sure you will be able to see the confusion which is caused by suiting one's fancy. Perhaps you will see more clearly where God has placed the announcement in relationship to other events of this "unveiling of Jesus Christ."

THE MOUNTAIN OF THE LORD'S HOUSE

(Continued from page 7)

end of Christ's reign and not the beginning of it. This places the mountain of the Lord's house in the top of the mountains, and exalts it above the hills at the time when Christ our Lamb of God turns the rule over to His Father.

PROTESTANT NATIONS REPRESENTED AT VATICAN

"Four Protestant nations and six non-Christian countries, along with at least thirty-one Catholic countries, are represented at the Vatican. Predominantly Lutheran Finland, along with Syria and Yugoslavia, maintains a *charge d'affairs* at the Vatican, while three other Protestant countries, the Netherlands, Liberia, and Great Britain, maintain legations there. No Protestant country maintains an embassy at the Vatican."—EPAS.

CURRENT BEST SELLER

The H-Bomb and the
End of the Age

By Herbert Lockyer

25 cents each

NATIONAL BIBLE INSTITUTION
OREGON, ILLINOIS



A NOTE TO PREACHERS

She was a dear old lady who never let an opportunity pass to get some free medical advice, or to ask the doctor some question which often had nothing to do with the case in hand. On this occasion the doctor had called to treat her husband for some minor ailment.

"Doctor," she said, "can you tell me why it is that some people are born dumb?"

"Why—ahem!—certainly," replied the medical man. "It is due either to some congenital inhibition of the faculty of articulation, or to some anatomical deficiency in the organs of vocalization."

"There, now," she remarked, triumphantly, glancing at her husband, "see what it is to have an education? I have asked Henry more than a hundred times why it was, and all he could say was, 'because they are naturally born that way.'"

SATURATION EVANGELISM PLANNED

A continent-wide simultaneous campaign of soul winning with thousands of churches and ministers participating is the dream of Horace F. Dean, President of Christ for America. Dean, who has sparked city-wide, country-wide, and state-wide revival efforts in the Christ for America work since 1942, is planning a nation-wide effort to be launched during the autumn of 1952, using the intervening months for development of the project. In many cases, pastors are to act as their own evangelists or will exchange with other pastors. Special effort will be made to reach every home in the community, in a "saturation" type of evangelism.

Dr. Dean says, "Let us suppose that 15,000 churches in a month-long campaign, and let us suppose that only ten persons are brought to Christ in each of the churches. This will gross 150,000 newly saved persons."

DECHRISTIANIZED TEXTBOOKS FOR CZECHS

School children in Communist Czechoslovakia have new textbooks. According to Deputy Education Minister Anna Karlovska, all "obscurantism, superstition, lies, and deceit" have been eliminated from the books.

The Red official, writing in *Rude Pravo*, organ of the Communist Party, said that the new books, from which all references to religion have been deleted, were designed "to bring the class war into the schools, where the ideological struggle is sharpest.

"Children must leave school with a determination to defend the Soviet Union to the last drop of blood."—EPAS.

TRACTS--BOOKS

Bible-Centered Gospel Messages

We here present a new tract list that features our most complete and up-to-date Gospel Messages. All new and reprinted issues are now offered with eye-catching, attractive covers. We are continuing our policy of presenting only quality tracts at the lowest possible cost consistent with our standards of quality. Our Bible theme tracts are not designed for wholesale distribution, but are recommended for select distribution to interested readers and Bible Students.

Title	Per Doz.	Per 100
A Study of the Word "Soul," 4pp.	.15	.85
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? 8pp.	.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
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
I Am. A. Marsh	Free for postage	
Position of Women in the Church Macy, 6pp.	.20	1.25
Sin In the Church, Railsback, 6pp.	.20	1.25
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Pleasures of Youth, LeCrone, 8pp.	.25	1.60
The Two Sons of God—Adam in Type and Antitype, Lindsay, 12pp.	.35	2.30
The Word Made Flesh, Thomas, 16pp.	.45	2.95
Who Are Led by the Spirit of God? Jones, 6pp.	.20	1.25
Search the Scriptures, Robbins, 50pp.	each	.50

National Bible Institution
Oregon . . . Illinois



"Remember me, O my God, for good" (Neh. 13:31b).

Unscramble These Words

When the following words are unscrambled the first letters will spell out a very timely salutation.

- Neh. 1:4 vae hnc
- Neh. 1:6 tiventate
- Neh. 1:10 pelocp
- Neh. 1:11 reppros
- Neh. 9:37 dielthey

- Neh. 7:60 thinsimne
- Neh. 8:2 raez
- Neh. 8:9 tepw

- Neh. 9:30 saery
- Neh. 8:16 imarphe
- Neh. 8:18 semlybas
- Neh. 13:29 rembreme

The Book of Nehemiah

Nehemiah is another book of "history" which tells of the great task of rebuilding the capital city of Jerusalem. The people had been back from their captivity in Persia and Babylon for one hundred years and had not yet been able to rebuild the wall around the city.

It was common in those days to have a huge wall built around each city to protect its people. It seems strange to us to think of a wall being built around our towns and cities, does it not? Many, many years ago during the Old Testament times each city was much like a country, each having its own army and king. Each time the people of Jerusalem would begin work of rebuilding the wall, their enemies would come and oppress them.

Nehemiah the Governor

Nehemiah found favor as cupbearer to the King of Persia. After many long days of prayer Nehemiah requested that the king allow him to return to Jerusalem so that he could help his people rebuild the city.

The king, who before would not give his permission, now, because he trusted Nehemiah, gave Nehemiah his

permission. So Nehemiah returned to Jerusalem with the authority of the king and aid from the king.

With the aid of God, Nehemiah guided and encouraged the people of Jerusalem to rebuild the wall about their city. With much hard work and determination, by working day and night, the wall was completed in fifty-two days.

Ezra and Nehemiah worked together. Both were good men, working for God and restoring God's temple and worship. Ezra was the high priest and was responsible for the restoring of the temple. Nehemiah was the governor and was responsible for the rebuilding of the city's wall.

Beginning a New Year

Dear, Father, help us through this year
 Ever to live close to Thee,
 To be examples to others,
 And bring glory to Thy name. Amen.

More New Members

We wish to begin this new year by introducing new members to the Everyday Christian Expression Club. They are: Thomas William Coulter and Ramona Rae Norman, grandchildren of Mrs. William Coulter, all of Eden Valley, Minn.; also, Gayle Patrick, daughter of Mrs. Cecil A. Patrick of New Castle, Delaware. We are happy to welcome these new members.

I know you will be interested to know that we are starting the new year with 463 members enrolled in the ECE Club.

Best Wishes for a Happy Birthday!

- Dwight E. Smith, Dec. 31, age 7, Big Spring, Nebr.
- Jimmie Magaw, Jan. 1, age 7, Wenatchee, Wash.
- Millicent Kennedy, Jan. 1, age 13, Hammond, La.
- Susan Hoskins, Jan. 1, age 3, Corvallis, Ore.
- Ruth Ann Arnold, Jan. 2, age 4, Macomb, Ill.
- Harold H. Lefler, Jan. 2, age 2, Anoka, Minn.
- Lawrence Biesterfeld, Jan. 4, age 4, Itasca, Ill.
- Gayle E. Pryor, Jan. 5, age 3, Hendersonville, N. C.

The New Year

By Alva G. Huffer
Woodstock, Virginia

Christmas Day has passed, and year 1951 draws quickly to its close. We are nearing the end of the Old Year. We have written another chapter in life's history. What we have written cannot be changed.

At the close of the year, it is well to stand still for a while to look over the record we have written. Soon the page will be turned. Before this happens, we should recognize the many mistakes we have made, and from them learn to live more godly during the year that lies ahead.

We pass along life's pathway only once. Never again will we see the year 1951. Never again will we be able to do that particular good we could have accomplished but did not. Never again will we encounter life's problems in exactly the same manner.

Christians, however, should not weep for the past; they should resolve for the future. They should be willing to admit their mistakes and resolve through the strength of Christ to do better.

Think of the New Year as a new opportunity—a new starting point. Although the Old Year is a closed book, the New Year lies ahead to record our thoughts and accomplishments as well as our sins.

How wonderful it is that God is willing to forgive our sins and to forget the past! We are assured in 1 John 1:9 that "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." How wonderful it is that God is willing to give us new opportunities to serve Him!

A sure way to have a happy New Year is to become a new creature in Christ Jesus. By putting off the "old man" with his deeds and putting on the "new man," one can experience a genuine transformation that will make the New Year really new! This approaching year 1952 may be the most important year in your entire life: It could be, if you appropriated God's glorious promises to your life.

In considering the New Year, we face the unknown future. Only God knows the secrets of the New Year. "Known unto God are all his works from the beginning of the world" (Acts 15:18). He knows what lies ahead.

One need not fear the unknown future. God is on His throne. We do not know what the future holds, but we can know the One who holds the future. That is all that is necessary. Knowing Him, we know that we shall not want, that He will give us each day our daily bread as we ask Him, that He will lead us in pastures green and by waters still.

Knowing Him, we have confidence that what the future holds will be for our ultimate welfare and happiness. We may not understand why the dark threads of difficulty are used by the Weaver along with the threads of silver and gold. Someday, however, the loom will be silent. When our lifetime is viewed as a whole, we shall be able to understand God's purposes. Then we shall realize that dark clouds were necessary in our life in order to have a beautiful sunset at the end of the day.

During this coming year, may you have enough happiness to keep you sweet; enough trials to keep you strong; enough sorrow to keep you humble; enough hope that your heart may sing; enough labor to keep you from rust; enough leisure to make you broad; enough religion to make you value the best; and enough of the love of Christ in your heart to make you serve Him with gladness the whole year through.



"Speak a shade more kindly than
the year before,
Pray a little oftener, love a
little more;
Cling a little closer to the
Father's love;
Thus life below shall liker
grow to life above."

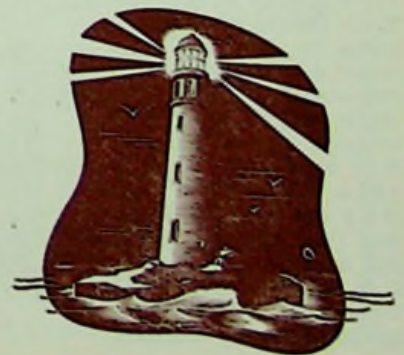
—Anonymous.



JUST A MINUTE

I have just a little minute,
Only sixty seconds in it.
Forced upon me, can't refuse it.
Didn't seek it, didn't choose it,
But it's up to me to use it.
I must suffer if I abuse it;
Just a tiny, little minute,
But eternity is in it.

—Herbert M. Course.



AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

January 22-25—Midwinter Ministerial Conference at Oregon, Ill.

TEMPE, ARIZONA

The Tempo Church is planning an expansion to its present building. A building committee has plans well in shape which were presented to the annual meeting, December 12. When these plans are completed, a detailed report will be given the readers of The Herald.

Winter visitors are beginning to come into the Valley, and we are pleased to welcome to our midst any of the brethren who want to enjoy the comforts of warm weather in the winter time with an abundance of sunshine, plus the enjoyment of church fellowship. C. E. Randall.

"I am so thankful we can have such a good paper to read and teach us so much. It brings out so many clear points on Scripture."—Ella Johnson, Front Royal, Va.

NATIONAL BIBLE INSTITUTION

Mr. & Mrs. Delos Andrew	\$10.00
O. B. C. Students	13.00
Mrs. Kate Olmstead	12.00
Church of the Open Bible, Pomona	13.50
Mrs. Eva L. Page	5.00
Mrs. Roy E. Murdock	10.00
Silas Claypool	100.00
Eden Valley, Minn., Church	29.40
Mr. & Mrs. Charles Netts	5.00
Dixon, Ill., Church of God S. S.	10.00
Mrs. B. O. Turner	10.00
O. F. Marsh	100.00
Maurertown Church of God S. S.	27.85
Verna C. Thayer	5.00
Mr. & Mrs. A. E. Karnett	10.00
Jessie M. B. Kauffman	5.00
David Skinner	20.00
Mr. & Mrs. C. E. Mills	100.00
Mrs. Nellie I. Ling	100.00
F. W. Ficken	1.00
Ripley Church of God S. S.	47.84
Mr. & Mrs. George McMurtrie	25.00
Alice Lindstrom	5.00
Mr. & Mrs. D. W. Kirkpatrick	25.00
Mr. & Mrs. R. C. Drew	5.00
Doreas Society, Dixon, Ill.	18.75
Russell & Laura Harman	40.00
Pennellwood Church of God	28.46
Mr. & Mrs. Charles Lapp	100.00
George & Effie K. Jones	100.00
H. J. Stadden	10.00
Almeda C. Wertz	5.00
Mr. & Mrs. O. H. Berry	10.00
Mrs. Clara Chaffee	1.00
Mr. & Mrs. Willis Roose	100.00
C. R. Stearns	100.00
Virida Sitler	25.00
Mr. & Mrs. A. E. Weathers	50.00

FROM GOLDEN RULE HOME A THANK YOU

The residents of Golden Rule Home wish to take this means of thanking all who so kindly remembered us with greeting cards at Christmas time, also, the following persons for the gifts sent:

- Mr. and Mrs. Earl Druse, Yakima, Wash., for a box of "Aplets."
- Mr. and Mrs. Delos Andrew, Oregon, Ill., for a delicious date-nut cake.
- Mr. & Mrs. Paul C. Johnson, Oregon, Ill., for a large box of grapefruit.
- The Ladies Guild of Golden Rule Church at Cleveland, Ohio, for seven pounds of assorted candies.
- Mrs. George Siple, Oregon, Ill., for a box of home-made candy.
- Mrs. W. H. Holland, Thorold, Ont., for five dollars.
- Miss Jennie Mishler of Golden Rule Home for a fruit cake.
- Doreas Society, care of Mrs. Charles B. Compton, Manassas, Va., for the large fruit cake baked by Mrs. J. R. LeCrone, Oregon, Ill., plus four dollars in cash.
- Miss Leota B. Hanson, Oregon, Ill., for gifts to each one here.

To each and every one a sincere thank you for the blessing of our heavenly Father upon you throughout the year to come, from all of us!

Sr. Clara Chaffee celebrated her twentieth anniversary, December 20, at Golden Rule Home. Sr. Chaffee will be ninety-two years young in February.

The money received at Christmas time is being placed in a fund for a new living-room rug.

Mrs. Walter Skinner, Matron.

GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

"Bells Over Bethlehem," front-page picture is used by courtesy of Christian Approach Mission.

Begin the New Year by using Truth Seekers' Quarterlies for home study and Sunday school. Quarterlies are published at National Bible Institution, Oregon, Ill.

Bro. George Jones, Cleveland, Ohio, has accepted a position on the Board of Religious Education, to fill the vacancy left by the late Bro. Sam Hoke.

Holiday visitors at the Jerry Reeves home, Oregon, Ill., were Bro. Arthur Randall, Saint Cloud, Minn., Mr. and Mrs. John Anderson and Claire, Ames, Iowa.

"The Scripture passages that bother me most are the ones that I understand."

—Mark Twain.

NOTES AND QUOTES

Dr. Thomas Guthrie tells this supposedly true story in the course of considering the parable of the Good Samaritan ("The Parables of Christ"):

"Dismasted and waterlogged on the wide ocean, a thousand miles away from the nearest land, a bark had drifted about till all hope of relief was dead in her starving crew. The cry, a ship! a ship! roused their flagging energies. Shawl and shirt on the end of boat hooks were waved as signals of distress. The stranger changed her course and bore down on the miserable wreck. They put forth their utmost strength to send a long, loud shout over the deep: and as, on her nearing them, they discovered their country's flag, they congratulated each other on being saved. . . . The other vessel, sailing near enough to see the ghastly wretches who implored their pity, put about, and, going off on the other tack, left them to despair. . . . When death had seized some, and despair all, a Norwegian bark, by God's good providence, came sailing across their path. Pity filled the hearts and eyes of the foreign sailors; nor till they had carried the last survivor on board their ship, did they desert the wreck."

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" (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

Virida Sitler; Mrs. Anna Cochran (3); Mrs. E. L. McIrvin; John G. Peters; Mrs. Elmo Gaspar; Otis Lippincott; Mrs. Vern Todd (2); Mrs. Albert Liestman (5); Azalia Winfrey (2); Ripley Co-Workers (3); Tessa Laning; Beulah Dunbar (7); Mrs. Inez Jefferies (2); W. A. Reid; Mrs. Lillian Simpson; Mrs. Minnie Telschow; James Maggard; R. E. Hood; Forest Carpenter; Mark Green; Marion Partlow; Charles Lapp (2); Mrs. A. E. Karnett; Mrs. Jesse Chase; Olaf Lewis; Eugene K. DeMien; Mrs. Ella Johnson; Mrs. Eldon P. Davis; Leota B. Hanson (2); Emily Blackwell; Mrs. Ray Maysilles; Edwin E. Smith; Grace Whitaker; Deway Overmyer; Ivan Porter; Margaret Rankin.

A CONVICT BUYS RADIO TIME

California has a radio program entitled "Dollar a Minute." For one dollar, a person can purchase one minute of time for broadcasting purposes.

A thirty-eight-year-old convict, facing his fourth prison sentence, spent a dollar recently and had the privilege of speaking over this coast-to-coast broadcast, direct from a Los Angeles County jail cell.

He said he began his criminal career at the age of fifteen and has spent thirteen of the past twenty-three years in jail. He warned youngsters that a life of crime often begins with juvenile delinquency.

He said, "The only big shot is the person who carries a lunch pail and goes home at night when his work is finished and does not have to worry about being locked in a cell."—EPAS.

Christian life is a venture where those who travel light travel farther.

RELIGIOUS TELECAST IS AIMED TO POORER HOMES

"Pattern for Living" is the name of a new religious television program over a Chicago station (WBKB, 5 to 5:30) each Saturday afternoon. Its sponsors expect to integrate more than two thousand high school students into its format, as well as outstanding Christian personalities and musicians. The telecast is aimed toward the poorer homes of Chicago, taking its cue from the fact that most of the television sets sold are bought by lower-income families. "It is from many of these underprivileged homes—broken so often by domestic discord and divorce—that much of the city's juvenile delinquency comes," according to Harry A. Jaeger, director of the program. High school youngsters will be utilized in a "follow-up" program—getting, through personal visits, unchurched viewers to go to church. Program will feature a teen-age club house setting and emphasis will be placed on teen-age "small talk" and interviews with outstanding Christian personalities. Louis King, chaplain of Chicago's Bridewell prison, was one of the early participants.

"We will not try to preach at young people," said Douglas Fisher, president of the American Religious Television Association, a group of Christian business men sponsoring the telecast. "But the message of Christ's salvation will be woven into everything that goes on the program. We are praying that the youth of Chicagoland will be touched deeply by the sight of other young people whose lives have been transformed through the power of the gospel."—EPAS.

1952 RESOLUTIONS

A little less impatient with those we deem too slow;
 A little less arrogance because of all we know;
 A little more humility, seeing our worth is slight;
 We are such trivial candles compared to stars at night!

A little more forgiving and swifter to be kind;
 A little more desirous the word of praise to find;
 The word of praise to utter and make a heart rejoice;
 A little bit more careful to speak with gentle voice!

A little more true eagerness to understand each other;
 A little more real striving to help a shipwrecked brother;
 A little more high courage to each that must be done;
 There be our resolutions—and God help everyone!

—Eden Valley Bulletin.

The Ministerial Fellowship of Santa Cruz, California, was denied the privilege of circulating cards among students of the local public schools for the purpose of obtaining information as to family church membership or church preference. The city board of education rejected the request on the grounds that it would not be a proper function for the schools.—EPAS.

THE LIFE OF CHRIST VISUALIZED

These beautifully colored 48 page books tell in picture-strip form the life story of Jesus. Book 1 is from Bethlehem's Manger to Calling the Twelve, Book 2 is the story of Jesus' Ministry and Book 3 the Last Week. 675 full color pictures.

A modern way to keep Bible stories alive in the home.

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each

Pledges for the 1951-'52 Budget

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—Photo by Harvey U. Krogh, Jr.

1951 MINISTERIAL CONFERENCE

Back Row: Curtis Simpson, David Holquist, Kyle Davis, Celaine Randall, Neil Thut, Ellsworth Routson.

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Editorial

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James M. Watkins, Editor

\$3.00 per year

Paul C. Johnson, Associate Editor

Harvest Workers

"The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of harvest, that he will send forth labourers into his harvest" (Matt. 9:37, 38).

Another year is past. We look forward once more to the gathering of harvest workers at the annual Ministerial Conference. For those who have shared the true spirit of this occasion, it has become a time of study, profit, and fellowship that can be attained in no other way. The success of gospel work requires well-trained and well-qualified workers. No profession in our modern day neglects the value of coming together from time to time to discuss mutual problems and pool the value of mutual experiences. Many realize that the work of the Lord deserves equal consideration.

During the last Conference, many felt that general interest was not as it should have been. Some who were invited to present a part of the program came unprepared. Some have fallen into the practice of arriving a day late and leaving a day early, missing one-half of the sessions. This destroys the interest of all and is unfair to churches paying travel expense. It should be regarded as an honor and a privilege to add our thought to this program. The time and expense necessary to attend these gatherings should be rewarded with the best we can give. We should appreciate the value of these opportunities to discuss our problems and viewpoints.

Almost every church group is becoming increasingly concerned over a shortage of ministers. A recent news bulletin stated that one denomination was several thousand short of the number of ministers needed to fill its pulpits. The normal progress that we have a right to expect would soon create a shortage in our own ranks.

This condition plus the limited number which will attend our midwinter conference presents a question. Why are not more men interested in joining the ministerial ranks? Many reasons could be suggested, but in every case we must face squarely the primary fact that encouragement comes from each church and individual according to the opportunity provided. That opportunity is influenced by the financial welfare of our ministers.

It is not reasonable to expect a man to devote himself to years of study in preparation for ministerial service when that service will provide only one-third to one-fourth of his necessities for proper living. To a large extent this has been true, particularly in our own church. Many are still working for \$100 a month compared to a minimum of \$4,000 per year established by other church groups.

Another factor that discourages many from entering the ministry is the common failure to realize that a minister is a human being. He has weaknesses common to all. He must have clothes to wear and food to eat. He will feel good on some days and bad on others. Problems will disturb him, and he will need encouragement the same as anyone else. No minister can fulfill the exalted position that many feel the minister should fill. He is subject to human limitations and probably will not fulfill our ideals until the resurrection. In spite of human failings, he deserves our tribute for the effort he puts forth and the cause he represents.

There are times also when we demand the impossible. We think that by the simple means of changing pastors the church will boom. We sit in our easy chair, often without bothering to attend services and demand that the pastor produce phenomenal results. When these do not materialize, we blame the failure upon the minister. No minister can accomplish the impossible without cooperation and unity. By reason of numbers there is a greater responsibility upon the membership than upon the preacher. Such unjust criticism does much to make life in the ministry unattractive.

We sincerely regret any limitation on the attendance of the coming Ministerial Conference by lack of interest or secular obligations. We are equally sorry that circumstances in general are such that so many do not look upon ministerial service as an attractive opportunity. The spiritual influence that creates ministers begins in the local church where the spiritual attitude toward Christian service is born. If we are to uphold the ministry as a desirable profession, we must create the conditions in the local church that will make it attractive. If we are to make our ministry a potent instrument for good, we must, in turn, make the fellowship and mutual help of Ministerial Conference a reality.

The Year of the Redeemed

By Harold J. Doan, Chicago, Illinois

THOU CROWNEST the year with thy goodness." The past year was crowned with the goodness of the Lord. The best of 1951 was due Him and His mercy on us. The most lasting treasures of the past year were those laid up with Him. The most beneficial acts of last year were those performed by Him for us, and those performed by Him through us. In spite of all, last year was a good year because of the fellowship Christians enjoyed with the Lord, who crowned the year with His goodness.

The old year is over and a new year has begun. We cannot spend precious time reviewing or reliving the past, for the future lies before us. We approach this new year with varied emotions, because we do not know what it holds. Success? Failure? New hope? Disappointment? Prosperity? Poverty? All are possible in the 365 days before us. Yet, as Christians, we approach the new year without fear, for we know that God is with us.

I know not what awaits me
 As dawns another year;
 The path untrod I cannot see,
 Yet knows my heart no fear!
 I know not whether long or short
 My pilgrimage may be!
 I'll daily praise my God in song
 For all His love for me.
 With joy I greet the year—
 It cannot bring me ill
 Since Christ my Lord is ever near,
 My soul with peace to fill. Amen!

—Tillie Albright.

In Joshua 3:3, 4 are recorded these words: "They commanded the people, saying, When ye see the ark of the covenant of the Lord your God, and the priests the Levites bearing it, then ye shall remove from your place, and go after it. Yet there shall be a space between you and it, about two thousand cubits by measure: come not near unto it, that ye may know the way by which ye must go: for ye have not passed this way heretofore." The children of Israel were in strange territory. The Lord said, "You have not passed this way before, therefore wait for me to lead you." Though launching a new venture in strange surroundings, Joshua was promised that God would lead and all would be well as long as he and the people followed. Though we do not know what this

year may hold, we can proceed without fear, following the leadership of God's guiding Spirit.

Isaiah 42:16 extends the same promise: "I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them." We enter the new year blind. We know not the way, we know not how much trouble and strife lie ahead, but the Lord our Guide does know. Resting upon His understanding we can wend our way through the new year confident that He is going before us, straightening, smoothing, and lighting the way. We do not have to look very far ahead, we need see only today.

We realize also as we enter the new year, that there is no return to do it over again. What is done is done! We will seldom have opportunity to undo wrong and will never have opportunity to live the year over again. Like Job, we "go the way whence [we] shall not return" (16:22). This knowledge emphasizes the wisdom of living slowly, and following the Lord's leadership carefully. Fortunately or unfortunately, we will not have opportunity to return and live this year over again.

We enter a new year blindly, led by an all-seeing God. As Christians, however, we begin this new year with hope. We do not hope as the world hopes, for they hope against reason and fact. We hope according to the promise of God. Ours is a sure hope, based upon God's Word.

Hope is good! "The Lord is good unto them that wait for him, to the soul that seeketh him" (Lamentations 3:25). Hope for the salvation of the Lord will make us patient and humble. Hope will cause Christians to live their faith, bearing the reproach of men in anticipation of the day of reckoning. It is good to have a strong hope as you begin the year 1952. Hope will establish you in the faith, inspire great service, and keep you at peace while the whole world boils in the pot of strife.

Here is our hope for this year as expressed by Isaiah: "The year of my redeemed is come" (Isa. 63:4b). We hope this is the year of redemption, when the Redeemer shall come to claim His own and save them out of the world. We all realize that this hope could be fulfilled this year. We cannot say it will; however we can say it could be fulfilled.

This could be the year prophesied by Isaiah and ap-

plied to Jesus in a sermon by Him at His home town. "To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn" (Isa. 61:2). The phrase, "the acceptable year of the Lord" has reference to the year of Jubilee in Israel. Every fifty years captives were released, slaves freed, land reverted to original owners, debts cleared, and everyone began a fresh start in life. We hope that 1952 will be the Lord's great jubilee, when those held captive in death will be released, when the world's bondage to sin will be broken, when all wrongs will be made right for the Christian.

Even if this is not the year of world redemption, it can be the year of your personal redemption. This year you can give yourself to the Lord and take Christ for your personal Saviour. It can be your year of jubilee, when you personally were released from your bondage and taken into the family of God. If you have not yet believed and put on Christ in baptism, this is the "acceptable year of the Lord."

There is something else to think about at this time. If this could be the year of the redeemed, it could also be the year of God's vengeance and wrath on the sinful world. Scripture teaches that redemption of the church means the punishing of nations. Looking again at our text from Isaiah, we find this truth: "The day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth" (Isa. 63:4-6). The year of the redeemed is also the year of God's vengeance. Though the "arm of salvation" will uphold and save some, the rest of the world will have none to help. While we rejoice in the possibility that salvation is at hand, we shudder at the sword of fury that hangs over the world in this new year. We have seen the sowing of seeds of war; we have even seen the leafing of the plant; and, much as we dread the thought, this year could bring the harvest of World War, and then the day of the Lord's wrath. Perhaps while the church looks upon 1952 as the year of the redeemed, the world should look upon it as Jeremiah prophesied: "Therefore thus saith the Lord; Behold, I will cast thee from off the face of the earth: this year thou shalt die, because thou hast taught rebellion against the Lord" (Jer. 28:16). While we hope this is not true, the possibility that it is should increase missionary zeal and evangelistic spirit. If hope of redemption is precious to us, we must share it now with those who have no such hope. Let this year, 1952, be the year of the redeemed, in that the redeemed take the initiative in carrying the gospel to all the world! Let this be the year

when the church does some concrete work in promoting home and foreign evangelism! If this could be the year of salvation for the redeemed, it could also be the year of vengeance upon the ungodly who have rebelled against the Lord. May we do what we can to quell this rebellion and to win the unconverted to Christ this year!

We stand on the threshold of a new year. We do not know what it will hold for us. We walk ahead more or less blindly. Though we have never been this way before, though we cannot see the hills and pitfalls ahead, our Father can. He promises to go before us, leading, smoothing the way, straightening the crooked places, and lightening the path. With Him as guide, we need not fear the days to come.

We can begin the new year with great hope and expectations in Christ. This could be the year of the redeemed, the acceptable year of the Lord, the year of the great Jubilee. It is good that we entertain this hope, for it will sustain us in patience, humility, and faith in the coming year.

Gideons to Meet in Sweden

Plans have been formulated to hold the Gideon Convention this year in the ancient city of Stockholm, Sweden, June 20-26. Swedish Gideons promise all who attend the meeting "a most interesting time." This will mark the first occasion when Gideon fellowships from the various countries of Europe will be able to gather and share experiences. It is hoped that some will be there from as far away as South Africa.

Besides attending the convention, it will be possible for Gideons to visit a number of the beauty spots in Sweden, including a trip to Laplandia, where the midnight sun can be seen.

This Convention should not be confused with the International Convention which is being planned for Saint Louis, Missouri, July 23-28.—EPAS.

DAILY READING HELPS

- M. Jan. 14. The parable of the sower. Matt. 13:1-9, 18-23.
- T. Jan. 15. The reason for parables. Matt. 13:10-17.
- W. Jan. 16. The use to be made of parables. Matt. 13:47-52.
- T. Jan. 17. The great judgment. Rev. 20:7-15.
- F. Jan. 18. When the righteous will shine. Rev. 21:21—22:5.
- S. Jan. 19. The rewards of saints and sinners. Jude 14-21.

From Many Tribes . . . One People

By Anne Baehr

A Reprint from "Land Reborn"

GOLDA MYERSON, Israel's Minister of Labor, recently said, "Israel's economic problems do not scare me, probably because I am not an economist. It is another problem that frightens me: the cultural problem—how to make one people out of all these different tribes; how to mold them into one cultured people."

This statement took on real meaning for us when we visited some of the new immigrant settlements which dot the hills of Israel, the many treeless villages of tents or one-room corrugated tin huts which can be seen for miles because they glisten in the bright sun. In these temporary homes live many of the people who make up the "cultural problem" to which Mrs. Myerson referred.

We accompanied a Hadassah nurse on her visit to a *ma'abara* (temporary immigrant settlement) near Castel, the inhabitants of which had come to Israel by airplane four months earlier from Kurdistan, by way of Iraq. These Kurdistanians, among the most primitive of the new immigrants, knew nothing of sanitation, or even of basic cleanliness. In hut after hut there was not only disorder but filth. The nurse would lead us to a particular house, knowing exactly what to expect: "Let me show you this one," she would say. "Just look at that! Such a mess! The woman who lives here is sitting over there in the shade of her neighbor's hut, and she thinks she has nothing to do!"

Occasionally we would find a house in good order. "This woman is eager to learn," the nurse explained.

Even in reasonably clean huts, however, we found interesting evidences of primitive living. Outside the door would be the drying pan in which halves of tomatoes and green peppers were drying in the sun. We thought the vegetables were for winter use. "Oh, no," the Hadassah nurse responded. "They go to the trouble of drying them and exposing them to dust and flies. Then as soon as they are dry, they add water to them and cook them."

Hammocks were still the choice sleeping places for babies. One mother had apparently purchased a nice metal baby bed and then proceeded to hang a hammock directly over it, in such a precarious position that the baby was in real danger of falling. In another home we saw a hammock hanging quite low, with a naked baby sleeping in it. The hammock had a round hole in a convenient spot.

We passed by a hut with broken windows in which lived a man with two families. Since polygamy is practiced to some extent among the people of Kurdistan and Middle East lands, it is not surprising that some men have come to Israel bringing two or more wives.

As we walked toward the schoolhouse, the visiting nurse explained, "These peoples are not at all accustomed to learning. They are illiterate and find it very hard to follow instructions. Practically none of the adults have gone to school at all, and you will see the children are quite backward. Finding teachers, too, is a problem. We cannot train them fast enough, so we have to take some with very little training, but education must go on."

Forty boys from eight to about fourteen years old were crowded into a room with desks enough for twenty. Two long benches in the back held the overflow. They were an undisciplined group. To subdue the bedlam, the teacher rapped sharply on his desk with a stick, and they came to order slowly. Curious to see what sort of work was being done, we picked up a notebook from one of the desks. The boys had been laboriously learning to write numbers. As soon as they realized we were interested in what they were doing, they grabbed their notebooks and workbooks and brought them to us. We observed admiringly forty such masterpieces. They did not understand our English, and we did not understand their Hebrew; but we understood that they were proud of their accomplishments, and perhaps they knew that we appreciated their work as a good beginning on the long road to literacy and culture. The numbers were well written, but the tracings they had colored were more interesting. Apparently not the least bit attracted to realistic art, many of them had produced pictures very similar to the ones children bring home from kindergarten—chickens in six vivid colors, a cow beautifully purple and orange and blue, a red-and-green train.

The kindergarten was a wonderful, busy place, noisy with the sound of hammering and falling towers of blocks. There was a doll corner and a corner for young artists. The teacher and her assistant worked with seventy-five children, in two small rooms which they had made pleasant and homelike with fresh white curtains and gay decorations. Taking a picture from the bulletin board, the teacher explained, "This is a drawing by one of the

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Why I Believe in Open Communion

By Norman J. McLeod, Pomona, California

THE NATURAL feeling of every believer is that he is a little better than any other. Like Elijah, he is inclined to feel that he alone is left as a believer in God. His circle is likely to enlarge as years pass, however, at least in his more liberal moments, to include his nearest of kin, and perhaps his own little church group. Like most natural impulses, these feelings are at variance with the true Christian attitude.

Because Jesus told His followers that it was the Father's pleasure to give the Kingdom to the little flock, each little group thinks that He was referring to them. We cannot know if our lives are all that Jesus would have them be. We hope that we have achieved salvation, but if the Apostle Paul was not sure of his salvation, certainly we hardly can be. Because we cannot be sure of ourselves, it does not behoove us to be intolerant of others.

Several incidents and statements gleaned from Scripture lead us to the conclusion that it is not intended that we should refuse the Communion to anyone, especially if they are professed Christians.

The Pharisees criticized Jesus for the kind of company He kept. "Then drew near unto him all the publicans and sinners for to hear him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them" (Luke 15:1, 2). That criticism brought forth the parables of the lost coin, the lost sheep, the prodigal son, and the rich man and Lazarus, which showed that the people who were despised by the self-righteous religious leaders of the day were more acceptable to Jesus than the supposed heirs of salvation. Jesus could be approached by outcasts.

In the parable of the tares, Jesus pointed out another truth. A man sowed good seed, and during the night an enemy planted tares in the field. When the good seed began to grow, the tares grew with it. The servants suggested that they should go and root out the tares from the wheat. The farmer said: "Nay; lest while ye gather up the tares, ye root up also the wheat with them. 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. 13:29, 30). In explaining

the parable to His disciples, Jesus spoke of the harvest as being the end of the world. The wicked are to be allowed to grow with the righteous, and "the Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity" (Matt. 13:41). It is not the duty of the present-day church to purge itself of evil. That is the duty of Christ and his angels at the day of judgment.

For many centuries the Roman Church attempted to purge the church of evil workers, but with dire results. The story of excommunication and the interdict form the darkest chapter in all church history. People were excommunicated because they were wealthy, and their property was coveted by the lords of the church. The interdict was pronounced against certain nations because the king would not otherwise submit to the "Divine Right of Popes and Prelates." Excommunication by the Pope is no longer feared by the majority of Christians. Rightly so, for no one has author-



Norman J. McLeod

ity from God and Christ to refuse the Communion to anyone who wishes to keep in memory the death and sufferings of our Lord until He comes. In our own day some leaders of Protestant sects have attempted to use the same means to keep others out of power in the church. They have set up elaborate creeds of items which must be believed and others that must be rejected in order to exclude others from the Lord's table. Nothing could be more abominable than the show made by some of these to see that the emblems of the Lord's body and blood were passed by a circuitous route around such a one so that he would be made to understand that he was not acceptable. Most of us know of incidents of that kind. These self-elected judges do not call this maneuvering by the name of "excommunication," but "disfellowship." The name means little; the attitude and results are the same.

The Apostle Paul, in writing to the Romans, discussed the acceptance of new members into the church. He spoke of the disputes among them over what should be eaten and the keeping of days. He told the Roman Christians that they should not judge one another because they ate or did not eat of various items. He made a statement in that discussion which can be used in connection with

(Please turn to page 11)

Why I Believe in Closed Communion

By H. Gary France, Wenatchee, Washington

OPEN COMMUNION denotes the practice of a church that serves the Lord's Supper at a public church meeting. The offering of the cup and the loaf is accompanied by instructions that each person examine himself before partaking. If one considers himself worthy, he partakes. If he considers himself unworthy, he is charged not to partake.

Closed Communion denotes the practice of a church that serves the Lord's Supper at a members' meeting. Previously advised visitors occasionally are present. The cup and loaf are offered only to members in good standing with the charge that each examine himself. Thus the partaker must qualify with the standards of the church in addition to the standards of his own conscience before he partakes of the sacred ordinance. These definitions may be different from another person's definitions; these are given so that the reader will understand what this writer means when he uses the terms.

The Church of God woefully needs the advantages afforded by the practice of closed Communion. Without it the church has no ultimate discipline for irresponsible members, no authority to check the increasing pressures to lower the standards of the church, and no safeguard to insure the esteem of the member for the church. When a member, heedless of the church, decides to divorce and remarry or commit some other offense, the church is obliged to watch helplessly while the flagrant example is set before others at the Communion table! Despite Church of God scruples to the contrary, forbidden practices are flooding the church. To assume that the Church of God was designed to be incompetent to check such shameful circumstances is consistent with neither reason nor Scripture!

Paul submitted to no such prostration. Being confronted with the disgrace of fornication in the Corinthian church, Paul rebuked the church for tolerating the shameful condition. Members should have "mourned, that he that hath done this deed might be taken away from among you" (1 Cor. 5:2). This may have the appearance of "judging." It is judging! Paul both judged and commanded the church to judge in a matter of this nature. "I . . . have judged . . . concerning him that hath so done this deed

. . . to deliver such an one unto Satan for the destruction of the flesh. . . . Purge out therefore the old leaven. . . . Let us keep the feast, not with . . . wickedness" (1 Cor. 5:3-8).

The judging that is obligatory upon the church includes putting an unruly member away from the Communion table. Excluding a member from the Communion table must not be construed to mean condemning, for that could not occur until the judgment. The church must, however, comply with instructions quoted from 1 Corinthians 5:2-8.



H. Gary France

Paul's meaning was clear. The thought continued, "I wrote unto you in an epistle not to company with fornicators: yet not altogether with the fornicators of this world . . . for then must ye needs go out of the world. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator . . . with such an one no not to eat" (1 Cor. 5:9-11). (Other similar offenses are defined in this passage.) The only occasion to which Paul might refer as a gathering "to eat" (v. 11) or to "keep the feast" (v. 8) is the Lord's Supper. The fact that Paul carefully noted that he was not concerned with the fornicators of the world further testifies that he was referring to an official church function by "eat" and "feast." To assume that Paul meant a public eating place such as a cafe by "let us keep the feast, not with wickedness" and "with such an one no not to eat" is devoid of reason.

Paul continued his distinction between judging the world and judging members of the church by writing, "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" (vv. 12, 13). Paul registered surprise, if not disgust, that the church failed to judge its members. His instructions were clear: "Put away from among yourselves that wicked person!"

The disorders of the church at Corinth were reflected in chapters other than the fifth. Chapter ten admonishes against mixing the communions of the truth and of other religions. "I would not that ye should have fellowship with devils. Ye cannot drink the cup of the Lord, and the cup of devils; ye cannot be partakers of the Lord's

table, and of the table of devils. Do we provoke the Lord to jealousy?" (vv. 20-22).

To this point in 1 Corinthians, Paul emphasized the official examination of the members by the church. In the eleventh chapter Paul describes the proper conduction of the Lord's Supper, and he instituted another examination of the partaking member: "Let a man examine himself, and so let him eat of that bread, and drink of that cup" (v. 28).

The examining of oneself does not contradict the authority and obligation of the church to keep the Communion pure. The church's action is to combat any flagrant display of heedlessness and irresponsibility by the submoral individual who refuses to be governed by the standards Jesus instituted. The church's action also fulfills its obligation and instructions previously cited. The individual's own examination, on the other hand, is simply a check-point at which a responsible person can take an accounting of himself. It also serves to place the responsibility of secret sin upon the individual, if he partakes heedlessly, instead of upon the church.

The dual examination by the church and by the individual is not contradictory by virtue of the simple fact that both instructions are given in 1 Corinthians by Paul. In sequence, the instructions for the church to "judge" comes *first, twice* (1 Cor. 5 and 1 Cor. 10:20-22, both before 1 Cor. 11). In emphasis, Paul spent a whole chapter on the church's obligation (1 Cor. 5), and one verse on the individual examining himself (1 Cor. 11:28). To detract from the first by an emphasis of the second is scarcely proper.

That the church is obligated to withdraw from disorderly members is mentioned in other passages. "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. . . . If any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother" (2 Thess. 3:6, 14, 15).

The preceding passage notes that when one has been set aside, the church still should "admonish him as a brother." Inasmuch as admonition requires close contact with the offender, the terms "withdraw" and "have no company with him" indicate something other than physical contact. If the passage is understood in the light of Paul's other instructions, it would mean merely that the person was to be denied the privilege of Communion.

To Timothy Paul mentioned "Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme" (1 Tim. 1:20). The wording here is almost identical to 1 Corinthians 5:5, which is speaking

specifically of "the feast." The word "learn" in this passage and the word "admonish" in the preceding passage is evidence that the one put aside may be reinstated upon due correction and repentance. (Turn to p. 10)

Israel Elects Its Second Parliament

The same uneasy governmental coalition which ruled the first Israel Knesseth will rule the second. Nine weeks of discussion, which followed the indecisive elections of July 31, failed to broaden the coalition to include the General Zionists, Israel's second strongest and moderately rightist party. David Ben-Gurion, leader of the Labor Party, Mapai, which received thirty-seven per cent of the vote, is again premier.

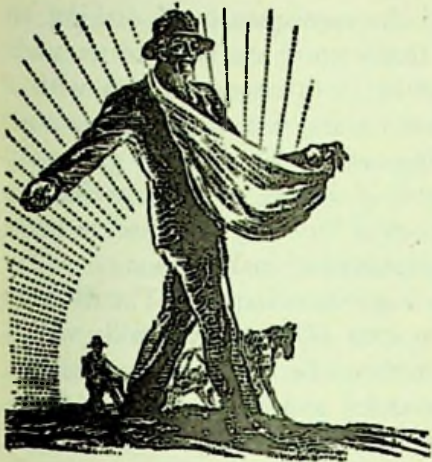
The thirteen-member cabinet, which will command sixty-five per cent of the 120 votes in the Knesseth, contains nine from Mapai and four from the religious parties.

The Orthodox parties, which received twelve per cent of the total votes in the general election—approximately the same percentage as in the first election—found themselves in a stronger position than before. To function at all, the government must give in to the major Orthodox demands, such as the prohibition of importation on non-kosher meat, strict observance of Sabbath laws, firm adherence to their educational program, and the perpetuation of a none-too-liberal program with respect to Christian missionary activities in Israel or attempts by non-Orthodox Jews to nurture a reform type of Judaism.

Many groups are hoping that the General Zionists will yet join the coalition so that the Orthodox groups will no longer hold the balance of power and so that liberal innovations can be made in Israel life and culture.

The General Zionists—who, economically speaking, are ardent free enterprisers and who therefore oppose many of the controls the moderate socialist Mapai party has instituted over the past two years—find it difficult indeed to join hands with a moderate socialist majority. Mapai, on the other hand, will not surrender to the General Zionist the Trade and Industry cabinet portfolio and permit them to lift the controls which have, according to Mapai leaders, prevented a run-away inflation and made possible the absorption of over 200,000 immigrants each year for the past three years and which must remain in effect to make possible the reception of an additional 600,000 during the next three years.

The new Knesseth contains eight Arab representatives, five of whom will support Ben-Gurion's coalition cabinet. Of the Arabs elected, one represents Mapai; two the Communists; and the other five, Arab parties affiliated with Mapai.—*Land Reborn.*



In the Wake of the Great Commission

Blood River Church of God Hammond, Louisiana

Evangelistic services were conducted at the Blood River Church, November 21-25. Attendance and interest were good. The writer presented the gospel story of life through Jesus Christ. During these meetings, four young ladies presented themselves to Christ. They were dedicated to the Master's service by baptism after the concluding sermon on Sunday afternoon. They are Juanita Kennedy, Rt. 1, Box S17A; Betty Foster, Rt. 1, Box S33; Aphelia Richardson, Rt. 1, Box S19; and Katherine Robinson, Box 467, all of Hammond, La.

Richard Smith, Pastor.

Baptism at Omaha, Nebraska

On the closing day of our conference, August 26, it was our pleasure to assist in baptism two of the young ladies of the Sunday school, Miss Connie Prawl, of 2811 Spaulding Street, and Miss Carolyn Bouton, of 3400 Parker Street, both in Omaha. Connie was raised in the church, being a great-granddaughter of Bro. Almus Adams. Carolyn is the first of her family to come into the church. May God enrich their lives greatly and cause them to grow in knowledge and strength to serve the Lord. We regret that this report has been overlooked so long.

M. W. Lyon, Pastor.

Report from Texas

We were happy to have Sr. Verna C. Thayer and Sr. Anita Heiser with us from December 11-21. This was the first time Sr. Thayer had been to the Spanish Acres Church of God, but all were sorry to see her leave. We look forward to having her with us for Bible school next year.

The average attendance for the Bible school was thirty-five, lower than was expected due to whooping cough and a variety of other reasons. Highest attendance was fifty-three. For five nights, Sr. Thayer conducted teacher-training classes, demonstrating the use of the flannel-graph and projector. She showed pictures of some of

the churches and pictures of Israel, which were interesting to all. Sr. Thayer and her helpers do much good work and are continually working at it. While here, these two ladies worked from morning until dark, besides conducting school and teacher-training classes.

The lessons for the month of December at the Riviera Bible class were from Hebrews 11. One of the men who attends class taught a lesson on repentance in our absence one week.

Bible study in Corpus Christi, December 10, brought nine adults and five children. The lesson was Ezekiel 47:1-12, "Living Waters," compared with Revelation 22:1-2.

In the Harlingen services, during the week, we have had studies in the Book of Acts, chapter by chapter. On Sundays we have had a series based on Hebrews 5:12—"First Principles." Sunday school attendance for December was around thirty-five.

We extend a hearty welcome to any Christian people who may be visiting the Rio Grande Valley. Come and worship with us. The church is two miles north of Harlingen in Spanish Acres on Highway 77. You are always welcome.

James Mattison, Pastor.

Orphan Boy Adopted

Through The Holy Land Christian Approach Mission, the Brush Creek Missionary Society has adopted a young orphan boy from Jerusalem. His name is George Sayegh; he is fifteen years old with black hair and brown eyes. His mother died when George was born, and his father, who was somewhat of an artist, died shortly after of a heart attack. Since then George lived with an elderly aunt until April, 1949, when he came to the Mission.

Lois Black.

Report from Verna C. Thayer

During the month of December, Sr. Thayer and her helper, Anita Heiser, continued their work with the Sunday schools and churches in Texas. Classes were conducted at Gatesville, Mullin, Corpus Christi, Harlingen,

and Riviera. A total of 1,739 miles were driven, 38 services conducted, and 220 individuals were contacted for one or more periods of instruction. Lesson helps were prepared and mailed to twenty additional churches. At present she has returned to Greenbrier to begin preparation for the 1952 series of schools.

FROM MANY TRIBES . . . ONE PEOPLE

(Continued from page 5)

children. He says it is a picture of 'how it looked when we came here.' " It was his conception of an aerial view of the country.

Next we went to the clinic and for two hours watched immigrant mothers come for advice. The babies were weighed and measured by a student assistant; then the mothers sat on the floor to wait their turn to talk to the Hadassah nurse. They were a colorful group of women, with long dark hair, usually braided, framing faces almost uniformly dark, either of natural hue or tanned by the sun. The women appeared large and sturdy, under their gay gypsy-like garments. Most of the babies were not plump and bright-eyed. I asked the nurse how such substantial adults could develop from such undernourished children. She replied: "More than half of the babies die. Only the really sturdy ones survive. Almost all the families here have lost at least four or five children. That is why they come to the clinic so eagerly. We tell them that here in Israel it is not necessary for so many children to die. They learn so slowly that good care is more effective than the charms they hang around their children's necks. It is not enough to tell them how to feed the children; we have to demonstrate. Then we have to follow up with a visit to the home to see that the instructions are being followed."

One of the women wore a kind of eye make-up, with a black line drawn from the corners of her eyes. On some of the children, too, I noticed dark spots on the inside corners of the eyes. When I looked closer, however, I discovered that on the children these spots were flies. They were so accustomed to the flies that they did not bother to chase them. Sores on one youngster's face attracted a swarm which followed him wherever he toddled.

What we witnessed was not only a health clinic and a class in nutrition, but also a lesson in elementary democratic procedure. Most of the women had already learned to wait patiently until their turn came. A few, however, who apparently did not understand the rules of the clinic, repeatedly moved ahead and demanded immediate attention. One such woman, with a particularly forceful personality, resolutely sat down in the chair beside the desk and insisted it was her turn. The nurse patiently but

energetically explained the consequences of making an exception. She added that even if she were to set aside the rules it would not be for a strong woman with a healthy child but rather for the sixteen-year-old mother sitting beside us holding two-week-old twin girls who had lost weight because of illness, or perhaps for the mother of a pale, large-eyed little boy who had recently been hospitalized for treatment of malnutrition.

We observed another lesson in citizenship: The mothers took home with them cans of powdered milk which were *sold*, not given, to them. Because these immigrants are very new in the country and have almost nothing, the price of the milk at the clinic is about one-fourth the regular price; but immigrants are treated not as wards of the state but as developing citizens. This procedure is typical of the treatment they receive in all areas. If they are able to work, they are given employment as soon as it is physically possible. They pay for their permanent homes and, in some cases, even build the houses with their own hands. They buy used clothing and household furnishings at prices they are able to pay as soon as they earn. If necessary, they are given loans, but not charity.

WHY I BELIEVE IN CLOSED COMMUNION

(Continued from page 8)

"A man that is an heretick after the first and second admonition reject" (Titus 3:10). The Church of God has no machinery to reject a heretic after a thousand admonitions if it practices open Communion! The heretic could be a member in good standing, come to the Lord's Supper month after month, and could be an open example and spectacle of a heresy. The Church of God can command no semblance of order or respect as long as its most sacred sacrament, the Lord's Supper, is offered to the public at large with the only charge, "Examine yourself!" The heretic *has* examined himself already; he believes himself to be right and the church wrong. Paul commanded to reject the heretic! How can we?

On the surface it would appear that the practice of closed Communion would be offensive to some and could split the church. Paul intended in the quoted several passages that closed Communion *should* offend the irresponsible party involved. Closed Communion, indiscreetly practiced, can destroy the church. So would any other practice of the church indiscreetly used. Closed Communion as practiced in areas of the writer's acquaintance is highly successful. Responsible members are never offended. Prospective members being instructed in pre-baptismal faith are familiarized with the instructions to the church on the matter. When they are told in cases of Scripturally specified offenses the church acts to dis-

qualify offenders, newcomers are not offended. On the contrary the practice attracts them! The church evidences itself worthy of faith! The church proves itself more important than one who would disrupt and prostrate the church by his irresponsible example. In this day any organization is attractive that will prove itself worthy of faith and support!

Visitors are not offended if the situation is not uncontrolled. If visitors know the existing policies of the church so they know what to expect, they are inevitably respectful. No worthy visitor would ever knowingly desire to change the existing policy of the membership. In areas of the writer's acquaintance where closed Communion is practiced, visitors are commonly invited. Incorporated in the invitation is a forthright mention of the church's policy. Visitors come; they evidence no offense. Closed Communion is not a hindrance to the growth of the church. It enhances the church's health by trimming dead material from the branches.

An argument commonly used against closed Communion is the fact that Judas was allowed to partake of the Lord's Supper. Though Judas had contracted, he had not at that time betrayed the Lord. The sin could have been known only by divine revelation, which Jesus had. The church could not be expected to follow the pattern of judging a man's sins before they were committed; hence Jesus allowed him to stay. Had Judas already betrayed Jesus, and had they all known it, who would say that Jesus would have allowed him to be present at the feast?

Another argument commonly used against closed Communion is an interpretation of the parable of the tares. In the parable the servants are instructed not to gather up the tares from the field lest the wheat be rooted up also. This is construed to mean that the church should not "judge" unruly members lest the responsible members be rooted up too. The construction is applied to the church despite the fact that Jesus identified the field not as the church but as "the world" (Matt. 13:38), and despite the fact that the reapers who might have pulled up the tares are identified not as members of the church but as "the angels" (13:39). Responsible members are not disrupted if the church acts with discretion!

The Church of God need not suffer at the hands of the heedless. The church needs the advantages afforded by obeying Paul's admonition: "With such an one no not to eat." The church with the truth deserves the authority to assert itself above the heretic and the discipline that can command the faith, the respect, and the admiration of all its responsible members.

"Be not carried about with divers and strange doctrines. . . . We have an altar, whereof they have no right to eat which serve the tabernacle" (Heb. 13:9, 10).

WHY I BELIEVE IN OPEN COMMUNION

(Continued from page 6)

our attitude toward one another in the Communion service: "Who art thou that judgest another man's servant? to his master he standeth or falleth" (Rom. 14:4). In another statement Paul applied similar words to the Communion when he said: "Let a man examine himself, and so let him eat of that bread, and drink of that cup" (1 Cor. 11:28). We are not told to examine another, or set up a creed to which he must adhere before he may partake. If he does eat and drink of the Communion unworthily, he is going to injure himself only. He cannot possibly injure anyone else who is there. Perhaps some of those who outwardly conform to creeds are far worse in the eyes of God than another who does not conform, for the "Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart" (1 Sam. 16:7).

Those who advocate a closed Communion lay great emphasis upon the statement of the Apostle Paul: "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" (1 Cor. 5:11). Notice that he said nothing about a creed in the first place. Furthermore, previously in the same chapter he had said that he is not referring altogether to the fornicators of this world, otherwise you must needs get out of the world. Furthermore, we can say without fear of successful contradiction, that we have not observed any member of any church who is entirely free from those things which Paul condemns in this connection. Though we may not be guilty of the worse crimes, how many have been entirely free from covetousness? Perhaps you may not carry on a formal worship of idols, but may still bow down to the things for which the idol stands. Most of us, at some time or another, have worshiped mammon, though we would deny it if so accused! Jesus told us to be sure that we were above fault ourselves before we criticized others. Intolerance of evil should be our attitude, but complete tolerance of people should also go with it.

Many arguments of the understanding of definite truths, of the sacredness of the elements of the Communion service, and of allowing profane people in our midst may be advanced with some force. The administration of closed Communion ultimately rests upon the necessity of judging one another. I am glad, personally, that I am not called upon to judge the world, let alone my brother. I am sure that I would make many mistakes. God is the judge through His Son and His Word. The table of the Communion is the Lord's. Let us not presume to deny it to anybody.



"Mordecai the Jew was next unto king Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren, seeking the wealth of his people, and speaking peace to all his seed" (Esther 10:3).

The Book of the Week

The Book of Esther tells a very important happening in the history of the Hebrew nation. According to time, this book really should have been placed before the Book of Nehemiah. This is something that we should remember: the books in the Bible are not always placed according to chronology. That is, as we mentioned before, the books of the prophets, such as Isaiah, Jeremiah, Hosea, and others, were written concerning the same period of time as written in the Books of First and Second Kings and First and Second Chronicles.

The Great Link

In fact, Esther made it possible for Nehemiah, which we studied last week, to be able to return and rebuild the city of Jerusalem. Had Esther never been chosen by King Ahasuerus to be queen of Persia, the Jewish people may never have returned to Jerusalem after the Babylonian captivity. The Hebrew nation would have been re-established and the promise of the coming Messiah and Redeemer never would have been fulfilled.

The Last Book of History

The Book of Esther is the last of the series of "history." Thus we have covered the first seventeen books,

I wonder how many can say these books of the Bible as far as we have gone. To help you review I shall name every other one and you fill in the correct missing names.

Genesis, _____, Leviticus, _____, Deuteronomy, _____, Judges, _____ First Samuel, _____, First Kings, _____, First Chronicles, _____, Ezra, _____, Esther.

Now, see if you can draw a line, correctly dividing the books of "law" from the books of "history." For answer see the bottom of the page.*

Names to Remember from Esther

Match the name with the description.

Vashti,	The king of Persia.
Esther,	Chief minister of the king.
Haman,	Esther's cousin.
Mordecai,	The queen that was cast aside.
Ahasuerus,	Jewish queen of Persia.

Would You Like to Help?

Any boy or girl 14 years old or younger who would like to contribute material to be printed on this page is invited to do so. Appropriate poetry, stories, or even original drawings may be used. They may be about your favorite Bible story, Bible character, Christ, Christian living, or a special day. Of course, only suitable material may be used and only original work composed by children 14 or younger will be acceptable.

Proper credit will be given for all such material used. Mail them direct to Patricia Rossner, 1717 Marine Street, South Bend, Ind.

I know we have talented youngsters in the Church of God and this is your opportunity to use your talent for the church.

Happy Birthday Wishes!

- Charlotte A. Robinson, Jan. 8, age 6, Hammond, La.
- Carole Barnett, Jan. 9, age 9, Holbrook, Nebr.
- Faye Ellen McKinney, Jan. 9, age 7, Hammond, La.
- George A. Hartman, Jan. 10, age 9, Sauk Rapids, Minn.
- Mildred J. Avara, Jan. 10, age 13, Hammond, La.
- William D. Savage, Jan. 12, age 12, Waite Park, Minn.
- LaVonne Madden, Jan. 12, age 8, Holbrook, Nebr.
- Joyce Ella Macy, Jan. 13, age 13, Gatesville, Texas

The Answer

* The line should be drawn after Deuteronomy.

The World Needs Christ

By William Dick

510 Marshall Drive

Fredericktown, Missouri

Although this generation seems satisfied and is blessed with the latest developments of progress, it is in great need. The world does not need government, law enforcement, or peace. People have lived before without schools, hospitals, and even churches. The world needs Christ.

This new civilized age possesses abundance of power—but the wrong kind. Strength is manifested in political graft, big men, huge armies, powerful machinery, and amazing atomic power, but the world needs the transforming power of Jesus.

Organizations designed to improve moral conditions exist in nearly every community. They are good as far as they go, but they do not go far enough. Accepting Christ is the highest goal a man can obtain to cure his moral ills. Why not go to Him first? Jesus can straighten a man's life more quickly and effectively than any charitable organization.

Much of the blame for depending upon organization rather than Christ can be placed upon the church. Advocating the necessity of more co-operation and fellowship between churches, a local newspaper editor said, "Many people are concerned not with whether baptism is by immersion or by sprinkling but with the development of moral character in a community." Too many churches attempt to preach good morals rather than the gospel of Christ. Churchgoers are taught to gloss over their sins without really getting to the root of their problems.

It is not the mission of the church to give information toward moral improvement. They have adopted the wrong watchword. Rather, the body of Christ is to give *transformation* of lives. It should advocate a complete change from living in sin to living in Christ with the goal of obtaining eternal life.

Preaching a good moral standard is not the means to get people to become Christians. Good morals are required, certainly, but they develop automatically after a person becomes Christian.

Experiences surrounding the Ten Commandments proved that very thing. Obedience to a strict moral code

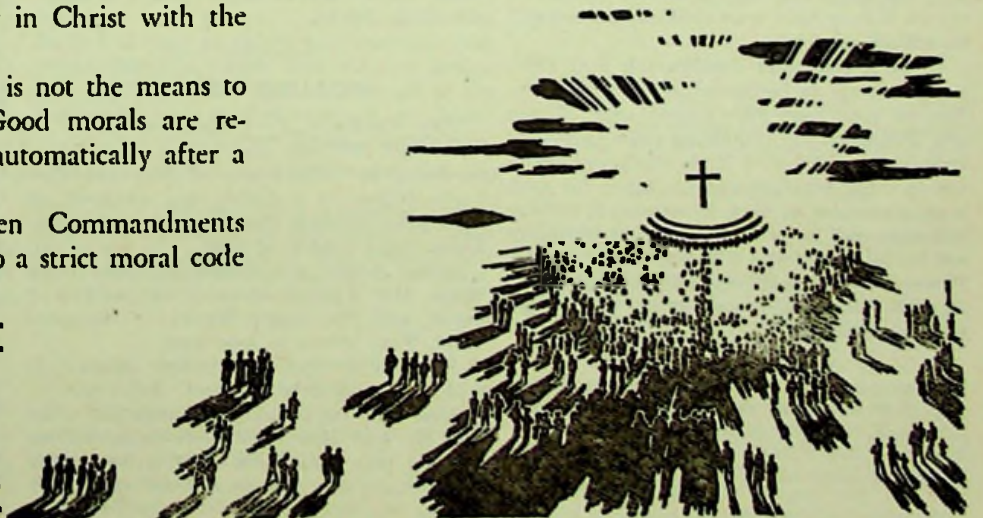
did not convert hearts. When the law was replaced with the love and mercy of Christ, repentance and true turning from sin to righteousness did convert men to do good works. How much better to let Christ cure moral wickedness in men's hearts!

People cannot be driven to attend church or to participate in church activities. We can only invite them. If people truly have Christ in their hearts and feel the Spirit of God working in their lives, they will want to join in fellowship with other Christians.

Christ's transforming power is needed in the world today more than ever before. According to the way Christ is preached today, His message is not reaching the great masses of people. Why not? There appears to be two outstanding groups of people in the world—the good and the bad. The morally good people are self-righteous and think they have no real need of Christ. What could He give them that they do not already have? On the other hand, the down-and-out sinners have no hope at all. Christ, as presented by many churches, is too good for them and is far out of their reach. Consequently, the church has failed to preach a true Christ to the people who so badly need Him.

Jesus emphasized that His message was for those who would hear, usually the common people. "I came not to call the righteous, but sinners to repentance" (Luke 5:32). Sinners are usually more humble and repentant, because they realize they have the past to forget and the present to begin anew. "No man can sink so low but that the loving hand of Christ can reach beneath and lift him to purity, usefulness, and hope."—*Alva Huffer*.

Let us not be so concerned in abolishing moral evils of the world, but let us preach salvation through Christ. Good morals will blossom forth as fruits of the Spirit when we sow the Seed and provide proper cultivation for growth. The world needs Christ! May we be found living, teaching, and preaching Him!



AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

January 22-25—Midwinter Ministerial Conference at Oregon, Ill.

OMAHA, NEBRASKA

Kioffer Paustian was married on October 20 to Miss Alice Klabunde, at Bethany Lutheran Church at Elkhorn, Nebr. They will make their home in Millard.

Miss Barbara Poliez became the bride of Clarence Miller, November 24, in the chapel at the Methodist Hospital, where Barbara graduated from nurses training. They are making their home at 3716 Lincoln Boulevard, Omaha.

On November 20 we had the unusual privilege of witnessing an evening of pictures of the new nation of Israel presented by Casimir Lanowick, editor of "The Jews in the News." He gave a very interesting talk on what he saw there, as the pictures were being shown.

The Sunday school Christmas program was given on Sunday evening, December 23, at 8 o'clock.
M. W. Lyon, Pastor.

"Is it not odd at this time of year to hear so often 'Santa Claus is coming to town' and so seldom hear 'Jesus is coming again.' I enjoy your paper so much."—Russel E. Thoms, Sleepy Eye, Minn.

HELP PLEASE!

We need the answer to a very important question before March 14. Oregon Bible College will offer a course in bookkeeping next year if enough prospective students are interested in the course. Bookkeeping would be offered next year, typewriting being offered the following year. In addition to these practical courses, public speaking, child psychology, adolescent psychology, world literature, church history, and several Bible courses will be offered next year.

If we are to offer bookkeeping next year, we must train an instructor to teach it; therefore we must have your answer soon. If you are interested in obtaining this practical training in addition to Bible study and training in other practical courses listed for next year, please let us hear from you. A College catalogue will be sent upon request. We have set our goal at forty students for next year. Please help us reach our goal. If interested, sign the blank below and return it to us as soon as possible.

I am interested in the bookkeeping course, and if it is offered next year, I shall enroll in Oregon Bible College.

Signed

Address

EDUCATION COURSE OFFERED

Oregon Bible College will offer a two-weeks' short course in the Christian education of children, January 28 through February 8. This course is open to all who are interested in this kind of Christian service. A charge of \$2.50 will be made for the course, and a certificate will be awarded to all who successfully complete it. The class will meet for one hour at 10:00 a.m. each day.

Sr. Verna C. Thayer, National Bible Institution children's evangelist, will conduct the course. We feel that we do not need to emphasize Sr. Thayer's excellent qualifications in this field of service. We know that the course will be very profitable to all teachers and to parents of school-age children. Please let us hear from you if you are planning to enroll!

PLEDGES

January 2, 1951—pledges and contributions in support of the budget—\$22,729.19.

January 1, 1952—pledges and contributions in behalf of current budget—\$17,211.50.

With a larger budget to raise, we are \$5,517.69 behind one year ago. Can we improve this situation? ? ?

HERALD RECEIPTS

Ferris Zecheil (4); Harold K. Klindt; Clifford Eyster; Roscoe V. Halstead; Mrs. Lillie Larrington; E. T. Renner; Victor Reeves (7); Helen Jean Grau (2); Mrs. Hedvie Jackson; George E. Kugler; Orley C. Patton; Hattie Long (6); Paran W. Anderson; Southlawn Park Church (7); Brush Creek Missionary Society; Austin Scroggs; Mrs. Lela Drake.

DILLINGS - GILLEM

Miss Charlyne E. Dillings, daughter of Mrs. Ruth Dillings, was united in marriage to Jerry L. Gillem, son of Mr. and Mrs. Leslie Gillem, in a double ring ceremony, at 2:30 p.m., Sunday, December 30, in the Kokomo, Ind., Church of God.

Bridal music was played by Miss Judy Shaw. Mrs. Charles Harmon was matron of honor, and Pfc. Dayle Wyrick of Sheppard Field, Tex., served as best man.

A reception for seventy-five guests was held in the church basement. After the reception and the opening of many gifts, the new Mr. and Mrs. Gillem left on a wedding trip to an undisclosed destination. After their return they will be at home at 1816 E. Firmin St., Kokomo, Ind. Leon Driskill.

QUESTIONS ON TITHING

"Suppose I am able to support my family only by close economy; should I pay one tenth?"

Yes. And if for no other reason than because the remaining nine tenths will go further.

"Strange logic that. Can it really be true?"

I believe it to be absolutely true and the reasons are based on the personal testimony of thousands who have tested it. Will you not try it and prove its truthfulness? Now, I admit that if you should do it for this purpose only you would, or at least ought to be, disappointed. But I take it for granted that you are a Christian, that you do want to honor God with your substance, that you do trust His promises, and that you want to do your duty. With these motives you will not be disappointed.

"Hope you had a nice Christmas, and that the New Year will witness much and lasting gain for the cause in which we are mutually interested. Certainly appreciate some of the recent articles on the doctrines of your church. We have much in common, and I have benefited considerably in the weekly visit of your paper. The Lord be with you!"—Edgar B. Akers, New Albany, Ind.

NATIONAL BIBLE INSTITUTION

Mr. & Mrs. Harry Sheets	\$100.00
Mrs. T. J. Ellis	100.00
Dorothy Magaw	8.00
Mr. & Mrs. Ralph M. Jones	30.00
Mr. & Mrs. Harvey U. Krogh, Jr.	50.00
Marshall, Ill., Church	8.00
Mr. & Mrs. Warren Sorenson	10.00
David Skinner	10.00
Mrs. Edith Fridley	5.00
Malcolm Magaw	10.00
Oregon, Ill., Church of God	7.25
San Jose, Calif., Church Group	65.00
Friends	25.00
Almus Dimmie & family	100.00
In loving memory of Mrs. Agnes Sealey Congdon my mother—Ruth S. Congdon	100.00
Tempe, Ariz., Church of God	51.50
Mr. & Mrs. Frank C. Montross	302.00
Mrs. Ray Maysilles	5.00
O.B.C. Students	54.00
Mr. & Mrs. Otto E. Dick	25.00
Mr. & Mrs. Austin Scroggs	7.00
Mrs. May White	20.00

"I am thankful for the good work carried on at Oregon and other places. . . . May the good Lord in His love and mercy bless the leaders and workers, and may they all have a happy Christmas and a prosperous New Year."—Mr. and Mrs. A. E. Weathers, Roy, New Mexico.



INDIANA BEREAN YOUTH RALLY

On December 1, 1951, an Indiana Berean Youth Rally was held at Kokomo, Ind. Representation was very good from the Kokomo, Hillisburg, Burr Oak, and the two South Bend churches. The group numbered approximately forty-four.

A very enjoyable afternoon was started right by everyone telling his name and where each was from. Immediately after this, Bro. Leon Driskill led us in devotional services. There were songs, prayer, and a short message from Bro. Driskill.

The young people wish to thank Bro. H. U. Krogh, Jr., for the splendid movie he brought for the teaching of God's Word and the entertainment of the group. The film was entitled "Talents." This gave an excellent example of how people can multiply their talents if they try.

The afternoon message was delivered by Bro. Krogh. His message "Who Am I Kidding When I Neglect My Church?" was an inspiring talk. Afterwards, the group, led by Bro. Dale Ward, had a discussion session with questions concerning Bro. Krogh's talk.

During the short recess period, Bro. Krogh took a group picture of the young people present.

The vice president, Barbara Harvey, was in charge of the business meeting. Morning Star Church extended a welcome to the group to come to that church for the next Rally. This was very agreeable to all present, and we set the date for the Spring Youth Rally for April 19, 1952. An announcement was made by Mrs. LaMunion that an offering

would be taken at the next meeting. This was to replenish the fund so that we may have more good films and religious helps.

Following the business meeting, we all enjoyed a basket supper in the church basement. Most of the group wish to thank Bro. Krogh for taking some surprise pictures during supper. Some people—meaning the ones in the pictures—are still wondering whether they like his camera or not! All joking aside we all had a wonderful time and would not have missed it for anything.

After supper the group gathered upstairs in the church to enjoy a slide film. This film was about how a teacher can grow and help others as she helps herself. When the picture was over, Mrs. LaMunion gave a short talk about how young people can be teachers and how they can help others. She closed with a challenge to the young people—a challenge to go home and begin teaching or to help someone to understand the greatness of God's Word and the need for them to go to church.

This concluded our youth rally and gathering together, but I am sure everyone who attended went home with a lighter heart and many ideas about how to help themselves and others.

Do not forget our spring Youth Rally, April 19, 1952. All who were present at this Rally will want to attend the next one. That means that the people that did not attend this year had better plan early to go to the Rally next year or they may not get seats!
Virginia Roach, Secretary.

MINNIE MAY ROSS

Minnie May Ross, daughter of William and Eliza Welling, was born on May 13, 1874, near Wauseon, Ohio, and died December 16, 1951.

On September 20, 1894, she was united in marriage to John Ross. To this union was born one daughter, Mrs. Berniece Elton, of Toledo, Ohio, with whom she spent her last four years.

She leaves to mourn her death, her husband, Mr. John Ross; daughter Berniece; one brother, George Welling of Monclova; three grandchildren, Brenda Elton of Toledo, Mrs. Leola Irwin of Oxford, Mich., Captain Harold Elton of Dayton, Ohio; and three great-grandchildren, Kim Elton, Denise and Scott Irwin.

Mrs. Ross was a faithful member of the Raker Union Sunday school for forty-one years. The writer conducted the funeral from the Raker Union Church on Wednesday, December 19, using the words of Paul in Hebrews 9:27, 28. A large crowd attended the funeral despite the heavy snowfall. She was laid to rest in the Raker Cemetery awaiting the resurrection.

We met Mrs. Ross for the first time while conducting evangelistic meetings last November at Delta. Walter Wiggins.

REAPING

A prisoner was sitting cross-legged on the prison floor, sewing burlap bags together. A visitor walking by, stopped and asked, "Sewing, eh?" The prisoner, who had learned a valuable lesson, looked up sadly and replied, "No, I'm reaping."

LIFE PICTURES

The Danger of Procrastination

"Not yet," said a little boy, busy at play; "when I grow older I will think about Jesus." The boy grew to be a young man.

"Not yet," said the young man; "when I see my business prosper, then I shall have more time." Business did prosper.

"Not yet," said the man of business; "my children must have my care. When they are settled in life I shall be better able to attend to my salvation." He lived to be a gray-headed man.

"Not yet," still he cried; "I shall soon retire, then I shall have plenty of time to read and pray."

And so he died. He put off to another time what he should have done when young. He lived without God, consequently he died without hope.

Obey the Rules to Live

On a day in the autumn I saw a prairie eagle mortally wounded by a rifle shot. His eye still gleamed like a circle of light. Then he slowly turned his head and gave one more searching and longing look at the sky. He had often swept those starry spaces with his wonderful wings. The beautiful sky was the home of his heart. It was the eagle's domain. A thousand times he had exploited there his splendid strength. In those far-away heights he had played with the lightnings, and raced with the winds, and now, so far away from home, the eagle lay dying, because for once he forgot and flew too low. . . . Read the story of Samson.

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"

(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.

We are sorry to hear that Sr. Clifford Weaver, R.R. 1, Clayton, Ohio, is shut in with a broken leg. The misfortune happened on her way home from church before Thanksgiving by overturning the car. Sr. Weaver served as matron at one of the National Berean Youth Rallies.

"Our feet shall stand within thy gates, O Jerusalem. . . . Pray for the peace of Jerusalem; they shall prosper that love thee."

From Sunny California ---

A semiannual resume of what is being accomplished in the different states seems to be a method of encouragement for others. California is a big state, and it would seem that there should have been more accomplished in the last thirty years than we can report at the present time. A large city is a difficult place to present an unpopular doctrine. However, with all the discouragements that have been encountered and overcome, a few devout workers are keeping the banner of truth aloft at the present time. May God give courage to those who are physically and financially able to continue the work until the Lord comes. Emma C. Railsback.

Bro. G. P. Lichty of Pomona has gathered the believers of Fontana and San Bernardino together into a Bible study class. They are meeting every two weeks in the homes of members, studying Paul's epistle to the Romans. Marie B. Schreiber.

Greetings from Los Angeles:

The Los Angeles Church since its first organization in the year of 1920 up to the organized work at its present address is still continuing to hold forth the light of God's truth as best it can in the midst of much indifference and worldliness.

Besides our regular Sunday services, the gospel work is promoted in various sections of the city and in adjoining communities through the medium of Bible classes. At least three Bible classes are held every week. One Bible class convenes in the west section of the city every Monday evening for the benefit of those living in that locality. Another class is conducted in Glendale, an adjoining community, every Tuesday night. The third class is held every Thursday night in the Long Beach and Compton areas.

Beside these efforts to promote the work of the church, a church bulletin is published twice a month which is sent not only to the local members, but to isolated members also throughout California. The widely scattered membership presents a great problem.

A project that holds much promise is the effort to start a summer vacation Bible camp for the youth of the church. This project is being sponsored by the Southwest Conference. Harry Payne.



Church Group at San Jose

THE SAN JOSE CHURCH

A few interested members and their families of the Church of God of the Abrahamic Faith living in or near San Jose had a desire to meet regularly for Bible study and Sunday school.

A notice was sent to The Restitution Herald that meetings would be held in the home of the G. W. Kinseys in San Jose on September 4, 1949. Eighteen were present.

Bro. S. J. Humphreys was unanimously chosen for leader and Sr. Ruth Kinsey for secretary and reporter. Sr. Rachel Morris was requested to conduct the meeting for the day and the service was greatly enjoyed by all. It was decided to meet regularly on each first and third Sundays of the month. Bro. J. M. Morgan came to San Jose in November and delivered five good sermons on fundamental doctrines of the Scripture. Five became obedient to the faith. They were George W. Kinsey and son Orville, Betty Lynn, and Mr. and Mrs. Caldwell.

We have been encouraged from time to time by the attendance of brethren who are living in various sections here on the coast.

In March of 1951, Sr. Emma C. Railsback and Bro. Harry Payne of the Los Angeles Church came to San Jose and assisted us in effecting an organized body for furthering the Lord's work in this section. Bro. S. J. Humphreys was elected to serve as elder, Bro. H. S. Bell as deacon, Srs. Mabel Bell and Etta Humphreys, deaconesses, Sr. Leona Strickland, secretary, Sr. Mary Kinsey, treasurer, and Bros. T. E. Lynn and Floyd Dimmick, trustees.

An offering of \$560 for a building fund was collected at that time, and this fund has enlarged.

Meetings are now held at 3001 Florence St. May God increase our faith and keep us unspotted from the world in these perilous times. Ruth Kinsey.

THE CHURCH OF THE OPEN BIBLE

Pomona, California

The church in Pomona originally established its separate identity in 1890. It had been associated for the most part with the Christadelphian organization. The original organization had as its leaders Bros. William Reid, Sr., Dr. Usher, and J. E. Adamson.

For a number of years they met in lodge halls but in 1911 purchased the present building site. On February 21, 1915, the present building was dedicated.

In August of 1920, under the leadership of O. J. Allard and others, a California Conference was organized which was quite short-lived. It held only two sessions, 1920 and 1921. This conference had many people from Arizona as well as from the two churches in Los Angeles and Pomona.

When the General Conference was organ-



Bro. and Sr. Harry Payne

ized, the Pomona church, then known officially as the William Street Chapel, was one of the first to ratify the National Bible Institution and to affiliate itself with that organization.

Only spasmodically has the Pomona church ever paid a minister. Bro. J. E. Adamson has served as its unpaid pastor since its organization in 1890, and preached his farewell sermon, November 18, 1951. He has had various people associated with him from time to time but carried the burden for all these years. More recently, the writer and Bro. George P. Lichty have taken turns with him.

In 1932 the Pomona church joined with Los Angeles Church in forming the California Conference of the Churches of God which lasted more than ten years. The writer served as its president for a large part of that time.

Our endeavor has continually had an evangelistic outlook. In 1916 the church was instrumental in providing equipment for Bro. O. J. Allard to hold tent meetings in Southern California. The various conference organizations which have been created have had evangelism as their ultimate goal. It has been our desire to work with other organizations, and so welcomed the opportunity to help organize the new Southwest Conference which recently met in the Pomona church.

There is an old saying that when people come to California they leave God on the other side of the mountains. The work of God does often lag in the "playground of the nation." We have throughout the years continually attempted to correct that saying. With the prayers and the assistance of our fellow workers in California, the Southwest and the church at large, we will work until the Master comes. Norman J. McLeod.

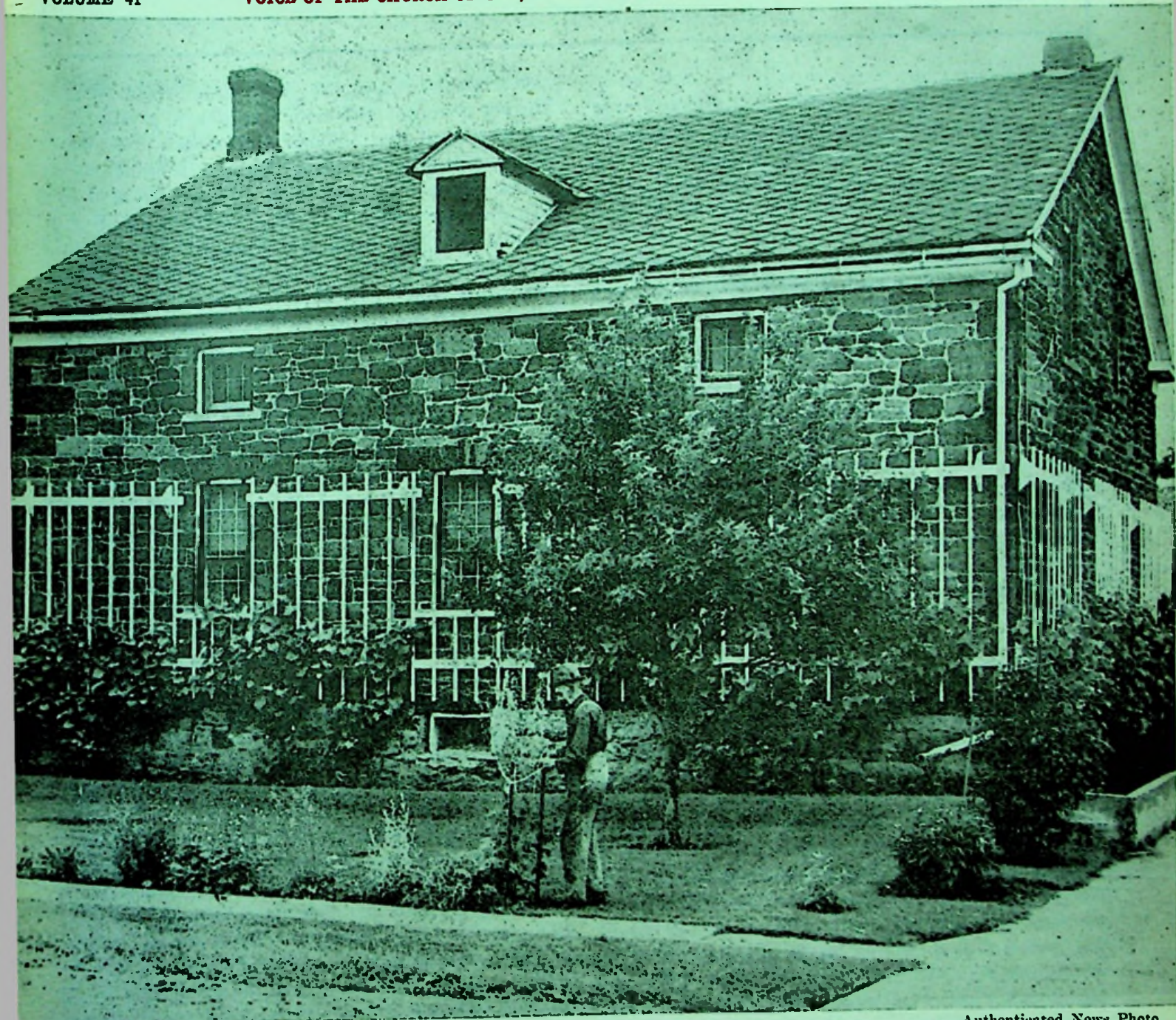
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—Authenticated News Photo.

HISTORIC SANDSTONE IN AMANA, IOWA

"Today they stand as a historical example of many similar settlements developed by man's restless search for the perfect environment."—See editorial.



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.

James M. Watkins, Editor

• \$3.00 per year

Paul C. Johnson, Associate Editor

The Search for Utopia

"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" (Hebrews 13:5).

In eastern Iowa there is a fertile valley of well-kept fields comprising a territory of some 25,000 acres of land. It is owned by the Amana Society, descendants of a religious group who emigrated from Germany to this country in 1842. The residents of the section live in seven villages scattered throughout the territory. Originally it was a true, communal society. All buildings, lands, and industry are owned by the Amana Society. Today, as a \$3,000,000 corporation, it should be more correctly termed a co-operative community.

Amana, the first village, was laid out in 1855. Sandstone outcroppings near by provided material for the first buildings constructed in the area. Today they stand as a historical example of many similar settlements developed by man's restless search for the perfect environment.

From the beginning of time, Utopia, relentless master of man's dreams and aspirations, has inspired and directed many lives. In some cases the goal of peace and satisfaction has been achieved; in others it has not. To what extent this has been true of the Amana Society, we are not able to say. We are thinking of this group only because it typifies many similar settlements born of the desire to create a realistic Utopia.

A few weeks ago an itinerant scissors-grinder died in Galena, Illinois. We have seen him many times in widely separated localities as he roamed the Midwest. His life was dedicated to the search for the ideal small town in which to settle down and enjoy life. After eighty years his life ended in destitution in the Jo Daviess' county jail where the sheriff had given him food and lodging. He died without friends or relatives to offer a word of concern. This pathetic story is typical of many who refuse to enjoy available opportunities because Utopia beckons from a new world or from changed circumstances.

You may well ask what is the connection between this

aged scissors-grinder and the story of the Amana Society. There is none, but both serve to express in a very literal way the trend that Utopian dreams may take. Non-existent perfection has lured men to new achievements or lost opportunities all through the years. It seems that even those who attain their ideal find it tempered with still other problems and disappointments. Many have lost the ability to enjoy life because of the restless pursuit of greener pastures. Many churches and individuals have failed to build for a better day because they did not have what they thought were the perfect tools with which to build. There are many examples of those who missed opportunities for progress and enjoyments because of the failure to accept certain imperfections as a natural part of life. Some have met their problems and ambitions through a change of location or the remodeling of environment; however, the deceitful dream of perfect conditions has caused many to lose sight of their real opportunities.

We feel that this can often be applied to our gospel work. We can become so overwhelmed by the ideal of the perfect medium through which to express our Christian service that we neglect entirely the practical means available to us. We find those who tell us that there are too many imperfections in the leadership of the church to justify participation in its activities. Yet while they search for nonexistent perfection in organization and leadership, the golden reward that comes from devoted service passes them by.

Like the aged scissors-grinder we are so overwhelmed by the search for perfection that the pathway to life is completely obscured. The most extreme attempts to create Utopia have always left their sponsors with still other things to be desired. Success comes to the degree that available means have been utilized.

There is a strange thing about the search for Utopia. When it is found in this age, it will not be over the hill but will always be close at hand and intermingled with some imperfections of humanity and environment. If we delay all Christian initiative until the perfect environment and the perfect administrator of our activities is found, the opportunity for any reward from that service will be over.

"I have seen the wicked in great power, and spreading himself like a green bay tree. Yet he passed away, and, lo, he was not: yea, I sought him, but he could not be found."

The World of Tomorrow

A radio sermon by C. E. Randall, Tempe, Arizona

THE WORLD of tomorrow invites life and encourages one to press toward something better and more satisfying. People are losing faith in the foundation principles on which good government is founded, and to fill this vacuum they are dabbling with various forms of socialistic ideas of governmental administration. The ancient landmarks of religious faith are being removed, resulting in the family altar being forsaken, daily Bible reading neglected, weekly prayer meetings and Bible study omitted, and the house of worship being deserted. This general abandonment of basic moral and spiritual values has left people as sheep without a shepherd, or like a vessel without a rudder.

A recent article, "Why the English Behave Like They Do," treated the religious life of the English people and attempted to show why the great majority of the English had forsaken regular worship. Yet it attempted to show that at heart the people were still religious. Here is the tragic part. When people neglect or forsake the house of God, something else must take its place; the English have turned to gambling. Three out of four Englishmen gamble. So widespread has gambling become in England that the Archbishop of Canterbury, titular head of the Church of England, has urged that gambling be legalized so that it will not be a sinful practice.

People cannot lose faith in the basic principles of truth, righteousness, and sound government and remain strong, happy, and peaceful. The English cannot do it; neither can Americans do it. Something must be done to recapture the faith of people in the ancient landmarks that outlined a code of ethics that was above reproach in government, in religion, in business, and in private life. The only real approach to the corrupting problems that are besetting the world today is a return to the faith of our fathers, a faith that had its roots in the Word of God, that challenged one for the present, and gave hope for the future. Hope of the future always calls forth the best in the present.

Is there to be a world of tomorrow? Throughout the entire Bible, we find the hope of the world to come. This world or age to come becomes an incentive to those who embrace its hope to do with their might what their hands find to do. It makes better men and women and

creates within a divineness to dare and to do in being the light of the world and the salt of the earth.

Paul gave an insight into the creative powers which hope in the world to come unleashes in men and women: "Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection" (Heb. 11:33-35).

Their faith and hope in the world to come and in the better resurrection fired them with courage and determination to do great things in the name of God. So dynamic were they in their everyday lives that some were charged with turning the world upside down. They were changing and transforming the lives of men and women through the implantation of hope and faith in the world to come.

People are building their faith too much these days around the temporal and ephemeral things of a decadent and dying civilization. Great leaders of the past have been men and women possessed of hope and faith in a land flowing with milk and honey. Well did Carlyle say, "Man is, properly speaking, based upon hope; he has no other possession but hope; this world of his is emphatically the place of hope."

What will the world to come be like? First, it will be a warless world. Certainly such a statement cannot apply to the present evil world. Congress recently passed a budget for war purposes totaling nearly \$60,000,000,000. Never in our history has there been anything like it. It is almost total mobilization of our resources. How different in the world to come! The contrast is easily observed as one reads the words of Micah as he speaks of the world to come: "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 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 the hopeful picture of the world to come, a warless world in which men and women can long enjoy the work of their hands, and when their labor will not be in vain. We talk about a free world, but in a large measure the term is an incorrect designation. The world is not free when one man thousands of miles away can call the turn of events in almost any nation. The man in the Kremlin says the word; Korea is aflame with war; our boys go seven thousand miles from home to fight for what we call a free world. Free for whom? The Russian Bear has the largest single party in Italy, and only through pouring millions into Italy's national economy can a semblance of freedom be maintained. Iran, Syria, and Egypt are at the footsteps of the iron man in the Kremlin. As one outstanding paper in this country said: "Everywhere, Stalin, sitting silently in the Kremlin, is the figure who sets the course. In his hands lies the power of war or peace, often of boom or depression, or inflation or deflation. Stalin, in effect, runs the world." A free world? No, it is a world of fear. The world to come will be a free world and a fearless world in which every man can sit under his own vine and fig tree, and none will make him afraid. It is this kind of a world that men need to hope for, live for, and die for if necessary.

The world of tomorrow will be a world free from sickness. The Prophet Isaiah described it in these words: "The inhabitant shall not say, I am sick" (33:24). Sickness and disease have taken toll of our peace of mind, happiness, and length of days. Sick benefits and health insurance may provide most of the funds for hospitalization, but such cannot take the sting out of passing through the valley of the setting sun where the shadows hang low and long. It is only the land of milk and honey that can offer the hope that there will not be one feeble person in the camp.

The world of tomorrow will be free from the ravages of sickness, disease, and old age. Each person will mount up as with wings of an eagle. Hope of such a day strengthens one to face the battles of sickness and disease today as a warrior flushed with the hope of near victory. The atonement made by Christ was one in which He bore our sicknesses, and in due course of time that atonement will become effective to all who are graced by the victory that overcometh the world, even faith. You must gain such a

hope through your own choice, and work out your own salvation in fear and trembling—laying hold of the hope that is set before you.

The world to come will be a sinless world. Do we grasp the tremendous and far-reaching impact of such a truth? I doubt if the mortal mind can visualize what it will mean when sin reigns no more. All evils that mar, blight, disgrace, and condemn mankind are directly traceable to sin. Sin has become so common; consciences are seared as with a hot iron. We look on sin, yet we see it not. We have eyes to see, but we see not; we have ears to hear, yet we do not hear. The voice of conscience has become stilled by the constant pounding of sin at the nerve centers of right. We must not let our vision rest on the scene of sin alone. In such surroundings there is no hope.

David said: "I have seen the wicked in great power, and spreading himself like a green bay tree. Yet he passed away, and, lo, he was not: yea, I sought him, but he could not be found" (Psalm 37:35, 36). This is a double picture: The one portrays the abounding of sin and sinners. The other reveals the abolition of all that which is evil, with only the good remaining.

The world of tomorrow is the world of good. The man in the parable thought he would find Utopia in pulling down his barns and building larger, and then say to himself, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." The fullness of joy and the real merriment of heart will not come until the world of tomorrow comes, and hope for this world is what God offers through His Son, the Lord Jesus Christ.

"We look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal" (2 Cor. 4:18). May God help each one of us to seek the eternal things which remain in the world of tomorrow.

DAILY READING HELPS

- M. Jan. 21. Psa. 34:1-6. "Boast in the Lord."
 T. Jan. 22. Psa. 34:11-18. "Children . . . be of a contrite spirit."
 W. Jan. 23. Matt. 11:25-30. "Thou hast . . . revealed them unto babes."
 T. Jan. 24. Phil. 2:3-8. "Let this mind be in you."
 F. Jan. 25. Luke 18:9-14. "God be merciful to me a sinner."
 S. Jan. 26. Luke 18:15-19. "Of such is the kingdom."

Tormented Forever?

A radio sermon (WAIT, Chicago) by Harold J. Doan

A FEW weeks ago we spoke on the subject, "What Is Hell," and stated our belief that it is the grave. We believe the Scripture teaches that hell is the grave, and that the wicked dead will sleep in the grave until judgment and after their judgment. We cannot accept the theory that hell is a place of eternal torment where the wicked will suffer conscious punishment without end.

Since stating our position, we have been asked about some texts in the book of Revelation which seem to teach the conscious, eternal torment of the wicked.

The questions are worthy of answer. Here are the verses in question: "The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name" (Rev. 14:10, 11). "Again they said, Alleluia. And her smoke rose up for ever and ever. . . . 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" (Rev. 19:3, 20).

"The devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever" (Rev. 20:10).

"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).

There is another similar verse in Matthew 25:41—"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." The question hinges upon these phrases: "the smoke of their torment ascendeth up for ever and ever"; "her [fallen Babylon's] smoke ascendeth up for ever and ever"; "the beast and the false prophet are . . . tormented day and night for ever and ever";

"everlasting fire." We will admit that a surface reading, without study, would seem to substantiate the theory of eternal torment of the unsaved.

On the surface these texts seem to be in opposition to such texts as Malachi 4:1, 3, "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"; and 2 Thessalonians 2:8, which says that Christ will consume and destroy the beast when He comes: "Then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." We have also Paul's words in Romans 6:23, "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."



Harold J. Doan

The key to understanding the verses we read in Revelation is found in the real meaning of the words "for ever and ever" and "everlasting," as they are used in the Bible. Strange, but true, these terms do not necessarily refer to "eternity," but merely to an unbroken span of time, either long or short. These terms are all derivations of the word *aion* or age and are used in reference to a definite time period. The words mean simply perpetual or continuous but are usually referred to a definite period of time having a beginning and an end.

We will notice several texts of Scripture in which these words "for ever and ever," "forever," and "everlasting" are used where they refer to a short span of time. Notice, for instance, Exodus 21:6: "Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an aul; and he shall serve him for ever." A servant became one's possession forever by boring his ear lobe with an aul. "For ever" in this case refers to a limited time, beginning with the hole boring and ending when the servant died. 1 Samuel 27:12 uses the same term in the same way:

"Achish believed David, saying, He hath made his peo-

ple Israel utterly to abhor him; therefore he shall be my servant for ever." Forever is a limited span of time, unbroken, continuous, but ending at death. In Nehemiah 9:5 it was said, "Stand up and bless the Lord your God for ever and ever." Here "for ever and ever" refers to a period of a few minutes during which the congregation of Israel stood before the Levites in the last day of the feast of Booths.

Ecclesiastes 9:5, 6 refers to a limited period of time: "The living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun."

The living will die and be buried and will sleep in ignorance of the world above them. Here is said they will have no more portion of life "for ever," yet we know that all the dead will be raised for judgment. Here "for ever" means from death until resurrection. In Philemon we have the words of Paul to Philemon concerning the runaway slave, Onesimus. "Perhaps he therefore departed for a season, that thou shouldest receive him for ever" (v. 15). Philemon would have his servant "for ever," from the time he returned until he died. Paul used "for ever" because he was sure that Onesimus' service, since he had become a Christian, would not be again broken by his running away.

Jonah spoke of the time he was in the whale's belly as "for ever," saying, "The earth with her bars was about
(Please turn to page 10)

Why Don't You Sing?

Madge Haines Morrill in *Signs of the Times*

A golden-haired girl sat beside me, her hand holding one side of the hymnal. That evening after I had gone into the church pew she had come slipping in beside me, her parents remaining farther back. I had held out the hymnbook for her to share, although I knew she was not old enough to read. There was a warm spot within me as I thought of the child who had extended a compliment by coming to sit near me.

We turned the pages of the hymnbook as the song leader directed, and one after another the songs were sent out onto the night air. Then I became absorbed in the beauty of the music and sat listening to the notes of many voices as they blended in one large harmony.

Then I felt a soft hand touch mine. I looked down into the blue eyes that were studying my face. The child was all seriousness, and a look of puzzlement came to her face. She wanted to say something, and I bent close to hear.

She whispered, "Why don't you sing?"

A stab of self-condemnation went through me. She had been singing as long as I sang, but now I recalled that she had stopped when I failed to sing on.

Trying to cover my embarrassment, I smiled and said casually, "Oh, yes, we should sing, shouldn't we?" Then I joined in the singing. With her eyes reading my lips, she sang the words, too.

All through the meeting that night, I tried to follow the thoughts of the speaker, but there was another sermon that kept searching my soul. "Why don't you sing?"

Once, in the days of Galilee, the Master tenderly folded a child in His arms and said to those around Him, "Except ye be . . . as little children, ye shall not enter into the kingdom of heaven."

I looked down upon the fair-haired child, her head now nodding, for the meeting was long. I asked myself, "Do I have the simplicity, the self-forgetfulness, and the confiding love of a little child? These are the attributes that God values."

Soon I felt the soft pressure of the child's head against my side. She had fallen asleep. I slipped my arm around her and pillowed her head on my lap. She was not watching my lips now, trying to follow the words I was singing.

"Why don't you sing?" had been her words. Now there came to mind the words of the Master to Peter that morning by Galilee, "Feed my lambs." The same command comes to us today.

We who are older are set in the way to direct the steps of those who follow us. Where are our steps leading? When there is war and famine and trouble upon the land, do we stop singing? If we do, there are those who are watching us; and they will stop singing, too.

Though our hearts be heavy with grief, though our minds be filled with the cares of this world, we must smile, sing, and carry on. The next generation will pattern their lives by our example.

Children all over the world are asking us today, "Why don't you sing?"



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.

"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 always, even unto the end of the world. Amen" (Matt. 28:18-20). Peter told his audience at Pentecost to be baptized in the "name of Jesus Christ" (Acts 2:38). Those of Samaria were baptized in the "name of the Lord Jesus" (8:16). Peter commanded those of Caesarea to be baptized in the "name of the Lord" (10:48). Is there a conflict here or is either authentic? Now as Jesus commanded to use the three, is it not reasonable to believe they all used the three as Jesus commanded? Jesus' command is positive. Are we obeying it? If not, why not? He told us to teach all nations. Do we believe that to be necessary? We do, for it is a command. He told us to baptize in the three. Do we believe that command? If not, why not? He said, "Go . . . teaching them to observe all things whatsoever I have commanded you." Do we do that, or are we teaching men to baptize in the one name? If I am not baptized as I should be, who will account for it in the judgment? Will it be I or the minister that failed to obey Jesus' command? If I or anyone else want to be baptized as Jesus commanded, who will, volunteer to baptize us and teach us to observe all things He commanded? If we fail to do two of the commandments, are we not guilty of all?—Mrs. W. L. Robbins, Riviera, Texas.

DESTINY OF THE EARTH

Interest in human destiny seems to be decidedly on the increase, and among Bible students inquiries are not infrequent regarding the strong language used in many Scripture passages regarding the ultimate fate of the earth. Among those most frequently considered are: Psalm 102:26-28; Isaiah 34:4; 51:6; 65:17; 66:22; Romans 8:19-23; Hebrews 1:12; 2 Peter 3:7, 10-12.

When cursorily read, these passages do convey the idea of total destruction in the sense of annihilation. Biblical readers who are given to careful discriminating study, however, have become aware that closer scrutiny of the language used brings out explanatory phases of the subject by the use of a single key word or an illustration. One word which is both a key word and illustrative is the word "vesture" sometimes rendered "mantle." Those acquainted with Biblical history in the Old Testament and the New Testament will recognize this word as having reference to an outer or surface garment.

Christian professors of established science, such as W. J. Dawson and Professor Marston, testify that several changes have, in the past affected the surface of the earth. It is interesting to note that Scripture confirms these facts. One such is referred to in the opening chapter of the Bible and is again mentioned in Psalm 104:30, when an entirely new era was inaugurated prior to the coming of man. In each of these, a new flora and fauna came

into being. Other features which make it clear that the earth itself will remain are the vegetations referred to and the references to populations that remain.—R. H. Judd, Colborne, Ontario.

In John 3:8, Christ is telling Nicodemus what the Spirit does in comparing it with the "wind (that) bloweth where it listeth" instead of telling him what one "born of the Spirit" will be able to do.

Paul wrote to the Galatian brethren that the "fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5:22, 23). This is plainly telling what one of God's children can do if he "be led of the Spirit." Paul further stated, "He that soweth to the Spirit shall of the Spirit reap life everlasting" (6:8). Paul told the Romans that it was "the law of the Spirit of life" that had made him free from the "law of sin and death" (8:2). Paul further stated, "If ye through the Spirit (or by use of the Spirit) do mortify the deeds of the body, ye shall live" (v. 13).

If there were no "born again" Christians in John's day, it seems to me that his warning would have been useless (1 John 4:2, 3), for he told God's "children" to "try the spirits (the people) whether they are of God. . . . Every spirit (or person) that confesseth that Jesus Christ is come in the flesh is of God." This I believe is God's Spirit prompting the individual to such confession. Paul verified this reasoning to the Corinthian brethren by stating "that no man can say that Jesus is the Lord, but by the Holy Ghost (spirit)." Paul also stated that "by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, bond or free; and have been all made to drink into one Spirit."

Actually our Lord was telling Nicodemus that he must lose his nationality as a natural Jew and become a spiritual Jew (Rom. 2:28, 29). Jesus was telling him the method by which it might be done, as Peter said on the day of Pentecost after there had come a "sound from heaven as of a rushing mighty wind." "Repent, and be baptized every one of you (devout Jews, v. 5) in the name of Jesus Christ for the remission of sins, and ye shall receive the gift (free) of the Holy Ghost" (Acts 2:38). This promise (v. 39) extends to "as many as the Lord our God shall call." The baptism here related by Peter is in perfect accord with the prophet John, the baptizer (Matt. 3:11), and with the statement of Christ to Nicodemus (John 3:5). "Except a man be born of water (baptized) and of the Spirit, he cannot enter into the kingdom of God."

John related how Christ had come to His own (kinsmen) and His own received Him not (as a people). "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (1:12, 13). To substitute the word begotten for born here would make no difference, since they were given power to become the sons of God.

We are told in 1 John of the great love God has bestowed upon us "that we should be called the sons of God. . . . Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him: for we shall see him as he is." 1 John 3:6 also relates that "this is he that came by water (baptized) and blood" ("redeemed us . . . by thy blood." Rev. 5:9), and that it is the "Spirit that beareth witness, because the Spirit is truth."

Paul triumphantly exclaimed to the Colossians, "In whom . . . ye are circumcised . . . in putting off the body of the sins of the flesh by the circumcision of Christ: buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead" (Col. 2:11, 12).

We therefore cannot take much credit for what we may do in Christ, for Paul stated that God hath "reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation. . . . Now then we are ambassadors for Christ, as though God did beseech you by us . . . for he hath made him (Christ) to be sin for us, who knew no sin; that we might be made the right-

(Please turn to page 11)



News and Prophecy Digest

C. E. Randall, Tempe, Arizona

PASSPORT TO HEAVEN. In a current issue of a Seventh-Day Adventist paper appeared an article under the title, "Passport to Heaven." The opening statement of the article read as follows: "Will you be happy in heaven? Before you dismiss this seemingly preposterous question, think for a few moments. Will the joys of this life be hard to part with—all the modern conveniences and pleasurable worldly habits that seem a little out of place in a Christian's life, but which you indulge in anyway? Then you will not be happy in heaven. Heaven will be, of necessity, a holy place since it will be filled with holy beings." The article then quoted Revelation 21:27.

This article would not appear strange in most orthodox papers, but to be broadcast in a leading Seventh-Day Adventist paper seems out of place in view of Seventh-Day belief and teaching on the nature of man.

How can people who believe in the return of Christ and the natural mortality of man speak in such language, especially in the light of such statements as made by Jesus when He said: "No man hath ascended to heaven"; and again, "Whither I go, ye cannot come"? There is no promise either in the Old Testament or the New Testament that the children of faith go to heaven at death or any other time. It is a teaching that has crept into Christendom from pagan philosophies and is alien to the teachings of Scripture. The eternal home of the saints is here on earth. Jesus said: "Blessed are the meek: for they shall inherit the earth." This throws light on the promise of the Psalmist when he said, "The heaven, even the heavens, are the Lord's: but the earth hath he given to the children of men" (115:16). The earth was created to be inhabited, and God created man to inhabit the earth which He had created, and we are content to stay on the land which God created for us and promised as an everlasting possession.

SMUG SUPERNATURALISM. In the December 8 issue of "America," Msgr. John S. Middleton, secretary to Bishop Spellman, says: "Smug supernaturalism and the conviction that we belong to the one, true church have too often led us to isolate ourselves from the community in which we live, the community to which we belong, and the community for which we share real moral responsibility. . . . The isolation in which Christians live is partly responsible for the moral, social, economic, and political mess so evident in our country and the world."

It is high time that the Catholic Church is forsaking what Msgr. Middleton terms "smug supernaturalism" and allows that other people who do not belong to the Roman Catholic Church should live and be allowed to follow

their secular and religious pursuits without interference from a hierarchy that has allowed for one true church, the Roman Catholic.

Apart from what the Roman prelate has said, everyone regardless of faith has a moral responsibility toward the community and nation in which he lives. People cannot be the salt of the earth unless they are a savoring influence; neither can they be the light of the world, unless they radiate light. Busheling the salt, and housing the light within the compass of a few souls of faith does not allow for much influence. A spiritual obligation belongs to the household of faith, but it does not end there. It must reach out and do good unto all men.

TELEVISION. Television is a new thing in the world of science. It is here to stay. Wayne Coy, Chairman of the Federal Communications Commission, told a Southern Baptist Convention that the religious leaders "have an opportunity to employ television to assist them in serving the religious demands of their communities." Very little time is being used on television channels by the religious groups of the nation. Perhaps the excessive costs deter them from using this medium of communication. The FCC Chairman told the Baptists that the church people of this country are confronted with a challenge "in our emerging system of national television" and that they should exert an influence "in helping to lead television in these formative years along the paths of righteousness." There is a wide field of opportunity open to the churches according to Chairman Coy. He said there are now fourteen million sets in use, and by the end of 1952 there will be twenty million.

In speaking before the same gathering, Dr. Percy Crawford, President of King's College, said: "No station or network operating in the public interest has the right to refuse any minority religious group the privilege of buying time on the station or network." This statement was called forth because there are some networks and some local stations that refuse to sell time to minority religious groups. We received a letter this past week from Grand Rapids, Michigan, telling about a television station there as being opposed to permitting any religious program on the air during the week. If the Christian people of the nation will make their voices heard, TV channels can be saved for something besides liquor and tobacco programs.

UNITED JEWISH APPEAL. At a recent conference held in Atlantic City, the United Jewish Appeal adopted a budget for the year 1952 of \$151,500,000. It is estimated that total world-wide needs will be \$175,400,000. The American budget will cover operations that

will "directly and indirectly benefit an estimated one million Jews and contribute to a solution for many of Israel's pressing problems." The program will extend assistance to a movement to Israel of 120,000 Jews; the establishment of 100 new settlements in Israel, and the creation of 25,000 auxiliary farms, development of irrigation projects, and the extension of relief and welfare assistance to 250,000 Jews in Israel, Europe, North Africa, and the Near East, according to "Israel Speaks."

In speaking before the conference, Israel's Minister of Communications, David Z. Pinkas, said, "The policy of mass immigration will continue and the principle of selection will only apply to immigrants from countries where there is no immediate danger of persecution." He emphasized, "The law of return is a law written in our statute books, which I hope will last forever: the right of every Jew to come to Israel."

VATICAN REPRESENTATIVE. In spite of the widespread resentment and protest which has met the announcement of the appointment of Mark Clark as ambassador to the Vatican, President Truman appears determined on sending the nomination to the Senate. The Tempe Ministerial Association sent the following resolution to President Truman and a copy to the Senators and Representatives from Arizona. This resolution reads:

"This association of ministers goes on record as being unalterably opposed to the sending of an ambassador or representative to the Vatican. We feel this is an utter disregard of one of our most cherished and best-established guarantees of our liberties, the separation of church and state, and is an abrogation of a principle that has served the nation well and protected the rights of all. We further feel that the timing of the nomination, just as the Senate was ready to adjourn, makes this matter doubly regrettable."

If the President persists in pressing the matter before the Congress, a religious issue will be injected in the forthcoming political campaign that will be far more intense than in the campaign between Herbert Hoover and Alfred Smith. Our country was founded on the plan of separation of church and state, and, under this rule, the church has done well and so has the country.

VATICAN GETS LAND. Negotiations were recently completed between the Vatican and the Italian government for a grant of land on the outskirts of Rome for the erection of new Vatican radio transmitters. The new equipment will cost nearly \$6,000,000.00 and will broadcast in twenty-five languages throughout the world.

World Affairs in the Last Days

Part Three

By H. Gary France, Wenatchee, Washington

ONE FINDS several passages indicating the resentment, anger, and resistance of the kingdoms of this world acting against the establishment of the Kingdom of God. The civilization existing at the time of Jesus' return will encounter such wrath.

What can this civilization expect in the way of a permanent world peace? There will be no permanent world peace before Jesus' coming. Jesus made that perfectly clear in His predictions of the signs of the times. There can be no doubt that any world peace will avoid the battle of Armageddon, to say nothing of the following words of Jesus: "Ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places" (Matt. 24:6, 7. See also Luke 21:9, 10).

If there ever was given a sign of the time of Jesus' return, the sign certainly was not a peaceful era of religious unity and economic prosperity. Jesus said, "He that shall endure unto the end, the same shall be saved" (Matt. 24:13). Wars, famines, and religious oppression of true Christians will continue and increase until the moment Jesus returns to earth. If you want peace, the only way you can get it is by becoming a true Christian and by living for the day when Jesus will return.

Having given extensive consideration to the subject of what is in store for this civilization according to Biblical prophecy, we come now to the last question. Are we in the latter days now? Jesus taught His disciples to watch for signs. He gave them signs to watch. Jesus evidenced anger when people failed to discern the signs of the times. Here are His words: "The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven. He answered and said unto them, When it is evening, ye say, It will be fair weather: for the sky is red. And in the morning, It will be foul weather to day: for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" (Matt. 16:1-3).

The subject of the signs of the times is extensive and time consuming, but we shall make a few brief statements. The specific signs of warfare, famine, and other disturbances specified in Matthew 24 and Luke 21 are in a stage of rapid development. Signs given by Paul of lax

doctrine, false teachings, and falling away are quite obviously present today by reason of the large number of denominations teaching such an unbounded variety of beliefs. Most of these teachings must of necessity be wrong. Such conditions as weak nations claiming to be strong mentioned in Joel 3:10 are apparent today in many places of the earth.

Perhaps the most strikingly fulfilled prophecy of the "time of the end" is when "many shall run to and fro, and knowledge shall be increased" (Dan. 12:4). That prophecy is indictative of a condition unparalleled today and unprecedented in history. We refer to the sudden revolution of science during the first half of this century. Scientific achievements are rocketing forward and upward at an ever-increasing pace. A grade-school child can name a dozen scientific revolutions in as many different fields, any one of which would suffice for a whole century's development in any period heretofore. We contemplate the likelihood of these unrestrained advances climaxing in the explosive situation of Russia going into Palestine according to the prophecies of Ezekiel and thus triggering the final stages of Jesus' return to earth.

Regardless of how soon Jesus is to return, we are commanded to plan for the event at any moment. To plan otherwise would be foolhardy. According to every Biblical prophecy, we see indications that this civilization is standing on the very brink of false religion, increasing warfare, and scientific advancement, all of which are the pains through which the Kingdom of God is to be born on earth at Jesus' return.

MOSLEM MOSQUE IN WASHINGTON, D. C.

A Moslem mosque, currently under construction in the nation's capital, appears likely to be completed by June, 1952. After the National Production Authority had denied steel to sixty-two churches during its most recent consideration of allotments, the agency, at the insistence of the Department of State, allotted forty-one tons of steel for work on the half-completed mosque.

Funds for construction of the mosque have been contributed by Moslem rulers, chief among whom is King Farouk of Egypt. The new mosque is located on Embassy Row, on Massachusetts Avenue.—EPAS.

TORMENTED FOREVER?

(Continued from page 6)

me for ever" (Jonah 2:6). We know, however, that Jonah was "three days and three nights in the belly of the whale." It may have seemed longer, but "for ever" was an unbroken span of time, in this case only seventy-two hours. All these texts, which use the terms "for ever" or "for ever and ever," refer to an unbroken period of time, some long and some short.

In addition, Jesus spoke of Sodom and Gomorrah, saying, "It rained fire and brimstone from heaven, and destroyed them all" (Luke 17:29). Yet, Jude said, "Sodom and Gomorrah . . . suffering the vengeance of eternal

fire" (v. 7). Are Sodom and Gomorrah still burning? Not to my knowledge. They suffered eternal fire in that they were eternally destroyed. Isaiah 34:9, 10 speaks of the destruction of the land of Idumea: "The streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever." Is the smoke of this land still ascending? No, the former land of Idumea is a desolate buried land. It was destroyed by an unquenchable fire, a fire that could not be put out until it had done its work. Here, "the smoke thereof shall go up for ever" refers to a short



In the Wake of the Great Commission

Baptism at Tempe, Arizona

The hearts of those present for Bible study between Christmas and New Year were made happy when Arthur Schroeder made the good confession of faith and was baptized. Arthur is at present in the service of his country and is stationed at Wichita, Kan. His wife, Mary Lou, was baptized about two years ago, and now they are joined together in a common faith. Art, as he is known to all his friends, lives at 2640 Grail, Wichita.

Baptism at Oak Grove Church, Little Rock, Arkansas

On December 30, the congregation attended the baptism of Sr. Louise Jones into the saving name of Christ by Bro. C. J. Shaw, Bro. Roy Humphreys assisting. The immersion was at the World's Memorial Baptist Church near the home of the Shaw family.

We thank God for all blessings given.

Mrs. R. D. Stanton.

Report from Texas

We arranged to meet Sr. Verna C. Thayer and Anita Heiser at the Kirksey home in Corpus Christi on Monday,

December 10. The ladies taught the children that night while the adults had a concluding lesson on Ezekiel 47. After the lessons, Sr. Thayer showed pictures of the various churches. We visited Bros. Grady Bates and Elmer Goekler the next morning to discuss possibilities of permanent work in Corpus Christi. The best method discovered was to buy a lot in a new subdivision and begin Sunday school.

Bible school at Riviera began Thursday, December 13, continuing through the next week. Attendance the first Friday was fifty-three, which should have been the average attendance, but whooping cough and other reasons brought attendance down to an average of thirty-five. Perhaps next year conditions will be more ideal. The people expressed their desire to have Bible school again next year.

We spoke to the brethren at Gatesville on December 30 and were happy to meet these brethren again. In my absence, Bro. John Hayse preached two sermons and conducted Wednesday night Bible class.

On December 30, forty-three were in Sunday school at Harlingen.
James Mattison.

period of time, and the fire that could not be quenched refers to one which burned only a limited time, until it had consumed and destroyed.

From all these texts, it is apparent that "for ever," "for ever and ever," and "everlasting" do not mean the same to us as they did to Bible writers. Therefore, we can look again at these texts in Revelation with new understanding. "The smoke of their torment ascendeth up for ever and ever" (14:11). How long? Until they are consumed. The smoke of Babylon "rose up for ever and ever" (19:3). How long? Until old Babylon (Jerusalem) is destroyed.

We believe that the living will die. We believe that the dead know not anything. We believe that when Christ comes again all the dead will be raised in order. First the dead in Christ and living in Christ will be made immortal. Then, in time, the unsaved, dead and living, will be brought forth to judgment. Those whose names are not written in the Book of Life will be cast, with the devil, the beast, and the false prophet, into the lake of fire. There they will die the second death and remain dead throughout eternity. We do not know how long this will take nor how long the fire will burn, but we know it will not be quenched until its work of consuming the wicked is finished. We know there will be no break in the destruction from the time it begins until it ends.

I do not want this for myself. Do you? Is your name written in the Book of Life? Will you be found in Christ at His coming? What will judgment day mean for you—eternal life or eternal death? Better think seriously now—accept Christ as your Saviour and put on His name by immersion. Let Him cleanse you now and make you a child of God.

○
OUT OF THE MAIL BOX

(Continued from page 7)

ousness of God in Him" (2 Cor. 5:18-21). It is no small wonder that Paul could say, "If any man be in Christ he is a new creature" or "It is the spirit that quickeneth" (John 6:63), or "Of his (God's) own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures" (James 1:18), or Peter that "we are born of incorruptible seed, by the word of God that liveth and abideth for ever," or Paul to the Ephesians, "You hath he quickened who were dead in trespasses and sins," or Paul to the Galatians that "We brethren, as Isaac was, are the children of promise" and showing that we are "born after the spirit."

In Paul's letter to the Ephesians he exclaimed in gratitude how the dispensation of the "grace of God" was by revelation made known to him the mystery which in other ages was not made known, as it is now revealed to his holy apostles and prophets by the spirit. The great mystery was that the "Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel: whereof I (Paul of the tribe of Benjamin) was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ."—Cyrus J. Shaw, Rt. 3, North Little Rock, Ark.

**CHURCH OF GOD MIDWINTER
MINISTERIAL CONFERENCE**

January 22-25—1952

Oregon, Illinois

Tuesday, January 22

- 7:45—Breakfast
- 8:30-9:00 Devotional Service—Linford Moore
- 9:00-10:15 Study of Birth of the Spirit—Walter Wiggins
- 10:15-10:30 Intermission
- 10:30-11:45 Biblical Use of Wine—William Wachtel
- 12:00 Lunch
- 1:30-2:30 Difficult Texts—Harvey Krogh, Harold Doan, Ernest Graham
- 2:30-2:45 Intermission
- 2:45-3:45 Open period
- 3:45-4:00 Intermission
- 4:00-4:45 Information Please
- 5:30 Supper
- 7:30 Worship service. Sermon by Bud Goodwin

Wednesday, January 23

- 7:45 Breakfast
- 8:30-9:00 Communion Service—M. W. Lyon
- 9:00-10:15 Prophecy—Futuristic Interpretation—C. E. Randall
- 10:15-10:30 Intermission
- 10:30-11:45 Prophecy—Historical Interpretation—Lyle Rankin
- 12:00 Lunch
- 1:30-2:30 Importance of Good Public Relations—G. E. Marsh
- 2:30-2:45 Intermission
- 2:45-3:45 Code of Ministerial Ethics—C. E. Lapp
- 3:45-4:00 Intermission
- 4:00-4:45 Information Please
- 5:30 Supper
- 7:30 Worship service. Sermon by Francis Burnett

Thursday, January 24

- 7:45 Breakfast
- 8:30-9:00 Devotional Service—Ray Brown
- 9:00-10:15 Predestination as Defined by Man versus Scriptural Teaching—Grover Gordon
- 10:15-10:30 Intermission
- 10:30-11:45 Difficult Texts—Arnold Johns, Delbert Jones, Kenneth Milne
- 12:00 Lunch
- 1:30-2:30 How Should a Minister Handle Criticism?—Richard LeCrone
- 2:30-2:45 Intermission
- 2:45-3:45 Business meeting—M. W. Lyon, president
- 3:45-4:00 Intermission
- 4:00-4:45 Open period
- 5:30 Supper
- 7:30 Worship service. Speaker to be selected.

Friday Morning, January 25

- 7:30 Breakfast
- 8:30-9:00 Devotional Service—J. Arthur Johnson
- 9:00-10:15 Difficult texts—James Watkins, Celaine Randall
- 10:15-10:30 Intermission
- 10:30-11:30 Open period
Lunch

Special music for the conference—William Dick

Rooms during conference—J. R. LeCrone

PROGRAM COMMITTEE

HARRY GOEKLER
MILON HALL



"I know that my redeemer liveth, and that he shall stand at the latter day upon the earth" (Job 19:25).

Importance of the Book of Job

With this book we begin a new classification of Old Testament books. Remember we have already reviewed the five books of "Law" and the twelve books of "History." Job is the first of five books classified as "Poetry."

Job is an outstanding writing in poetry, although it is not poetry as we generally recognize it. We must remember that these books were written in Hebrew; therefore, it is Hebrew poetry.

Job, Where Did He Live?

"There was a man in the land of Uz whose name was Job; and that man was perfect and upright and he feared God and shunned wickedness" (Job 1:1, Am. Tr.).

This land of Uz was south of Palestine in northern Arabia. Many times in the Scripture we know that territories of land were named for a particular man. Uz is recorded to be the son of Nahor, the brother of Abraham. The land where they lived was Haran near the River Euphrates. This location is generally accepted to have been the home of Job.

Job, When Did He Live?

There are different opinions as to who wrote the book. However, we do believe that it is an accounting of an actual happening. Some believe that it was written by Moses when he was forty years in the land of Midian; others believe it was written by Job, being led by the Holy Spirit.

It is agreed by most students that the book of Job was written during the time the Israelites were in the land of Egypt. The book is one of the oldest of Scripture.

Job, Who Was He?

Job was a wealthy man, a man of high station in the land of Uz. Job had seven sons and three daughters. "His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household; so that this man was the greatest of all the men of the east."

From the first verse we read that Job was upright, that he feared God and shunned wickedness. It was an important matter, therefore, when it became known of the sudden afflictions and reverses which beset such an "upright" man. Men from surrounding countries had stolen his oxen and had driven off his camels; his sheep were killed by lightning; a whirlwind killed his sons; and Job himself was smitten with a horrible disease.

Job is well known for his understanding, faith, and patience. When affliction was over, God rewarded him by giving him twice as much as he had had before. Job lived 140 years after he had been afflicted.

The Names of the Stars

Did you know that in Job 38 certain stars are called by name?

"Canst thou bind the sweet influences of *Pleiades*, or loose the bands of *Orion*? Canst thou bring forth *Maz-zaroth* in his season? or canst thou guide *Arcturus* with his sons?" (vv. 31, 32).

We Send Welcome Greetings

We were happy to receive the names of four new members to the ECE Club. Their names were sent to us by Sr. Gordon Landry of Douglas, Ariz. Watch the coming weeks for the names of Rickey Lee and Danny G. Landry of Douglas, also Carrol Ann Dawson of Elfrieda, Ariz. We wish to extend belated greetings to Walden Winner, Jr., of Ripley, Ill., who was two years of age on January 10. Thank you, Mrs. Landry!

Happy Birthday Wishes!

Billy E. Phillips, Jan. 15, age 4, Hickory Ridge, Ark.
 Carol Ann Schakelaar, Jan. 15, age 12, Wray, Colo.
 Pamela R. Thompson, Jan. 15, age 3, Limeton, Va.
 Mary Jeffery, Jan. 16, age 14, Orange, Calif.
 Glen M. Richardson, Jan. 17, age 4, Hammond, La.
 Rosemary Gould, Jan. 18, age 5, Jacobson, Minn.
 Rachel Krogh, Jan. 19, age 10, South Bend, Ind.
 Jan Paul Vanderwall, Jan. 20, age 5, LaPorte, Ind.

Building for Eternity

Our life is a building. We may construct it in any manner we desire; but, once we have completed it, we must let it stand. We cannot become dissatisfied and tear it down. Our life can be lived only once.

We have but a short time to build for eternity. We know people who never look ahead, who never think about fire insurance until their house becomes enveloped with flames. Some of us have not taken time to think about judgment day. When it comes, our life will be completed, and we cannot alter the principles we have lived.

Now is the time! Every minute, every hour, every day of our life counts. We must decide whether our living will be beneficial to the Master, or whether we wish to be a detriment—going against God's will.

In the building of our temple of life, we pray that our eyes will be focused to discern between good and evil and will be windows to let in God's sunshine of blessing. May our ears serve as doors to bid welcome to His Word! Let our mouth be the minister of our temple who proclaims the truth to everyone! May our heart be the place where Christ may dwell to control our whole life! We pray that our hands will be willing workers, always ready to carry out the commands of God. Let our feet be messengers to take us wherever we are called to preach the gospel!

Yes, we are building for eternity. The architect, God, has planned our building structure; but it is our task, as carpenters, to see that His plans are completed.

Women Who Saved the Day

During the existence of Israel in the land of Canaan, God's chosen people were constantly getting into trouble because they disobeyed God. When told to exterminate completely the people from the lands which they occupied, they merely moved in, mixed with the inhabitants, and even married them. Instead of remaining faithful to the Lord, they became idolatrous, worshiping gods of other nations. When they forgot God, they became weak and consequently were oppressed by neighboring nations. After being afflicted by a stronger nation, they would realize their fallen position before God and cry to Him for help. Seeing their humble and repentant hearts, God would send them a leader to deliver them from their oppression.

At a time when Israel was oppressed cruelly by the Canaanites, a prophetess, by the name of Deborah, managed the affairs of the nation. She summoned Barak to call together an army to fight against the troops of King Jabin of Canaan. She told Barak that God would help them defeat General Sisera and his army.

Barak responded, "If you will come with me, I will go; but if you will not come with me, I will not."

She answered, "I will certainly come with you. Only, the glory of the expedition will not be yours; for the Lord will sell Sisera into a woman's hand." Then, after the necessary preparations, the two armies clashed. Barak's army routed the troops of Sisera and pursued them until they had extinguished the entire army, leaving not a single man alive.

Barak was not entirely victorious yet, however, because he had not captured General Sisera. In the heat of the battle, Sisera had turned "yellow" and fled from the battle scene on foot. He ran as fast as he could until he came to the house of Jael. She recognized him and offered protection to him by hiding him under a rug.

Sisera whispered to Jael, "Stand at the door of the tent, and then if anyone comes and asks you if there is a man here, say no." Then he fell asleep, because the run had exhausted him. Immediately Jael slipped up quietly to the man, raised a hammer high in the air, and drove a tent peg through his head, nailing him to the ground.

Soon Barak came in pursuit of Sisera, and Jael went out to meet him, saying, "Here, I will show you the man you are looking for!" Barak entered the tent, and there lay Sisera dead, with the tent peg in his temple!

Several years later, Abimelech, a gangster for power, was the judge over Israel. Being a wicked man, he murdered seventy of his brothers. The citizens of the community resented this and decided to make revenge by fighting against Abimelech and his hired men. Abimelech was victorious in burning out the citizens of two towns. He then marched against the third, Tabez, to capture it. All the people had sought refuge in a castle. When Abimelech and his men reached the castle, they attacked it and proceeded to set it on fire. Suddenly a woman reached out of an upper window of the castle and threw a millstone at Abimelech's head, breaking his skull. Hastily he called to the page who bore his armor, "Draw your sword and kill me, lest men say of me, 'A woman killed him!'" The page ran the sword through him, and he died. When the Israelites saw that Abimelech was dead, they knew the battle was over, and each went home. Thus another woman saved the day!

These have been the stories of three women whose power was underestimated by men. Remember that men are not always the ones who do great things because such women as Deborah, Jael, and another woman (whose name we do not know) once saved the day.

AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

Attention Secretaries: Send your conference dates and places for listing in this calendar.

January 22-25—Midwinter Ministerial Conference at Oregon, Ill.

April 19—Spring Youth Rally, Morning Star Church, South Bend, Ind.

June 16-July 11—Summer Bible Training School, Oregon, Ill.

July 14-25—National Berean Youth Rally, Oregon, Ill.

July 29—August 10—General Conference of the Churches of God, Oregon, Ill.

TEMPE, ARIZONA

At a specially called church meeting at the close of the services on Sunday morning, December 23, the Tempe congregation unanimously voted to proceed with the building of an annex as planned by a building committee. This addition will be 38 by 50 feet and will provide additional Sunday school rooms, social hall, and kitchen facilities. Construction will get under way at once. This addition will provide a first-class church plant and will be in keeping with the growth and development of the city.

C. E. Randall.

NATIONAL BIBLE INSTITUTION

Hope Chapel, South Bend	\$ 29.27
Hector, Minn., Church of God	12.52
Truth Seeker's Church of God	25.00
Mrs. Emma Coleman	10.00
Brush Creek Church of God	60.00
Mr. & Mrs. Elmer C. McChesney	50.00
Mrs. Virda Sittler	10.00
Cecil & Mary Patrick	50.00
Delta, Ohio, Church of God	125.00
O. B. C. Students	22.00
Ripley, Ill., Church of God	186.44
R. H. Judd	5.00
Mr. & Mrs. C. E. Randall	15.00
Happy Woods Church, Louisiana	29.74
Blessed Hope Church, Rockford, Ill.	208.05
Mr. & Mrs. C. D. Whitmer	10.00
Mrs. Kate Olmstead	15.00
Cool Spring Church of God	1.60
Mr. & Mrs. Walter Wiggins	10.00
Maplegrove Sunday School	19.00
Mrs. Hettie Fetters	5.00
Mr. & Mrs. Chas. Netts	5.00
Church of the Open Bible	22.00
Mr. & Mrs. E. J. Demmitt	200.00

HERALD RECEIPTS

Perley Cross; E. W. Johnson (2); Sylvan Richey (3); Glen Hoskins; Elvin Campbell; Ralph W. Lutton; A. C. Boyer; Wm. J. Halls; Silas M. Claypool; Mrs. W. O. Thal; Mrs. C. R. Brackett; Mrs. Eska E. Evans; Ray Heyde; C. E. Bunch; Mrs. Elizabeth Bird; Mrs. Bess Bemis; Mrs. Lucy Ryder; Irene Holland (4); Zenas Murphy (3); Harold Hightower; Mrs. Donald McCombs; Emory Macy.

SELF-DENIAL MONTH

At the National Berean business meeting of August, 1951, Bereans voted to observe self-denial month and to help the Texas Mission field with fifty dollars each month. In promoting this month, National Berean board has sent notices that said, "Remember! January, 1952, is Self-Denial Month! Forego the pleasures that cost money and send the amount saved to National Berean Society for use in its Mission program. If you cannot pass up the pleasure, send an amount equal to that spent. . . . Our present project calls for fifty dollars each month to be sent to James Mattison in the Texas Mission field. The Mission Fund is overdrawn \$250.00 . . . Send your contributions to Wes Somers, 1926 North Church Street, Rockford, Ill., Thank you!"

FONTHILL, ONTARIO

In November, the Doreas Society collected over sixty pounds of used clothing, as well as some new donations, which they sent to Israel by way of a Jewish missionary in Vancouver, B. C. The new Doreas officers are Caroline Dilamarter, pres., Dorothy Napper, vice pres., Nellie Kirkwood, secy-treas., and Winnie Lampitt, pianist. The Doreas Christmas party was much enjoyed.

On Sunday, November 11, Jack Brown presented his infant daughter, Deborah Ann Ingrid, to the Lord. He was accompanied by the grandparents, Mrs. Beskow, and Mr. and Mrs. D. W. Brown. We pray the Lord's blessing on her and also on those who have charge over her.

On November 16, at the parsonage, Marilyn Fletcher was united in marriage to Ross Chambers of Welland. Later in the month a shower was held for this couple.

EDUCATION COURSE OFFERED

Oregon Bible College will offer a two-weeks' short course in the Christian education of children, January 28 through February 8. This course is open to all who are interested in this kind of Christian service. A charge of \$2.50 will be made for the course, and a certificate will be awarded to all who successfully complete it. The class will meet for one hour at 10:00 a.m. each day.

Sr. Verna C. Thayer, National Bible Institution children's evangelist, will conduct the course. We feel that we do not need to emphasize Sr. Thayer's excellent qualifications in this field of service. We know that the course will be very profitable to all teachers and to parents of school-age children. Please let us hear from you if you are planning to enroll!

Walter Robertson and Joyce Smith were united in marriage, December 7. They will make their home in Welland.

On Sunday, December 16, the Sunday school took part in a white gift service. Several decorated baskets at the front were well filled with pretty white parcels and later distributed as gifts where they would be a blessing. Teach the children while small that it is more blessed to give than receive.

An enjoyable Christmas party was held. Children and young people from the various classes took part with musical numbers and recitations. After lunch was served, the presents were distributed from two pretty trees.

In the afternoon of December 23, a vesper service was held, and the musical numbers were much enjoyed. We also had the pleasure of hearing from the pulpit Bro. Joe Fletcher of Oregon Bible College.

A daughter was born on November 19 to Mr. and Mrs. Jack McArthur of Welland.

We have been happy to have our absent young men with us recently. Bob Kirkwood was here from Ottawa, where he is taking a course in map drafting; Bros. Joe. Fletcher and Ronald Dilamarter from Oregon Bible College, and Weldon Holland from Aurora College.

Beside our young men, you now have one of our much loved young ladies at Oregon Bible College, namely Dorothy Elliott. We will miss her greatly. She was an active willing worker here in various branches of the work. On Thursday, December 27, a group of the brethren gathered at the church to bid Dorothy Godspeed. Dorothy was presented with a purse and contents. I am sure Dorothy knows we will be upholding her in prayer.

We are in the midst of the remodeling of the church. We are glad our building fund is growing. We now have \$2,405.40.

This report is from Bro. G. J. Gordon. Word was received of the death of one of the few remaining members of the Salina, Ont., Church. Sister Laura Pascoe, ninety-three years of age, fell asleep, December 12, funeral, December 14. Sorry we were unable to officiate because of sickness. We met her once and found her to be staunch in the faith. The little church stands as a silent witness of those who sleep beside it.

We are glad to report that Richard, son of Bro. and Sr. Frank Lane, has recovered from a recent throat infection.

We have been much in prayer for our beloved pastor, G. J. Gordon. He has had quite a sick spell, but we are glad to report prayers have been answered, and while not quite back to his usual good health, he is again taking his place in the pulpit. Bro. Gordon and his congregation have appreciated the services of Bros. Fletcher and McArthur, who preached alternately for us.

Greetings from the brethren of Canada to one and all. May we all be faithful, watching, and praying constantly for Jesus' soon return.

Irene Holland, Reporter.

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

Ministers: Attend Ministerial Conference, January 22-25, as you would have your congregations attend services. All present!

"We would like to express our sincere thanks for the many nice cards and the donations that came to us through the Christmas season. We appreciated them very much and were glad to make some new friends of the Church of God who live in other states."—Mr. and Mrs. W. G. Moffet, Rt. 2, Magazine, Ark.

The National Berean Board is very happy to announce that one lesson has been prepared for the new Berean lesson book, thanks to Bro. C. E. Lapp, Grand Rapids, Mich. His lesson, "Needed—a Christian Home," arrived at headquarters on January 11, 1952.

Second semester schedule of classes at Oregon Bible College is as follows: "English II," "Typing II," "Millennial Prophecy," "New Testament Studies IV," "Advanced Public Speaking," "Religions of the World," "Psalms," "Methods of Evangelism," and "Research." Come and study the Lord's Word together!

Congratulations upon the arrival of Bruce Llewellyn, Thanksgiving morning, to Mr. and Mrs. Ralph Lutton, Delta, Ohio!

Minnesotans! Mr. and Mrs. Leslie Hamilton and three daughters, Litchfield Church, stopped at headquarters, January 5. They had vacationed with friends and relatives in Ohio and Illinois during the week. Mr. and Mrs. Arthur Otto, Eden Valley Church, returned from Grand Rapids, Mich., with Mrs. Walter Wiggins and observed two classes at the College, January 7.

Bro. and Sr. Darrell Maddock have moved to 106 N. Second Street, Marshalltown, Iowa. Bro. Maddock, 1951 graduate of Oregon Bible College, is preaching to groups at Gladbrook, Stanhopo, Koszta, Nevada, and Lake View. May God bless him in proclaiming the Word in Iowa.

Registration for second semester at Oregon Bible College is January 21. Will you be there?

"We have our stained windows in the church—finished the work today" (January 7).—Pastor Bud Goodwin, Ripley, Ill., Church of God.

"We were happy when Bro. Roy Humphreys was here to speak for us the last Sunday in December. Bro. Humphreys, attending Oregon Bible College, gave two messages."—Mrs. R. D. Stanton, Rt. 7, Box 593, Little Rock, Ark.

The Lord willing, the Summer Bible Training School will be revived this coming June 16 through July 11. Ages 17-71! Tuition, \$16; board, \$34; and room, \$10. Watch for later announcements.

JESSE WILBURN LOVETT

Jesse Wilburn Lovett, the son of Joshua and Lucinda (Harmon) Lovett, was born in Macon County, Mo., October 26, 1857, and fell asleep in Jesus at Saint Joseph, Mo., December 26, 1951.

On October 26, 1890, he was united in marriage at Blythedale, Mo., to Sabrey E. Wilson, who preceded him in death on September 10, 1950. To this union were born two daughters, Mrs. Violet Graham, of Saint Joseph, at whose home he passed away, and Mrs. Edith Mills, of Savannah, Ga., and one son, C. W. Lovett, of Blythedale.

He was baptized into Christ by Bro. W. J. Orem, of Wetmore, Kan., a minister of the Church of God, November 26, 1899, and lived a staunch and faithful member of the Church of God to the end. It was a pleasure to hear him insist that nothing but Church of God doctrine should be preached at his wife's funeral a year ago.

Surviving are his three children; four grandchildren, Mrs. Virginia Shain, Mrs. Adene Beeson, Cecil W. Lovett, Jr., and Karl, who is still at home; one great-grandson, Roderick Lynn Shain; one brother, Elijah, of Roanoke, La., and twin sisters, Mrs. Vercie Smith, of Welsh, La., and Mrs. Belle Brown, of Carthage, Mo., besides other relatives and friends.

He was laid to rest on Sunday, December 30, in Cedar Hill Cemetery at Blythedale, Mo., to await the resurrection of the faithful at the coming of the Lord of Life. M. W. Lyon.

JOHN ALBERT SWIHART

John Albert Swihart, son of William E. and Sarah Swihart, was born in Fontenelle, Nebr., November 3, 1873. Mr. Swihart was better known as Bert to all his friends.

The Swihart family moved to a farm east of Kennard, Nebr., when Bert was young, then to Kennard in 1881.

In 1904 Bert was married to Josephine Tekla Anderson, to which union two children were born, Clyde, at home in Arlington, Nebr., and Grace (Mrs. Grant Brewster) of Blair, Nebr.

At an early age, he worked as blacksmith with his father, then practiced veterinary work until his health forced him into retirement.

Although he had been in failing health for a number of years, it was not until December 26 that he was taken critically sick, and on the following day was taken to Clarkson Hospital in Omaha, where he died on January 1, 1952.

Left to mourn his death beside his immediate family, who have lived in Arlington the past eighteen years, are two sisters, Grace (Mrs. G. A. Rathman), of Blair, and Jessie (Mrs. Charles Olsen), of Los Angeles; two brothers, Charles, of Niobrara, Nebr., and Mark, of Carroll; and a number of nieces and nephews along with a host of friends.

A large number of friends gathered at the Methodist Church in Kennard on January 3, where Sr. Lucille Appleby conducted the funeral service, assisted by the writer. He was laid to rest in the near-by cemetery.

M. W. Lyon.

RESURRECTION HOPE

By Lois Hunt

"Every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming" (1 Cor. 15:23).

The Bible says, "If in this life only we have hope in Christ, we are of all men most miserable" (1 Cor. 15:19).

Again, "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 other words, we would have nothing to look forward to in the future if we did not have hope of resurrection from the dead.

We have the assurance that Jesus arose from the grave. He was the first-fruits. The disciples saw Him and talked with Him. They saw Him taken up into heaven, and heard the voice say He would come again in like manner as He had gone away.

1 Thessalonians 4:13-18 also describes that return. Thus, we have faith in a resurrection when Christ returns, if we have been baptized into Him, and have been faithful to His teachings.

Paul fervently believed and taught that there is to be a resurrection of the dead, both of the just and the unjust" (Acts 24:15). Jesus said that all "in the graves shall hear his voice and shall come forth" (John 5:28, 29). (See also John 11:25.)

SEPARATION AT JUDGMENT

There is a machine at the Bank of England which receives coins to determine whether or not they are full weight. As the coins are fed into the machine, by unerring laws it throws all that are light in weight to one side and those that are correct to another. That process is a silent but solemn parable of the certainty of judgment to come when men stand before the Lord.

HELP PLEASE!

We need the answer to a very important question before March 14. Oregon Bible College will offer a course in bookkeeping next year if enough prospective students are interested in the course. Bookkeeping would be offered next year, typewriting being offered the following year. In addition to these practical courses, public speaking, child psychology, adolescent psychology, world literature, church history, and several Bible courses will be offered next year.

If we are to offer bookkeeping next year, we must train an instructor to teach it; therefore we must have your answer soon. If you are interested in obtaining this practical training in addition to Bible study and training in other practical courses listed for next year, please let us hear from you. A College catalogue will be sent upon request. We have set our goal at forty students for next year. Please help us reach our goal. If interested, sign the blank below and return it to us as soon as possible.

I am interested in the bookkeeping course, and if it is offered next year, I shall enroll in Oregon Bible College.

Signed
 Address

Pledges for the 1951-'52 Budget

Our record of helping hands in "Building for a Better Day"

Conference Budget \$35,000.00
Received to Date \$18,213.50

Brethren are urged to pledge now to finance this 1951 - '52
 General Conference program. Pledge now; pay later!

							\$3,500.00	\$2,286.50	
							\$1,000.00	\$1,000.00	\$1,000.00
							Group A	Ohio Conference	Brush Creek Church
							\$500.00	\$500.00	\$500.00
\$1,500.00	\$500.00	\$500.00	\$500.00	\$500.00	\$500.00	\$500.00			
Delta Ohio Church	Ripley Ill. Church	Mr. & Mrs. Vernon Nichols	Group "C"	Eden Valley Minn. Church					
\$750.00	\$526.50	\$500.00	\$500.00	\$500.00	\$500.00	\$500.00	\$500.00	\$500.00	\$500.00
Mr. & Mrs. Joe D Lawrence	O. R. Anthon								
\$400.00	\$400.00	\$400.00	\$400.00	\$400.00	\$400.00	\$400.00	\$400.00	\$400.00	\$400.00
Southlawn Church Mich.	Pennellwood Church Mich.								
\$300.00	\$300.00	\$300.00	\$300.00	\$300.00	\$300.00	\$302.00	\$285.00	\$250.00	\$250.00
Truth Seeker's Church Chicago	Maurertown S. S. Va.					Mr. & Mrs. Frank C. Montross	Blessed Hope Church Rockford	An Isolated Sister	Omaha Church of God
\$250.00	\$250.00	\$250.00	\$200.00	\$200.00	\$200.00	\$200.00	\$200.00	\$200.00	\$100.00
Dixon Ill. Church	Group B	Minn. State Conference	M. A. Patrick	Mr. & Mrs. Don Overmyer	Mr. & Mrs. Cecil A. Patrick	O. B. C. Students	Fonthill Church of God	Mr. & Mrs. E. J. Demmitt	
\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00
Mr. & Mrs. Clarence Dimmick	Virda Sittler	Mr. & Mrs. George McMurtrie	Mr. & Mrs. Harold Doan	Mrs. Emma Coleman	Tom Zirkelbach	Mr. & Mrs. Walter Wiggins	Mr. & Mrs. D. W. Kirkpatrick	Mr. & Mrs. Glenn Canfield	Macomb Ill. Church
\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00
Mrs. L. R. Hillard	F. G. Carpenter	Mrs. Nora Johnson	Mr. & Mrs. Don Huffer	Miss Maybelle Hanson	Betty & Henry Schwier	Mr. & Mrs. Ralph Jones	Mr. & Mrs. Paul Overholser	Mr. & Mrs. H. U. Krogh, Jr.	Mr. & Mrs. C. E. Randall
\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00
In loving memory of Freida Birkey	Mr. & Mrs. C. D. Whitmer	Ray & Margaret Foster	Mr. & Mrs. Howard Moore	San Jose Calif. Group	Holbrook Nebr. Church	Mr. & Mrs. A. E. Karnett	Minnesota State Bereans	Mr. & Mrs. J. E. Miller	R. T.
\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00
Mr. & Mrs. Robert O. Hardesty	Mr. & Mrs. Otto E. Dick	Church of the Golden Rule	Mrs. May White	Alfred & Flora Anthon	F. B. Winfrey	Mr. & Mrs. Waldo E. Wood	Well-Wishers	Southwest Conference Ch. of God	Howard E. Huey Family
\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00
Mrs. Nellie I. Ling	Mr. & Mrs. C. E. Mills	Mr. & Mrs. Floyd A. Stilson	Marian R. Richards	Mr. & Mrs. Willard M. Naylor	Olaf Lewis	St. Cloud Minn. Church	Mr. & Mrs. Francis Burnett	Mr. & Mrs. Charles Lapp	H. J. Stadden
\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00
Mr. & Mrs. Elmer C. McChesney	Memory of Mrs. Agnes Sealey Congdon	Almus Dimmick Family	Mrs. T. J. Ellis	Harry & Ruth Sheets	O. F. Marsh	Silas Claypool	Mr. & Mrs. Willis Roose	C. R. Stearns	George and Effie K. Jones

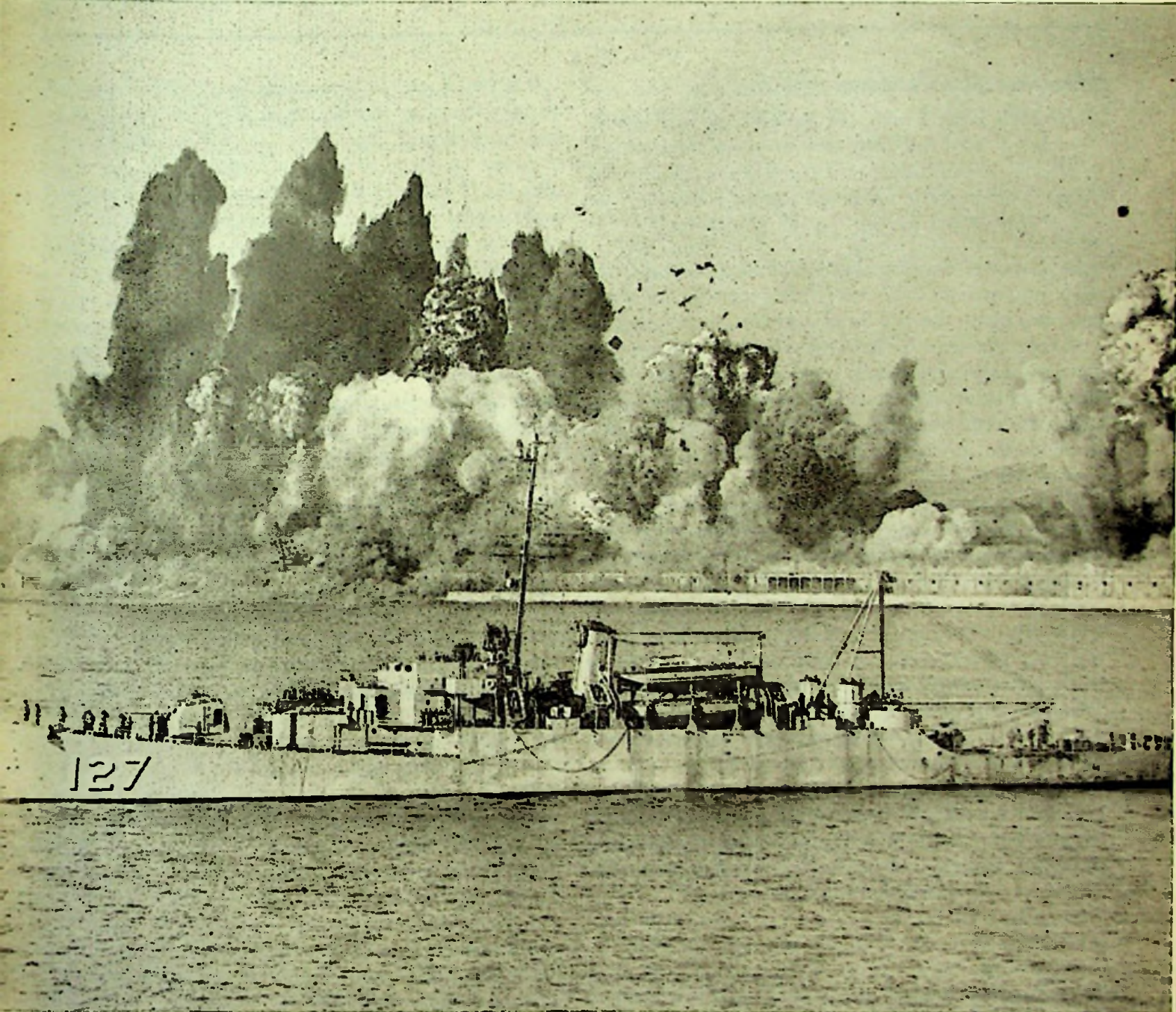
The Restitution Herald

January 22, 1952

VOLUME 41

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

NUMBER 16



—Authenticated News Photo.

“Because human weaknesses that motivate war will be nonexistent in the Kingdom of God, war will be outlawed as a natural consequence.”



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.

James M. Watkins, Editor

\$3.00 per year

Paul C. Johnson, Associate Editor

Meeting the Problem of War

"He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more" (Isaiah 2:4).

As shadows of international distrust and discouragement lengthen over the world, the yearning for peace increases. Many theories for the attainment of this goal have been put forth. All have failed because we have been unable to agree on the basic cause of war and the necessary requirements for sound peace. International existence has become so confused that few are willing to profess faith that even their best theories and deepest convictions will succeed.

These circumstances should bring us greater appreciation for the Kingdom of God. Universal peace has been the primary purpose behind the plans of God since the days of Adam. God's desire to establish a sense of well-being through perfect environment was first shown in Adam. This same purpose was later reflected in commitments to Abraham and continued through the house of Jacob. It is assured ultimate fulfillment through the rulership of Christ. Peace will be universal in the Kingdom of God because the Kingdom conditions successfully meet the problems of war and peace.

Perhaps man, in his search for the cause of war, should have read the thought presented by James in the fourth chapter, first verse of his book. "From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?"

James, under divine inspiration, traced the motivations of war to a source within the human make-up. If this be true, war in its final analysis is not a national or international matter. Nations are given life and voice only as animated by the individual. Thus individual characteristics determine the course of human government.

The first cause for war is the lust for power on the part of an individual. The desire of one individual to rule over all individuals and nations has unleashed many of the destructive turmoils that have occurred.

A second reason for war comes from political pressure brought about for personal profit. This has proved to be true many times. There seems to be no doubt that an international clique of munition makers did much to inspire the first World War. When the desire for personal profit becomes greater than consideration for humanity, such men begin to exert all sorts of political pressure to attain their goal. As a result, war is born.

The third reason for war may well be economic necessity. When a nation increases in population or becomes so poor economically that it is unable to support its people, it begins to look for new worlds in which to expand economic horizons. Often this means forging new geographical boundaries or mastering new material resources. Military conquest seems to be the only logical conclusion.

The fourth reason for war comes from poverty and lack of material necessities. Hungry, disillusioned, and impoverished people will forsake every standard in the quest for food. No conscientious father can see his children starve without revolting against the circumstances that create the conditions. This is the source of internal revolution. Sometimes a sly government provides a scapegoat in the person of another government or society as a whole, and the revolt is directed to external sources. In either case the basic cause is the same. Many political powers use war to create a synthetic prosperity.

Finally, war is caused by fear. When nations fear other nations and begin to arm at a tremendous speed, sooner or later there will be armed conflict. There can be no peace in the world so long as man lacks a sense of security. At the present time, fear of aggression is creating the very circumstances that will lead to war.

Because God's plan for world rulership in the future embraces the primary objective of transforming the individual, His plan is assured success where man has failed. Because human weaknesses that motivate war will be nonexistent in the Kingdom of God, war will be outlawed as a natural consequence. If man is to attain any degree of peace in this generation, it will come only to the degree that we are able to simulate the characteristics that will be manifest in the inhabitants of the coming Kingdom.



The Thief on the Cross

A radio message (WAIT, Chicago) by Harold J. Doan

SOME PEOPLE are bothered by the question of the thief who was crucified with Jesus and with the words of Jesus in answer. The penitent thief turned to Jesus and said, "Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise" (Luke 23:42, 43). This incident is generally interpreted to mean that the thief died and went to heaven that day with Jesus. The illustration of the thief is used also by lazy Christians who want to shirk in their service. They say, "Look at the penitent thief; he never worked." The exception is set up as the example.

You will notice first of all that in the discussion between Jesus and the thief, the words death, soul, heaven, or spirit were not used. The Kingdom, Jesus, the thief, and paradise are the subjects of discussion.

Let us first answer the request of the thief on the cross. He said, "Lord, remember me when thou comest into thy kingdom." From the well-put request, it is obvious the thief had heard Jesus' preaching, or at least had become familiar with His message sometime previous to this. The subject of Jesus' ministry had been the Kingdom of God. "Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people" (Matt. 4:23). "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" (Luke 8:1).

In the course of His ministry, Jesus had given time to making His hearers understand that He was not going to establish His Kingdom immediately but after a long while. In fact, only a few days before this crucifixion scene, Jesus had addressed multitudes near Jerusalem. "As they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return" (Luke 19:11, 12).

Perhaps the thief heard of this parable, which could

have prompted his words, "when thou comest into thy kingdom." It is apparent he did not know when that would be. In fact, Jesus Himself did not know.

When did or when will Christ come into His Kingdom? At His death or resurrection? No, for forty days later He was asked, "Lord, wilt thou at this time restore . . . the kingdom to Israel?" (Acts 1:6). Did Jesus come into His Kingdom when He ascended to God's right hand? No, for we read the words of Peter, written long years after Christ had ascended and the church had been established: "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ" (2 Peter 1:10, 11).

Though these people were in the church, they were still hoping for a future entrance into the Kingdom. When will Christ "enter into" His Kingdom and be able to grant the thief's request? We read 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." At His appearing when He comes again, Jesus will establish His Kingdom on earth. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations" (Matt. 25:31, 32a). A close analysis of the thief's question, "Lord, remember me when thou comest into thy kingdom," shows he had a clearer understanding of God's Kingdom and plan to save men in it at the coming of Christ than do most modern theologians.

Now let us look at Jesus' answer, "Verily, I say unto thee, To day shalt thou be with me in paradise." The word "to day" is translated from a word *semeron* which is translated "this day" in the Emphatic Diaglott. To which day was Jesus referring? The day on which He was speaking or the day about which the thief had been asking? Later events, the fact that Jesus did not go into paradise but into hell on that day (Acts 2:31), and the fact that the thief probably did not die that day (John 19:31-33), make it apparent that Jesus was referring to

the future day when He will come into the Kingdom. To paraphrase His words: "On the day when I come into my Kingdom, you will be with me in paradise."

This word "paradise" seems to be a mystery to some people. The word is Asiatic in origin and refers to a garden or park. The Septuagint Version of the Old Testament translates Genesis 2:8, "God planted a paradise in Eden." Paradise was the Garden of Eden. What and where will it be at the time Christ and the converted thief and all other converted sinners enter into it? We are informed in Revelation 2:7, "He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."

One feature of paradise is that the tree of life is in it. Then we read in Revelation 22:1, 2, "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."

These words refer to the new heavens and earth and to the New Jerusalem which John saw "coming down from God out of heaven." The tree of life will be in the midst of New Jerusalem, the new heavens and earth, and paradise. Paradise will be the new earth, renovated, restored, cleansed, made new at the coming of Christ. This is where Christ will reign, where the thief will be raised to live, and where all overcomers by the blood of the Lamb will spend eternity.

We should have no difficulty reconciling the conversation between the thief and Jesus with the rest of Scripture. This conversation contains some beautiful truths. We see a penitent man receiving forgiveness and promise. We read of a request made in faith as well as truth—"Lord, when you come into your Kingdom, remember me." We hear the beautiful reply of Jesus, offering consolation to a dying man, "When this day comes, when I come into my Kingdom, you will be with me in the paradise of God, and the 'new earth wherein dwelleth righteousness.'"

Is this not a blessed illustration to all of us? We, like the thief, were dying in our sins when the gospel of salvation was preached to us. Looking in faith at Jesus, willing to do anything He asks, confessing His name, we ask, "Lord, will you remember us when you come into your Kingdom?" From the Word we have the assurance, "Him that cometh to me will I in no wise cast out" (John 6:37). It is not too late for any of us. As long as we have the breath of life, we can turn in repentance to Christ our Saviour, be cleansed by Him, and receive His promise. Have you? Will you?

WHY I DO NOT ATTEND THE MOVIES

The following lines were written by a Lake Crystal, Minnesota, pastor and carried in a number of Minnesota newspapers.

"Why I Do Not Attend the Movies"

1. The manager of the theater never called on me.
2. I did go a few times, but no one spoke to me. Those who go there are not very friendly.
3. Every time I go they ask me for money.
4. Not all folks live up to the high moral standards of the films.
5. I went so much as a child, I have decided I have had all the entertainment I need.
6. The performance lasts too long; I cannot sit still for an hour and three quarters.
7. I do not care for some of the people I see and meet at the theater.
8. I do not always agree with what I hear and see.
9. I do not think they have very good music at the theater.
10. The shows are held in the evenings, and that is the only time I am able to be at home with the family."

—EPAS.

"According to a number of late corresponding reports, the Chinese Communist government has issued an official decree ordering all American mission groups to stop their work in China at once. One report states: 'The Communists are striving to subject to their will all other Chinese institutions—the school, the temple, the farm. Peking maintains a steady war against Christian missionaries, who are being harassed and slowly driven out of the country.' Former Shanghai official of the Y.M.C.A., Wu Yao-tsung, expressed Peking's attitude on religion: 'God is truth; truth is found in Communism: therefore, in joining Communism, a man is worshiping God'."—EPAS.

DAILY READING HELPS

- M. Jan. 28. Lev. 19:9-18. "Thou shalt love thy neighbour."
 T. Jan. 29. Jns. 2:1-10. "Are ye not then partial in yourselves?"
 W. Jan. 30. 1 Cor. 13. "The greatest of these is charity."
 T. Jan. 31. Gal. 5:13-26. "All the law is fulfilled in one word."
 F. Feb. 1. Gal. 6:1-10 "Let us do good unto all men."
 S. Feb. 2. 1 John 2:1-11. "He that loveth . . . abideth in the light."

Exhortation

By C. Alan McLain, Russellville, Arkansas

THERE IS a greater need for exhortation today than any time in the history of the church. All forces of evil are more active, like an octopus stretching out its tentacles to pull down and destroy the work of the church. Intrigue and deception are prevalent everywhere.

The Apostle Paul prophesied that in the last days perilous times should come. "Men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away. . . . Ever learning, and never able to come to the knowledge of the truth" (2 Tim. 3:2-5, 7).

Jesus foretold of many false prophets (false Christs and teachers) in the last days. It has been stated that over five hundred men have asserted to be Jesus Christ.

The Apostle Paul said, "Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. But they shall proceed no further: for their folly shall be manifest unto all men, as their's also was. . . . Yea, and all that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving and being deceived. But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:8, 12-17).

We are living in the age when man's spiritual digestive system cannot endure sound doctrine; it does not agree with him. Modernism and socialism have taken root in many churches throughout the world. The Christ of Calvary is forgotten. Is it not Christ Jesus our Lord that saves? Men are busy with book reviews and charities to no profit, for love is not in it. Is it not the Word of God

that enlightens? There is hope of salvation through God's Word. Which way is the Sword of the Spirit, the Word of God, pointing, toward you or your adversary the devil?

Communism is a wolf in sheep's clothing. Its atheistic teachings have corrupted the minds of many people. This teaching has crept into some of the universities and churches of this country.



C. Alan McLain

Jesus said, "As the days of Noe were, so shall also the coming of the Son of man be" (Matt. 24:37). Like what were the days of Noah? "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5). They did not heed the warning of God by the "preacher of righteousness." Today the word of warning is not heeded. The truth is not being accepted as it once was.

Can we compromise the truth? Does it make any difference what we believe? Shall we sacrifice the truth for fellowship, popularity, or worldly possessions? "Buy the truth, and sell it not; also wisdom, and instruction, and understanding" (Prov. 23:23.) With God there is no neutrality, and neither should there be with us.

Paul gave Timothy, his son in the gospel, advice, saying, "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry" (2 Tim. 4:1-5).

We are living in the last days before the second coming of Jesus. The apostasy is here. Jesus said, "Nevertheless when the Son of man cometh, shall he find faith on the earth?" (Luke 18:8).

"Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord,

(Please turn to page 9)



Marriage of the Lamb

A radio message by C. E. Randall, Tempe, Arizona

"Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God" (Revelation 19:7-9).

IN ORDER to understand the meaning of the expression, marriage of the Lamb, we must learn who the Lamb is and also who the bride will be that is going to marry Him. In John 1:29 we read, "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world." Here we plainly are told that Jesus is the Lamb, the Lamb that taketh away the sin of the world. The fact that Christ is called a lamb means that a figure of speech is used.

Why was He called the Lamb of God? Turn to 1 Corinthians 5:7, "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us." He was more than a lamb; He was the "passover Lamb." Only as the passover Lamb could Jesus take away the sins of the world, and, under this plan of redemption, we have opportunity to have our sins forgiven and forever removed from us as far as the east is from the west. Under the old covenant, a system of sacrifices was established by Jehovah through which those who offered the sacrifices could have their sins carried over from year to year. This covering of sins from year to year was done by the offering of the paschal lamb. This lamb had to be without blemish and was to be one year old. In Exodus 12:3-5, we are told the requirements of the lamb.

"Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take them every man a lamb, according to the house of their fathers, a lamb for an house: and if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats." This animal was to be slain and the blood applied to the doorposts and on the upper part of the posts. This lamb stood instead of or in place of the people.

Paul told us that "it is not possible that the blood of bulls and goats should take away sins" (Heb. 10:4). Because of this, there was merely a carrying over from year

to year until the true passover Lamb of God should come. When the blood of the lamb was taken and applied, it represented the life of the animal. Life must atone for life. The life of all flesh is in the blood according to Scripture. (Lev. 17:11.) Therefore, according to this type, it was necessary for the true Lamb of God to offer His blood or His life, and this is what He did when He poured out His blood. Again it is written: "Without shedding of blood is no remission" (Heb. 9:22). So, when we speak about the Lamb of God, we naturally think of Him in the sense that He was our real passover Lamb through whom comes forgiveness of sins and the redemption of our bodies.

As the typical lamb had to be without blemish and without spot, so it was with Jesus as the Lamb of God. He, too, was without spot or blemish. Of Him it is written: "Who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: who in 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 2:22-24).

Who is the Lamb going to marry? "I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ" (2 Cor. 11:2). Paul was writing to the church at Corinth and for the church everywhere. He taught that the church is espoused to Christ, that is, she is His betrothed bride. When this bridal group is completed and the last member added, then she will go forth to meet her groom. This will take place in the way and time described 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."

It was the ancient custom for the bride to go forth to

meet her husband, and he would then take her to be his wife and would provide for her thereafter. Such was the case of Isaac and Rebekah. Abraham sent his servant to get a wife for his son Isaac and returned with Rebekah. When she saw Isaac coming to meet them, she dismounted from her camel and went to meet Isaac. So when the Lord descends from the Father's throne, the bride or church will be resurrected and changed. The two groups will be caught up to meet Christ in the air. This will be followed by the marriage of the Lamb and the marriage supper.

In the parable of the ten virgins in Matthew 25:1-13, we have a picture of the meeting and the marriage which will follow.

From this account, the ones that are going to be married to Christ are those that make themselves ready prior to the time when the cry goes forth, "Behold, the bridegroom cometh." As far as we are concerned, now is the time to make this preparation. If we fail to do this, we will find ourselves without preparation or without oil when the hour of Christ's arrival is announced. We may not sense the importance of making our calling and election sure, and it is evident that the majority of people are giving little time or attention to this work of providing for security in the day of the Lord. People are so absorbed in looking after the affairs of life and so engrossed in pursuing the pleasures of the age they have no time for the Lord and His work. So many are like the children of Israel at the time of Amos. He pointed out their error in these words:

"Woe to them that are at ease in Zion, and trust in the mountain of Samaria, which are named chief of the nations, to whom the house of Israel came. . . . Ye that put far away the evil day, and cause the seat of violence to come near; that lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the viol, and invent to themselves instruments of musick" (Amos 6:1, 3-5).

They never thought the day of reckoning would come, at least not in their time and generation. How many people today give much thought to the hope of the soon return of the bridegroom? How many people today seem concerned with the thought that they may soon be shut off from the opportunity of being in the bridal class and being a member of that group of believers who will make up the bride? When that last hour does arrive and man is brought face to face with the realization it is too late, he is going to do some frantic "about turns."

The Master gave us a little insight into the conduct of those who find themselves without oil when the cry goes forth, "Behold, the bridegroom cometh, go ye out to meet him." Here are His words: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom

of heaven; but he that doeth the will of my Father which is in heaven. Many will say 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. 7:21-23).

The things to which people have attached importance in this life and around which they have centered their affection and spent their time will some day be appraised in their real worth. Isaiah described the people of the world as they discover themselves on the short end of life, without hope and without any chance of obtaining oil for their lamps. "The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. . . . In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats" (Isa. 2:11, 20). He even said that people will seek out the caves of earth and dens and holes in the rocks to hide themselves.

Those who have their lamps well filled with the oil of God will be found worthy to share in the blessings of the bridal class. When the church is joined to the Lord Jesus Christ in marriage, she will then share with Him all the glory and possession which He has. Romans 8:16, 17 gives this hope: "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." May this happy ending be yours to enjoy!

"Saint Stephen's Roman Catholic Cathedral in Budapest is to be converted into a meeting place for Communist youth organizations, according to the Vatican radio."

FRENCH EVANGELISTS USE

DRAMA AND PERSONAL WORK

Four pastors and four Christian actors have teamed with four evangelists in making a twenty-day tour of central France, using dramatic presentations of Bible stories, making house-to-house calls during the mornings, and distributing pamphlets and Scripture portions. This is reported to be the first public undertaking of its kind by Protestants, and the group reached villages where not one single Protestant was found.

Reception varied from audiences of one thousand to less than fifty. They received many requests for the Bible and ministered to sixty-four persons.—EPAS.



News and Prophecy Digest

C. E. Randall, Tempe, Arizona

DOWN TO SEA. The heroic efforts of Henrik K. Carlsen, the Norwegian, to stay with his ship as long as it was afloat expressed the best traditions of the sea. He was encouraged to forsake his ship instead of remaining with it and endangering his own life, but he preferred to uphold the code of good seamanship and tried to bring his ship to port. He failed in his attempt and jumped into the sea as his boat went down. He was rescued by a ship standing by and taken to a port in England where he was acclaimed a hero for his efforts.

We have an example in Carlsen's actions that the members of the church could well emulate. If we would stick to our posts of duty and face the problems and hazards of Christian warfare with as much fortitude, courage, and determination in the face of seemingly certain death, we would find that the price tag on our faith would skyrocket. We would learn by experience that which we have read, "Whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it" (Mark 8:35). The church could use more people with the determination and fortitude of Carlsen.

SOCIALISM. In a lesson on socialism, given by Thomas J. Shelly, a teacher of economics and history, Yonkers High School, New York, he said: "As a teacher in the public schools, I find that the socialist-communist idea of taking 'from each according to his ability,' and giving 'to each according to his need' is now generally accepted without question by most of our pupils. In an effort to explain the fallacy in this theory, I sometimes try this approach with my pupils:

"When one of the brighter or harder working pupils makes a grade of ninety-five on a test, I suggest that I take away twenty points and give them to a student who has made only fifty-five points on his test. Thus each would contribute according to his ability, and since both would have a passing mark, each would receive according to his need. After I have juggled the grades of all the other pupils in this fashion, the result is usually a 'common ownership' grade of between seventy-five and eighty, the minimum needed for passing, or for survival. Then I speculate with the pupils as to the probable results if I actually used the socialistic theory for grading papers. . . .

"Gratifyingly enough, most of my pupils then understand what I mean when I explain that socialism—even in a democracy—will eventually result in a living death for all except the 'authorities' and a few of their favorite lackeys."

We can stand more lessons like that which Shelly teaches.

PARSONAGES. We have been interested in a report which Drew Theological Seminary (Methodist) at Madison, New Jersey, has released covering a survey which was made of 1,171 rural parsonages in forty-seven states. According to this survey, the parsonages were "below average," as compared with the homes of the average families. There seems to be a feeling that the only way the minister can be kept humble is to keep him impoverished and his family living in quarters below the standards of which his parishioners live. The minister should not expect to live above his people. Neither should the people expect their pastor to live beneath them. The laborer is worthy of his hire whether a layman or a minister. The qualified minister should be paid a stipend that would enable him and his family to live on a par with his parishioners.

It is encouraging to note that in our own church field some congregations are providing parsonages of equal rank with that of the members. While it may be said that it is the duty of the members to make such provisions, yet it is only fair to commend them for a job well done. There are many fields where parsonages are badly needed. From our observation point, it is evident that our people are becoming parsonage conscious.

NEW WORLD. When James Forrestal was

Secretary of Navy in the Pentagon, he had a printed card in a narrow black frame on which were these words: "We will never have universal peace unless the strongest army and the strongest navy are in the hands of the most peaceful nation." Of course, every nation feels that it is a peaceful power. Even Hitler thought that in the end he would be able to bring a thousand years of peace to the world. George Washington's philosophy, "To be prepared for war is one of the most effectual means of preserving peace," seems to be the policy pursued by this country. No doubt, in a world such as we are now living in, any big nation if it wishes to survive must have a strong army and navy. At least this is the philosophy of the politicians. In his book, "How New Will the Better World Be," Carl Becker says, "Even those who deplore great political power because it is inherently dangerous . . . recognize that a new and better world cannot be made with it."

This is the reasoning of the politically minded. Those who know the Scriptures and have faith in them realize that a new and better world will come, and it will not be because of strong armies or great navies but through the reign of the Prince of Peace. Under the rule of Jesus Christ, instead of nations possessing large armies and strong navies, they will beat their swords into plowshares and their spears into pruning hooks.

Large armies, navies, and air forces result from a general inclination of mankind toward power and more power. Power in the hand of man has always been dangerous because it has been controlled by hearts that are deplorably wicked. We cast our vote in the hope of a new and better world which Peter describes as the world that is to come.

REVIVAL. Back in 1939, I visited Aimee

Semple McPherson's temple. At that time a prayer meeting had been going on day and night for seven years, in which people were praying for "Holy Ghost revival." In "Good News Broadcaster," there are some articles expressing the thought that we are in for a great revival, not only in this country but throughout the world. I do not say that a great awakening will not come, but the general teaching of Scripture would seem to indicate that instead of a great revival sweeping the world in the end-time, there will be a widespread hypocrisy in which a large percentage of people will be engulfed by it. Jesus, in speaking of the signs that would precede His coming and the end of the world, said, "Because iniquity shall abound, the love of many shall wax cold." As much as we would like to see a general and widespread turning to the Lord, yet it is much like whistling in the dark to keep up one's courage. Regardless of whether there is or is not a widespread revival, it is an individual duty to preach the Word and scatter the good Seed while there is time and opportunity.

FAITHFULNESS. Every once in a while

there is some incident or person that challenges one to renewed effort and greater faithfulness. We know an individual who has passed the threescore and ten mark. He and his wife are living on old-age assistance. They get \$41 a month. From this they pay a tithe, leaving them \$36.90 on which to live for the month. He has had one leg amputated because of varicose veins and is troubled in the other one by the same affliction. He is unable to work but endeavors to serve the Lord through correspondence. When one with such handicaps finds it refreshing to serve the Lord, pay tithes, and render all the services within his power, it is bound to stimulate faith in others. For such we are reminded of the words of Paul when he said, "God is not unrighteous to forget your work and labour of love."

"Put an end once for all to this discussion of what a good man should be, and be one."

"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."—Revelation.

Believing and Behaving

Larry Ward in *World's Crisis*

"What is good tonight?" I addressed the question to a busy waitress as she prepared to take my order.

Without the slightest embarrassment she answered, "How should I know? I eat at home!"

Later, chuckling over the vagaries of human behavior, I strolled down the street to be accosted by a newsboy: "Paper, Mister?"

"Well, maybe," I rejoined. "What is the news?"

"I dunno, Mister. I never read the paper!"

Still later, while an energetic, young colored boy wearing dirty saddle shoes beat out a rapid tattoo upon my dusty footwear, I listened with great interest while a bald-headed barber described a tonic guaranteed to raise hair on a billiard ball.

Inconsistency? Yes, but no more so than the sad spectacle of professing Christians who give little evidence of being possessing Christians. As a wise old preacher once remarked, "There are two things we must do: believe the gospel and behave the gospel."

Nothing could be more explicit than the Scriptural admonition for the children of God to "be doers of the word, and not hearers only." The Pauline epistles are packed with such exhortations. Unfortunately, as a famous Bible teacher has reminded us, "We have had a feast of Bible interpretation and a famine of Bible application."

The United Press sometime ago reported how maintenance men at the University of California discovered that termites had eaten through a large stack of pamphlets in the mailing room. The title of the pamphlets was "Control of Termites." It was one thing to explain the theory of termite control in a pamphlet and quite another to put the theory into practice!

The thinking Christian is not only aware of the truths contained in God's Word but is faithful in applying them in his own experience. His entire personality is permeated by his conception of God. He is careful to heed the instruction of God's Word to be the "servant of Christ, doing the will of God from the heart," and to be "blameless and harmless, the son of God . . . holding forth the word of life."

Too many of us are like the lad who knelt beside his bed one night and prayed: "Lord, make me a good boy. Not real good, but good enough to keep from getting spanked!" We need the reminder of Horace Mann, who is reported to have said: "I have never heard anything about the resolutions of the apostles, but a good deal about the Acts of the Apostles!"

God wonderfully designed the blueprint for Christian living. He has promised to make His will clear to the earnest seeker and places at our disposal all that we need

to execute His purpose in our lives. Jesus said, "If any man will do his will, he shall know of the doctrine" (John 7:17). Again, "We have not an high priest which cannot be touched with the feeling of our infirmities. . . . Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:15, 16).

Missionaries entering a district, where they believed the gospel had never gone, sought to impress the natives with the infinite holiness of Christ. To their amazement, the natives cried, "We know him! We know him! He used to live here!"

Patiently the missionaries explained that the One of whom they spoke had lived centuries before in a different part of the world. Still the villagers insisted: "We know him! He used to live here!"

Questioning the natives, they soon solved the mystery. Years before, a single soldier of the cross had entered the village. His ministry seemed to bear little fruit, but the ineffable sweetness of his personality had been so Christ-like that it had made an indelible impression upon the minds of his hearers.

Could that be said of you? Would that be the testimony of your friends, of the members of your family? "The fragrance of Christ is the perfume of His people." Is your life sweetened by His indwelling presence so that others really see Him in you?

May God give us the burning urgency in our hearts to love Christ and to live Christ! May we remember that to win some we must be winsome, and that though we are saved by grace we cannot live in disgrace. May we praise Him with our lives as well as with our lips as we believe the gospel and behave the gospel.

The new rules on construction from the National Production Authority are likely to slow down measurably all new church construction, although buildings already under way—even those which have only the foundation in—will probably be allowed sufficient materials to finish. Under the existing freeze—which may be loosened to some extent after October, no new construction requiring more than two tons of steel or two hundred pounds of copper may be started.—EPAS.

EXHORTATION

(Continued from page 5)

forasmuch as ye know that your labour is not in vain in the Lord" (1 Cor. 15:58).

"Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh" (James 5:8).

Machine With Reservations

A definite sign of the end of this age is found in the expansion of travel. An example of the great development of the techniques and methods of modern travel is found in the new split-second methods of securing reservations. Because of this importance in the prophecy of our age, we have invited the International Telephone and Telegraph Corporation to give us an insight into the phenomenal progress being made in travel methods through new automatic reservations system. It requires the details of these operations to impress on us the actual progress being made in our modern age.—Editor.

THE INTELEX Automatic Reservations System now installed in the New York Reservations Bureau of the Pennsylvania Railroad is a combination of electronic and mechanical devices. The Intelix System is designed to mechanize the process of making reservations and to reduce the time required in previous practice to about one-third.

Although originally introduced to the public back in 1948 as a means of handling air lines' reservations, the Intelix System is also applicable to the handling of reservations for bus companies, steamship lines, hotels, theaters, in fact, to any business which deals with the allocation of space. It may also be adapted to facilitate inventory control, scheduling of machine operations, debit and credit bookkeeping, and department store credit authorization.

Pennsylvania Railroad officials, who were in attendance at the original demonstration of the equipment, believed that it had real value in their own reservations' scheme. Consequently, joint committees composed of railroad and ITTC representatives have worked together to evolve the new Intelix System that is in operation at Pennsylvania Station in New York. A similar set up is now being installed in Philadelphia, and, subsequently, the entire Pennsylvania system will be served by Intelix.

At first glance, it would appear that the job of making a reservation is not particularly complicated. A customer approaches the ticket seller and asks for a ticket to Chicago. A check of the car diagram should reveal to the ticket agent that he has several vacancies from which to choose. The customer designates a preference, and it is recorded on the car diagram and on the ticket. It is as simple as that until you take into consideration the fact that the reservations bureau in New York's Pennsylvania Station is the busiest in the world, handling as many as 30,000 transactions each day. This includes reservations

for 6,480 sleeping-car accommodations and reserved-coach seats on 427 regular cars in 79 different trains and necessitates maintaining more than 25,000 car diagrams in the files.

Gratifying as it is, it was this volume of business that occasioned the long waiting period at the ticket seller's window while he attempted to get through to the central filing office. When contact was made with central filing office, the distributor there checked the records, car by car, to determine whether or not the desired space was available. If all the space of the type requested had been sold—as frequently happened during holiday and peak travel periods—the distributor again canvassed the space status of each car in order to suggest an alternate. As the trains were filled, inquiries naturally became more involved and time-consuming, thus preventing the ticket agents and distributors from answering other calls, and, as only one diagram of each car was available at one time, distributors frequently had to wait their turn. This factor caused additional delays, particularly in filling re-



—Authenticated News Photo.

An example of highly perfected, modern travel techniques.

quests for reservations on the more heavily traveled routes.

The first requisite of a new reservations system, therefore, was to ease this bottleneck by providing a system whereby all unreserved space information would be immediately and simultaneously available to all ticket sellers. This was accomplished by adopting a combination of dial telephone switching equipment for requesting information and magnetic recording devices for supplying that information.

The dial switching equipment corresponds to an ordinary automatic telephone system, with two notable exceptions: there is no "live" conversation, nor is there ever a busy signal. Instead, by selective dialing, the ticket seller automatically chooses a magnetic recording that contains the exact information required to fill the request he has received and, in some instances, for alternate space as well.

These availability records are prepared by an announcer on a series of magnetic recorders, and, as the status of available space changes, information is automatically supplied the announcer by the diagram attendant. Such a system provides the utmost in flexibility when cars or sections are added to trains, and, if abnormal conditions prevail, information concerning this can be put on the recorders and so becomes immediately available to all personnel. Also, this availability feature means that the car diagrams are not referred to at all in connection with each inquiry concerning space availability. Briefly, the ticket seller or a telephone reservation clerk, instead of listening to the voice of an attendant while the attendant searches the diagram, now listens to a voice record of exactly the same information, which has been prepared in advance of his inquiry, and he selects the record automatically without disturbing the attendant.

After he has determined from the availability record what space will be suitable and the customer has reached a decision, the ticket seller presses appropriate buttons on a newly developed device known as a "key box," which automatically sends a code message to the central electronic switching equipment. Here, from the sixty automatic file drawers in each cabinet, the message electronically selects the drawer containing the car diagram for the date specified in the original request, and slides it out before the attendant in charge of the file. During this operation, the same code message that motivated the automatic selection of the file drawer also shows up in printed form on the teleprinter beside the file attendant. This information provides her with the train desired, the date of departure, the number and type of space, the boarding point, destination, and serial number. The attendant enters the pertinent information on the diagram, types the space assignment on her teleprinter, and the

message is automatically transmitted back to the person requesting the space. Consequently, a printed record of the entire transaction is maintained on the printer at the space file and at the selling position.

The complete "machine" operation can be accomplished in fifteen seconds, although the entire transaction time may run to three minutes, depending on the passenger and his knowledge of what he wants.

A prospective passenger may also reserve space from his home or office by calling the reservations bureau directly. The telephone reservation clerk will then follow the same procedure as was used by the ticket seller behind the counter. In addition to assigning space, however, the clerk secures the customer's name, and makes arrangements for the ticket to be picked up before the expiration of a specified time at the ticket office most convenient for the customer. Meanwhile, all information regarding the transaction is sent by teleprinter to the sales office designated by the customer, and the message is filed pending the customer's arrival. A new type of file retains the tape message and indicates whether or not a reservation has been picked up within the time limit. Should the time expire or the traveler call to cancel the reservation, word is sent back to the reservations bureau and the space is replaced for sale.

Thus, by utilizing electronic speed and mechanical accuracy, ITTC engineers, in collaboration with railroad personnel, have come up with a solution for the railroad reservations problem.

Since the first revenue-producing passenger boarded a railroad train in 1830, millions of dollars have been spent to assure the traveler's comfort, safety, and speed, from boarding point to destination, but little thought has been given to one of the greatest annoyances of travel—the interminable wait at the ticket office window. Now, with the Intalex Automatic Reservations System, the customer's first contact with the railroad is as streamlined as the train itself.

PROTESTANT HOSPITAL BANNED

Work on the construction of a Protestant hospital in Naples, Italy, which commenced recently after being snarled in government red tape for many years, has been halted by the mayor, who is reported to have "declared categorically he would never countenance the building of a Protestant hospital."

According to *The Christian Science Monitor*, the mayor later announced a formal pretext for his action . . . on the grounds the proposed structure would conceal three cypress trees.—EPAS.



"It is better to trust in the Lord than to put confidence in man" (Psalm 118:8).

The Book of Psalms

The eighteenth book of the Old Testament is in the group of five called "Poetry." It is the longest book of the Bible and contains 150 chapters.

Facts About the Psalms

Not only is it the longest book of the Bible, but it contains the longest chapter in the Bible, Psalm 119.

The book also contains the shortest chapter of the Bible, which is Psalm 117, which is the middle chapter of the whole Bible.

The middle verse of the Bible is Psalm 118:8, our memory verse.

Of the 283 quotations from the Old Testament contained in the New Testament, 116 are taken from the book of Psalms.

Who Wrote This Book?

Most of the Psalms were written by David, some of them while he was a shepherd. Remember Psalm 23? Others he wrote after he became king.

There were other writers; however, some of the authors are unknown.

Psalm 119

Psalm 119, which is the longest, has 176 verses. Every verse except four mentions the Word of God one way or another, as either law, testimonies, judgments, statutes, commandments, precepts, word, ordinances, or ways. Those verses which do not contain any of these references are vv. 90, 121, 122, and 132.

The Shortest Psalm

"O praise the Lord, all ye nations: praise him, all ye people. For his merciful kindness is great toward us: and the truth of the Lord endureth for ever. Praise ye the Lord" (Psalm 117).

A Psalm of David

"The earth is the Lord's and its fulness,
The world and those who dwell therein.
For he founded it upon the seas,
And established it upon the ocean-currents.

"Who can ascend into the hill of the Lord?
And who can stand in his holy place?
He who has clean hands and a pure heart,
Who has had no desire for falsehood,
And has not sworn to a lie.
He will receive a blessing from the Lord,
And justification from the God of his deliverance.
This is the generation of those who search for him,
Who seek the face of the God of Jacob. Selah.

"Life up your heads, O gates!
And lift yourselves up, O ancient doors,
That the king of glory may come in!
Who, then, is the king of glory?
The Lord strong and mighty,
The Lord mighty in battle!
Lift up your heads, O gates!
And lift yourselves up, O ancient doors,
That the king of glory may come in!
Who, then, is the king of glory?
The Lord of hosts,
He is the king of glory! Selah."

Happy Birthday Wishes!

Cheryl Macy, Jan. 21, age 7, Gatesville, Texas
Sally Tremaine, Jan. 21, age 8, Corvallis, Ore.
Sharon Houser, Jan. 22, age 10, Lakeville, Ind.
Sidney Cunningham, Jan. 22, age 7, Arco, Idaho
Cecil S. Richardson, Jan. 22, age 10, Hammond, La.
Ricky Lee Landry, Jan. 24, age 2, Douglas, Ariz.
Nancy Carol Stephenson, Jan. 25, age 13, Vidor, Texas
Karen Sue Lansbery, Jan. 25, age 9, Terre Haute, Ind.
Margaret Hutchinson, Jan. 25, age 9, Hammond, La.
Wanda Macy, Jan. 27, age 11, Urbana, Ohio
Bobby Rose, Jan. 27, age 10, Fenwick, Ont.



Everybody Is Doing It!

By William Dick, Fredericktown, Missouri

One thing we cannot overlook today is the fact that young people have problems. Although a young person has advantages of better educational facilities, more opportunities for success, and more comfortable living conditions, he is handicapped by increase of social evils and temptations. Every child who reaches the growing-up stage must face a fast, complex, confused world.

Why is it that young people would as soon go to a show as to church? Why is there a tendency for them to get out from under their mother's wings as soon as possible to have a good time? Have young people completely lost all godly wisdom and control over their lives?

Part of the blame may rest upon parents themselves who are not sufficiently mature or experienced to cope with their children's problems. Many of them cannot handle their own problems, let alone those of their offspring. Parents used to be reared in about the same kind of world as their children. They had an adequate idea what to tell their children, because they experienced the same difficulties themselves. Not so any more. The world has changed so rapidly since Mom and Dad's day that they are completely baffled about how to guide their children.

We should not become too dejected, however, after gazing at such a gloomy picture. Our youth is not completely lost. Because a young person must face more problems and wickedness is no reason for him to throw up his hands and succumb to evil forces. In the first place, God permitted sin in the world for a purpose. Overcoming temptations strengthens character. Experiences faced during tragedy and hardship build Christians.

Looking at our problem from another view, we observe that the world today is not entirely different. The same basic principles of temptation to sin and lusts of flesh are still present, but they appear in different guise. In fact, evils are more prevalent and daring. Young people should not have too much trouble recognizing godlessness and evil when they arise.

One power that seems to lead so many astray is the spirit of going with the gang. Parents find, to their dismay, the only reason their children can give for their actions is that "everybody else is doing it." Some learn too late the bitter lesson that the gang is not the best

teacher. They plunge headlong into foolish ventures, without taking time for rational consideration.

Young people cannot be condemned for possessing the gregarious spirit. They like to be sociable and associate with those of their own age as well as adults do. It is not proper that they be compelled to stay home all the time, but they should become acquainted with other people and learn how to get along with them.

Young people should not develop such desire to run with the crowd, however, that they permit everyone else to do their thinking for them. When several people commit sin together, it does not work so effectively upon the conscience as when a person does it by himself. A Church of God young man, in talking with a girl he met in a restaurant, asked, "Why do you smoke?"

"Oh, all the other girls do," she replied. Then the young fellow asked her if she wore a blue satin dress because all the other girls did, or if she ordered a strawberry sundae because her girl friend did. Of course, the girl immediately saw the weakness in her excuse.

It appears that in this rapid pace of life, children are caused to grow up before their time. Consequently, parents must drill into their minds caution against evils in the world early, because they will be exposed before they have matured enough to develop their own consciences wisely. It is very dangerous to permit young people to run around at an early age to see what the world is like. The chance taken to see if they are strong enough is too great.

We have met too many grown men and women who regretted their actions during youth. They wish they could stop their filthy habits of smoking and drinking, but cannot, because they were enticed in their youth when they could see nothing wrong in them. We recommend that parents continue to guide their growing young men and women with sound training, strong foundation, strict discipline, and above all, friendly counsel.

BEAUFORT
Department

AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

- April 19—Spring Youth Rally, Morning Star Church, South Bend, Ind.
 June 16-July 11—Summer Bible Training School, Oregon, Ill.
 July 14-25—National Berean Youth Rally, Oregon, Ill.
 July 29-August 6—Illinois State Conference and Bible School, at Oregon, Ill.
 August 7-9—General Conference of the Churches of God, at Oregon, Ill.

LITTLE ROCK, ARKANSAS

On January 13, members of the Oak Grove Church of God were happy to have Bro. and Sr. Frank Laning, Ripley, Ill., and their son-in-law, James Pickard, at services. We welcome them to come again. Attendance for the service was fifty-four.

The Lanings were visiting their daughter and her husband in Little Rock. We are always happy to have brothers and sisters of the faith visit us. Mrs. R. D. Stanton.

KOKOMO, INDIANA

The Sunday school presented a Christmas program on Sunday evening, December 23, after which Bro. and Sr. Leon Driskill left for a few days' visit in Oregon, Ill.

It was indeed a great pleasure to have Bro. and Sr. Donald Harvey with us for the holidays. In keeping with our custom of having visiting students from Oregon Bible College take part in our services, we asked Donald to give us the morning message, December 30. Donald, from Kokomo, gave a sermon that was well received and inspiring to the local membership. Others are now thinking of following his example after they finish high school.

On December 30 we held our annual Sunday school election. Officers chosen were as follows: Supt., Bert Maroney; asst. supt., Alton Shaw; secy., Barbara Harvey; asst. secy., Dick Harvey; treas., Mertie Maroney; pianist, Elsie Harvey.

Teachers for the new year are: adult class, D. G. Harvey; asst., Alton Shaw; young married people's class, Edgar C. Harvey; young men's class, Leon Driskill; young ladies' class, Vada Harvey; junior girls' class, Helen Snyder; junior boys' class, Naomi Harvey; primary class, Elsie Harvey; beginners' class, Delores Driskill.

May both officers and teachers be led by God during the coming year is our prayer!
 D. G. Harvey.

Catholicism gets stronger in Europe. In Holland as well as in Germany (both countries considered Protestant) the strongest political party is the Roman Catholic Party.—EPAS.

TEMPE, ARIZONA

A Christmas program was given by the Sunday school during the holidays. Among other charitable activities of the Dorcas Circle, it has recently begun supporting a Jewish orphan girl in Jerusalem. Bro. and Sr. Ray Saylor are supporting a Jewish boy from there.

On January 9, our annual election of officers was held. Following are officers for the year: elders, Almus Dimmie and Gerald Cooper; deacons, Paul Trimble, Howard Saylor, Francis Howell, and Donald McCombs; deaconesses, Ruby McCombs and Lucille Wilmot, trustees, Ray Saylor, Howard Huey, and Victor Corbell; secy., Laurence Howell; treas., Joseph L. Bunch; Sunday school supt., Lawrence Miller; asst. supt., Mildred Huey.

We are hoping to have our new addition completed in time for the Southwest Conference here in May. Estimated cost for it and other remodeling is \$14,000. Chairman of the Finance Committee to raise funds is Howard E. Huey, No. 9 East 13th Street, Tempe.

Bro. Roy Graham of Fredericktown, Mo., was a visitor with us on January 13 and spoke at the evening service.

On Tuesday, January 15, Bro. Ray Saylor, chairman of our Building Committee obtained a building permit from the City of Tempe, and the next morning the contractors were on the job staking out our 38 by 50 foot addition to the present church edifice. This new addition will provide extra Sunday school rooms, an assembly hall for junior Sunday school, recreation and social purposes, kitchen and rest rooms. It is a forward-looking program that will provide us with a church plant which will make it possible for us to share in the growth of the community. Plans are also under way to alter the sanctuary of the church and make provision for a choir loft and organ.

Bro. and Sr. Horace Haines of Fonthill, Ont., are spending the winter in Phoenix with the Don McCombs family. We are pleased to have them with our Tempe group. Sr. Bernice Tinlin of Niagara Falls, N. Y., has been a visitor at the C. E. Randall home. Bro. and Sr. Watson Weinburg of Vicksburg, Mich., are again spending the winter in Phoenix and are worshipping with us. We also have various other northern visitors at our services.

"Grandma" Miller, our oldest living member, continues very poorly. The writer is gradually losing his fight with arthritis. Since August, I have had to give up all work and can only walk on crutches. For myself and Sr. Randall, it now seems the only hope for relief is the coming of the Kingdom of God. May that day soon come! Sr. Verne Lindsay has been sick with the flu for some time and absent from church. Laurence Howell, Secy.

France has forty-two million Catholics, of which only six million go to church.—EPAS.

HERALD RECEIPTS

Mrs. Ida Eastman (2); Mrs. D. W. Brown; Chas. F. Doll; Dr. J. W. Lent; Dr. S. Me-theny; Mrs. George Redfern; Earl L. Moore; Waterloo, Iowa, church; Mrs. G. W. Marrs; C. J. Kearney; Tella Griffin; E. E. Graham; Virda Sittler (3); G. K. Niles; Mrs. Nellie I. Ling; Mrs. George Star (2); Mrs. Wm. Schrank; J. H. Fletcher, Jr.; Walter H. Poole; Mrs. Braden Manuel (2); Alta McCormack; R. S. Cooper; John A. Railton; Allan M. Ramsey; Ruth Tomlinson; Ernest T. Poole; Donald E. Overmyer; Ernest Davis; Alva Huffer; Laurel Macy; Mary E. Elton; Wilber Coulter; Harry Barnett; Mrs. H. L. Davis; Mrs. Joe D. Lawrence; Dorothy Magaw; D. G. Harvey; Mrs. Ada F. Updike; Mrs. Mauvine H. Greene; Mrs. J. A. Macy; Mrs. Walter Anderson; Mrs. Amber Koontz; Mrs. F. Zbinden (2).

GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

Edward M. Bland, resident of Golden Rule Home at Oregon for the past year and a half, died suddenly in Warmolts Clinic, January 18. Funeral plans are incomplete as we go to press.

"I surely enjoy The Restitution Herald and would be lost without it. May God's richest blessing be with you and all the writers. There certainly are dark days and days of confusion."—Mrs. George Star, North Platte, Nebr.

"We have returned from a two weeks' trip to Los Angeles, Calif., and enjoyed Bro. Harry Payne's sermons. It was good to be with those of 'like precious faith.'"—Mr. and Mrs. Howard Moore, Crannell, Calif.

College Board of Education members reporting that they will attend the meeting on Saturday, January 26, are C. E. Lapp, Grand Rapids, Mich., F. L. Austin, Oregon Ill. and George Jones, Cleveland, Ohio. Those not able to attend are H. Gary France, Wenatchee, Wash., Warren Landry, Loranger, La., Howard Huey, Tempe, Ariz., and A. E. Karnett, Omaha, Nebr.

"I would like to thank my many friends for their prayers and letters that have helped me live a better Christian life in my new line of work. I am working now as an assistant tactical instructor and am very glad to say that the tactical instructor I work with is a very fine Christian man."—Pfc. Clarence E. Schier AF16390717 Squadron 3717 B.P., Lackland Air Force Base, San Antonio, Texas.

We have received word that Sr. Rachel H. Morris of Seattle, Wash., recently fell on an icy street and received a serious spinal injury. Our sincere sympathy is extended to her with prayer for soon recovery. Her address is 11125 49th Avenue South, Seattle, Wash.

YOUR MINISTRY REPORTING

The following data has been gathered and compiled for the purpose of giving an over-all picture of your ministry and some of the problems that are facing it today. A questionnaire was sent to all of our ministers, and, out of the fifty that filled them out and returned them, we have taken the following data.

Out of the fifty that answered, twenty-eight are serving under license, and twenty-two have been ordained. Nine men are not serving regularly, but only as the occasion may arise, while thirty-nine are serving fifty-one churches. Of those nine who are not serving, seven are in poor health and cannot serve, and two have retired because of age.

Out of the forty-one who are actively engaged in ministerial work, twenty-five are forced to engage in some secular work because of inadequate salaries, and they have to have outside support to maintain a livelihood for themselves and their families. This means in simple language that over sixty-one per cent of our ministers must resort to secular work to live. This cannot continue long. Your minister must maintain a certain level of living in order to keep his own self-respect as well as that of his church and community. God has ordained that they which preach the gospel should live of the gospel.

Some have adopted the idea that ministers are supposed to sacrifice but fail to make their own lives according to the pattern before them. Your ministry cannot give its best to the Lord and His work when it becomes necessary to engage in other kinds of work. The twenty-five men who report they are engaged in secular work give an accumulation of 112 days per week or 4½ days per week per man outside of the ministry. When Nehemiah was making an attempt to rebuild the temple, he found the Levites had not received what was due them, and as a natural thing they went to the fields to make a living "Why is the house of God forsaken?" Then he gathered them together and set them in their place. "Then brought all Judah the tithe of the corn and the new wine and the oil unto the treasuries" (Neh. 13:10-12). Do you wonder the church lags when the minister must obtain secular work?

From this information we also glean that twenty-one churches have a parsonage, and twenty-four do not. Five churches furnish furniture with the parsonage, and thirty-six do not. As a result, ten ministers rent their house when they move to a new community, and thirteen own their own homes or are paying for them. In the past eighteen years of married life in the ministry, we have moved fourteen times. Does this mean anything to you who live all of your lives in one community and never have to move more than a few blocks or a few miles? To the average minister it means a constant drain of expense which he must face if he stays in the gospel work. Ten churches report they pay the moving expense of the minister, but twenty-five do not.

The only way you may know the expense involved is to try it yourself, or ask a moving van to cart your furniture from one hundred to twenty-five hundred miles. You probably will do like the ministers do. Sell everything except the most valuable with a terrible loss, and then try to buy more on the other end or go without. Repeat this every three to five years for the next thirty, and you will begin to understand why some will not go into the ministry, and why others either drop out or go into secular work. The application of the Golden Rule in regard to these problems will greatly change them, and your minister will gladly give you a fuller life of service.

Each year the ministers of the Church of God have found it very helpful to attend the Midwinter Ministerial Conference at Oregon, Ill. A full schedule is maintained from eight in the morning until nine at night, and much valuable time is given to problems common to all. The expense is paid by pooling our train fares and living costs, and thus making it equally possible for the man at a distance to attend as well as the man near the meeting point. Ten churches are reported to pay their pastor's expense to this Conference, while twenty-five do not. Many of the men cannot take on extra expense, or, if they do, it makes a hardship upon them to do so. Your pastor does not attend these meetings for a pleasure trip, but for a time in which he can be strengthened in spirit and knowledge to become a better servant.

We have gathered this bit of information to present some of your pastor's needs to you as a church, and we sincerely pray and trust you will see that this present inflationary period has been a real test of faith to him.

C. E. Lapp, Chairman, Committee of License and Ordination.

ZINK-LARINGTON

At 2 p.m., Sunday afternoon, January 13, Miss Roberta Zink of Indianola, Nebr., became the bride of Mr. Nile Larington of McCook, Nebr.

At the close of "I Love You Truly" and "Because" beautifully sung by Sr. Mary Lou Hornaday and to the strains of the wedding march played by Sr. Lulu Johnson, the young couple presented themselves to the pastor, who read the wedding vows. A double ring ceremony was used.

The bride was attended by her sister-in-law, Mrs. Kenneth Zink, and the groom by his brother, Loren.

Immediately after the ceremony a reception was held in the church basement, under the direction of the Ladies' Aid. The couple received many fine and useful gifts.

The bride wore a beautiful wedding gown of white satin with veil to match; her attendant was dressed in a contrasting yellow.

After a short honeymoon, Mr. and Mrs. Larington will be home on a farm north of Indianola, Nebr., Rt. 1.

V. E. Kirkpatrick.

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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" (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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ARE WE FACING ISRAEL'S IDOLATRY?

It is exceptionally dangerous to elevate military power and force to the position it now holds in our economy. Universal military training will unite us with the god of force by a permanent fleshly union.—See editorial.



Editorial

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James M. Watkins, Editor

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Are We Facing Israel's Idolatry?

"Plead with your mother, plead: for she is not my wife, neither am I her husband: let her therefore put away her whoredoms out of her sight, and her adulteries from between her breasts. . . . I will visit upon her the days of Baalim, wherein she burned incense to them, and she decked herself with her earrings and her jewels, and she went after her lovers, and forgat me, saith the Lord. . . . It shall be at that day, saith the Lord, that thou shalt call me Ishi; and shalt call me no more Baali" (Hosea 2:2, 13, 16).

In the Hebrew language, there are three words from which we derive the English word "husband." One is "Ish," a man (or having a man), another "enosh," a husband in a formal sense, and another "baal," a husband (master or possessor, one to whom we give ourselves completely and unreservedly). Of these three terms the latter is the most expressive. "Baal" goes beyond the mere thought of a formal or superficial marriage association. "Baal" conveys the thought of a husband who is a master, an owner, or possessor of the person. This suggests an application to the more profound marriage relationship of becoming one flesh and merging ourselves mentally and physically with one another.

Many times in Israel's history, the nation brought upon itself the wrath of God by turning aside into forms of baal worship. An understanding of the term "baal worship" and what it implies may cause us to give earnest consideration to possible pitfalls which may threaten us. Baal worship involved the issues of life and death. God's attitude reflected no forgiveness or tolerance for this particular transgression.

Baal worship embraced the complete giving of oneself to idolatrous practices. Baal worship manifested outward evidence of the closest ties with idolatrous objectives. The individual was identified so closely with these practices that he gave his fleshly potentials and natural being completely to them. This was carried to the extreme by the most licentious acts in keeping with a fleshly union. Giving oneself completely to this idolatry made it baal worship, as husband and wife become one.

God looked upon the nation of Israel as being His wife. He in turn looked upon baal worship as entering a physical relationship with another lover. For that reason Israel was put aside. The depth and significance of this thought is more clearly reflected in the verses quoted. The name "Baali" and all it implied had become obnoxious because of the spiritual idolatry of the nation. This required that for the time at least, they were to be limited to the most impersonal relationship of "ish," meaning simply "my husband." They were no longer privileged to look upon their relationship with God in the "baal" sense of idealistic, one-flesh marriage union.

This may seem a roundabout way of presenting our thought. It is directly to the point, however, when we present the church as the bride of Christ. We are to give ourselves to Him in the closest bonds of our physical natures. To us He is "baal," our owner, possessor, and the one to which we have joined ourselves for ultimate one-flesh union. When we elevate anyone or anything to that position, we create spiritual idolatry. It is transgression of the husband and wife relationship to which we have pledged ourselves and which will be climaxed when our Lord returns.

For this reason, we regard it exceptionally dangerous to elevate military power and force to the position it now holds in our economy. We have come to worship literally a god of force. Through universal military training, we will, as a nation, unite ourselves with that god of force by a permanent fleshly union. We can see little difference between the transgressions of Israel in baal worship and the trend of our own sentiments. Pledging our young men to a permanent, fleshly union with the god of force fulfills everything that baal implies.

It is not our purpose to debate the issues of military service. We are speaking of universal military training, which when it has been inaugurated will be a permanent organization in both war and peace. By it the god of force will have first claim upon the lives of our young men and many of our women without regard to necessity. Joining our flesh to this god of force, creates a "baal" relationship in the strictest sense of the word. Within such relationships are the very issues of eternal life or death.

The Age of Grace

A radio message (WAIT, Chicago) by Harold J. Doan

BELIEVERS often have wondered about some of the mysteries of the plan of God. Why has Christ delayed His coming for almost two thousand years? Why, in the face of increasing sin and suffering, has Christ not come to set the world in order? Why, when the gospel is so plain and so beautiful and so widely preached, has not all the world been converted? Why was the nation of Israel set aside for hundreds of years of grave persecution only to come suddenly into life and blessing in our generation? Why, in spite of frightful apostasy and sickening lukewarmness, has there always been at least a remnant preaching the true gospel of Christ and the Kingdom of God? All these questions can be answered briefly in the words of Peter and James in Acts 15. "We believe that through the grace of the Lord Jesus Christ we shall be saved" because of this time during which "God . . . did visit the Gentiles, to take out of them a people for his name" (vv. 11, 14).

As far as prophecies then in existence were concerned, Jesus could have come back to earth within days or months of His ascension into heaven. He could have come in 70 A.D. and fulfilled all existing Scripture. This was according to God's purpose, for had Israel repented under Christ or His apostles' preaching, the Kingdom could have come then. Because the nation of Israel did not accept Christ, nor repent under the gospel preaching of the apostles, the chosen people were temporarily set aside. Several texts inform us of this reluctant act of God.

"When they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles" (Acts 18:6).

"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" (28:27, 28).

Paul spoke of the temporary setting aside of Israel in Romans 11. Comparing Israel to branches of an olive tree, broken off and set aside, and of the Gentile church as wild olive branches grafted in, Paul declared, "Thou wilt say then, The branches were broken off, that I might be grafted in. Well; because of unbelief they were broken

off, and thou standest by faith. Be not highminded, but fear. . . . They also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again" (19, 20, 23).

Here in few words is explanation of a work God has been performing through Christ His Son for two thousand years. After the temporary setting aside of Israel, the Gentile church began to develop, being grafted in to fulfill a work originally intended for Israel. We have said that Israel was temporarily set aside to make room for the Gentile church. For this reason, "all Israel shall be saved." The recent upswing in Israel's fortune as a nation is indication that God is making the natural branches ready to be grafted back into the tree.

We see this present age as a long intermission in God's plan, during which, by His grace, opportunity is being extended to all people everywhere to find salvation in Jesus through the preaching of the gospel. This intermission, known as the church age, or age of grace, which began when Israel was set aside and will end when Christ removes His church from the earth, was not originally foreseen by the prophets. Paul said it was a mystery to them. The prophets foresaw Christ's birth, and they foresaw His Kingdom, but they did not foresee the age between our age, when God's influence would be working among the Gentiles to call out from among them a people to bear His name.

These past two millenniums have truly been an age of grace. It was an age made necessary only by the love of God. Human history could have come to its close nineteen hundred years ago, with no offense to the truth of God's Word, but because God loves His creatures, because He loves you and me, time has lingered to give us opportunity for eternal life. Do you think God is pleased with increasing sin? Has He been satisfied with constantly being ignored and forgotten? Is that why He has not brought the age to its close? No, it is because He loves us, is merciful and gracious, and has a desire that we be saved. While scoffers deny the promises because they are a long time being fulfilled, we rejoice, knowing, with Peter, "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).

Yes, this period of time, which amounts to one third

of known human history since Israel was put aside, is truly the age of grace. The longer it lasts, the more it demonstrates God's love, for surely, He is even more anxious than we that His creation be set in order and be made to glorify His name. He has been willing to wait so you and I can prepare for salvation.

During this intermission of time, granted by the grace of God to all who are outside the commonwealth of Israel and outside the covenants of promise, God has had one single purpose in mind, to "visit the Gentiles and take out of them a people for his name." It has not been God's intention these past two thousand years to build up a Kingdom on earth. It has never been in His mind that the whole world would be converted, even though His free invitation to drink of the water of life is for every person. God's primary concern has not been with the nations, nor their political maneuverings. God's purpose in this age of grace has been to call out from among the multitudes of the earth a people willing to be His children by faith. This, we believe, is why God has not intervened in the affairs of the world, why He has allowed the rapidly accelerating downward trend in world character and morals. His purpose has not been to remake the world. That will come later. His purpose has been to remake the people in it who would hear His call through Christ and respond with love and faith. Have you taken advantage of this age of grace to answer the Lord's call unto salvation and with the blessing of His Spirit begun preparation for the age to come? That, my friend, is the ultimate reason for this time God has allowed us. Let us not neglect this, our only opportunity!

What means is the Lord using to accomplish His purpose in this age of grace? How is He calling out a people to bear His name? God is calling out a people through the preaching of the gospel of Christ. I presume there are other means that God could use. He could force us into His company of believers. He could take everybody and miraculously change them whether they wanted to be or not. God prefers to let us know through the glad news what He has done for us through Christ, what He will do now for us, through Him, and what He will do for us after this age is over and Jesus returns. By the preaching of the gospel of the Kingdom, by belief in that gospel, and obedience to it, God is today calling out and preparing a people to bear His name. This is why, though there has always been apostasy and heresy, there has also always been a remnant preaching the true Word of God, unadulterated with the whims and traditions of men. The gospel of Christ is the power of God unto salvation, and it is as true and powerful today as in the first moments of the age. The gospel is still able to call us out of the world into the family of God. Its simple message has been miraculously preserved for us in the Word.

When we understand the reason for this intermission of time since the ascension of Christ, we can understand the reasons for some of its mysteries. It began when Israel was set aside temporarily because of unbelief. It is truly an age of grace, unforeseen by the prophets and allowed by God only because of His unfathomable love for us. The purpose of this age of grace is to call out a people from among the multitudes of the world to bear God's name and be His eternal family. The age has been long, and Christ has delayed ending it because God's grace yearns for everyone to hear, believe, repent, and be saved. During this age, God's attention has been upon the preaching of the gospel, for through it He is calling out His own. He has not intended to make this age the Kingdom; the Lord has been concerned only with reaching as many as possible for salvation.

This age of grace will not last forever! Even it will someday come to its close. Indications are that we are even now nearing the day when the door will be shut forever. My friend, do not let it shut you out! Use this time for its intended purpose—believe, be baptized, put on the Lord Jesus, come out of the world and into the family of God. He loves you, sent His son to die for you, and is now waiting for you to come into His fold.

Heavy Rains in Israel

Israel is no longer a dry and parched land. Extremely heavy rains and winds swept throughout the country, causing damage to tents in the *ma'baroth* (immigrant villages) and even blowing down huts. The Army rallied to the aid of the *ma'baroth* and is giving what assistance is needed. The rains were welcome, however, for they promise the beginning of a good agricultural season. Two large dams recently completed in the Negev have begun to fill up. This water will be used during the summer for irrigation and also will provide a means of study by the water department on problems of water storage, losses due to evaporation, seepage, and other matters.—EPAS.

DAILY READING HELPS

- M. Feb. 4. Why pray? God commands it in the Bible. Luke 18:1-8.
 T. Feb. 5. Prayer is the cure for all care, anxiety and trouble. Phil. 4:4-7.
 W. Feb. 6. Prayer is a source of joy. John 16:23-26.
 T. Feb. 7. Prayer for the sick. James 5:13-16.
 F. Feb. 8. Prayer for things we desire. Mark 11:24-26.
 S. Feb. 9. Prayer is the will of God. Jesus our example. Luke 22:39-44.

Prophecies of the Incredible Jew

Part One

By H. Gary France, Wenatchee, Washington

THE JEWS represent perhaps the most incredible and significant race ever to have existed on the earth. They are incredible because they have retained their identity through hundreds of years of mixing with all nations of the world. Their identity was not lost despite the fact that they did not have even a homeland.

The Jews are significant in several respects. Their general significance lies in the fact that God has woven His master plan of salvation around the activities of the Hebrew race. Thus the activities of the Jews signify the age in which one lives. More specifically, their significance lies in the fact that God prophesied accurately their plight for centuries. The fact that these prophecies have been fulfilled signifies God's existence and the inspiration of the Bible.

The story of the Hebrew nation starts in the early pages of the Bible. The story is too lengthy to cover in detail, so we will limit our consideration of it to those ancient prophecies in which God predicted unerringly the future of that nation. This study will assist one in determining in what hour we live with respect to God's plan of history, and the study will make vivid the astonishing evidence of God's existence and the Bible's authenticity.

One of the earliest prophecies of the Hebrew nation was made when God called Abraham and made the following promise: "I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed" (Gen. 12:3). This commitment of God extended an arm of limited protection over Abraham. Abraham believed the promises God made him, and God accounted him righteous for his belief. From that time forward, Abraham prospered in everything he did. Whether in warfare or in trouble with powerful kings, Abraham increased with the benefit of God's protection.

Later God appeared to Abraham again making another promise that was destined to affect history for thousands of years! This was the promise of the country of Palestine for Israel's possession. "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" (13:14-17).

That promise has determined its share of the course of history. That promise has shaped history not because nations pay any particular attention to it or claim any particular rights because of the promise, but it shapes history because God ordained and planned that the land of Palestine should be the Hebrew homeland. On the occasions when God desires that they have it, God simply guides the progress of the nations in that direction. The Jews' independence today is commonly proclaimed a miracle by nations, but if one simply recognizes that it conforms to ancient promises and the plan of God, the miracle comes to be very simply explained. God wants Israel in Palestine today, and they are going there in droves under His control of the nations.

It may be interesting to note that these original promises were given as long before the time of Christ as we are living after the time of Christ. The United States is about 175 years old, but these promises concerning the activities of the Jews today are more than twenty times the age of the United States!

Remembering then that God said He would curse them that cursed Israel and bless them that bless Israel, and remembering that God gave the land of Palestine to the Hebrews, we give attention to some striking promises regarding Israel.

Deuteronomy 28 contains detailed promises of blessings for Israel as long as the nation was obedient and faithful to God. The same chapter tells of the curse that will be levied upon the nation if it is disobedient. God told the nation that, if it was obedient, "The Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath" (v. 13).

The ancient prophecies concerning the Jews continued, "If thou wilt not hearken unto the voice of the Lord thy God . . . the Lord shall send upon thee cursing, vexation, and rebuke" (vv. 15, 20). The Jews have endured the conditions of this prophecy since they were dispersed in 70 A.D. Compare the following description with the bursts of anti-Semitism in Germany and Russia in recent years and in dozens of nations of the past. Besides predicting that they would be a cursing, vexation, and rebuke, God said, "Thou shalt build an house, and thou

shalt not dwell therein: thou shalt plant a vineyard, and shalt not gather the grapes thereof. Thine ox shall be slain before thine eyes, and thou shalt not eat thereof. . . . Thy sheep shall be given unto thine enemies, and thou shalt have none to rescue them. . . . The fruit of thy land, and all thy labours, shall a nation which thou knowest not eat up; and thou shalt be only oppressed and crushed away. . . . Thou shalt become an astonishment, a proverb, and a by word, among all nations whither the Lord shall lead thee" (vv. 30, 31, 33, 37).

Not only did this ancient prophecy accurately predict the persecutions that were to come upon Israel for disobedience, it spoke even of the scattering of the Jews to all nations as early as fifteen hundred years before their dispersion in 70 A.D. What source other than God could predict from fifteen hundred years to thirty-five hundred years in advance that the Jews would "become an astonishment, a proverb, and a byword, among all nations whither the LORD shall lead" them.

The miracles of the ancient prophecies of the Jews do not end there, however. They have only started. Some twenty-five verses later the prophecy continued, "The Lord shall scatter thee among all people, from the one end of the earth even unto the other. . . . Among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind: and thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life: in the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see" (vv. 64-67). If these amazing prophecies had been fulfilled only once in history, there would be evidence of God's inspiration of the Bible. These prophecies, however, have been fulfilled repeatedly, generation after generation for hundreds of years. The Jews have become a hissing and have been scattered to the four quarters of the earth.

It is well to return to one of the first prophecies made in favor of the Hebrews. God said that He would curse them that curse the chosen nation and He would bless them that bless the chosen nation. History records the fall of nations as they began cursing the Jews. Historians record that the empire of Spain began to fall from the very moment that it began the persecution of Jews. Germany fell after slaughtering millions of Jews. England's economic empire tumbled, and England impeded Jewish resettlement of Palestine simultaneously. As Russia looks darkly toward her Jews, we anticipate her failure. The United States has been a blessing to that race, and the nation enjoys the blessings of a standard of living unique in history.

How Much Shall We Give?

How much to give should be a matter of deep concern to all who wish to be fair to their church and loyal to their faith. Yet many people are as casual in contributing to the church as they are in spending for recreation—though not quite as generous.

Giving to the church should be as carefully budgeted as the buying of food. It should be thought about, prayed about, and discussed within the family. It should center around the question, "What is my share?" rather than, "How much can I spare?" It must never be casual.

How much should we give? Well, how much has God given us? Has He not bestowed upon each of us the priceless gift of life in His world? Does not everything that we have stem ultimately from Him?

In gratitude for His gifts and goodness, it would be natural for us to dedicate ourselves completely to His service. Our lives and our money are sacred possessions to be used for Him. All that we are and all that we have should be placed at His disposal.

How much to give becomes easier to decide in this light. Once having caught a vision of God's generosity, we cannot help giving in proportion to our income and in accordance with the need of our church.

Keep in mind the importance of the church to you and your family in this day of community corruption, personal moral decline, and international unrest. The church stands fast in the face of weakness and evil, calling upon mankind to return to Christ's way. You will help in this cause through your loyal and generous giving to the church. Do not forget that it costs more to run a church today than ever before.

Millions of people have found that the Biblical custom of tithing (returning one tenth to the Lord) gives great satisfaction. Setting a minimum pledge of one tenth means that the church member is sharing in a significant way with his God. By his tithe, he is expressing his gratitude in a manner which will help the church to carry out its mission with strength and confidence. A tithing church means a strong church and a tithing family a strengthened family.

The . . . church faces no financial problems which a tithing membership could not quickly solve, and the enrichment of the spiritual life of the church through widespread tithing would be immeasurable. Why not plan to tithe in pledging to the church this year, and experience the joy that comes to all who use the tenth as their basis for giving? You and your church will both be greatly blessed as a result, and you will never miss the added amount you give.

Whatever you decide upon as your share of the church's financial need, give it gladly and regularly. The person
(Please turn to page 10)

Three Pictures of Jesus

By Alva G. Huffer, Woodstock, Virginia

THREE pictures of Jesus are unveiled for the Bible student in Psalms 22, 23, and 24. Psalm 22 presents a picture of Christ's earthly ministry and details of His crucifixion. Psalm 23 presents a picture of Christ's heavenly ministry as the believer's Shepherd. Psalm 24 presents a picture of Jesus as the King of Glory, who is to return to earth and reign as King of kings in His restored earthly ministry. The three Psalms in consecutive order present the threefold ministry of Christ.

Christ's earthly ministry began at His baptism and continued until His ascension into heaven. His heavenly ministry began when He ascended into heaven and will continue until He returns to earth. In His heavenly ministry, Christ is the believer's High Priest. Exalted at the right hand of God, Christ is Lord of the believer and Head of the church. The restored earthly ministry of Jesus will begin when He returns to earth in power and glory. Then He shall sit upon the throne of His glory and reign victoriously over all mankind. The future kingship of Christ will be eternal.

The threefold ministry of Christ is described by the threefold occurrence of the word "appear" in Hebrews 9. Hebrews 9:26 describes the Saviour's earthly ministry, "Now once in the end of the world hath he *appeared* to put away sin by the sacrifice of himself." Verse 24 describes His present-day heavenly ministry, "Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to *appear* in the presence of God for us." The third occurrence of the word "appear" is in verse 28, "Unto them that look for him shall he *appear* the second time without sin unto salvation."

Christ's first appearing was as a sacrifice for sin. His second appearing is in heaven in the presence of God. His third appearing is to be His second coming to earth.

The threefold ministry of Jesus also is pictured in the New Testament by three adjectives that describe Him as Shepherd. Jesus said, "I am the good shepherd: the good shepherd giveth his life for the sheep" (John 10:11). In His earthly ministry, He showed Himself to be the *Good Shepherd*, when He gave His life in death for the sheep.

The benediction recorded in Hebrews 13:20, 21 presents Christ as the *Great Shepherd* in His heavenly ministry

today: "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen." The risen Christ is the Great Shepherd who, through His holy power and presence, works in the lives of Christians, transforming them into His likeness and producing in their lives that which is well pleasing in His sight.



Alva G. Huffer

Christ, in His future restored earthly ministry, is described as *Chief Shepherd* in 1 Peter 5:4, "When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

Three crowns are promised believers in the New Testament—a crown of life (Rev. 2:10; James 1:12), a crown of righteousness (2 Tim. 4:8), and a crown of glory (1 Peter 5:4). Sin results in suffering and death. Right-

eousness is the opposite of sin; glory is the opposite of suffering; life is the opposite of death.

Christ as Good Shepherd gave His life that we may be given the crown of life. As Great Shepherd, risen from the dead, He produces the fruit of righteousness in our lives. When He the righteous Judge appears, we will be given the crown of righteousness. As Chief Shepherd, Christ will come in power and glory, remove all suffering from earth, and give to the faithful the crown of glory.

Corresponding to the threefold ministry of Jesus, the Bible presents a threefold redemption for the believer. In Christian experience, there is a past redemption, which is an accomplished fact; there is a present redemption, which is a progressive process; and there is a future redemption, which is a promised hope.

Through His death on the cross, Christ has saved us from the *penalty* of sin. Dwelling in our lives through His Spirit, as the Guiding Shepherd, He saves us from the *power* of sin. When He comes again as King of Glory and gives us immortality, He will save us from the *presence* of sin.

The believer's being in Christ results in justification. Christ's being in the believer results in transformation.

(Please turn to page 10)



News and Prophecy Digest

C. E. Randall, Tempe, Arizona

GERMAN TALKS. The Israeli Knesset (Parliament) in a recent session voted to open talks with Germany concerning reparation payments. The Government of Israel claims total \$1,500,000,000. While the Knesset was giving consideration to the bill authorizing the Government to open negotiations, The Cherut Party (formerly the Irgun) precipitated a riot in which 140 policemen and some 300 civilian demonstrators were injured. The reparations question is a delicate subject with the Jews, and one easily can understand their feelings in the light of the brutal treatment which Germany inflicted on their brethren and many of them in person. Had the world risen up in righteous indignation and imposed political and economic sanctions against Germany at the outset of the persecution of Germany's Jewry, the final story would have been vastly different. Regardless of one's attitude toward the Jews in respect to their not becoming amalgamated with the peoples of the countries wherein they are scattered, no one can find a vestige of reason for their mistreatment. On the other hand, their contributions to the cultural, social, and political phases of national life in all countries wherein they are sojourners provide a chapter in philanthropy unequaled by any other people.

IMMIGRATION. The 1951 total was 174,000 to Palestine. This brought the total number of immigrants since statehood to 684,000, and more than doubled the population at the time the state was established (650,000 in 1948). In 1951, 90,000 came from Iraq, completing the transfer of almost the entire Jewish community of that country (122,500 out of 135,000). Mass immigration from Poland, Yugoslavia, Bulgaria, Czechoslovakia, and Libya was also completed.

FLOODS. Palestine has been experiencing floods. Millions of dollars worth of damage was done by the rampaging waters. It can be expected that this drought-stricken land, which has failed of its early and latter rains, will receive more and more precipitation due to the reforestation which the new Government has been promoting since its birth. During the long subjugation of the country by the Turks, the land was denuded of its trees, orchards, and groves. The conquerors levied taxes against trees which contributed to their destruction rather than planting of more by the people. Since the new State of Israel came into being, the words of the Prophet Isaiah have been fulfilled: "Therefore shalt thou plant pleasant plants, and shalt set it with strange slips" (19:10). Millions of trees have been planted and "strange slips" from all over the world have been set out. This is not the full story, The Prophet gave a detailed account of what will happen. While

Israel seemingly feels that the days of her mourning are over and the time of her persecution ended, yet the Prophet said that when the Jews plant pleasant trees and set out strange slips, yet the "harvest shall be a heap in the day of grief and of desperate sorrow" (v. 11). Their harvest is still ahead of them, and it will be grief and desperate sorrow, for they are seeking their salvation through the works of the flesh rather than through the righteousness of faith in Christ Jesus.

BELLS. Bells have of long time called worshippers to church. When Germany invaded the low countries during World War II, she trundled off the church bells. After the war was over, the Allies recovered most of these bells and returned them to the churches from which they had been ransacked.

Another chapter in bells is being written here in this country. It is a different type of story. With the passing of the railroad steam locomotive go the bells that have warned travelers that a train is approaching and passengers that the train is ready to start. Hundreds of these bells from these iron horses, that have gone into retirement because of a new age, are being taken from the comb of these proud giants of the past and given to churches for the purpose of calling weary pilgrims to worship. They still have a message for travelers!

PRODUCTIVITY. Last month, 300 European industrialists visited this country on invitation of the Economic Co-operation Administration and the National Management Council. The reason for their trip here was to study the methods of mass production and learn firsthand what made our brand of civilization click. These tycoons head 340 European industries worth \$7,000,000,000 and employ 2,000,000 workers. Europe is on the brink of economic disaster, and it is up to these men to do what they can to avoid it. In Western Europe lives a population of 260,000,000, and their production output amounted to \$121,000,000,000, whereas in this country, with a population of 156,000,000, we produce a gross output of \$328,000,000,000. In commenting on this nation-wide tour, Elliott Haynes in United Nations World, said: "In the course of their trip, the leaders of European industrial society were told by speakers, managers, engineers, and workers, that the magic formula averting unrest and making for an integrated society existed. It could be even expressed in one single word. It was productivity."

It is true that we are the greatest producing nation in the world as far as goods are concerned, but will productivity provide us insurance against unrest and give us an integrated society? We are becoming too commer-

cially minded. We are trusting in our power rather than in the Spirit. The words, "Not by might, nor by power, but by my spirit, saith the Lord of hosts," still hold true today.

LEADERSHIP. As long as men crave leadership and thrill at the shouts of the masses, there will be trouble in this old world. The problems of the world are many, and they affect the lives of every man and woman. The men of vision and courage who aspire to supremacy will take advantage of the plights of the masses to promote and integrate their positions as the men of the hour and the saviors of the people. Dismembered Germany is a seedbed in which the opportunities to stir up unrest are many. National Socialism under a different name is raising its ugly head once more in the "Fatherland" and is awakening the spirit that dominated Germany under Hitler when the German people were indoctrinated with the philosophy that they were supermen. Education is a slow process, and to re-educate a nation along lines which it has never followed is a task too big for one generation to accomplish.

The rapid growth of the Socialist Reich Party on the ruins of National Socialism is a straw in the wind which indicates that Germany as a trouble spot of the world in the past has not shown any material change. Germany has not repented, and within her borders "evil men and seducers are waxing worse and worse," and we can look forward to a militant Germany once more. American money was poured into Germany to save her economy after World War I, and it was used to build her military machine. The same is happening today, and her inclusion in the North Atlantic Pact Organization will not stop her from fulfilling the prophetic role which Scripture has assigned to Gomer.

SOMETHING FOR NOTHING. One cause of moral breakdown in this country is the desire to get something for nothing. The old spirit that animated people of this country a half century ago when it was considered a disgrace to receive relief has almost vanished in the wake of changed opinion that the government is responsible for the maintenance of its citizens of misfortune and old age. The feeling that anything is permissible if one can get away with it is not an attitude which has come on the world overnight. Walking off with other people's money is reflected in more than 600 cases of embezzlement in banks during 1951. Depositors in nearly all banks are insured against such losses. In 1946, there were 270 cases where irregularities were discovered. Millions of dollars have been taken through defalcations. It is wrong to live by the sweat of another's brow when one is able to earn bread himself.

A Voice From the Past

The Trial of Your Faith Worketh Patience

By M. A. Woodward

Reprinted from the November 3, 1931, HERALD

WHAT is more difficult for us poor mortals to bear than a hard trial of our faith in God or our fellow man? We cannot always see or understand the lesson our Father sends to perfect our faith in Him. We stumble along wondering why the dark, unpleasant things need to come into our lives, until suddenly the cloud breaks; the sun in all its splendor reveals the glory of God; and we see how faith should have worked patience for us. We will not lose the lesson it has brought us.

Not one of us need wonder why the trial comes, whatsoever it may be or whenever it comes. It may be just the thoughtless tongue of gossip that has sent its poisoned dart into our lives, some cruel words perhaps were never said. If we could know just the truth, there was not one jarring, unkind word in all that was said, but some thoughtless, absent-minded person heard something, guessed at the rest, guessed some more, and finally had quite a plausible story heaped together in a careless brain. At the first opportunity that presented itself, someone tried to unload it on the first person who would wait long enough to hear it.

What a kindness to this person, if the other one would say, "Now, friend, if you have any good thing for me to hear, I will listen, if not, let us read a little from James 3. This portion of God's Word is very fine for us today." That would be enough to quiet the gossipy tongue.

O, there are so many things, little rasping things, to keep us wondering what next will come! As Moses of old caught the needed vision of silence, we need often "to stand still and see the salvation of the Lord." We need so much faith and patience, more perhaps than we have ever needed, for great things are being done these days, things we never before dreamed of, and we need the overruling power to guide us more and more.

We cannot look into a printed sheet, but some new, startling thing confronts us. What is more baffling to the financiers, bankers, businessmen today than the money question? Truly, "the love of money is the root of all evil," and has wrought all this amazing upheaval in every walk of life today. We stand still and wonder what will

the next startling news be. While we wait in wondering thought, we catch again the words of Moses, "The Lord shall fight for you, and ye shall hold your peace." We know God has spoken to us again, and we say, "With your patience possess ye your souls."

So, beloveds, when the trials hit you hard, just wait. God is working every problem out, perhaps not at all as we expect or had hoped for. He who could quiet the waves into perfect calm can so easily quiet the nations of the world, and what a calm there will be! "My Father knows; He knows it all," and can still men's anger, quiet their malice and hatred, and in spite of the hope of many that the world will forget God and rest on man's wisdom and power, they will find that man's extremity was God's opportunity. Another power from some hidden source will step in, take hold and manage the world's affairs much better than mankind ever has. How they will wonder when they come to know that the God they ridiculed is the Supreme Ruler!

Stanley Krebs says, "A truly intelligent man trusts God. He is conscious of the Father though he does not fully comprehend Him. How true that worship develops God-consciousness! We cannot be fully conscious of God's power if we are continually fearing that some evil is to befall us."

While the trial of our faith worketh patience, it also develops trust, hope, fearless love which in these days we need in our lives, because fear, developed in our thought, drives love, trust, and faith out. Once make fear our own, hold it in our thought, magnify it, and I believe it will set in motion forces that will bring upon us the very thing we have feared. So with the love of God, trust, and faith, hold these thoughts before you in earnest prayer. They really actualize the good we desire, and we thrill with the thoughts of God's constant love for us. We arise from prayer full of faith, full of strength to carry the burdens of life, for God is on our side and the trial of faith has worked patience for the day. Thank God, my Father knows; He knows it all.

An Arab news agency dispatch said that 700 Moslem pilgrims died at Mecca during a heat wave which struck at the height of the annual pilgrimage season. The temperature in the shade reached 129 degrees.—EP-AS.

Capital of Queen of Sheba Found by Archaeologists

Dr. William F. Albright of Johns Hopkins University reports the finding of valuable data in Yemen. The preliminary survey indicates that they have found what is believed to be the capital of the Queen of Sheba.

For the past two years, the group of archaeologists have been digging in the sands of Britain's Protectorate of Aden not far from the Red Sea and near the border of Yemen. The suspicious King of Yemen had sent his tribesmen to watch the expedition, for he thought they were spies.

The curious Yemenites were well treated by the archaeologists and permitted to watch the work being done in these Arabian sands. The result was that the King of Yemen gave permission to Dr. Wendell Phillips of the expedition to visit Mareb, the supposed site of the Queen of Sheba's city.

A small party of ten men visited the area and found hundreds of acres of ruins. Among these was the remains of an old temple which the Yemenites still call Sheba's Temple. What is left of a great irrigation works is still visible. The wreckage of a great irrigation dam which once caught the waters of the rainy season is plainly in evidence.

The expedition reports that this first survey showed many inscriptions and statues, and many spots where erosion has laid bare layers of civilization as deep as seventy feet. Some of these layers may date from the time of Abraham.—EPAS.

Weak men are afraid of the shadow of the cross.

A Warning to Ministers

As an organization which has repeatedly expressed its admiration for "Christian Spain," the Knights of Columbus can be justly criticized on various counts—but all persons of good will should beware of a forged document which is being distributed in some communities as the "Knights of Columbus Oath." According to the spurious "Oath," members of the Knights of Columbus must "hang, burn, waste, boil, flag, strangle, and bury alive . . . infamous heretics, Protestants, and Masons." Although a Congressional committee called the document "fake and libelous and spurious" back in 1913, a cowboy evangelist named Harvey Springer has reprinted it for widespread distribution, and already an Oklahoma minister has had to plead guilty in a libel action brought against him by the Knights for having read the Springer reprint from his pulpit.

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 now and reprinted issues are now offered with eye-catching, attractive covers. We are continuing our policy of presenting only quality tracts at the lowest possible cost consistent with our standards of quality. Our Bible theme tracts are not designed for wholesale distribution, but are recommended for select distribution to interested readers and Bible Students.

Title	Per Doz.	Per 100
A Study of the Word "Soul," 4pp.	.15	.85
Basis for Tithing, A. Marsh, 2pp.	.10	.45
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First Principles, G. E. Marsh, 20pp.	.55	3.55
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God's Two Great Witnesses, Anderson, 16pp.	.45	2.95
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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
I Am. A. Marsh		Free for postage
Position of Women in the Church Macy, 6pp.	.20	1.25
Sin in the Church, Railsback, 6pp.	.20	1.25
The Nature of the Soul, Hardesty, 10pp.	.30	1.95
Haupt, 8pp.	.25	1.60
Pleasures of Youth, LeCrone, 8pp.	.25	1.60
The Two Sons of God—Adam in Type and Antitype, Lindsay, 12pp.	.35	2.30
The Word Made Flesh, Thomas, 16pp.	.45	2.95
Who Are Led by the Spirit of God? Jones, 6pp.	.20	1.25
Search the Scriptures, Robbins, 50pp.		each .50

National Bible Institution
Oregon . Illinois



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.

A POINT AND A QUESTION

In my *Restitution Herald*, January 8, 1952, I find two articles, one entitled, "Why I Believe in Closed Communion," the other, "Why I Believe in Open Communion." "Open" or "Closed" as to Communion are not Biblical terms, are they?

My point is that when my friends outside of the "Abrahamic Faith" to whom I might send *The Herald* would say to themselves, "What do thy believe anyhow?" would this not hinder the advancement of our work for the Lord? This is a question in my mind.
Mary E. Elton, Cleveland, Ohio.

We heartily agree that lack of agreement always hinders the advancement of our work for the Lord. The fact remains that we are not agreed upon this subject and many others. Regardless of which side is presented in matters of communion, the rapture, baptism, and futurism, etc., we always meet with protests to the views presented.

Since we are not agreed upon these matters, which is the better course for us to pursue? Shall we frankly confess our differences and present both sides in the hope of greater oneness and better understanding, or should we limit ourselves to one side of the discussion? If we limit ourselves, who is to decide which side to profess? We would like to hear from our readers regarding their opinion in these matters. Shall we invite readers of our opposite views to present their side of the question, or shall we limit ourselves to one viewpoint? It is impossible to eliminate so-called controversial subjects because almost every subject has the possibility of controversy by reason of the wide variety of views within our reading circle. How do you feel about this question?—Editor?

A TELEVISION QUESTION

Is television indispensable or even beneficial to a Christian? What good reason can the true follower of Christ give for his need of television in his home?

In 2 Peter 3:18 Christians are admonished to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." With all Biblical truth available to help people grow in grace, do they find that television is needful to help more and does it really help? The way Christians are to know what is right for them to do in anything and everything is given by Paul in Colossians 3:17: " whatsoever ye do in word or deed, do all in the name of the Lord Jesus." Does a Christian purchase a television set in the name of the Lord Jesus? When it is installed in his home, does he watch all that he sees, and does he listen to all that he hears in the name of the Lord Jesus, "giving thanks to God and the Father by him"?

In speaking of the sinful condition that prevailed in his day on earth, among other things that he spoke, Jesus said, "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest!" (Matt. 9:38). Can the Christian, who gives little or nothing for missions, hope for his prayer to be answered, while

he pays three hundred dollars, more or less, for a television set in his home, and does little or nothing to help save sinners from eternal death?

The question in Isaiah 55:2 would apply here: "Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not?"

In its general use, would any Christian classify television as being a heavenly thing, or would he be honest and say that it is of the world? "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof" (1 John 2:15-17).

Christ is indispensable for the salvation of lost souls. Will the true Christian spend his money to save lost souls or will he spend it for television?—R. M. Abbott, Paynesville, Minn.

HOW MUCH SHALL WE GIVE?

(Continued from page 6)

who places his fair share upon the offering plate every Sunday shows his constant love and concern. He understands the continuing expenses of a church's program and wants to help meet them as they arise, just as he pays his own rent or telephone bill.

When the time comes for you to sign the annual pledge card of your church, remember where money and life originated. Everything that we have came from God and has been intrusted to our care. Show your faith, your love, your gratitude to Him, through your own generous gift to His church.

How much shall we give? The answer is up to each one of us individually. It can depend on how grateful we are to God and how much we believe in the church. It depends on our faith and loyalty. It depends on the need of the church at home and abroad.

The church depends on us. What we do—or fail to do—will decide whether or not the church can do its task. Do not fail the church in this hour. Give all you can that the church may carry out its mission with power and achievement.—*Presbyterian Life*; selected by Jessie M. B. Kauffman.

THREE PICTURES OF JESUS

(Continued from page 7)

The Christian's being with Christ in the future will result in glorification.

We look back to the sacrifice on the cross in faith. We look forward to the coming King of Glory in hope. We look up to the Guiding Shepherd. He produces in our lives the fruit of righteousness which is love.

Considering the threefold ministry of Christ and the threefold redemption He has provided for us, we can pray, "Lord, cleanse my past, consecrate my present, and clarify my future."



"A good name is rather to be chosen than great riches, and loving favour rather than silver and gold" (Proverbs 22:1).

A Lesson in Review

Some time has passed since we last had a review. Once again we shall go back through some of our past lessons and see how well we remember the names of some leading Old Testament people. I shall give you a tiny hint, and you supply the name.

- She was the wife of the first man.
- His brother's name was Abel.
- In addition to all the animals, there were people on the ark Noah built.
- After all the animals were inside, but before the rain began, shut the door of the ark.
- Sarah was the wife of
- Their son's name was
- Jacob's name was changed to
- Jacob had sons.
- The son who became a ruler in Egypt was
- The man who led the Hebrew children out of Egypt was
- The name of the Promised Land was
- The man known as the Shepherd King was
- The Jewish girl who became queen of Persia was
- The man who is remembered for his great faith and patience was

The Third Book of Poetry

Job, Psalms, Proverbs, Ecclesiastes, and Song of Solomon are the five books of "Poetry." Today we shall tell you about Proverbs.

Proverbs are a group of wise sayings to be read carefully and to be understood. The book of Proverbs contains many excellent guides to practical and righteous living.

As David is the principal writer of the Psalms, so his son, Solomon, is the principal writer of Proverbs. Solomon was an exceptionally wise man, for he had requested wisdom from God.

"Solomon's wisdom excelled the wisdom of all the

children of the east country, and all the wisdom of Egypt. For he was wiser than all men. . . . He spake three thousand proverbs: and his songs were a thousand and five" (1 Kings 4:30-32).

Proverbs to Learn While We Are Young

"The fear of the Lord is the beginning of knowledge" (Prov. 1:7a). The word "fear" does not mean terror but reverence toward the Lord. True wisdom and knowledge include reverence of God.

"Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths" (3:5, 6). How important it is to learn this when we are young!

"These six things doth the Lord hate: yea, seven are an abomination unto him: a proud look, a lying tongue, and hands that shed innocent blood, an heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren" (6:16-19).

"The commandment is a lamp; and the law is light; and reproofs of instruction are the way of life" (6:23).

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

"A soft answer turneth away wrath: but grievous words stir up anger" (15:1).

"Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding" (4:7).

Happy Birthday Wishes!

- Harold Magaw, Jan. 31, age 12, Tipp City, Ohio
- David Wolfe, Feb. 1, age 4, Hammond, La.
- Evelyn Garner, Feb. 3, age 13, Riviera, Texas
- June Buskirk, Feb. 3, age 11, Grand Rapids, Mich.

The Answer Key

Eve, Cain, eight, God, Abraham, Israel, twelve, Joseph, Moses, Canaan, David, Esther, Job.



The Lord Is My Shepherd

"The Lord is my shepherd." What a comforting thought the Psalmist presented! What reassurance to know that God has not left His followers in this dark world without protection. Like a shepherd, He tenderly leads His flock to abundant pasture and safety.

Who are His flock? Jesus answered this question when He said, "My sheep hear my voice, and I know them, and they follow me" (John 10:27). Those who listen to His teaching, who become faithful believers, and obediently follow His example are true sheep. To remain in the fold, a follower must show forth godly virtue by abstaining from all appearance of evil and being holy in all manner of living.

"I shall not want." God is all sufficient! "Every beast of the forest is mine, and the cattle upon a thousand hills" (Psalm 50:10). He is able to provide for those who need blessing. "The young lions do lack and suffer hunger: but they that seek the Lord shall not want any good thing" (34:10). How could the Good Shepherd withhold necessities of life from His sheep? "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread" (37:25).

In His wonderful provision for the church, God has left nothing undone. He leads the flock to green pastures and still waters. He urges His sheep to lay aside the fish, cucumbers, melons, leeks, onions, and garlic which they enjoyed in Egypt, because the pleasures of sin last

only for a season. Let them feast now upon manna, the Bread of Life, which is able to give them everlasting life.

What freedom from sin His followers find! The Good Shepherd knows best. He brings them out of captivity of evil among turbulent rivers and leads them to tranquil streams where they may enjoy peace and rest. He gives His sheep new life. If any stray into fields of sin, He can find the lost and restore them to the fold. "He leadeth me in the paths of righteousness for his name's sake." God directs our lives into useful, righteous channels, not because of any particular merit of our own, but to display the glory of His grace. Even though I, as one of the flock, walk daily through a dangerous world in perilous times, I am not afraid. The Great Shepherd is familiar with all pitfalls and precipices and will protect me from enemies. "He who has his God for a companion need fear no danger; for he can neither mistake his way, nor be injured."—*Clarke's Commentary*.

Are you one of those sheep who hear His voice? If you remain outside the fold, you cannot receive His protection. Then you will be lost and doomed to destruction. Come to Him now, and you will be able to say, "The Lord is my shepherd."

Murder of the King



Cold and ruthless were the murderers of Christ. "Crucify him, crucify him!" What did they care? "His blood be on us." Their Saviour did not mean much to them. The Jews did not need to be saved. This man was not the Messiah. Our king is Caesar. We serve the God of our father Abraham.

Think of it! Jesus the King was sent to save His own people. They turned down salvation and freedom. What fools they were! They scourged Him, spit upon Him, mocked Him, cruelly nailed Him upon a cross. His sentence was fit for a thief. Innocent blood was spilled that day.

National Berean Society

The Berean Page
William Dick, Editor
510 Marshall Drive
Fredericktown, Missouri

AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

- April 19—Spring Youth Rally, Morning Star Church, South Bend, Ind.
- June 16-July 11—Summer Bible Training School, Oregon, Ill.
- June 21-29—Indiana Conference at North Salem, Ind.
- July 14-25—National Berean Youth Rally, Oregon, Ill.
- July 29-August 6—Illinois State Conference and Bible School, at Oregon, Ill.

LAWRENCEVILLE, OHIO

We are happy to start the New Year right by reporting our progress during 1951.

On September 27, several of the women of the congregation met at the parsonage to reorganize the society that had disbanded in 1947. Though there are but a few, they hope to be of service to God and the church. Officers of the "Friendship Society" are, pres., Mrs. Bonnie Davis, vice pres., Bonnie Domigan, and secy-treas., Ketha Maey.

A new concrete block garage has been constructed at the parsonage which is much appreciated by the pastor and Mrs. Davis. Several men of the congregation helped pour the foundation and floor. Laurel Maey with some help completed the structure. Plans are in the making for remodeling the church kitchen. It is hoped that it will be completed by the time of Ohio State Conference, the latter part of August.

Jill Yvonne McMullen was born in Mercy Hospital on November 21, a Thanksgiving blessing to her parents, Mr. and Mrs. Jack McMullen. Mrs. McMullen was formerly Joyce Derr.

A Christmas play called "The Sweetest Story Ever Told" was presented on December 30. Although it was presented a week late due to the weather, it was very inspiring. Singing and recitations were given at the program, proclaiming the birth of Jesus.

The annual church business meeting and election of officers were held on January 2. The officers elected to do the work of the Lord were as follows: elders, Paul Overholser, Ernest Poole; deacons, Fred and Gilbert Pensyl; deaconesses, Mabel Sprouse, Bonnie Domigan; trustee, Thomas Sprouse (Laurel Maey and Harold Domigan's terms had not expired); secy., Helen Overholser; treas., Clark Ballentine; reporter, Bonnie Davis; music director, Kirby Davis; Sunday school supt., Paul Overholser; asst. supt., Laurel Maey; Sunday school secy-treas., Margaret Ballentine. We pray God's blessing on the efforts of those selected to lead God's people.

Mr. and Mrs. Charles Netts left for Saint Petersburg, Fla., on January 14, for the remainder of the winter. May God's richest blessings rest upon all of His people throughout the United States and the world. Lord Jesus, come quickly!

Bonnie Davis, Reporter.

S. E. MAGAW SCHOLARSHIP

Oregon Bible College Alumni Association is offering a fifty-dollar Oregon Bible College scholarship in honor of Bro. Sydney E. Magaw, who served the College faithfully as dean and instructor from its beginning until his death. The scholarship will be awarded to that student who writes the best research paper pertaining to some historical phase of the Church of God. This may consist of a biographical study of an early Church of God leader or the history of local, state, or national Church of God work. Any student who has completed at least one semester of work at Oregon Bible College is eligible to enter competition for the scholarship. A committee of three judges who are not directly connected with the College or National Bible Institution will be selected to judge the papers.

HERALD RECEIPTS

Mrs. Luther Taylor; Howard Moore; Mrs. Arthur C. Staggs; Mrs. Minnie Wahlgren; Mrs. Ruth Blankenbaker; Leila Mae Doeden; Ben Carpenter (3); Clarence Dimmick; Ruth M. Dennis; W. A. Sundwall; Alice A. Blyth (2); Lonnie R. Anderson; Alice & Amy Young; Mrs. Frances M. Gillespie; Leslie W. Eaton; Devere Larrington; Mrs. Clay Warner; L. K. Punter; Herman Laning; Mrs. Mae Mercer; Glenn O. Logan; Barbara Clausen; Jettie Moreland; Della A. Overmyer; E. F. Marsh (2); Glenn Birkey; Mrs. W. H. Holland (7); Ray Saylor; Marie Brown Schreiber.

Bro. J. M. Morgan is in the hospital with the flu. He would be happy to hear from his friends. Address him at Box 75, Bristow, Okla.

"I take this means of thanking the many who sent cards, and offered prayers for me during my sickness. I am feeling much better at present which is the answer to your prayers."—G. J. Gordon, Fonthill, Ont.

NATIONAL BIBLE INSTITUTION

Ida Vogel	\$ 10.00
Mr. & Mrs. Harold Doan	40.00
Mr. & Mrs. Francis Burnett	100.00
Burr Oak Church of God	200.00
Mr. & Mrs. Floyd A. Stilson	100.00
Alice Young	5.00
Amy L. Young	10.00
Mrs. Catherine Davis	3.00
Mrs. R. A. Robinson	7.00
Well Wishers	25.00
Barbara Claussen	20.00
Mr. & Mrs. Alfred Anthon	50.00

BEREAN SOCIETY FORMED

A Berean society was formed at Morning Star Church, South Bend, Ind., during January. Officers are Richard Rouch, pres., Nancy Duncan vice pres., Jean Bonjorno, secy-treas., Phyllis Kugler, asst. secy-treas., and Robert Rouch, director. May God bless these young people and director as they search the Scriptures and have fellowship together. The group joined the National Berean Society.

The Prohibition Party has named Stuart Hamblen, author of the song, "It Is No Secret What God Can Do," as its candidate for President in 1952.—EPAS.

MRS. WALTER H. POOLE

Mrs. Poole was an active member of the Lawrenceville Church of God until the last two years of her life when she was unable to attend services. She lived to be ninety-three years of age and lived at Springfield, Ohio, until the last two months of life. Services were conducted by the pastor of the church on January 2, and interment was at Ferneliff Cemetery in Springfield. Those surviving are her husband Walter H., and son Ernest. Scriptural promise of the resurrection hope was presented from the book of Job and various New Testament texts. The faithful in Christ who sleep await the call to immortality at the second coming of our Lord.

"If a man die, shall he live again? all the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands" (Job 14:14, 15).

Kirby N. Davis, Pastor.

EVA LOGAN

As Eva Winrott, Sr. Logan was born on September 17, 1860, in Marshall County, Ind. Her first marriage was to Melvin Stilson in 1881 who died three years later. In 1885, she was married to Gideon Logan of Lapaz. To this union two children were born, Lottie and Russell. Mr. Logan preceded her in death in 1937 and Russell in 1917.

For the past sixteen years, she had made her home with her daughter, Mrs. Lottie Pickerl, 407 LaMonte Terrace, South Bend, at whose home she died on January 14, 1952.

She had been a member of the Church of God for over seventy years and truly lived a Christian life. Besides the daughter, she leaves two grandchildren, Mrs. Jean Derbin and Logan Pickerl, one great-grandchild, James Derbin, one sister, Mrs. Della Clifford of South Bend seven step-grandchildren and nine step-great-grandchildren, besides a host of other relatives and friends.

Services were conducted on January 16 by the undersigned, and she was laid to rest in Silver Brook Cemetery, Niles, Mich., to await the call of the Master at His return.

Harvey U. Krogh, Jr.

MIDWINTER MINISTERIAL CONFERENCE



Pictured is a group of fifty-seven ministers and students who met at Oregon, Ill., January 22-24, for the annual Midwinter Ministerial Conference. The spiritual atmosphere and harmonious profit from this meeting were outstanding. A word of tribute is due to the many churches who encouraged their pastors to come and in many cases provided the necessary financial means. All are agreed that the personal benefit received by those who attended will be reflected in added profit to their local fields throughout the coming year. (Photo by J. O. Kinsey.)

MRS. ANNA ARGABRIGHT

Mrs. Anna Argabright died at the age of seventy-two in Springfield, Ohio, City Hospital on January 4. She was a member of the Lawrenceville Church of God. Surviving are two daughters, Mrs. Eva Weishehner, Springfield, and Mrs. Ruth Shook, Greenville, Ohio. Funeral services concerning the hope of resurrection for the faithful were conducted by the pastor of the Lawrenceville church, on January 7, 1952. Burial was at the Glen Haven Memorial Gardens. "When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall he brought to pass the saying that is written, Death is swallowed up in victory. But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Cor. 15:54, 57). Kirby N. Davis, Pastor.

CORA E. STORY

Cora E. Lamar was born in Hardin County, Iowa, on August 23, 1868, and died in her home on January 18, 1952.

On October 19, 1882, she was united in marriage to S. A. Story, who preceded her in death in 1937. To this union three children were born, Janie Baxter, of Holbrook, Nebr., Andrew, who preceded his mother in death, and Elva Keep of Bayard, Nebr.

Nearly sixty-four years ago, Sr. Story, with her husband, confessed her Christ, was immersed into His name, was united with the Church of God at Holbrook, Nebr., and remained faithful to her Lord and Master until death.

Sr. Story leaves to mourn her death, one sister, Mrs. Rose Drury, and one brother,

Lewis, both of Eldora, Iowa; two daughters, thirteen grandchildren, thirty-one great-grandchildren, and eight great-great-grandchildren, besides a host of friends.

Sr. Story was a loving mother, a kind and helpful neighbor, honored and respected by all who had the privilege of knowing her. Only sickness kept her from regular attendance at her church, having been there last at the all-day meeting two weeks prior to her death.

Funeral services were held in the Church of God at Holbrook, Tuesday afternoon, January 22, at which time the pastor spoke of resurrection hope, after which she was laid to rest in the Holbrook Cemetery beside her husband to await the resurrection call.

V. E. Kirkpatrick.

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.

LUCY ERMINA YEOMAN

Miss Lucy Ermina Yeoman, the youngest child of John and Abbie Ann (Saylor) Yeoman, was born in Newton township on November 25, 1876. She was the last survivor of the immediate family. Sr. Yeoman died on Friday, January 11, 1952, after a brief sickness at the Jasper County Hospital in Rensselaer, Ind.

The only immediate survivors are a nephew and two great nephews, Roseoc Halstead and sons, Ralph and Micah.

It was the writer's happy privilege on September 11, 1944, to assist Sr. Yeoman in putting on Jesus Christ by baptism, so "we sorrow not, even as others which have no hope" (1 Thess. 4:13).

Sr. Yeoman was a kind, highly respected lady who led a quiet, constructive life. Her aid and guidance to others and the comfort she brought to many through her many ministrations of kindness and thoughtful deeds endeared her to everyone.

On Monday afternoon, January 14, 1952, the writer spoke words of comfort from Job, 1 Corinthians, and 1 Thessalonians, the theme being "The second coming of Jesus Christ, our hope of resurrection and future life."

After a brief service in the John Jackson Funeral Chapel in Rensselaer, Sr. Yeoman was placed in Weston Cemetery to await the call of her Saviour to immortality and eternal life.
A. Weldon McCoy.

At Cairo, Egypt, the Vatican's foreign minister met with the Rector of the Mohammedan University of Cairo. They made a resolution that Mohammedanism and Catholicism should collaborate against the threatening aggressions of Communism.—EPAS.

HELP PLEASE!

We need the answer to a very important question before March 14. Oregon Bible College will offer a course in bookkeeping next year if enough prospective students are interested in the course. Bookkeeping would be offered next year, typewriting being offered the following year. In addition to these practical courses, public speaking, child psychology, adolescent psychology, world literature, church history, and several Bible courses will be offered next year.

If we are to offer bookkeeping next year, we must train an instructor to teach it; therefore we must have your answer soon. If you are interested in obtaining this practical training in addition to Bible study and training in other practical courses listed for next year, please let us hear from you. A College catalogue will be sent upon request. We have set our goal at forty students for next year. Please help us reach our goal. If interested, sign the blank below and return it to us as soon as possible.

I am interested in the bookkeeping course, and if it is offered next year, I shall enroll in Oregon Bible College.

Signed
Address

Pledges for the 1951-'52 Budget

Our record of helping hands in "Building for a Better Day"

Conference Budget \$35,000.00
Received to Date \$19,313.50

Brethren are urged to pledge now to finance this 1951 - '52
 General Conference program. Pledge now; pay later!

							\$3,500.00	\$2,386.50	
							\$1,000.00	\$1,000.00	\$1,000.00
							Group A	Ohio Conference	Brush Creek Church
\$1,500.00	\$500.00	\$500.00	\$500.00	\$500.00	\$500.00	\$500.00	\$500.00	\$500.00	\$500.00
Delta Ohio Church	Ripley Ill. Church	Mr. & Mrs. Vernon Nichols	Group "C"	Eden Valley Minn. Church					
\$750.00	\$526.50	\$500.00	\$500.00	\$500.00	\$500.00	\$500.00	\$500.00	\$500.00	\$500.00
Mr. & Mrs. Joe D Lawrence	O. R. Anthon	Los Angeles Church							
\$400.00	\$400.00	\$400.00	\$400.00	\$400.00	\$400.00	\$400.00	\$400.00	\$400.00	\$400.00
Southlawn Church Mich.	Pennellwood Church Mich.								
\$300.00	\$300.00	\$300.00	\$300.00	\$200.00	\$200.00	\$302.00	\$285.00	\$250.00	\$250.00
Truth Seeker's Church Chicago	Maurertown S. S. Va.			Burr Oak Ind. Church	Mr. & Mrs. Francis Burnett	Mr. & Mrs. Frank C. Montross	Blessed Hope Church Rockford	An Isolated Sister	Omaha Church of God
\$250.00	\$250.00	\$250.00	\$200.00	\$200.00	\$200.00	\$200.00	\$200.00	\$200.00	\$200.00
Dixon Ill. Church	Group B	Minn. State Conference	M. A. Patrick	Mr. & Mrs. Don Overmyer	Mr. & Mrs. Cecil A. Patrick	O. B. C. Students	Fonhill Church of God	Mr. & Mrs. E. J. Demmitt	Missouri Family
\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00
Mr. & Mrs. Clarence Dimmick	Virda Sitler	Mr. & Mrs. George McMurtrie	Mr. & Mrs. Harold Doan	Mrs. Emma Coleman	Tom Zirkelbach	Mr. & Mrs. Walter Wiggins	Mr. & Mrs. D. W. Kirkpatrick	Mr. & Mrs. Glenn Canfield	Maccomb Ill. Church
\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00
Mrs. L. R. Hillard	F. G. Carpenter	Mrs. Nora Johnson	Mr. & Mrs. Don Huffer	Miss Maybelle Hanson	Betty & Henry Schwier	Mr. & Mrs. Ralph Jones	Mr. & Mrs. Paul Overholser	Mr. & Mrs. H. U. Krogh, Jr.	Mr. & Mrs. C. E. Randall
\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00
In loving memory of Freida Birkey	Mr. & Mrs. C. D. Whitmer	Ray & Margaret Foster	Mr. & Mrs. Howard Moore	San Jose Calif. Group	Holbrook Nebr. Church	Mr. & Mrs. A. E. Karnett	Minnesota State Bereans	Mr. & Mrs. J. E. Miller	R. T.
\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00
Mr. & Mrs. Robert O. Hardesty	Mr. & Mrs. Otto E. Dick	Church of the Golden Rule	Mrs. May White	Alfred & Flora Anthon	F. B. Winfrey	Mr. & Mrs. Waldo E. Wood	Well-Wishers	Southwest Conference Ch. of God	Howard E. Huey Family
\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00
Mrs. Nellie I. Ling	Mr. & Mrs. C. E. Mills	Mr. & Mrs. Floyd A. Stilson	Marian R. Richards	Mr. & Mrs. Willard M. Naylor	Olaf Lewis	St. Cloud Minn. Church	"Two Isolated Members"	Mr. & Mrs. Charles Lapp	H. J. Stadden
\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00
Mr. & Mrs. Elmer C. McChesney	Memory of Mrs. Agnes Sealey Congdon	Almus Dimmick Family	Mrs. T. J. Ellis	Harry & Ruth Sheets	O. F. Marah	Silas Claypool	Mr. & Mrs. Willis Roose	C. R. Stearns	George and Effie K. Jones

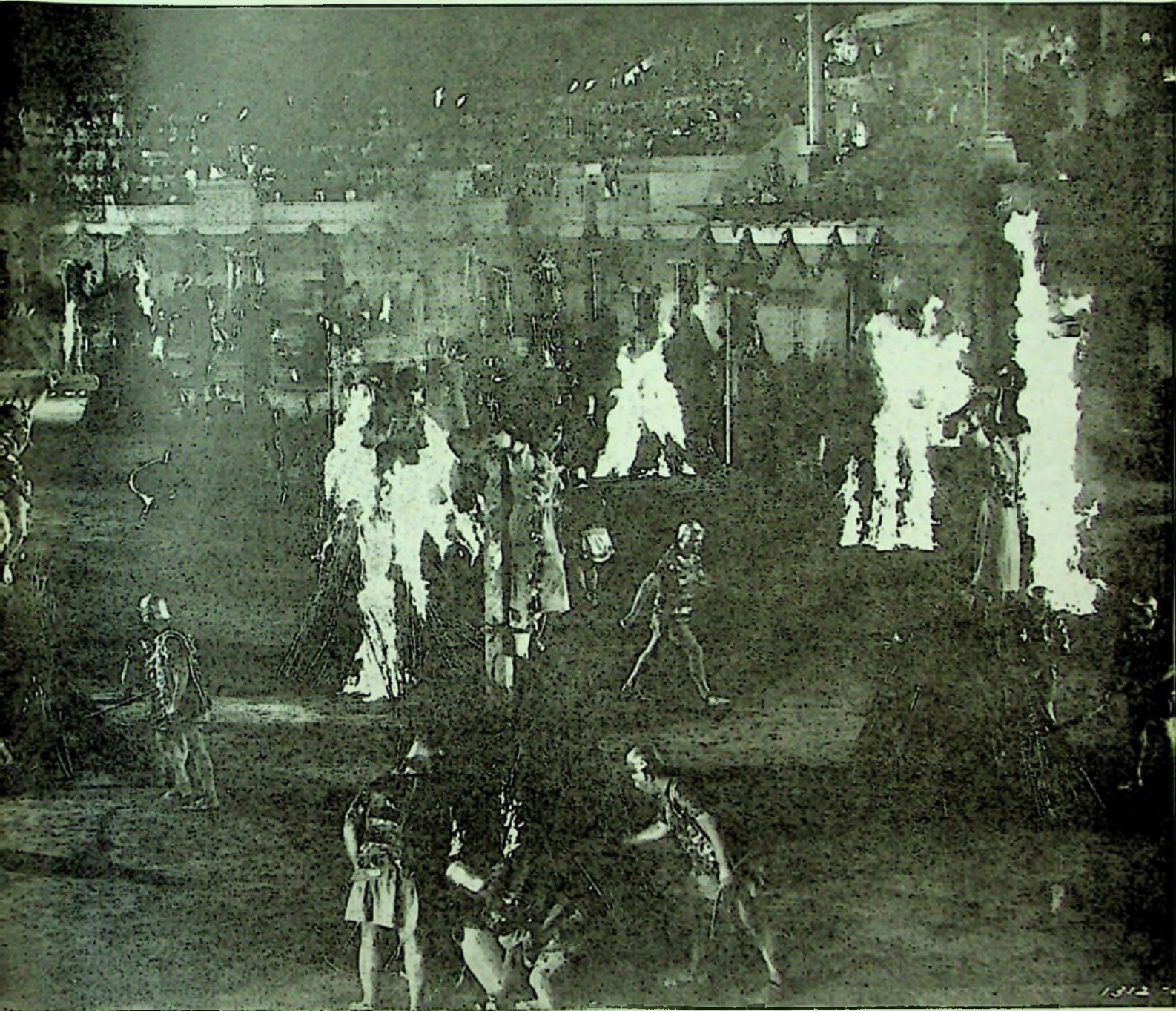
February 5, 1952

The Restitution Herald

VOLUME 41

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

NUMBER 18



—Authenticated News Photo.

RE-CREATION OF EARLY CHRISTIAN PERSECUTION

Is physical persecution of Christians all in the past, or will present trends materialize in new inhuman atrocities?



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.

James M. Watkins, Editor

\$3.00 per year

Paul C. Johnson, Associate Editor

Has Christian Persecution Passed?

"When he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? and white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled" (Revelation 6:9-11).

A few years ago, Sr. Leila Whitehead gave us a copy of an early edition of Fox's *Book of Martyrs*. This book differed from later editions in that it presented pictorial evidence of spine-chilling methods used to persecute and destroy the early church. One of the more humane methods of destruction is pictured on our front cover as it was re-created for the film "Quo Vadis." It is impossible for us to conceive the lengths to which these sadistic orgies went. Words cannot picture the faces glowing with fanatical, morbid satisfaction in the agonizing destruction of human flesh. Nor can we visualize human life ebbing away in the eerie shadows of searing flames.

Sometimes it is well to remember pictures of the past. It is equally important to reckon with the possibility that such persecution is not all in the past. We feel there is a tendency to eliminate all physical persecution of Christians from the realm of future possibility. We have no desire to adopt a pessimistic viewpoint or to expect that God will not provide for His people. We are confronted, however, with insurmountable evidence both in Scripture and modern trends to indicate that Christians may yet suffer much persecution before the coming of our Lord.

An example of this is presented in the verses quoted. At some time, as late as the period following the opening of the fifth seal, men and women will still be destroyed for the "word of God, and for the testimony which they held." This same thought is substantiated in Matthew 24. We have never heard anyone suggest that the seventh verse, "Nation shall rise against nation, and kingdom against kingdom," is a historical fact. All are agreed that

it is a condition of the end of the age. This being true, we must also accept that the ninth verse, "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," is also a condition of the end time. It is clear that the reason for the affliction, killing, and the hatred vented upon these people is that they bore the name of Christ.

Fim Murra, writing in the *Present Truth Messenger* of December 13, 1951, quotes a report that Joseph Wharton, a veteran missionary of the Advent Christian Church, had suffered martyrdom at the hands of the Communists in China. A later report stated that this had not been confirmed so we are not able to verify its accuracy. As matters stand, there is reason to believe the report to be true.

This man, who sailed from San Francisco for Wuhu, China, October 5, 1909, has devoted his life to missionary work in that country. The Communists have absolutely nothing against him save that he carries the name of Jesus Christ. The Christian purge going on in China is typical of the Communist destruction of Christians that takes place in all nations when Communism takes over.

When we learn of a man who, in our day, has given his life only because of the testimony which he carried, we are appalled to realize that such events may mark the beginning of that day so clearly indicated in the Revelation message. We have no reason to assume that the Communist attitude toward Christians of any other nation will be different than that occurring in China. Wherever Communism triumphs, the same sadistic persecution of those of Christian faith will be unleashed as in the days of Nero. It is high time for us to realize that we are in a literal fight unto death with the forces of evil. Lukewarm, apathetic Christianity cannot survive the days before us.

The record of history shows that the most shocking, inhumane atrocities ever committed have been heaped upon the Christian. The Bible is equally clear that diabolic persecution of those who uphold the testimony of God is not all in the past. It is hard to understand why such a large segment of professing Christianity will uphold the very forces poised to unleash the same agonizing destruction upon it.

THE KINGDOM OF GOD

As Seen by Early Church Writers

MANY PEOPLE, hearing that we believe the Kingdom of God and of His Son, Jesus Christ, shall be on the earth made new, get the idea that we are teaching a very late and new doctrine. It seems to be a very strange and unwarranted teaching to them and unfounded by Scriptural evidence. On investigation of the Bible itself, there is no other teaching upon the subject. Practically all the early church fathers believed and taught the same as we do. Let us note some of their sayings upon the subject:

Justin Martyr, of the second century, said in his dialogue with Trypho, the Jew: "There will be a resurrection of the dead. . . . The everlasting and imperishable Kingdom with Christ is to be enjoyed in this same land, a future possession for all the saints."

Irenaeus, in "Against Heresies, Book 5": "Christ shall introduce an eternal kingdom which is the resurrection of the just. In the times of the Kingdom the righteous man on earth shall forget to die; there shall be an inheritance in the Kingdom of the earth, foreseen by John."

Hippolytus, in his "Fragments on Daniel": "After the fourth beast is removed, earthly things shall end, and heavenly things begin; that the indissoluble and everlasting Kingdom of the saints may be brought to view, and the King coming from heaven as the world's judge." He further stated: "He shall consume all with the eternal fire of punishment, but to His servants He will give an everlasting kingdom."

Clement of Alexandria, commenting upon the relationship of the church to the Kingdom said: "False teachers by a perverse use of the divine words neither enter into the Kingdom of heaven, nor permit those whom they have deluded to attain the truth. Not having the true key, they do not enter as we do, through the tradition of the Lord, but dig through the wall of the church, and step over the truth."

Origen, while presenting a few things which would not likely be received now, spoke of the earth as a future kingdom. He made a difference between "kingdom of heaven" and the future Kingdom in these words: "The kingdom of heaven is likened unto a certain king' (Matt. 18:23). Who but the Son of God? For He is the King of the heavens, and as He is absolute Wisdom and absolute Righteousness and absolute Truth, is He not also absolute Kingdom? . . . 'Theirs is the kingdom of heaven'; you

may say that Christ is theirs in so far as He is absolute Kingdom, reigning in every thought of the man who is no longer under the reign of sin." Then, speaking further, he stated: "There will be another earth, which receives into it all the saints where they may be prepared for those better institutions to which no addiction can be made."

Lactantius, one of the Latin fathers, seemed to be the only one among them who identified the Kingdom with the golden age spoken of by the poets, as something lost but to be restored. By this time an inkling of a Millennium had crept into the teachings. He said: "The time of Christ's receiving this earthly Kingdom has not yet come, but He sways a heavenly and eternal kingdom. . . . Since God decreed that Christ should twice come to earth, once to announce to the nations the one God, then again to reign, why do the Jews who did not believe in His first advent believe in His second? . . . Even now in one sense, He has (on earth) an everlasting dominion. And when He shall come again in glory, to judge every soul, and to restore the righteous to life then He shall truly have the government of the whole earth, the golden age, as the poets call it."

It seems to be evident that the prevalent and popular teachings that the soul is immortal and heaven is to be the place of the Kingdom of Christ came into the church through Gentile philosophers carried over by them from their previous ideas and beliefs concerning future things. Since it is a Biblical fact that not once do the Holy Scriptures say that the soul or spirit of man is now immortal, nor that heaven has ever been given to man, either as a gift, reward, or through inheritance, that belief had to have its beginning outside the Bible itself. Since the belief of the immortality of the soul required some place for it to go on death of the body, heaven was the most logical place for the righteous and hell for the wicked.

Martin Luther, in "Table Talks, Second Edition," said: "I shall rise again and shall speak with you. This finger wherewith I point must come to me again." Those who followed Luther were called "new Sadducees" because they believed "that the dead so sleep that they know and feel nothing" and because they did not believe in the present immortality of the soul.

William Tyndale, a translator of the Scriptures, argued against the immortality of the soul with a Roman Catho-

(Please turn to page 11)

The Rod of Correction

By Emma C. Railsback, Los Angeles, California



Emma C. Railsback

THE evil results of false teaching concerning the training of children in the last few years are seen on every hand. The most serious phase of the situation is the fact that parents have imbibed the idea that children should not be restrained but should be permitted to do as they please about everything.

Scripture gives very definite instructions in these matters, in direct contradiction to the teachings of college professors and psychologists. Notice the plain statements made by Solomon.

"He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes" (Prov. 13:24). "Chasten thy son while there is hope, and let not thy soul spare for his crying" (19:18). "Train up a child in the way he should go: and when he is old, he will not depart from it. . . Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him" (22:6, 15). "Withhold not correction from the child: for if thou beatest him with the rod, he shall not die" (23:13, 14). "The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame. . . Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul" (29:15, 17). "Whom the Lord loveth he correcteth; even as a father the son in whom he delighteth" (3:12).

Not only in the proverbs of Solomon do we find these precepts but also in the old covenant law, in the teachings of the prophets and also the apostles of the New Testament. In Deuteronomy 8:5, Moses said, "Thou shalt also consider in thine heart, that, as a man chasteneth his son, so the Lord thy God chasteneth thee." The Apostle Paul quoted Moses and David (Psalm 94:12) when he said, "Whom the Lord loveth he chasteneth and scourgeth every son whom he receiveth" (Heb. 12:6).

We have had fathers of our flesh which corrected us, and we gave them reverence. Children who are corrected and trained by parents will have more love and respect for them than if allowed to do as they wish. No one can afford to ignore the plain teachings of God's Word in these matters and allow himself to be deceived by the worldly wise in these days when deception is the order of the day, waxing worse and worse.

My Church

By Mrs. Anna Lunderby, Litchfield, Minnesota

My church is just a little church
Where friendly people come
To worship on a Sunday morn
The Father and the Son.
They raise their voice in sacred hymn
And bow their head in prayer;
While kneeling at the throne of grace,
They lay their burdens there.

The pastor of my little church
Is shepherd of his flock,
And in his patient kindness leads
Them to the sheltering Rock.
He guides the wayward, prays for sick,
Encourages souls in sorrow;
He lifts the fallen brother up
And points them toward tomorrow.

I thank God for my little church,
For the brethren there within,
For the pastor in the pulpit,
Yea, for all God-fearing men.
Now that my sin is washed away,
And self is crucified,
I'm dead with Christ, yet alive again
Just as my Saviour died.

I pray that God will keep me pure
And free from sin alway,
Dear God, preserve my church
Until the closing of the day.
Bless each bearer of the Cross
And purge away the cross
Of him whose life is weakened
By the burden of a loss.

And God, especially bless the one
Called pastor of my church,
Guide him ever through the years
As for the truth we search.
Raise up tillers for the soil,
That other feet shall trod,
That we and they and Thee may be
Proud of our Litchfield Church of God.

"The eyes of the Lord are in every place, beholding the evil and the good" (Proverbs 15:3).

Jesus' Coming According to Revelation

Part 1

A radio message (WAIT, Chicago) by Harold J. Doan

MANY things in the book of Revelation are difficult to understand. Its symbols, chronology, and detailed visions often are difficult to interpret. Its general outline and principal themes, however, seem quite simple to understand. Revelation can be outlined simply:

Chapter 1 speaks of Christ's work among the churches as High Priest since His resurrection; Revelation 2 and 3 are letters to seven existing churches of Asia. These seven churches seem to represent seven church ages which cover the history of the church from Christ's ascension until His coming again for His church. We are living in the last of those seven ages (the Laodicean) when the nominal church is sickeningly lukewarm, rich in goods but poor in Spirit. Revelation 4 and 5 probably represent the catching away of Christ's church to the throne of God, where it will remain with Jesus, preparing for His revelation to the world. Chapters 6 through 18 portray events to occur upon the earth after Christ's bride has escaped to be with Him. These chapters cover that period of time known prophetically as "the tribulation," "the day of the Lord," "Jacob's time of trouble." Chapter 19 of Revelation portrays Christ's appearance with His church to begin His reign and restitution of the earth. Chapter 20 tells of this thousand-year reign of Christ and the saints upon the earth, and of the general resurrection and judgment to follow. Chapters 21 and 22 in turn tell of conditions which will eventually exist upon the earth as a result of Christ's return and rule. This we believe to be the simple outline of this beautiful Book. We believe the events foretold from Chapter 4 to the end are still future.

In the course of this Book, which tells primarily of the last acts in human history, there are many characters introduced. We see four living creatures, twenty-four elders, one hundred forty-four thousand Israelites, beasts out of the land and sea, a scarlet-clad woman on a nondescript beast, a false prophet, and many other characters who have roles to play in the last act. These are all bit players, however, merely setting the stage for the principal character, who will make a spectacular entrance upon the scene and from that moment forward be the center of all activity. We speak, of course, of the coming of Christ.

There may be places in God's Word where Jesus' coming is taught more simply; but there is no place where we read of that great future event in more dramatic or

majestic terms. That theme is set in Revelation 1:7 where we read, "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." This is the focal point in the fulfillment of prophecy. Much will happen before this, but it is all in preparation for Christ's appearance. Much will happen afterward, as a result of this appearance, but all the future hinges upon our Lord's coming again.

How can every eye see Him? I have no idea! I do not know how a flower grows, or how a perfect balance is maintained in the universe, nor how electricity heats, cools, preserves, and kills, but I believe them, do not you? If Jesus was raised from the dead, can it be possible that He will not come again? Anyone who goes on about his business acting as though there were no possibility of this event and the accounting that will follow is, in the Lord's words, a "fool." This entire book of Revelation is used to tell of those events that will surround the revelation of Christ from heaven and the effect that His return will have upon the faithful, Israel, the nations, and the world of sinners.

Chapters 4 and 5 of Revelation paint a highly colored, symbolic picture of an event which could occur at any moment. There are clearer, more concise pictures elsewhere in God's Word, but none more beautiful than this. Here is visualized the catching away of the church to be with Christ during the days of wrath and tribulation which immediately follow.

Notice Revelation 4:1: "After this"—after what? After the Laodicean church has been dealt with. If the Laodicean church of Revelation 3 represents the professing church of our own time, as many believe, we can expect the events of Revelation 4 and 5 to follow immediately this age. Going again to Revelation 4:1, we read, "After this I looked, and, behold, a door was opened in heaven." Dr. M. DeHaan, in his book on Revelation, calls our attention to the order. John looked and then saw the door open.

We are reminded of Hebrews 9:28 which states, "Unto them that look for him shall he appear the second time without sin unto salvation." Everyone will eventually see Jesus, but only those who are looking for Him—who "love his appearing" (2 Tim. 4:8)—will He bring salvation.

(over)

You ask, "What about those Christians not looking for Him?" Can there be such a thing? I doubt it. Only those who believe He is coming again and are looking for Him can hope for salvation in Him. John looked and, as he looked, heaven was opened, and the "first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter." We think immediately about John hearing a trumpet calling him "up hither," and of 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."

1 Corinthians 15:52 also comes to mind, "The trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." Because of the similarities in these verses, may we suggest for your thought and study that Revelation 4:1 is symbolic of the catching away of the church to the throne of God and the presence of Christ?

John continued, "Immediately I was in the Spirit; and, behold, a throne was set in heaven, and one sat on the

(Please turn to page 11)

"I Am That I Am"

By Milo Magaw, Durham, North Carolina



Milo Magaw

USUALLY when one writes an article, he has some doctrine to defend. We sidetrack all debatable issues, however, to investigate why people have any religion at all, to find our first principles. The first principle, of course, is God. The reader may think the writer naive to question something that needs no explanation. I maintain that God, as men and especially our church under-

stand Him, does demand inquiry; else people would not be so selfish, nor ignorant, nor lazy, nor baffled.

Because we are baffled, let us search out something about God. If first things come first, then we may quote, "In the beginning God created the heaven and the earth" (Gen. 1:1). That statement takes a sizeable deal for granted. We cannot begin to understand it; perhaps it is indicative of all following verses. Nonetheless, let us grapple with it by calling upon Einstein's startling theory that energy equals mass times the velocity of light squared. Now any intelligent person can understand the mechanics of this equation $E=Mc^2$, if he is energetic enough to search for a book which explains it and if he studies it. Back to the inquiry about God, however, we find that He has created the universe, at least one. How much energy is in one gram of matter? Mr. Einstein says that one gram of mass has the intrinsic energy to lift a thousand 33,000-ton battleships straight up for a thousand feet. Moreover, my book states that the sun sends about one hundred tons of its mass to the

earth every day in the form of heat. We need not be alarmed, for the sun is large enough to last for fifteen millions years yet.

What have we done? We have reduced the universe which God has created down to one gram so that His energy may become intelligible to us. It has proved highly unintelligible. One may say that God is very powerful. The reader will draw his own parallels. Let us suggest one: God rates our expansive best which is miserably small; therefore, let us put aside our bickerings, our idea that we are a select minority, enlightened thinkers, and so on. Let us stop and pay homage to God's nobility.

"God said, Let there be light: and there was light." The verse is too large for us. Why does not someone study about light and write a good article about it? I have heard some excellent sermons about light, but better can be given.

A plea to the reader is that he unshackle his mind. Think expansively and stop mimicking the older writers. They deserve the respect granted them for their brilliance, but younger writers must hoe their own paths.

We have touched on only one aspect of God—His power. That is sufficient reason for me to believe in Him and adore Him.

Finally, be still and know God! If one has one barn full of grain, or, in modern terms, one Cadillac in the garage, he can find far greater joy in searching out God's ways than in working for another Cadillac. He may even get rid of his first boat upon serious inquiry into God's intelligence.

Let us inquire into God's intelligence!

An Enduring Faith

A radio message by C. E. Randall, Tempe, Arizona

FAITH, if it is allowed to work, is a very potent force in the life of any individual. Through faith, great things have been done in the cause of the Lord Jesus Christ. Men and women have hazarded their lives and have suffered martyr's deaths with a song on their lips because of their faith. It is faith that gives one victory over the world and the evils of life. During the closing days of His public ministry, however, Jesus injected a question concerning the amount of faith that would be found prevailing in the end of the age, prior to His coming. "Nevertheless when the Son of man cometh, shall he find faith on the earth?"

This is a question that was not asked for the purpose of eliciting an answer but to the end that a truth might be set forth. According to Jesus, the great element of faith which is bound up in truth and action would be scarce when He returns. There are two propositions involved in the statement: 1) The coming of the Son of Man. 2) The lack of faith on the earth when He does come. We shall consider these two elements in order.

One of the most pronounced teachings of the New Testament concerns the second coming of Jesus. Jesus very clearly and definitely stated: "If I go away, I will come again." Upon this promise, faith rests secure. There is no more sure promise in the entire Bible than the one that He will come again. We are not particularly concerned with what men think about the promise; the fact remains and the promise stands, and upon that assurance we rest our case and fasten our hope.

The day of His ascension, Jesus was with His disciples. "He led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them he was parted from them, and carried up into heaven" (Luke 24:50, 51). In Acts, Luke gave a more detailed account of the ascension. "When he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:9-11). No one doubts the fact of the ascension of Jesus. Why should there be question regarding His return? It is all in God's Word.

Will the Son of Man find faith on the earth when He comes? We are not left in the dark regarding the condition of the world when the Son of Man does return. It is written in 1 Timothy 4:1-3: "The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth."

Here, the spirit directed Paul to affirm that in the last days many would depart from the faith. This indicates a falling away, an apostate condition. We believe this condition is upon us today, developing and growing. There is a danger in not observing this condition or taking note of the trend away from faith. In 2 Thessalonians 2:1-3 Paul cautioned against this very condition:

"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition."

Many good-intentioned persons are going to be deceived over this very matter. They are not going to observe this falling away, which will take place before the day Christ comes. The form of godliness which Scripture states will prevail in the last days will have the characteristics of the genuine thing—except it will be void of the power of the gospel, or the power which belongs to true godliness.

One naturally wonders what will cause this departure from the faith, especially when faith is such a dynamic force and yields such great dividends to those who live by it. Here are a few of the causes which Scripture sets forth. First, we are told that the cares of the world will choke out the Word in many lives. This is plainly taught in the parable of the sower. In Matthew 13:22 we read:

"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." Mankind is becoming materially minded.

(over)

His whole life is being devoted to "eating, drinking, and making merry." So engrossed in the affairs of the world are people becoming that they are finding less and less time for the things of God. Jesus forcibly portrayed this condition in Matthew 24:38, 39:

"As in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be."

This comparative condition shall prevail prior to the coming of the Son of Man, and, of course, where these fleshly habits control, faith cannot survive even if it has had good soil in which to live. Knowing that these conditions are coming on the earth in great volume, we need to caution ourselves lest we be caught in the maelstrom that will sweep faith out of the lives of the great majority.

Notice the importance and blessing to us which faith will bring if we give it a place in our lives. We are told that the "just shall live by faith" (Rom. 1:17). Faith has two significations in Scripture: 1) It stands for that great body of teachings which make up the gospel, that becomes the power of God unto salvation. Jude uses faith in this way in the third verse of his short epistle. It 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 exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."

The second usage of faith has to do with one acting on what those great doctrines teach and appropriating the promises that apply to everyday life to daily use. Both of these phases of faith are going to be wanting in the end time. That we may be found among the faithful, "increase your faith." Faith is sorely needed today. It will help to meet all the trying problems and perplexing situations of life. What a change would be wrought in our everyday lives if we had sufficient faith to appropriate to ourselves the promise God made to Paul when He said: "My grace is sufficient for thee." If we have faith to believe all that God has said and promised, then we can adapt these great assurances to our "thorns in the flesh" and be assured that all things will work to our good and the glory of God. I do not believe there is a problem common to man, but what faith will provide an answer.

If the business world would adjust its practices to the rule of faith, there would not be those reoccurring cycles of depression. If labor and management would appropriate the element of faith in their negotiations and take God into their dealings one with another, there would not be conflict between capital and labor. This is not an idle dream or a fantastic ideal shorn of realism. It has

been demonstrated to be workable. Recently, after sixteen months of deadlock over 119 points of disagreement, the United Airlines and the United Airlines Pilots Association renewed negotiations on the basis of "absolute honesty, purity, love and unselfishness"; and in short time all of these differences were amiably adjusted and settled.

The ever-growing number of divorces could be stopped short if husband and wife would meet on a common ground of faith in God and permit "absolute honesty and love and unselfishness" to govern them in their relations. The love that brought them together in the first place and graced their lives with happiness and beauty could be recovered if faith took hold of God's grace which is sufficient for every situation in life. The trouble with our upset world is that God and faith in God and His Word have slipped out of our lives and have left us with trouble, despair, sorrow, and heartache.

Every daily paper has something about juvenile delinquency. It has been termed our greatest national problem. So acute has become the juvenile issue that authorities are organizing in every locality to cope with the situation. All of this is worthy of our support; but it is not getting at the foundation cause. The whole situation is due to God being left out of the home and the lives of the members of the family. Poverty of spirit is the prime cause of all this trouble. Put God back into the homes with daily family reading of the Bible, revive faith in the lives of parents, and children will follow. Our juvenile problem will come to an end. People cannot expect to rear children without a home and without home life, and you cannot have a true and happy home without God and without faith.

No wonder Jesus foresaw the trouble that would be in the world in the last days, for He knew that people would forsake faith. When people give up faith, they are inviting trouble—economic, political, social, family, and personal. Men and women all the way through the Christian era have been living rich and abundant lives through the application of the teachings of Jesus. It is not something new. It is the old story that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4).

These days in which we are living are strenuous, and they are going to become more difficult. Unless we have a firm hold on the Lord and are deeply enriched with His Word, we are going to be buffeted around, and, if we have a family, our family will find many rocky places and difficult shoals because of our parental indifference to faith, the Spirit, and the Word of God. May God lead all of you to seek a firmer grip on faith and put forth every effort to insure that when the Lord does come, He will find you and your family strong in faith.

THE KINGDOM OF GOD AS SEEN BY EARLY CHURCH WRITERS

(Continued from page 3)

lic, saying: "Ye, putting them (departed souls) in heaven, hell, and purgatory, destroy the arguments wherewith Christ and Paul prove the resurrection."

So then, the teaching of the Kingdom of Christ as being upon the earth made new is the oldest and most authentic of all concerning the Kingdom. If everyone who desired to really know what the Scriptures teach upon the subject would carefully trace throughout the Bible all the references, he would be convinced that nowhere could he find where heaven has ever been promised the righteous nor that any part of man is now immortal.

—*Appalachian Advent Christian.*

JESUS' COMING ACCORDING TO REVELATION

(Continued from page 8)

throne" (v. 2). Immediately after he saw heaven opened, "in a moment in the twinkling of an eye," John was before the throne, in vision. Whether or not it was so intended, here is a beautiful description of how the translation of the saints will be accomplished. John, of course, looked around and saw a marvelous scene of glory, which he here described.

Then some activity caught John's eye, as Christ appeared before the throne. He is called in Revelation 5:5, "the Lion of the tribe of Juda, the Root of David." Christ took a book with seven seals from God's hand, and to the accompaniment of singing around the throne, began to break the seals upon the book. The next twelve chapters tell of the opening of these seals and the resulting judgment upon the peoples of the earth. Next week, we will analyze the nineteenth chapter of Revelation which portrays Christ appearing to all men with His armies at the close of a period of outpouring of God's wrath upon the world.

We are now living in the last days of grace. The curtain is about to go up on the last act to be played out by man upon the world stage. We are living in the last stage of church history and world history, the period represented by the Laodicean church. Ours is an age of moral apathy, religious lukewarmness. Goods are gods, and riches rule. Works are lauded, faith is stifled. "After this," in the immediate future, there will be a sound of a trumpet and those who are looking for the Lord, and those who have died in Him will hear a voice saying, "Come hither." The dead in Christ shall rise. The living will be changed and, in a moment, in the twinkling of an eye, will find themselves in the presence of the Lord. Are

you in Him today? Have you put on the Lord? Do it now while the Lord tarries, so you will be among those found ready and watching when He comes for His own.

OBJECTS TO MONUMENT

Joseph Lewis, president of the Freethinkers of America, filed suit in State Supreme Court seeking to restrain the City of New York from permitting a Jewish group to erect a proposed monument on Riverside Drive. The monument would commemorate six million Jews who were killed by the Nazis. It would contain an inscription of the Ten Commandments. Sponsoring the erection of the memorial is a nonprofit corporation known as the "Memorial to Six Million Jews."

Mr. Lewis said his objections to the monument were that it will contain an inscription of the Ten Commandments, and "a religious monument has no place on city property." The erection of any religious monument on city property, he contended, "constitutes a violation of the American principles of separation between Church and State."—*Youth on the March.*

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"To every thing there is a season, and a time to every purpose under the heaven" (Eccl. 3:1).

The Twenty-First Book

The twenty-first book of the Old Testament was written by the same man that wrote the twentieth book. Can you remember last week's author, the author of Proverbs? Of course, it was Solomon. This book, called Ecclesiastes, is also in the group headed "Poetry."

The word is pronounced E-kley-ze-as-tez. To find the meaning of the word, we will play a game. You will need your pencil and your thinking cap.

The Game

- The first is in *pear* but not in *hare*.
- The second is in *ripe* but not in *pine*.
- The third is in *eat* but not in *bat*.
- The fourth is in *man* and also in *cat*.
- The fifth is in *lace* but not in *leak*.
- The sixth is in *each* and also in *hop*.
- The seventh is in *tear* and also in *like*.
- The eighth is in *right* but not in *light*.

Now you may put the letters together to spell a word which is very familiar to everyone:

Ecclesiastes

This book was written when Solomon was older and had seen much of life. He was the richest and most powerful man in the known world at that time. Solomon discovered that possessions, riches, and power were not the means to happiness. Solomon knew the importance of looking to God. Remembering Him, Solomon said, "Fear God, and keep his commandments: for this is the whole duty of man" (Eccl. 12:13c).

Scripture to Be Remembered

From Ecclesiastes there are verses which are well to memorize so that they will be familiar to us later when we learn their meaning.

"To him that is joined to all the living there is hope: for a living dog is better than a dead lion. For the living know that they shall die: but the dead know not any

thing, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun" (9:4-6).

"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest" (v. 10).

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them" (12:1).

"Vanity of vanities, saith the preacher; all is vanity. And moreover, because the preacher was wise, he still taught the people knowledge; yea, he gave good heed, and sought out, and set in order many proverbs. The preacher sought to find out acceptable words: and that which was written was upright, even words of truth. . . . Further, by these, my son, be admonished: of making many books there is no end; and much study is a weariness of the flesh. Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (vv. 8-14).

Our Prayer

Dear Father, we ask Thy loving care
Over our homes and friends everywhere.
Help us to be patient and kind,
And helpful toward others is our prayer. Amen.

Happy Birthday Wishes!

- Ruby Wendroth, Feb. 5, age 11, Eden Valley, Minn.
- Ruth Esther Bender, Feb. 5, age 12, Moorefield, Nebr.
- David Kirkpatrick, Feb. 6, age 9, Eden Valley, Minn.
- Dale Houser, Feb. 7, age 9, Lakeville, Ind.
- Diana Sue McGraw, Feb. 9, age 3, Denver, Colo.
- Marilyn Haines, Feb. 10, age 11, Fonthill, Ont.
- Velma Foster, Feb. 10, age 11, Hammond, La.



Laughter---

Medicine or Poison?

He who follows the maxim that laughter is the best medicine has found a cure for many of his mental ills. Although a Christian is admonished to be serious and sober-minded, he should not overlook the humorous side of life. "Man is the only creature with the power of laughter."—Greville. God has given us a wonderful gift. It would be a terrible world if we had to toil day after day without finding something funny to make us chuckle. Laughter relieves nervous tension.

Like any other medicine, however, we can take too many doses. The world is laughing all the time. Men turn constantly to radio, television, and movies for entertainment to keep them in high spirits. When they are confronted with serious problems, they laugh them off, never giving them sober thought. "As the crackling of thorns under a pot, so is the laughter of the fool" (Eccl. 7:6). Just as burning thorns make much noise and smoke but little heat, so the raucous laughter of pleasure-seeking men proves ineffective in solving their problems.

Too much medicine can be poison. Foolish men pronounce their own doom by laughing at everything. It appears that one of the most humorous things today is sin. People laugh when they see a drunkard tottering down the sidewalk or hear of a man who "lost his shirt" at a race track. Filthy jokes and burlesque shows produce laughter. Such evidence of wickedness before God's eyes is not funny, but pitiful.

Sin is no laughing matter; it is horrible. Those who find reason for hilarity in the fruits of evil will perish someday from their poison. People literally are laughing themselves to death.



State of the Union

In his address delivered to Congress a few weeks ago, President Truman outlined the policy of United States' relations with other countries. He assured us that all efforts of our country are planned to promote peace throughout the world. Since the turn of the century, peace-loving men have tried every method conceivable to stop strife. The Hague Tribunal, the League of Nations, and now the United Nations Organization have been formed to settle disputes in a peaceful manner.

In spite of all peace movements, wars continue to rage and grow more fierce. The two great World Wars almost destroyed hopes in men for peace. As soon as the last conflict was over, there was talk of war with Russia and World War III. Atomic weapons, air power, and mechanized equipment are being developed as quickly as possible. Feelings involved in the battle lines in Korea and the "cold war" with Russia are everything but peaceable.

Why cannot we have peace? As long as such men as Hitler and Stalin sow seeds of revolution and seek world domination, peace is impossible. All the peace movements in the world cannot stop men who combine wickedness in their hearts with military strategy. "Their feet run to evil, and they make haste to shed innocent blood: their thoughts are thoughts of iniquity; wasting and destruction are in their paths. The way of peace they know not; and there is no judgment in their goings: they have made them crooked paths: whosoever goeth therein shall not know peace" (Isa. 59:7, 8). The Bible informs us that evil men will gain power and wars will continue until the end.

Why trust in conferences or speeches of men when we know strife will never cease until Jesus comes? The state of the Union will always be in turmoil as long as leaders depend upon their own abilities rather than God. We cannot expect one world or genuine peace until the Prince of Peace comes to establish righteous government.

The Berean Page

A Page for Young People
Prepared by
William Dick, Editor
510 Marshall Drive
Fredericktown, Missouri

AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

- April 19—Spring Youth Rally, Morning Star Church, South Bend, Ind.
 June 16-July 11—Summer Bible Training School, Oregon, Ill.
 June 21-29—Indiana Conference at North Salem, Ind.
 July 14-25—National Berean Youth Rally, Oregon, Ill.
 July 29-August 6—Illinois State Conference and Bible School, at Oregon, Ill.

LOS ANGELES, CALIFORNIA

The Los Angeles, Calif., Church held the annual church election on January 6. The following officers were elected for the year 1952: elders, Forrest Long, Willis Ziemer; trustees, Wayne Thompson, Kermit Olsen, Emma Railback; deacons, Wayne Thompson, Alden Casey, C. A. Carlson, Jr.; deaconesses, Minnie Fletcher and Garrahvean Smith; secy., Betty Casey; treas., Mildred Stantial.

The Sunday school officers elected were, Alden Casey, supt.; Tommy Stantial, asst. supt.; and Mabel Payne, secy-treas.

We pray that our faith will shine on others and lead them to the path of righteousness. May God continue to guide and bless us in our efforts to uphold the truths until our Saviour returns. Betty Casey, Secy.

HAPPY WOODS CHURCH Hammond, Louisiana

The Happy Woods Church of God Berean class held its quarterly business meeting on January 2, 1952. The meeting was called to order by the president, Dorothy Guillory, and opened with prayer by Loyce Guillory. The minutes of the last meeting were read by the secretary and accepted.

Margaret Guillory and Marilou Merceir were appointed to act as church librarians, so that the books belonging to the church library would be kept in order and together.

The president stated that January was to be Self-Denial Month. Each person was to deny himself his daily pleasures and turn in the money to the treasurer who is to send it to National Berean Society.

The meeting was adjourned with Berean benediction. Nelda Sullivan, Secy.

NATIONAL BIBLE INSTITUTION

Albert City, Iowa, Church	\$ 55.00
Mr. & Mrs. George Reye	10.00
Mr. & Mrs. G. E. Marsh	25.00
H. J. Stadden	10.00
Golden Rule S. S., Cleveland, Ohio	25.00
Minnesota State Berean Society	200.00
Flora & Alfred Anthon	50.00
Clarence Schier	20.00
Saint Cloud, Minn., Church of God	7.53
Mrs. Myrtle Houser	2.00
Oregon, Ill., Church of God	8.78
David Skinner	11.00
Melvin J. Osborn	2.00

GOLDEN RULE CHURCH

Cleveland, Ohio

A Christmas party and program announced for December 21 was somewhat curtailed because of impassable roads. Those who were able to be there enjoyed the evening. The main part of the program was given on Sunday morning at the Sunday school hour. The young people spread Christmas cheer by singing carols in the neighborhood of the church.

A New Year's Eve party and watch night service were held December 31, with about forty people in attendance. Games, refreshments, and prayer filled the closing hours of 1951.

Four new babies have recently been added to the Cradle Roll of our Sunday school: a son, born December 31, to Mr. and Mrs. William S. Russ; a daughter, born January 5, to Mr. and Mrs. Tom Alleman (Eunice Halls); a son, born January 17, to Mr. and Mrs. Eugene H. Faehrich (Gloria Schuld); and a son, born January 17, to Mr. and Mrs. Allan Ramsey. Baby Ramsey is a grandson of Bro. and Sr. Melville W. Lyon. Congratulations parents and grandparents of these new babies! We know they will bring much happiness in your homes.

Sr. Hazel Stadden was married on December 1 to Mr. Harold Gallagher. We wish for them a long and happy married life.

Recent visitors in Cleveland have been Bro. Ross Anger of Fonthill, Ont., and Bro. J. A. Marsh of Rockford, Ill.

Bro. and Sr. Earl Richter, Sr. Phyllis Fancourt, and Bro. William Halls have been on the sick list recently. Many have had colds.

Sympathy is extended to Bro. Harry Stadden in the loss of his brother-in-law, Mr. Frank Osborn of Pueblo, Colo.

Sr. William Halls has returned from West Lafayette, Ind., where she spent a few days with her daughter Eunice and her new granddaughter, Catherine Elaine.

Mr. J. T. Hearp, father of Jack Hearp, has returned from a trip to Florida where we trust the sunshine improved his health.

It is our understanding that the William Kilfoyles have purchased a home in Florida. We pray God's blessing will be with them as they leave this northern climate.

Bro. Ralph Lindstrom left New York City on December 24 and is now stationed with the United States Navy at Port Lyautey, French Morocco. He may be addressed as follows: Ralph Lindstrom, SA, 954-43-75, FASRON 104, Navy No. 214, care of Fleet Post Office, New York City, N. Y.

Attendance at church services is building up after a slump due to illness and bad weather. Alice Lindstrom, Reporter.

Those present at the Religious Board of Education meeting on January 26, 1952, were F. L. Austin, C. E. Lapp, George Jones, Elmo Gaspar, and Otto E. Dick, chairman.

HERE IS AN IDEA!

On Sunday afternoon, January 20, the Bereans of Minnesota met at Eden Valley. The purpose of this meeting was to bring their Christmas tithes as an offering to the Lord. For the past several years, the Bereans have tithed their Christmas spending. Each year the idea has had more followers. It seems to bring us closer to the true Christmas spirit. This year, some not only tithed, but matched their spending dollar for dollar. Each of the several churches in Minnesota was represented at the meeting. Someone from each church gave a special number in song, and then a representative of each church society brought forward the church's offering. Bro. William Wachtel, pastor at Litchfield, concluded the afternoon's service with a fitting talk. We are happy to turn over a portion of this money to the National work and are happy that we were able to double our pledge. We think it is a wonderful way of giving at Christmas. Why do not you try it, too?

Lois Ruhn, Secy., Minnesota State Bereans.

Sr. Leota B. Hanson was called to Lebanon, Ill., for the funeral of her aunt, Mrs. Kathryn Townsend Barton.

CASEY, ILLINOIS

Bro. Milon Hall conducted a series of meetings, December 30 through January 13, at the Casey, Ill., Church of God. Attendance was good. We were glad to have the Salem Church group of Marshall with us. Bro. and Sr. Warren Sorenson sang a duet. Sr. Richey accompanied at the piano. Bro. and Sr. Milon Hall sang also.

We are having good attendance at Sunday school. On January 17, WORK met at Sr. Belle Finney's for study, with twenty-three present. We were pleasantly surprised to have Sr. Pearson from Ohio visit us that day.

Bro. Hall began Bible study, January 26, at the church.

We are planning a home-coming in September to celebrate our golden anniversary. We hope many will plan to come.

Tincie Stephens, Secy.

A leader cannot lead until he finds out where he is going.

HERALD RECEIPTS

Floyd Kessler (2); S. H. Boyer; Mrs. Lulu Metzger; Mrs. Guy Wrenn; E. C. Pearson (2); Fred Baggett; Mrs. Charles Grizzle; Mrs. W. O. Thal (2); Owen A. Pottorf; Mrs. Victoria Dunn; Lennie Hammond; Mrs. J. A. Swihart; Wm. J. Coulter; Mary E. Magorinn; Dale Ward; Mrs. Myrtle Houser; Mrs. Evelyn Wert; Mrs. Earl Warmolts; Gordon Landry (2).

HILLISBURG CHURCH OF GOD

The Hillisburg Church of God Sunday school held its annual election of officers January 6, 1952. Officers elected are as follows: superintendent, Olean Huffer; assistant superintendent, Nora Anderson; secretary, Betty Finney; assistant secretary, Nancy Anderson; treasurer, Bessie Huffer; pianist, Dolena Ward; song leader, Roscoe Finney; children's song leader, Opal New. Teachers appointed are: adult, Meredith New; assistant, Marjorie Finney; intermediate class, Nora Anderson; assistant, Roscoe Finney; junior class, Judy Clark; assistant, Don Huffer; primary class, Marie Ward; assistant, Hazel May Davis.

On January 13, our attendance was 39 and January 20, the attendance was 32. January 27, attendance was 39. It is inspiring to have all the teachers and officers present every Sunday.

On Monday night, January 14, the Sunday school sponsored a skating party. Thirty-five were present at this party. Everyone seemed to enjoy the evening. The intermediate class is a committee to sponsor a social in February.

Sr. Azorah Foreman is on the sick list at this writing. Remember her in your prayers. Sister Elizabeth Bird visited the Otto Dick

family in Oregon, Ill. Our minister, Bro. Dale Ward, attended Ministerial Conference in Oregon. Bro. and Sr. Vorn Plummer are visiting in California. Bro. and Sr. Waldo Wood have gone to Florida for the winter. Bro. and Sr. William Huffer visited last week with Bro. and Sr. Kirby Davis in Lawrenceville, Ohio.

The State Conference board members and ministers met at our church on January 12. The ladies of the Dorcas Society helped to serve dinner for them at the home of Mr. and Mrs. Don Huffer. Ministers present were, Harry Sheets, Burr Oak; Harvey U. Krogh, Hope Chapel; Leon Driskill, Kokomo; and Dale Ward, Hillisburg; Board members present were; Willard Naylor, Nappanee; Ferris Zechiel, Burr Oak; Ray Heyde, North Salem; and Edgar Harvey, Kokomo. Others present were, Delores Driskill and Mary Harvey from Kokomo; Marie Ward and children and Mr. and Mrs. Roscoe Finney and family.

We are having fair attendance at our weekly Bible study. Pray for us.

Bro. Samuel Huffer landed safely in England. He was on the sea during the bad storms. He wrote that there was much praying on his ship before they reached land. His address is Cpl. Samuel B. Huffer, A.F.163-14063, APO124, 59th Warehouse Sq., Box 185, Care of New York, N. Y.

We pray that God might help us overcome

the evils we find, by means of understanding and good will. We pray that within our church we might seek a Christian solution to all problems. We pray that within ourselves we will let love overcome hatred and prejudice. We pray that within our world we will work for peace. Last, we pray that within each child of God the hope that is in Christ may be made real.

I find myself praying this prayer everyday. I was appointed chairman in this township for World Day of Prayer on February 29. I hope we have a church full. Olean Huffer.

PETER H. HUTCHINSON

Peter H. Hutchinson was born on March 21, 1865, and died, December 30, 1951. Bro. Hutchinson was a member of the Happy Woods Church of God of the Abrahamic Faith, Hammond, La. He leaves his wife of his third marriage, eleven children, four stepchildren and twenty-seven grandchildren. Elvie Landry.

MRS. MARTHA ANN EMMONS

Mrs. Martha Ann Emmons, daughter of Mr. and Mrs. Dan Odom, was born August 27, 1877, and died at the home of her daughter, Mrs. Frank Lawhon, on Wednesday, January 23, 1952.

She was married to Henry McKinney, November 3, 1895, and to this union five children were born: Louis of Naylor, Mo., William of Cairo, Ill., and three children who died in infancy.

After Mr. McKinney's death, she was married to Mr. Cheat Emmons, December 8, 1904, who preceded her in death. To this union were born four children: Joe of Denver, Colo., Oscar of Doniphan, Mo., Mrs. Frank Lawhon of Doniphan, and Mrs. Harold Lawhon of Hendersonville, Tenn.

She leaves ten grandchildren, seven great-grandchildren; three sisters, Mrs. W. R. Emmons, Mrs. George McKinney, Mrs. Bell Thompson all of Doniphan; two brothers, Jim Odom of Oklahoma City, Okla., and Mr. Jesse Odom of Lutesville, Mo.

Sr. Emmons was baptized into Jesus Christ at time of organization of the church at Doniphan by Bro. Roy G. Graham, and remained faithful to her calling until death.

On Friday, January 25, 1952, before a large assembly gathered at the Fairview Baptist Church, the writer offered words of comfort from God's Word to sorrowing friends and acquaintances of Sr. Emmons. Afterwards she was laid to rest beside her late husband to await the resurrection to life and immortality. A. Weldon McCoy, Pastor.

Another Gospel. News recently received from Central China indicates that the Communists have declared flatly that the Christian Church may continue, provided there is the elimination of any preaching on the doctrines of heaven and hell, the existence of a personal devil, and the necessity of salvation by the blood of Jesus Christ.—EPAS.

Treasurer's Quarterly Report of Budget Departments

Recapitulation of the Financial Statement
July 1, 1951 - December 31, 1951

OREGON BIBLE COLLEGE	
Receipts:	
Tuition	\$1616.28
Contributions	1567.01
Student Council Fee	98.00
	<u>\$3281.29</u>
Disbursements:	
Salaries	\$2315.00
Incidentals	83.47
Insurance	162.62
Student Council Expense	64.34
Catalogs	157.95
Printing	9.50
Repairing Clock	26.50
	<u>\$2819.38</u>
OFFICE	
Returns from Sales	3021.93
Purchases	\$2113.47
Inventory 6-30-51	7569.82
	<u>9683.29</u>
Less Inventory 12-31-51	7465.80
	<u>2217.49</u>
Gross Profit on Sales	804.44
Contributions	1202.16
	<u>\$2006.60</u>
Disbursements:	
Salaries	\$3332.05
Postage	110.67
Incidentals	171.02
Light & fuel	358.20
Taxes	16.78
Insurance	157.30
Gen. Conf. Overhead	340.05
	<u>\$4487.96</u>

EVANGELISM	
Receipts:	
Contributions	\$6920.21
Earned income	935.43
Mattison fund	32.00
	<u>\$7887.64</u>
Disbursements:	
Visual Education	\$ 28.68
Literature	77.83
Traveling Exp.	1381.30
Mattison fund	32.00
Incidentals	61.06
Salaries	3047.50
Insurance	46.21
Pastoral aid	1040.00
	<u>\$5714.58</u>
Restitution Herald	
Receipts:	
Subscriptions	\$2057.01
Contributions	2665.03
	<u>\$4722.06</u>
Disbursements:	
Printing, covers, etc.	\$3146.77
Salaries	1294.00
Cuts	212.78
Pictures	133.49
Postage	59.29
	<u>\$4846.33</u>
TOTAL RECEIPTS	\$17897.59
TOTAL DISBURSEMENTS	17868.25
RECEIPTS OVER EXPENDITURES	\$29.34

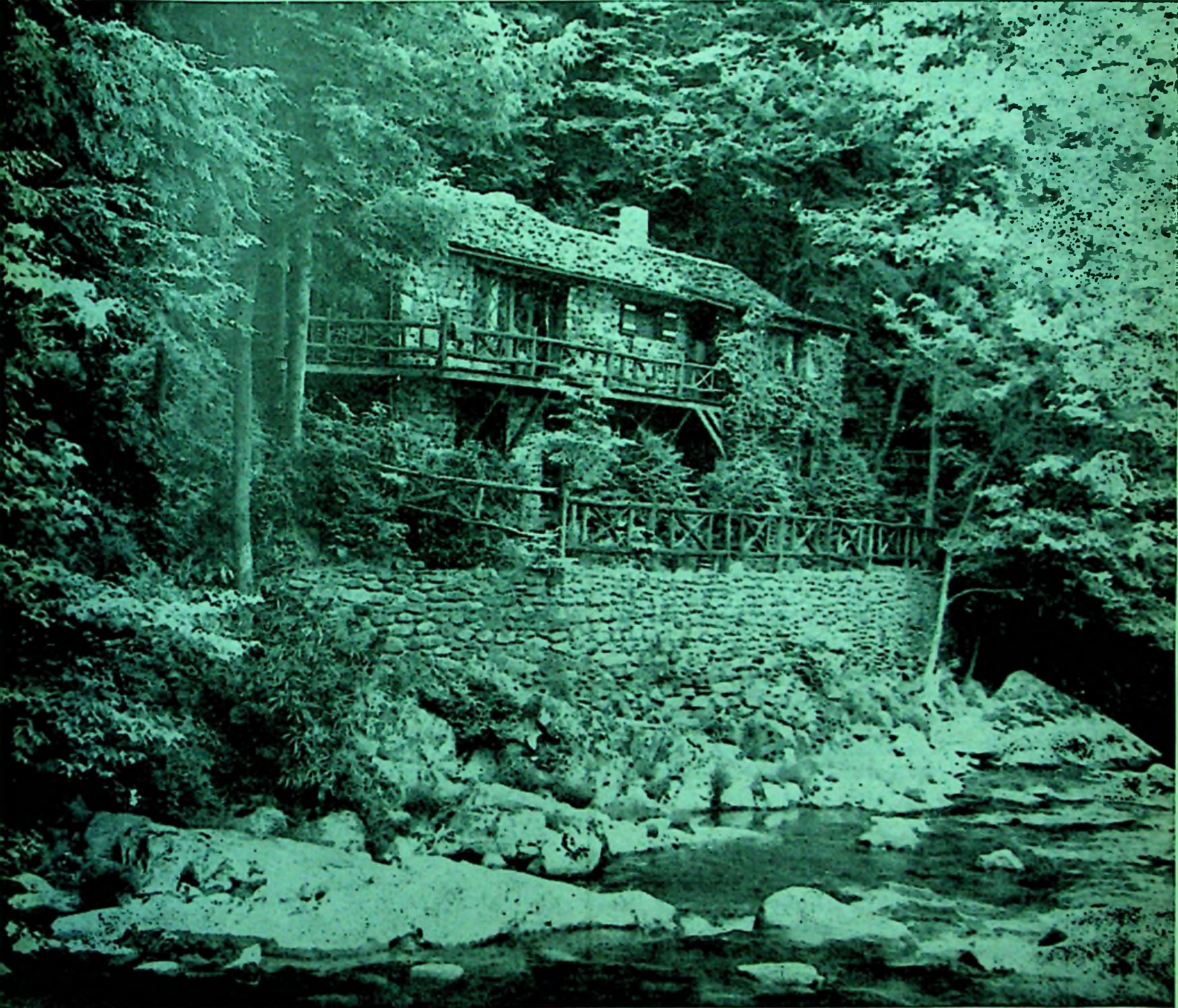
The
Restitution Herald

February 12, 1952

VOLUME 41

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

NUMBER 19



—Authenticated News Photo.

The unceasing search for peace of mind is reflected in the little hideaways at the woods, mountains, or lake where people may escape for rest and relaxation. Our companionship and faith can be a true hideaway where the troubled can find solace and peace of mind.



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.

James M. Watkins, Editor

\$3.00 per year

Paul C. Johnson, Associate Editor

Treasures of Tranquillity

"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace (Ephesians 4:1-3).

We little realize the extent to which man is being influenced by the quest for peace of mind. The wisdom of the world is being monopolized by the search for international peace. We have little time for the billions of individuals disrupted by personal problems. Talk of peace means little to them because of the lack of personal tranquillity. The Christian world is compounding this problem by its failure to emphasize that the Scripture concerns itself far more with problems of personal peace than disruptions among nations.

The unceasing search for peace of mind is reflected in many human endeavors. Almost every individual has some goal to dream about at his leisure. It may be a cabin at the lake, perhaps a chicken farm in the country, or the indulgence of a personal hobby or travel. Actually these things are not goals in themselves. They are unconsciously desired because of the hope that they may fulfill the need for release from the strain and turmoil of everyday life. An increasing number of individuals is providing little hideaways in the woods, at the mountains, or lakes where one may escape for rest and relaxation.

The very fact that the search continues is evidence of the tremendous strain connected with modern living. This strain is causing innumerable breakdowns in mental, moral, and spiritual life. Lack of consideration for one another reflects this same tension. Impatience, sharp words, and short answers are the result of personal strain. There is almost no time in our day for individuals to express the friendly conventions of social life. We miss the long hours of friendly visiting of former years. As a result we find ourselves in a constant state of turmoil. Health and all potentials of happiness are lost.

Peace of mind has great value. There seems to be no limit to the way in which it can affect our general health. Many lives have been ruined physically from the conflict

within. One of the greatest personal characteristics an individual can develop is the ability to make those he meets feel relaxed and at ease while in his company. Any person appreciates that which brings him the greatest inner satisfaction. There is no greater satisfaction than the ability to sit relaxed and comfortable and enjoy the company of others. The person who can create this atmosphere wherever he goes can bring to his fellow men all of the hoped-for advantages of a hideaway or dream world.

The church has a great responsibility in this problem. It stands for an example of the highest attainment in personal peace. Its purpose is to bring peace of mind and comfort of heart to individuals unable to find such peace and comfort elsewhere. The church should reflect the glory of the Prince of Peace. Its responsibility is to see that its associations and activities bring tranquillity to all lives it touches. Many times business meetings only add to the tumult and distress of mind in many people. All activities of the church should be conducted carefully to avoid adding tension to any life. This is the pathway to peace. The Scripture tells us, "Blessed are the peacemakers: for they shall inherit the earth." This does not mean simply those individuals who are striving to smooth the course of nations, but rather those individuals who bring a measure of comfort and relaxation to every individual they meet.

A study of our Bible will show that it deals far more with elements of personal tranquillity than peace among nations. The people of the world are searching diligently for any pathway to peace of mind. It remains for the church to light the path by reflecting that true peace within itself. This can be attained only when we create a consciousness that Christian association soothes frayed nerves, brings comfort to burdened hearts, and gently wins a smile to cloudy faces.

"Blessed are the peacemakers" is not a mere phrase. It is a standard by which we judge our daily conduct. When the friend, acquaintance, or stranger walks away from his conversation with you, is it with ragged nerves soothed and calmed, or have his burdens been multiplied by further discord, disruption, or gossip? Our companionship and faith can be a true hideaway where the troubled can find solace and peace of mind.

Jesus' Coming According to Revelation

Part 2

A radio message (WAIT, Chicago) by Harold J. Doan

REVELATION 19 opens in the same way as Revelation 4, "After these things." In Revelation 4, John, representing the church, was caught up to the throne of God at the sound of a trumpet-like voice. From the throne, John beheld all the events which followed upon the earth, the opening of seven seals, the blowing of seven trumpets, and the pouring out of seven vials. Each was accompanied by a great catastrophe among the people of the world. Then in Revelation 19, "after these things," John saw the vision of Christ and His armies returning to rule the earth.

"After these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God. . . . Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints" (vv. 1, 7, 8).

After the great day of tribulation and wrath has ended, there will occur in heaven the marriage of the Lamb to His bride. Though the bride will be at the throne of God for some time, since its catching away to meet the Lord in the air, the marriage apparently does not occur until the time for Christ and His bride, the church, to return. The key to this apparent delay is found in the words, "His wife hath made herself ready." Even after those in Christ are caught up to meet Him in the clouds, there is still preparation to be made before the marriage. The parables of the pounds and talents indicate that there will be an evaluation of our works. Second Corinthians 5:10 reads, "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." Though the faithful will be granted (not because they deserve it or have earned it, but by the grace of God) the right to wear robes of righteousness, their stewardship will be judged and their works weighed to determine their positions in the Kingdom to come. Someday, we must all (both saved and unsaved) account for ourselves before God. How have we used our time, our talents, our opportunities, our means? Have we been faithful stewards of the little or much God has given us? Now we are engaged to Christ, as Paul said, "I have

espoused you to one husband." Now, if we be unfaithful, we can and will be set aside. Then, in the day to come, we will be married to the Lord, a part of His body, never to be cut off or set aside.

After seeing the marriage of the Lamb, the eternal union of Christ and His church which will be purified and made ready, John visioned the greatest event this world ever will know. Beginning at verse 11, we read, "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." This is the last time John saw heaven opened in the book of Revelation. The first time was in chapter four when he saw a door opened and went in at the sound of a trumpet. Here he saw heaven opened for Christ and His armies to return. The rider upon the white horse is undoubtedly Christ, as later verses prove. The white horse is symbolic of His victory and His ability to conquer the earth. The Cæsars used to ride through Rome on a white horse after being victorious in battle. When Jesus comes again, He will not be meek and lowly and riding upon a donkey, or as a man despised, spit upon and buffeted. He will come as a conquering hero, one who has won the victory and is now assuming His rightful authority. Now the nations laugh and sneer, but then they will "wail because of him." Now unbelievers seek to overthrow the Lord; then they will cringe before Him like the weaklings they are. Christ will come to judge and make war with righteousness. This knowledge alone will be enough to crumble the nations before Him. Nothing takes the pride and boasting out of us faster than to come face to face with one whom we know recognizes us for what we are.

"His eyes were as a flame of fire" (v. 12). Jesus will come with ability to read our hearts and minds, to see our innermost thoughts and intents. "He shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge" (Isa. 11:3). Jesus once said, "There is nothing covered that shall not be revealed, neither hid that shall not be made known." There is not a person in this world who has ever "gotten away with" anything. Jesus has eyes like a flaming fire. "On his head were many crowns." When the Lord returns, it will be as ruler of all the earth. The nation and kingdom that will not serve Him will perish.

(over)

No nation will be allowed to stand up and spit in God's eye as our nation is doing today. There will be one King, and all nations will serve Him and will love doing it.

"He was clothed with a vesture dipped in blood" (v. 13). When Christ returns, they that pierced Him will wail, and they who crucify Him afresh each day by sin and rejection shall wail, for they will see that the One they hated has become, by that blood, Saviour and King. Christ's blood-spattered garment and His scarred hands and feet will be everlasting testimony of His right to the throne, of the reason for our redemption, and the reason for the world's judgment. The armies that follow will wear spotless white robes of righteousness because their Captain wears a robe stained with His own blood. He was treated as we ought to be, that we may be as He should have been. When the people of Israel, the ones who shed His blood, see Jesus coming to fight for them, it will break the hearts of this people, and "they shall mourn for him as one mourneth for his only son."

Verse 14 shows us that Jesus will not come alone. "The armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean." These armies upon white horses are undoubtedly the saints, the bride of Christ, those who are ready when He takes His church up to meet Him in the clouds. Their clothing is the clothing of saints, as we noted in verse 8. They also are upon white horses. They shall live and reign with Christ, victorious with Him over sin. This is the same scene Enoch the seventh from Adam saw: "Behold, the Lord cometh with ten thousands of his saints" (Jude 14). Here is portrayed the hope of every true Christian, the promised reward of every believer to be with Christ when He returns, to share the victory with Him, to live forever with Him, to reign with Him. "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:18).

The vision continues to show how Christ will subdue the earth, rule over it, judge it, and bring it to perfection. At any moment, Christ may return to receive unto Himself His own people. The dead in Him will rise; the living will be changed: together they will come before the throne. An examination of their works and evaluation of their stewardship will follow. While this is being done, a great day of wrath is being visited upon the earth. When the bride has been made ready, and the wrath finished, Christ and His church will return in power and great glory to live and reign upon the earth, to restore and perfect it.

Are you in Christ? Have you put on His name? Will you be with Him in glory? He died for you; He shed His blood to give you life, that you may wear garments of righteousness, clean and white, and share His glory. Why not accept Him now?

A Voice From the Past

ASSURED BY HIS PROMISE

By Margaret Magaw

Reprinted from the February 18, 1930, *Restitution Herald*

AN APPEALING story is told of a father who had taken his small daughter and a still younger son out into the ocean surf for a frolic. Both children, though very young, knew how to swim, having no fear of the water. The wise father had taught the children to float upon their backs, so that they could turn over and rest whenever they were tired from the strenuous exercise of swimming.

Father and children were having such an enjoyable time that he failed to notice how far out they had drifted. Realizing that the children could never swim the distance to shore without assistance, he swiftly decided upon the only plan he knew to be advisable. Taking the younger child, he began the long swim to shore, leaving the little girl to float alone, with the assurance, "Daddy will come back and get you."

As swiftly as possible, considering his small encumbrance, the father swam for shore, knowing that every minute was precious, as the sun already was nearing the western horizon. As soon as possible after disposing of the little boy, he organized a rescue party which forthwith put off in rowboats to search for the little girl floating somewhere out there in the waste of waters. One hour, two hours, passed and still they found no trace of her. At last, as the twilight was deepening almost into darkness, they found her, a tiny speck in all that vast ocean, still calmly floating. The father, clasping her convulsively to his bosom, asked her tenderly if she was all right.

"Yes, Daddy," was the reply, "I am so tired, but I knew you would come back for me."

What faith that innocent child had in her earthly father! May we not take a lesson from this little story? We are God's children floating, as it were, out in this sinful world far from the Father's celestial shore. By faith we rest upon His promises, awaiting the glad day when He shall send His Son Jesus to come back for us to receive us unto His loving bosom. What sublime joys await us beyond that celestial shore, we can only faintly conjecture. Suffice it to say that at the present time it is enough for us to renew our faith and courage daily to go on in service to the Master, knowing that every need will be fulfilled.

The Mystery of Godliness

By Norman J. McLeod, Pomona, California

"Without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" (1 Timothy 3:16).

THE VERSE quoted above contains one of the most fascinating of paradoxes. The King James Version has made the astonishing statement, if the sentence is analyzed: "God was . . . received up into glory."

When the leaders of the Puritans met the new king, James I, at Hampton Court, on his way from Scotland in 1603, they made many demands. Among them was the translation of the Bible to a new authorized version. There never was assembled, even at the Council of Nice, so radical a group of trinitarians as the Puritan leaders who thus assembled to make this new translation. As a result, the King James Version has several trinitarian passages and interpretations interpolated into it.

To say that God was received up into glory is pure foolishness. None of the other versions, even Catholic Douay Version, translates the verse in Timothy in such a way. The Diaglott reads: "He who was manifested in the flesh"; Douay: "Great is the mystery of godliness, which was manifested in the flesh."

"God was manifest in the flesh" is a concept many anti-trinitarians will accept if they do not weigh the wording carefully. That wording harmonizes with the ideas commonly taken from John 1:14: "The Word was made flesh, and dwelt among us." That idea is emphasized by the wording in John 1:1: "The Word was God." These two verses seem to say in effect that God became flesh and dwelt among us. If the more modern versions are examined, they do not express the same thought. Goodspeed says, "The word was divine" (John 1:1), thus separating the concept of the Word as God, and Christ being the "Word" thus making Him God. Other versions also carry out the separateness of God and Christ in 1 Timothy 3:16. Even the Catholic version is not trinitarian as is the King James.

Can God become flesh? Can God take on Himself the nature of man? Impossible! at least according to the concepts of the Old Testament: "The Strength of Israel will not lie nor repent" (1 Sam. 15:29). "I am the Lord, I change not" (Mal. 3:6).

Mankind is as changeable as the wind, always sinning and always repenting. Men involve themselves in lies where telling the truth would be much simpler. God has no such nature but is the same throughout all eternity.

James said: "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man" (1:13). Yet Jesus the Christ endured temptation, "for we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted as we are, yet without sin" (Heb. 4:15). "Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted" (Heb. 2:17-19).

To say, as does the King James Version, that God was "seen of angels" seems illogical. Certainly, God should be seen by His servants who are before His throne. To say that God was "justified in the Spirit," baffles the sensibilities! How could the all-righteous, all-good, all-powerful God need to be justified? He does not need to be made just and righteous because He was never anything else.

True to trinitarian form, the translators of the King James Version put in another verse in 1 John 5:7. This verse carries the trinitarian concept, but is not found in the Vatican Manuscript from which the more modern versions are taken. Read 1 John 5 without that verse and you immediately get a different idea.

Do not accept trinitarian ideas of pre-existence, of God becoming a man for a time, nor that God was tempted, nor that it was not possible for Jesus to be tempted. Such thoughts are not contained in Scripture as truth, but have been inserted by translators and perverted teachers.

DAILY READING HELPS

- M. Feb. 18. Matt. 17:1-13. Matthew's account of the transfiguration.
- T. Feb. 19. Mark 9:1-10. Mark's account of the transfiguration.
- W. Feb. 20. Matt. 3:13-17. God spoke to Jesus at His baptism.
- T. Feb. 21. 2 Peter 1:16-21. Peter refers to the transfiguration as an eyewitness.
- F. Feb. 22. Heb. 12:25-29. One should be mindful that God is a consuming fire.
- S. Feb. 23. Luke 9:23-27. Jesus foretold the transfiguration.

Catholic Persecution Continues in Columbia

According to a news release from the National Association of Evangelicals released from Washington, January 1, persecution of evangelicals is continuing in Columbia, South America. The release carries translations from articles appearing in a large liberal daily newspaper *El Tiemplo* published in Bogota, Columbia, which declare that a certain Pedro Baron was crucified on the ground and the children of the public school were made to walk over his body. Also two brothers, Serafin and Jesus Astroza, were tied and beaten.

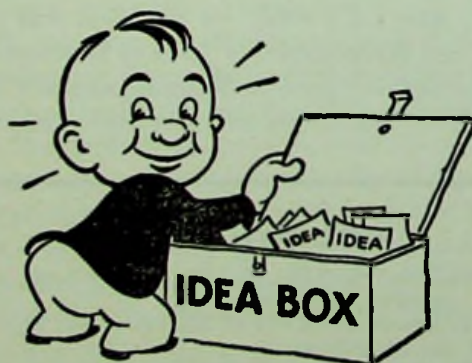
In another case, a Southern Baptist Mission Church in Bogota was dedicating a new building and presenting a special Christmas cantata on December 22, 1951, when a mob was incited by the local parochial Roman Catholic priest of near-by Barrio de la Perseverancia and led to attack the new church. The priest mounted the steps of the church and harangued the people, after which the mob stoned the church and broke out the beautiful stained glass windows. Police did not come until the United States Ambassador and the Second Secretary of the Embassy arrived and protested such treatment. The following Sunday most of the Catholic pulpits in the city were used to preach against the Protestants and the new church. Announcements were made over two radio stations, reportedly under the authorization of the Archbishop, that local Roman Catholics assemble at 3:00 p.m., Sunday in front of the new Baptist Church for a new mass demonstration. At three Sunday afternoon the mob arrived, and soon sticks and stones were flying against the remaining windows of the church. Inside attending the Baptist service was Mr. Max Krebs, Second Secretary of the U. S.

Embassy, representing the U. S. Ambassador. Mr. Krebs tried to obtain police protection but without success. Finally one car of police came, remained in the car and watched the stoning, and finally drove away without doing anything, with the cheers of the mob following them: "Viva the national Catholic Police!"

The same paper tells of "an offensive campaign of coercion and of degrading activities" against a Seventh Day Adventist colony. The paper states editorially: "The repetition of aggressive acts against members of non-Catholic communities reminds one of the serious illness that has afflicted our Republic, namely, fanaticism, which is neither true faith, divine love, steadfastness, but a passionate disfiguration of human sentiments, a deadly weakness destroying social peace."—EPAS.

Hong Kong a Scripture Center

Mr. David McGavin, Secretary at Bible House, reports that Hong Kong now has become a manufacturing center for Chinese translations of the Bible, from which they are sent all over the world wherever there are Chinese people. Last year Bible House printed about 65,000 Bibles, 200,000 Testaments, and over 800,000 Gospels. These included cheap editions for the poorer people of China. Scriptures were also sent to prisoners of war of Chinese nationality in Korea. The work of the British and Foreign Bible Society in Hong Kong has been known from the earliest days of its existence in 1843. The cession of Hong Kong at the end of the Opium War of 1840-42 made Hong Kong the chief center of religious activity in the Far East during the nineteenth century. It is rapidly assuming this same position now.—EPAS.



A Calling Program

An increasing number of churches is developing an organized plan for calling on friends and neighbors in the community. The plan in general provides for assembly at the church at an early evening hour for a brief period of prayer and personal preparation. Couples consisting of man and wife, two men, or two women are then assigned places to call. Calls are limited to a short period except where special interest is shown and never extend past a reasonable prearranged hour. The groups then return to the church for lunch and a pleasant discussion of the evening's experiences. This plan provides a very pleasant and definite way to discharge this phase of our Christian responsibility.

Prophecies of the Incredible Jew

Part Two

By H. Gary France, Wenatchee, Washington



H. Gary France

ANOTHER example of how a nation was to be punished for cursing the Hebrew race is shown by Assyria in ancient history. The example of Assyria as recorded in Isaiah 10 serves to illustrate that God would have punished the Jewish nation by allowing Assyria to invade Palestine, but, as soon as the punishment of Judah would have been accomplished, Assyria was scheduled

for similar fate for cursing Israel.

A person wonders why God implements His anger by having another nation execute His punishment, then in turn punishes the nation that did God's work. The answer lies in motive. No nation yet ever has punished Israel because God told them to do so. Nations afflict the Hebrew race for personal reasons. If a nation were aware of God's commitments toward Israel, the nation would bless them to receive for themselves a blessing, but nations are ignorant of God's attitude toward the Jews. Any nation that curses Israel is a goat for satisfying its greed. God is just for allowing such goat nations to punish the guilty Hebrew race, and then punishing the goat nation for afflicting the Hebrews.

Picture now the small nation of Judah seven hundred years before Christ. The people had turned in large measure to the worship of idols, and the rich were oppressive to the poor. Taxation was unfair, and their government was filled with graft. Assyria was their powerful neighbor, and Assyria was preparing to pounce on the spoils of Judah. God was angry with His people in Judah, and the prophets were unable to bring religious reform to the people.

Then God spoke through the Prophet Isaiah, "O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation" (Isa. 10:5). God identified the Assyrian warrior and his battle weapons as implements of God's wrath and indignation. Then God continued, "I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets" (v. 6). Thus God enlisted the impending invasion by Assyria as the punishment that was due Israel.

God continued to note the motive of Assyria in the impending invasion was far from that of serving God. Assyria's motive was simply to extend the empire. Therefore, God pointed out concerning Assyria, "Howbeit he meaneth not so, neither doth his heart think so; but it is in his heart to destroy and cut off nations not a few. For he saith, Are not my princes altogether kings?" (vv. 7, 8).

Having identified the impending invasion of Assyria as the wrath God was going to pour upon His disobedient people, and, having noted that Assyria's interests were purely selfish and imperialistic, God said, "Wherefore it shall come to pass, that when the Lord hath performed his whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks. For he saith, by the strength of my hand I have done it, and by my wisdom; for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant man" (vv. 12, 13). Obviously, the Assyrian king was not known for his modesty!

God outlined with profound clarity how He would allow nations of the earth to punish the Hebrews, and how He in turn would punish the nations who afflicted His people. The rule of Genesis 12:3 made over two thousand years before Christ still stands: "I will bless them that bless thee, and curse him that curseth thee." Also the rule that God would lead His people "among all nations," as God put it (Deut. 28:37), to be a curse, a vexation, a byword, and an astonishment because they were disobedient is also in effect.

Having seen how God punishes His people by allowing other nations to make a spoil of them, and having seen how this principle does not interfere with God punishing the enemies of Israel, we can understand God's justice and that God is consistent in this matter.

More than a thousand copies of the Scriptures were supplied by the American Bible Society to flood victims in the Midwest during the first few weeks after rising waters swept over large areas of Kansas, Nebraska, and Missouri.—EPAS.

Man's Transformation

By Alva G. Huffer, Woodstock, Virginia

GOD'S ultimate purpose for mankind will find its fulfillment in the great tomorrow of eternity. God's entire universe will move in harmony with His holy character and give unqualified glory to His name. The believers' redemption will have been completed. The redeemed will possess perfect immortal physical bodies and perfect God-centered moral characters.

Man in his mortal and sinful condition is unsuited for God's perfect eternity. Before one can participate in the blessings of that perfect day, some changes must occur. Man's physical and character transformations are required.

Need for Physical Change

Man needs a physical transformation from mortality to immortality. In 1 Corinthians 15:50 we read, "Flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption."

Man is born with a mortal physical body. He is subject to temptation, suffering, and death. He must rely upon food, oxygen, rest, and exercise to prolong life. Mortal man is in a constant dying process. The cells of his body constantly are decaying and must be replaced by new cells. At death, the process of decay has overtaken the process of rebuilding.

Mortality, therefore, would be unsuited for the endless years of eternity. Corruption cannot inherit incorruption. "This corruptible must put on incorruption, and this mortal must put on immortality" (1 Cor. 15:53). Man's physical nature must be changed.

Nature of Physical Change

When glorified, the believer's physical nature will be immortality. Immortality is inability to die. An immortal person is one who is not mortal. He cannot be tempted, cannot experience suffering, and cannot die. In immortality, one need not rely upon the so-called laws of nature for continued existence.

God alone is the original source of immortality. (1 Tim. 1:17; 6:16.) All created things are subject to corruption and change. Christ was raised from the dead to immortality and has become the first fruits of them that slept. (1 Cor. 15:20.) Through Him, overcomers will receive immortality. They will be like the glorified Christ. He "shall change our vile body, that it may be fashioned like unto his glorious body, according to the working where-

by he is able even to subdue all things unto himself."

Time of Physical Change

The believer's change to immortality will occur when Jesus returns to earth. At Christ's second coming, the church will be completed and glorified. Christians who have fallen asleep in death will be resurrected to immortality. Christians who are living at the time of His return will be changed into immortality and will be glorified with the saints resurrected from the dead.

First Thessalonians 4:16, 17 presents *the fact* of Christ's return and the resurrection—"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."

First Corinthians 15:51-53 presents *the nature* of the resurrection: "Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality."

Need for Character Change

The Christian must experience not only the redemption of his physical body but also the transformation of his character and the reformation of his conduct. Man's character change must precede his physical change. Man must have a God-directed mind, before he can have a God-empowered body.

Man is born with a natural bent toward sin. His life is dominated by a self-centered disposition, named by the Apostle Paul as "the flesh" and its equivalent, "the carnal mind." A self-centered person would feel out of place in God's perfect eternity where all creation will be God-centered and will glorify and worship the Creator.

The Apostle declared, "To be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God" (Rom. 8:6-8). After listing the works of the flesh, Paul said, "They

which do such things shall not inherit the kingdom of God" (Gal. 5:21).

Nature of Character Change

The center of the believer's life must be changed from self to God. His character must be dominated no longer by the flesh, but by the Spirit. When Christ rules as Lord of one's life, the believer experiences a character transformation. Working through His Holy Spirit, Christ transforms the Christian into His likeness.

One's change in character results in his change in conduct. When character is governed by the flesh, conduct

will be the works of the flesh. When life is governed by Christ through the Spirit, conduct will be the fruit of the Spirit.

Time of Character Change

The believer must be like Christ in His moral characteristics before he can become like Him in His physical characteristics. Moral redemption must precede physical redemption. The believer's physical change will occur at his resurrection when Christ returns; his character change must take place today. Surrender your life today to God's transforming power.

Defenders of the City

DISTURBANCES in Mea Shearim, ultra-orthodox district on the border line between Old and New Jerusalem, have brought to public attention a group of intense religious Jews in Israel known as Neturei Karta—"Defenders of the City." From time to time, we have referred to this Messianic-minded group in our pages.

The nearly two thousand adherents of Neturei Karta believe tenaciously that Israel should have no state until Messiah gives it in person; the kingdom will come with miracles and not with man power. Daily they pray for the complete collapse of the present system of government. They declare the Arabs are now Israel's rightful owners and the king of Jordan now its rightful head. They accuse the government that Zionism is anti-God and is directly responsible for crushing the Messianic zeal of the Yemenite immigrants by forbidding more child marriages. They abhor the new law which permits a woman to serve in Israel's army. "A woman should rather commit suicide than allow herself to be conscripted," they denounce.

Wearing the black garb and the sidelocks of the orthodox, refusing to join in the general life around them, and giving themselves to almost continuous study, Neturei Karta members are a group apart. Pitied, mocked, or despised, this zealous minority stands rock-like in its Messianic beliefs.

Zionism, Neturei Karta argues, is directly opposed to the Scriptures of the prophets. Zionism builds on the untrue premise that the long dispersion of Israel stems purely from natural causes. Zionism builds upon natural organization, natural propaganda, and natural effort to solve the problem of regathering the scattered nation. The prophets, on the other hand, foretell Israel as divinely restored, divinely organized, and divinely nour-

ished. Zionism aims to give Israel a place among the nations. Messiah will make Israel the leader of them all.

Questions leap to the mind which we would ask Neturei Karta, if such questioning were possible. Do they expect a Messiah who first has suffered? Do they expect Messiah to be God? Do they expect a false messiah to precede Him? If a temple should be built before Messiah's arrival, would they reject the temple with the state? What do they think of blood sacrifice? Why do they not declare plainly that Israel was scattered because of national sin?

Then, of course, comes another type of question: If these Jews should be living until the coming of the Antichrist, would they be among the faithful, believing remnant? True, they have stood unyieldingly in the face of much opposition; but could they stand against the tremendous pressure of the Antichrist? Would they hunger, thirst, and be tortured for their faith? A simple fact to illustrate: When the new state of Israel was created, many members of Neturei Karta refused to take their ration cards; today nearly every member has succumbed. A small point perhaps, but indicative. No man can buy or sell in the Tribulation without the permission of the Antichrist. Antichrist will dazzle with miracles. He will head a world kingdom. He will have his throne in Jerusalem. Will he succeed in deceiving such devout Jews as the members of Neturei Karta?

This question concerns the future and can have now no absolute answer. One question we must ask and ask ourselves continually: Who is reaching Neturei Karta with the gospel *today*? No matter how devoted to a coming kingdom, no matter how zealous, or how studious of the Scriptures, these Jews will be lost forever if they die outside Jesus today.—*The Jew and Palestine News*.



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.

OPPOSED TO OPPOSING VIEWPOINTS

In reply to the question inspired by the recently published opposite opinions concerning Communion, I would like to say that I am not in favor of such controversies in The Restitution Herald. Why?

First of all, I understand The Herald to be the mouthpiece of our church to evangelize in out-of-the-way places, as much as or more than a bearer of church news to members. If this is its purpose, then does it not follow that only articles which train the mind positively in the direction we know without equivocation to be true should be printed?

It is true that individual churches may, for a time, interpret some things differently, but the place to air that fact is only in meetings of established believers where discussion may have its opportunity to unify as swiftly as possible, without the danger of overthrowing the faith of some.

The unbeliever, who should be reached and won for Christ, is a man in worldly wisdom but as a child in faith. What would it do for a child's faith in the authority of the home if his father said he should wash his hands before meals, and his mother insisted they be washed only after meals? The national headquarters stands somewhat as the source of the peculiar teaching of the group it represents. If the source sends out conflicting statements on what are deemed to be important doctrinal points, where can the novice turn with confidence? What answer has the earnest Christian to an unbeliever when he is told, "Your church has no particular belief. Your leaders differ among themselves as to what is right. How can we believe in them?"

If the Church of God grows slowly, may not the answer lie in this very thing, that it is publicly known our leaders and ministers do not agree? Again comparing a church to a family, which in God's will it should be, if differences arise between members of our family, do we publish the fact to all? If we really love each other, we work them out as quickly as possible and tell no one, particularly the children, for we do not want to upset their sense of security within the family.

It is still true that "united we stand, divided we fall," or to put it Scripturally, "Every . . . house divided against itself shall not stand" (Matt. 12:25). Let us as a church group honor Christ by being loyal to each other, and if we differ on minor points do not make them an issue; if on major points, discuss it privately and try earnestly to arrive at the right conclusion, whether it turns out to be yours or mine, only that God's will be done in the body of Christ.—Mrs. Grace Skinner, Oregon, Illinois

We are in wholehearted agreement with the foregoing thought. It is the problem of printing "only articles that train the mind positively in the direction we know without equivocation to be true" that leaves us out on a limb. Is it possible that we study too much to support preconceived ideas rather than to eliminate equivocation?

A COMBINED VIEWPOINT

"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 always, even unto the end of the world. Amen" (Matt. 28:18-20).

Peter told his audience at Pentecost to be baptized in the "name of Jesus Christ" (Acts 2:38). Those of Samaria were baptized in the "name of the Lord Jesus" (8:16). Peter commanded those of Caesarea to be baptized in the "name of the Lord" (10:48).

Is there a conflict here or is either authentic? There is no conflict. Both are authentic. The question is asked, "Now as Jesus commanded the use of the three, is it not reasonable to believe they all used the three as Jesus commanded?"

It is not a question of what looks reasonable to us. If so, it would leave the matter to the choice of the believer. This would do violence to the entire plan of God. As a matter of record, God has never made a plan by which man would stand or fall and left it to man to use his judgment as to how the plan should be administered.

In the text, Jesus assured the disciples that they had the authority of God, Jesus, and the Holy Ghost, to baptize in the name of Jesus, but He left the details to the Holy Spirit and the apostles on Pentecost. Jesus had assured them formerly that the Holy Spirit would guide them into all truth and bring to their remembrance all things He had commanded them. (John 14:26.)

On Pentecost and thereafter we find the apostles preaching under the direct guidance of the Holy Spirit, with the formula as mentioned, and in no instance were the "three" used. To make harmony, we contend that in the text, Jesus was emphasizing "teach," "baptize," and "observe" and left it to the Holy Spirit to give us the formula. (See Acts 2:38; 8:16; 10:48.)—W. T. Roberts, Moody, Texas.

A DEFINITE VIEWPOINT

Brief explanation will throw light on this topic so widely referred to as "trine immersion" and for which Matthew 28:19 is quoted as authority. Two or three very interesting features enter into a study of this topic.

First, there is the remarkable fact that the Holy Spirit has no personal name, in the strict sense of that term, and is in striking contrast to both the Father and the Son.

The next point to be noticed is that "name" is in the singular. Of still more interest and importance is the fact that it was contrary to the usage of Jesus to make personal distinction between the Holy Spirit and the Father. To him, the Holy Spirit is "the Spirit of your Father" (Matt. 10:20). That is to say, it is the Father as a present spiritual power.

The Revised Version omits the commas after the words "Father" and "Son." It is, therefore, the one name into which they are baptized.

Further, there is no evidence that the disciples ever used the "trine formula." What they did do is significant. They everywhere baptized into the name of Jesus, or as differently expressed, "into the name of the Lord" (Acts 10:48).

Jesus is really the one upon whom Jehovah's name is called. As said of the angel but could be said more fully of Him, "My name is in him." Of Jesus it is said that His name "is the only name given among men whereby we may be saved." We ask the reader to kindly read the following references: John 5:43; Luke 24:47; John 17:6; Acts 4:12.—R. H. Judd, Colborne, Ontario.

If salvation and eternal life and the will of God are our concern, then there is only one source to which we can go for light, and that is the Word of God. The Word is food; a sword of defense; gives light for the times in which we are living; and gives God's purpose.

ISRAEL SUFFERS FLOOD DAMAGE

The Israel Cabinet studied reports showing that damage caused by the recent heavy rains and floods is estimated at more than \$8,400,000. Half this sum covers the damage caused to tents, huts, installations, and movable property plus immediate expenditures for rescue work, and the rest consists of damage to government property, chiefly roads and bridges. No estimate has been made of damage to crops but it is expected that some citrus groves have suffered.

Weather conditions improved after several days of sunshine. Of the one hundred thirty-six *ma'baroth* in Israel, twenty-nine were affected by the exceptional rains, nine seriously. Four were partially evacuated, with over two thousand families being forced to move. The situation in Western Galilee was probably the worst in the country. The floods did not only affect those living in temporary quarters but also many persons living in settled communities. Eastern suburbs of Tel Aviv, Hativa, Ezra, and Montefiore were seriously flooded, and many vehicles were caught by a huge wave of muddy water which suddenly burst forth at the Ramat Gan bridge.

Both the government and the people of Israel came to the aid of the flood victims with swift and generous response. Schools were made available for shelter and free and unrationed food supplies were distributed. One hundred thousand rations of powdered milk, margarine, sugar, flour, jam, cheese, potatoes, tea, and other foods were distributed as emergency aid to flood victims by the Food Department of the Ministry of Commerce and Industry. Sixty thousand units of clothing were being made available to the victims and the public, in spite of limitations on the purchase of clothing due to rationing, responded generously to appeals for clothing, blankets, footwear, and other articles. Immediate construction of eight hundred wooden huts was undertaken and quantities of canvas and tarred roofing rolls were rushed from Tel Aviv.—*EPAS*.

THINK ABOUT THIS

In the predominantly Roman Catholic city of Montreal, Canada, a new by-law states, "No lot or piece of land shall be used for purposes of worship, education, or teaching, without special permission from the Executive Committee." (Quoted from *The Christian Science Monitor*.) A displaced Hungarian Jewish rabbi, Ferene Lewy, is one of the first to suffer under this law. He has been convicted on the charge of conducting a worship service in his home without a permit. The conviction is being contested.—*Signs of the Time*.

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 re-printed issues are now offered with eye-catching, attractive covers. We are continuing our policy of presenting only quality tracts at the lowest possible cost consistent with our standards of quality. Our Bible theme tracts are not designed for wholesale distribution, but are recommended for select distribution to interested readers and Bible Students.

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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



"The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land" (Song of Solomon 2:12).

The Last of the Books of Poetry

This week, we have the last of the five books of Poetry in the Old Testament. They are: Job, Psalms, Proverbs, Ecclesiastes, and Song of Solomon.

Two other names are given to the book, Song of Solomon, which you may discover sometime in your Bible study. To help you identify these other names, we first shall play a game to work out the letters. The word of the first game is very easy and familiar to all.

- My first is in *suit* but not in *fruit*.
- My second is in *tone* but not in *tune*.
- My third is in *oven* but not in *rover*.
- My fourth is in *sing* but not in *sinner*.
- My fifth is in *tulips* but not in *pulpit*.

This name is Song of

Another Name, Another Game

The second name that sometimes is used when referring to Song of Solomon is a Latin word meaning "song." This word will be much harder for you because it is less familiar to you.

From the five books of Poetry already given, take the letter as I shall tell you, and you shall have the name.

- The seventh letter of the fourth book.
- The third letter of the fourth book.
- The ninth letter of the fifth book.
- The fifth letter of the third book.
- The sixth letter of the second book.
- The second letter of the fourth book.
- The third letter of the second book.
- The thirteenth letter of the fifth book.
- The tenth letter of the fourth book.

This Latin word that means "song" is

About the Book

Song of Solomon is a short book but is a book which

is very difficult to understand. There are no stories in it and no familiar characters or names. Therefore, while we are young, we have very little occasion to use it as a reference.

Many scholars and students have different interpretations applied to the book, and it is difficult to determine which is correct.

As the name implies, it was written by Solomon. As we learned from discovering the other two names it was a special song, the Song of Songs. In the original Hebrew language, it is a beautiful poem of exceptional quality.

The Authors of the Books of Poetry

I shall again list the five books of Poetry, and after each book you write who you think is the author.

- Job
- Psalms
- Proverbs
- Ecclesiastes
- Song of Solomon

Happy Birthday Wishes!

- Mary Overholser, Feb. 12, age 13, Lawrenceville, Ohio
- Gary Bormes, Feb. 14, age 3, Saint Cloud, Minn.
- Dale Lynn Larington, Feb. 15, age 7, McCook, Nebr.
- Eddie D. Bender, Feb. 15, age 7, Moorefield, Nebr.
- Donn Lawrence, Feb. 16, age 12, Cashmere, Wash.
- Timmie A. Kennedy, Feb. 16, age 14, Hammond, La.
- Glen Swartz, Feb. 17, age 8, Cleveland, Ohio

For your name to appear each birthday until the age of fourteen, send your name and respective information to Patricia Rossner, 1717 Marine Street, South Bend, Indiana. Also send any original material for consideration of printing on this page to the same address.

Correct Authors

Job, David, Solomon, Solomon.

Parables

By Margaret Barck

Reprinted from *The Searchlight*



IF YOU were asked, "What is a parable?" you would probably say, "A story told by Jesus." Many times we grow up accepting something we took for granted when we were children. Often, a lack of curiosity, or of time, or perhaps, just not thinking, keeps us from knowing more about a subject. With a little study, parables are found to be very interesting, and one can learn much that would help in study of parables.

What is a parable? Webster defines it as "A short fictitious narration from which a moral or spiritual truth is drawn." Then there is an old definition, origin not known, which says, "A parable is an earthly story with a heavenly meaning." This, it seems, can hardly be improved.

A parable comes in the same class as fables and allegories; yet they are different. A fable deals with things of nature or animals and treats them as human beings. There are two fables in the Old Testament. (See Judges 9:8-15; 2 Kings 14:9.) A parable differs from an allegory more in form than in essence. An allegory needs no interpretation from without, for it contains its interpretation within itself as it proceeds.

Parables were not new to people at Christ's time. They had been used in the Old Testament by the prophets. (Isa. 5:1-7.) Christ did not cast aside the old pattern. Even His "new commandment" was not new in the sense of being unknown until He spoke. Jesus made it new by giving it new emphasis and especially by lighting it with the radiance of His own life. This, too, He did with parables. Compare, for example, the way the parable of the vineyard was told in the Old Testament with the way it was given in the New Testament.

No wonder children liked to hear His stories. Christ did not use sarcasm, "for mockery is the fume of little hearts." Since everyone loves a story, especially those true to life, He told parables that veiled truth, yet guarded

from raillery. The hostile received, despite themselves, a story that might germinate in secret, but which did not confirm hostility and deepen guilt, as a plainer statement might have done, by provoking enmity to wrath. By merely reading the parables, we can realize how swiftly they arouse imagination, smite the conscience, and quicken the will.

If all the parables told by Jesus were written in a volume by themselves (it would be small), we would have the history of Palestine at Christ's time. We read the parables, and the poor homes of that little land are before our eyes. We see the baking of bread and the patching of a garment; we see even the emergency of a friend borrowing a loaf at midnight for his sudden guests. Rich homes are drawn with a pencil equally shrewd—barns bursting with fatness, laborers not daring to eat until their master had broken his fast. Glaring contrasts of our earth are drawn—"chosen" Jew and despised Samaritans, sumptuous Dives and abject Lazarus, householders and thieves, compassionate parents and the rascally steward who feathers his nest. The whole gamut of human life is sounded—farmers at their plows, fishermen at their nets, builders rearing towers, kings marching to wars, and a widow pleading her cause before a heartless judge.

Over there is the mystic glamor of Palestine—a sower tramping weary furrows, on the hillside flocks grazing beneath the shepherd's eye. In the distance there is a vineyard on a favored slope, or a deep ravine where a villain lurks. That dry watercourse is a raging torrent when a storm breaks in the mountains, and on its golden summer sand a foolish man once built a house.

Yes, His parables reached perfection. Why not? He was perfection. Since Christ's time there have been no parables spoken in the Bible. Yet His parables are more recent than today's newspaper, for a newspaper is fashion, and fashion because it has become fashion has begun to die.

"Whereunto shall I liken it?" "Therefore speak I to them in parables." To try to know and understand parables can make one love Him more.

AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

March 29, 30—Illinois Spring Conference at Ripley.
 April 19—Spring Youth Rally, Morning Star Church, South Bend, Ind.
 June 16-July 11—Summer Bible Training School, Oregon, Ill.
 June 19-22—Northwest Conference of the Churches of God at Corvallis, Ore. (T. A. Drinkard, guest speaker.)
 June 21-29—Indiana Conference at North Salem, Ind.
 July 14-25—National Berean Youth Rally, Oregon, Ill.
 July 29-August 6—Illinois State Conference and Bible School, at Oregon, Ill.
 August 7-9—General Conference of the Churches of God at Oregon, Ill.

PLEDGES

February 13, 1951—pledges and contributions in support of the budget—\$25,061.32.
 February 12, 1952—pledges and contributions in behalf of current budget—\$19,513.50.
 With larger budget to raise, we are \$5,547.82 behind one year ago. Can we improve this situation? ? ?

SUCCESSFUL TRAINING CLASS

We are glad to report that Sr. Verna Thayer's class in Sunday school teachers' training, conducted at Oregon, Ill., January 28-February 8, proved very successful. Largest attendance was fifty-six, including College students, Sunday school teachers, and church workers from Oregon and near-by towns—Chana, Mount Morris, and Dixon.

Sr. Thayer presented many helpful ways in which the teacher can improve teaching methods and has succeeded in establishing the great importance of this field of service.

The College is happy to be able to offer this special teachers' training service to the public and plans to continue some kind of short course each year as a means of expanding the service of the College.

Otto E. Dick, Superintendent.

NATIONAL BIBLE INSTITUTION

Mrs. Ray Maysilles	\$ 5.00
Mrs. Jennie F. Martin	30.00
Delta, Ohio, Church of God	125.00
O.B.C. Students	8.20
Mr. & Mrs. Chas. Netts	5.00
Mrs. Virda Sittler	10.00
Mr. & Mrs. Howard Moore	10.00
Church of the Open Bible, Pomona	18.00
E. F. Marsh	10.00
Mrs. May White	10.00
Mr. & Mrs. H. G. Pierce	5.00
Hope Chapel, South Bend	5.00
Truth Seeker's Church of God	25.00
Mrs. Emma Coleman	10.00

COLLEGE BOARD OF EDUCATION

The College Board of Education met Saturday, January 26, with the following Board members present: Bros. C. E. Lapp, George Jones, Elmo Gaspar, F. L. Austin, and Otto E. Dick, chairman. The Board heard a student report read by Bro. Curtis Simpson, then discussed many questions relative to the general welfare and plans for the College. The Board acts in an advisory and promotional capacity and will from time to time make recommendations to the Board of Directors or to the General Conference in the interest of the College. In order that the churches may know the College Board member in your section of the country, we list the names and urge that you co-operate with your representative in furthering the interests of our College. The members are C. E. Lapp, Grand Rapids, Mich.; George Jones, Cleveland, Ohio; Elmo Gaspar, Eden Valley, Minn.; F. L. Austin, Oregon, Ill.; Howard E. Huey, Tempe, Ariz.; A. E. Karnett, Omaha, Nebr.; H. Gary France, Wenatchee, Wash.; Warren J. Landry, Loranger, La.; and Otto E. Dick, Oregon, Ill.

OREGON BIBLE COLLEGE

Second semester began on January 21 with twenty-six students enrolled. The first week of the semester included many inspiring discussions and sermons at the Midwinter Ministerial Conference. It was a joy to talk with our ministers and join in fellowship.

We invite you to visit our classes whenever possible. Daniel and Revelation are main books studied in "Millennial Prophecy." "New Testament Studies 4" covers Hebrews, James, 1 and 2 Peter, 1, 2, and 3 John, and Jude, and Psalms is being studied in another class. Other classes are "English II," "Advanced Public Speaking," "Religions of the World," "Research," and "Methods of Evangelism."

Guest chapel speakers who have brought messages to us during the last two months have been Sr. Grace Wiggins, Bros. J. M. Watkins and Lyle Rankin, and recordings by Bros. C. E. Randall and Harvey U. Krogh, Jr.

We wish to thank those who have contributed to our gospel team fund.

A welcome is given to Dorothy Elliott from Fonthill, Ont., and a farewell to Phoebe Kessler who returned home to Ohio.

The College honor roll for semester one is as follows: Jack Keenan, Phoebe Kessler, Shirley Van Vleet, Joseph Fletcher, David Sprinkle, Marion Otto, Jerry Reeves, and Orville Westlund. In order to qualify for the honor roll a student must carry at least fifteen hours of work and make a better than B average.

Virginia Wagenaar was hostess to a social for the College, Monday, February --. Thank you!

A WORD OF THANKS

"Thank you" to all the ministers and members of the Church of God who remembered me in my last illness with gifts, flowers, cards, and letters. I received so many letters and cards that it will take me some time to answer all, so I take this way of thanking each of you for prayers and many other tokens of kindness. Your prayers have helped so much. I feel stronger than I have for some time. With the help of the Lord I will some time be able to continue all my church work again.

With the help of the Lord, I have been able to serve my home church. It has been a great effort to stand up to preach, but I have so far received extra strength for the sermon. My expense has been a little heavy, but the Lord has supplied my needs in every way.

E. E. Giesler, Moorefield, Nebr.

ROOM AVAILABLE AT GOLDEN RULE HOME

A room is now available at Golden Rule Home for any member or members of the church who may be interested. It can be made suitable for man and wife or two ladies desiring to room together. Rates for room and board are sixteen dollars a week per person. Current rates do not include medical attention or personal care. Residents must be mentally and physically able to care for themselves. Anyone interested may write to

James M. Watkins, Gen. Mgr.
 National Bible Institution
 Oregon, Illinois

The best way to destroy your enemy is to make him your friend.

GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

Evangelistic meetings will be conducted nightly at 8 o'clock in the Flagg Center, Ill., Church, February 17-22. Bro. E. Milton Hall, Illinois Evangelist will be speaker. Bro. Jerry Reeves, student at Oregon Bible College, is pastor at Flagg Center. All those in this vicinity are cordially invited.

Sr. Flora Anthon, Corvallis, Ore., recently wrote, "Sr. Delbert Hathaway is in very serious condition. She and her husband left for New York by airplane, February 1. Remember her in your prayers."

Bro. and Sr. Charles Netts, Springfield, Ohio, are spending some time in Florida. Their address is Box 196, White City Park, Saint Petersburg, Fla., and they would be pleased to see anyone who would be in that vicinity.

BROWN - BURRS

On January 20, 1952, Nellie Brown was united in marriage to John H. Burrs at the Saint Cloud, Minn., Church of God. It was a simple but beautiful wedding indeed. Mr. Edward Johnson and his wife Evelyn were their witnesses. The undersigned performed the ceremony.

May God's blessing be upon them both as they go on life's pathway together.

Raymond L. Brown.

BULLERS - O'NEIL

Hope Chapel Church of God, South Bend, Ind., at 2:30, Sunday afternoon, January 20, was the scene of the marriage of Miss Lillian Bullers and Mr. Milton O'Neil. The altar was decorated with gladioli, chrysanthemums, and candelabra for the ceremony performed by the undersigned.

Kyle Davis sang, accompanied by Mrs. Lottie Pickerl. Guests were seated by Robert O'Neil and John Strauser. Robert Pierce attended the bridegroom.

The bride wore a gown of white satin and carried an orchid on a white Bible.

Miss Donna Jean Coabran was the maid of honor, and the bridesmaids were Miss Virginia Doolen and Miss Patricia Rossner.

A reception was held in the church basement, after which the couple left on a one-week trip to Florida. They will make their home at the Hollywood Trailer Park, Rt. 4, Box 78, South Bend, Ind.

Both are members of Hope Chapel, and we pray God's richest blessings on them in their life together.

Harvey U. Krogh, Jr.

MISS JENNIE SALISBURY

Sr. Jennie Salisbury, daughter of William and Elizabeth Salisbury, was stricken while attending New Year's Eve service at Golden Rule Church of God, Cleveland, Ohio. She was taken promptly to the Collinwood Clinic where she fell asleep in death at 11:10 p.m., notwithstanding the efforts of medical science and the loving attention of the church officials who accompanied her. Had she lived until January 22 she would have been seventy-four years of age.

She left no known relatives, but brothers and sisters in Christ were her family, and the loving care bestowed upon the plans for her burial bespoke the respect and affection both old and young cherished for her. Many in the church on Diana Avenue remember her as the one who led them to the way of life, and bless her memory. We all acknowledge her example in faithfulness to her Lord.

On Friday, January 4, we gathered at the Johnston Funeral Home, where words of commendation and hope were spoken, based on Revelation 14:13 and Mark 14:8, after which we laid her to rest in beautiful Lakeview Cemetery to await her Master's call.

G. E. Marsh.

Spain orientes herself more toward Mohammedan Africa, and belongs spiritually more to Africa than to Europe.—EPAS.

TRUE WORSHIP

By Eunice Pearson

It has been the custom of people throughout the ages to worship many gods. Some worshiped man-made articles, such as the golden calf the children of Israel caused Aaron to make for them in the wilderness. Others worshiped the images of people or of imaginary people like the images of the goddess Diana. There has been worship of the sun, moon, and stars.

It is natural for human beings to worship something and much momentary comfort has come from the worshiping of all these things, but service to these so-called gods could but be in vain, for none of them had any power. None were able to relieve suffering, heal the lame and the blind, or offer life to anyone. Remember how the worshipers of Baal cried aloud to him all day and finally cut themselves with knives and lancets, until the blood gushed out upon them? (1 Kings 18:28.) Their worship was all in vain.

God, who created all things, even the heavens and the earth (Gen. 1:1), has all power. He is able to create and destroy, to build nations and cause them to fall, to promise all things and fulfill all promises.

God has a plan. That plan will be carried out according to His Word. Those who truly worship Him and none other, are now fitting themselves for a place in His great plan.

Today many people in our Christian nations worship idols of material possessions, positions, one another, or their standing in the community. Worship of any of these things is disobedience to God's command.

Obedience to the first commandment, "Thou shalt have no other gods before me" (Ex. 20:3), is the most important duty of every Christian. Repentance, baptism, and living a life of service to Him are all important, but will avail nothing in the end if this commandment is disobeyed.

HERALD RECEIPTS

F. Carpenter; Mrs. Lester Strickland; Mrs. A. H. Lindh; Mrs. Floyd Swihart (2); Irene Holland (2); Albert Kastner; Nettie B. Crundwell; Ellsworth Richardson; Mrs. Lydia Chapman; Hazel Reed; Mrs. R. C. Drew; Mrs. Victor Corbell (4); Pearl E. Kellogg; Cora Shipman; Victor Reeves; Mrs. Virda Sittler; Roy Knodle.

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 (Luko 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.

QUESTIONS ON TITHING

"Is the tenth all I should give?"

I have never known, nor heard of, anyone who did not give more than the tenth after practicing tithing for a year or two. Have you? Tithers call all beyond the tenth "Free Will Offerings." Talk of giving more than the tenth by or to those who do not believe in and practice tithing is like trying to solve problems in mathematics by people who have not learned and do not believe in the multiplication table.

BY HIS GRACE

I passed a gleaming mirror
A shining in the sun;
'Twas but a wayside puddle
For dainty feet to shun.
But that small sheet of water
Was deep as clouds are high,
For in its glinting surface
Was seen God's vast blue sky.

I wish that I may be assured
That people passing me
Could overlook my littleness
And something greater see;
That my small life, with all its faults,
Could show God's loving grace,
And to the passer-by reflect
The sunshine of His face.

—Author Unknown.

Church Construction Restricted. Drastic curtailment of civilian building, necessitated by the steel shortage, has resulted in the denial of 476 applications by the National Production Authority at Washington. Only 174 building permits were granted to religious, educational, and welfare organizations for the final quarter of 1951. In spite of this restriction, the N. P. A. estimates that church construction for 1951 will total \$477,000,000—a new all-time record. A sharp drop is expected in 1952, due to defense needs.

S. E. MAGAW SCHOLARSHIP

Oregon Bible College Alumni Association is offering a fifty-dollar Oregon Bible College scholarship in honor of Bro. Sydney E. Magaw, who served the College faithfully as dean and instructor from its beginning until his death. The scholarship will be awarded to that student who writes the best research paper pertaining to some historical phase of the Church of God. This may consist of a biographical study of an early Church of God leader or the history of local, state, or national Church of God work. Any student who has completed at least one semester of work at Oregon Bible College is eligible to enter competition for the scholarship. A committee of three judges who are not directly connected with the College or National Bible Institution will be selected to judge the papers.



*Did you ever feel that this
was the only way you could
lead that friend to Christ?*

If so, read on; this message is for you!

A New Approach To an Old Problem

We all have intended to do something about bringing our friend to Christ. Those good intentions often are lost in the demands of daily life. Sometimes a natural timidity makes it difficult for us to bring these things to his attention.

Christian Friendship Circle

Here is the way it works. For a small fee, we will establish regular anonymous contact with any friend you desire to enroll. We will send *The Restitution Herald* into the home every week for one year (fifty issues), beginning May 1, 1952.

In addition, we will send an interesting or unusual gift once each month with a brief personal note from *A Christian Friend*. These gifts are quality items, such as a New Testament, prophetic books, helpful Christian booklets, and a special Bible game Christmas gift of interest to everyone.

These personal gifts will guarantee that you will not forget those good intentions and they are designed to lead the individual to a greater interest in the Bible and possibly to a decision for Christ. You will not be revealed as the sponsor of these gifts until you desire to do so yourself.

The cost of enrolling a friend in the *CHRISTIAN FRIENDSHIP CIRCLE* is only \$5.00 per year, including *The Restitution Herald*, all gifts and special attention. The group now forming will begin May 1. No enrollments will be accepted for the current year after that date. Send your enrollment at once to:

Christian Friendship Circle

National Bible Institution, Oregon, Illinois

The Restitution Herald

February 19, 1952

VOLUME 41

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

NUMBER 20



—Authenticated News Photo.

WHY DO MEN BECOME COMMUNISTS?

Whittaker Chambers' answer to this question based on twelve years of loyalty to Communism shows clearly how the gospel of the Kingdom of God parallels Communist appeals sufficiently to place a false claimant "in the temple of God, showing himself that he is God."



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.

James M. Watkins, Editor

\$3.00 per year

Paul C. Johnson, Associate Editor

A Communist's View of Communism

"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" (Revelation 13:1).

In the *Saturday Evening Post* of February 9 appears the first in a serialization of a book written by Whittaker Chambers about Communism. Mr. Chambers, high in the councils of the Communist party for over twelve years, explains the avowed intentions of Communism and the personal influences causing men to become Communists. The primary purpose of the book is to deal with the Alger Hiss case; however, in the introduction we find opinions of interest to prophetic students. Mr. Chambers attempts to analyze his personal convictions for the benefit of his children. It is the most thought-provoking analysis of the philosophy of our times from the Communist viewpoint which we have read and is almost astounding in its application to Biblical interpretation of our times.

To his children he addresses this thought, "In this century, within the next decades, will be decided for generations whether all mankind is to become Communist, whether the whole world is to become free, or whether, in the struggle, civilization, as we know it, is to be completely destroyed, or completely changed. It is our fate to live upon that turning point in history."

This statement leaves us with two inescapable conclusions. He is convinced that we are living at the turning point of history, and that civilization, as we know it, will be either completely destroyed or completely changed.

In this conviction he will undoubtedly find much support in the prophetic reasoning of sincere Bible students. The growing apprehension of the world is undeniable. There are few who believe we are not approaching a crisis. Mr. Chambers believes that the world has come to the turning point by a crisis building up for several generations. This has been caused by the impact of science and technology on mankind and the failure to keep pace with the spiritual and social problems imposed by that impact. He places great emphasis on this crisis by saying, "It is popular to call it a social crisis. It is in fact a total

crisis—religious, moral, intellectual, social, political, economical. Communism, which claims to be a solution to the crisis, is itself a symptom and an irritant of that crisis."

Mr. Chambers sees in Communism the focus of the concentrated evil of our times. Bible students have long held that we must come to such a concentration of evil.

To the question of why men become Communists, Mr. Chambers replies that Communism has a profound appeal to the human mind. That appeal has been logical enough to claim some of the greatest minds of our generation. The appeal stems from the fact that the majority of philosophers have been successful only in explaining the world, never in molding it to more practical purposes. The one enduring bond that ties all Communism together is the simple conviction, "It is necessary now to change the world."

Everyone who believes in the Kingdom of God accepts the thought that the world stands on the brink of complete reorganization. We differ only in whether it will be accomplished by God or man. The false religion to come will promise many Kingdom ideals. It differs only in that it substitutes a man for God. Mr. Chambers states that the entire problem posed by Communism in fulfilling its aim is the question of "God versus man." The philosophy that will place a man "in the temple of God, shewing himself that he is God" is the spirit of the anti-Christ, anti-God force. According to Mr. Chambers, this is what is promised by Communism if it succeeds.

The Communist vision of world transformation parallels much of the gospel of the Kingdom of God. They differ only in their acceptance of the means to the end. One accepts God, the other man, as the guiding genius. Our pathway to the Kingdom of God has become a passive faith waiting for the return of Christ. The Communist view offers immediate action by the promise that each may have his part in the transformation of the world. This active appeal has a more profound attraction to the restless sea of dissatisfied humanity.

Mr. Chambers has contributed much to our assurance that our prophetic future will be unrolled according to Scriptural plan. This materialistic philosophy is awakening a slumbering giant to a misdirected purpose.

Is Jesus God?

A radio message (WAIT, Chicago) by Harold J. Doan

IS JESUS God? Our answer is, "No, Jesus is not God but is the only begotten Son of God." We could stop right here, but, because this answer is not in agreement with popular theology, we must go on to explain from God's Word why Jesus cannot be called God.

God is one. "The Lord our God is one Lord" (Deut. 6:4). God said, "I am the first, and I am the last; and beside me there is no God. . . . I am the Lord that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself" (Isa. 44:6, 24). There are no mathematical miracles connected with these texts. The God of Israel was and is one God, who alone created all things, who alone is the Father of all.

This God, whom we serve, is immortal. Paul said of Him, "Now unto the King eternal, immortal, invisible, the only wise God" (1 Tim. 1:17). God is immortal, yet we read that "Christ died for our sins according to the scriptures" (1 Cor. 15:3). If Jesus were God, "invisible," could He have been seen of Cephas, five hundred brethren, James, and later by Paul himself, even after His resurrection? Could He have died for our sins if He were "immortal . . . the only wise God"? If immortal God could die, then hope of immortality is in vain and Paul was wrong when he promised, "When this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory" (1 Cor. 15:54). If Jesus is God, then God is not immortal or Jesus did not die for our sins. Jesus is not God. He is God's only begotten Son, born of the virgin Mary, Son of God and Son of Man, able to die for us. "God so loved the world, that he gave [Himself? No!] his only begotten Son" (John 3:16).

It has been said that the only way God could do away with sin was to die for it Himself. Where does Scripture teach this? It does not! The Bible clearly teaches that God condemned man to die for his own sins. At the same time, God made provision for a seed of the woman (Gen. 3:15), to eventually stamp out sin. He also made provision for a blood substitute for sin. Eventually, He provided a substitute for man in His own Son, one of His own blood, but never did God even so much as imply that He Himself would or should die for the sin of man.

Jesus was limited in knowledge. God is not limited.

Jesus once said, concerning the date of His second coming, "Of that day and that hour knoweth no man, no, not the angels which are in heaven, *neither the Son*, but the Father" (Mark 13:32). Jesus said, "No man knows when I will come again. The angels do not know. Even I [the Son] do not know. Only the Father knows." Was Jesus the Father or the Son? Did He know or did He not know? Could He both know and not know at the same time? How much more reasonable and Scriptural to acknowledge that God in heaven knows all things, and that His Son on the earth was limited, at least in this matter, in knowledge! God knows all; Jesus did not know one fact, the date of His return. Jesus is not God!



Harold J. Doan

1 Timothy 2:5 is a verse extremely important to the Protestant church in that it shows that believers have only one access to the throne of God and that is through Jesus Christ. The verse reads, "There is one God, and one mediator between God and men, the man Christ Jesus." There is one God, and one mediator, or go-between, between God and men, Jesus. Now I learned in the first grade that one and one is two. Paul probably learned that outstanding fact at some time in his life also. There are three parties mentioned in this verse. There is God. There is the human race. There is the man between the two, reconciling them, even Jesus Christ. Could Christ be God and also the mediator between God and men? Paul said, "Now a mediator is not a mediator of one, but God is one" (Gal. 3:20). If Jesus and God were literally one, Jesus could not be mediator between Himself and man. The very work Christ is now performing, interceding for man before God, makes it impossible that He Himself be God. Jesus is not God; He is the Son of God, mediator between God and men.

In the course of His ministry, Jesus exerted Himself to make it clear that He was not God. As Paul said in Philippians 2:6, "Jesus counted not the being on an equality with God a thing to be grasped" (R. V.). Never did Jesus try to usurp the place of God nor proclaim to be God. He always made it clear that His words came from God, the power to do His works came from God, and that God was greater than He. "I go unto the Father: for my Father is greater than I" (John 14:28). If Jesus had

claimed to be God, that claim would have been the first accusation thrown at Him when He was tried. Such a claim was not mentioned. In fact, the accusers said only of Him, "He ought to die, because he made himself [claimed to be] the Son of God" (John 19:7).

After His resurrection, Jesus appeared to Mary and said, "Touch me not; for I am not yet ascended unto my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God" (John 20:17). Could Jesus have been speaking of Himself? We can see no possibility that He was. Later, when Jesus revealed Himself to the Apostle John on the Isle of Patmos and delivered to Him the Revelation, Jesus said, "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" (Rev. 3:12).

Four times in this verse, Jesus, who was at God's right hand at the time, referred to "my God." In this verse, Jesus made the additional distinction between Himself and God by saying, "I will write upon him my new name." Not only will the overcomer bear the name of God and the city of God, but in addition he will bear the new name of Christ, whatever that may be. Jesus was careful, even after His ascension to make a distinction between Himself and God. He would not let the rich young ruler call Him "good" but said, "There is only one good and that is God." When Jesus raised Lazarus from the dead, He first told Martha, "Said I not unto thee, that . . . thou shouldest see the glory of God?" Then He prayed unto God, saying, "I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me" (John 11:40-42). Jesus wanted it clearly understood that His power was derived power, coming down from God.

These texts and many more like them lead us to the reasonable conclusion that God is one. He alone created the heavens and earth. He alone has inherent immortality. He is the source of life. Jesus is His Son, flesh and blood, born of a woman, by miraculous, divine conception. Jesus lived as a man; He suffered; He thirsted; He tired; He was tempted; He agonized upon the cross and literally died. He was raised from the dead, by the power of God, ascended into heaven, and now acts as mediator between His Father, God, and the men whom He died to save. God is one; Jesus is one; these make two, Father and Son, God and mediator. No, Jesus is not God, He is the only begotten Son of God.

Does this fact in any way detract from the glory of God or from the sacrifice of Christ? No, its truth mag-

nifies God in our sight, and also makes Christ more understandable and real. "There is one God; and none other but he" (Mark 12:32). How this clarifies our thinking and pin points our love. This God loves us. He had a Son, Jesus, who, because He was without sin was acceptable to God as a sacrifice for the sins of all who would after believe in Him. God loved us. His Son loved us. Jesus died for us, and God raised Him from the dead to be our Mediator. Believe in God; put your trust in Him. Believe in His Son. Accept His sacrifice as your own and put on His name. You can come into the family of God by Him!

THE DAY'S RESULT

Is anybody happier because you passed his way?
 Does anyone remember that you spoke to him today?
 The day is almost over, and its toiling time is through;
 Is there anyone to utter a kindly word for you?
 Did you give a cheerful greeting to the friend who
 came along;
 Or a churlish sort of "Howdy," then vanish in the
 throng?
 Can you say tonight in parting with the day that's
 slipping fast,
 That you helped a single brother of the many that
 you passed?
 Is a single heart rejoicing over what you did or said?
 Does the man whose hopes were fading now with
 courage look ahead?
 Did you waste the day or loose it? was it well or poorly
 spent?
 Did you leave a trail of kindness or a scar of discontent?
 As you close your eyes in slumber, do you think that
 God would say,
 "You have earned one more tomorrow by the work
 you did today"?

—Selected by Rachel H. Morris.

DAILY READING HELPS

- M. Feb. 25. Matt. 24:1-22. Jesus warns of world conditions to come.
 T. Feb. 26. Luke 21:25-33. Signs of Jesus' coming and saints' redemption.
 W. Feb. 27. John 15:17-27. The world hates both Jesus and His followers.
 T. Feb. 28. 2 Tim. 3:1-8. Paul tells of world conditions in the last days.
 F. Feb. 29. Luke 21:5-24. Jesus warns of world conditions to come.
 S. March 1. Mark 13:21-37. Signs of the times.

Prophecies of the Incredible Jew

Part Three

By H. Gary France, Wenatchee, Washington

DESPITE the punishment God inflicted on His people, God promised many centuries ago that He would restore them. Isaiah prophesied, "It shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth" (Isa. 11:11, 12).

This passage reveals the extent to which God intended to scatter the Jews. They were to be gathered from the four corners of the earth. Isaiah had no assurance other than the inspiration of God that the Jews would be scattered to the four corners of the earth. Neither did he have assurance that God would ever regather them, except that God said He would.

Along with the prophecies that Israel would be restored to its land were prophecies that the land would be restored to fertility. Isaiah wrote, "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. . . . In the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water" (35:1, 6, 7).

For the past twenty years, Palestine has been experiencing an agricultural revolution. Its citrus products are considered to be of the best in the world. Hydroelectric power is being developed from the potent Jordan River. The desert lands are being irrigated. Of course, the Prophet Isaiah of ancient history had no way of knowing how God would fulfill those prophecies. Isaiah simply had the faith to state the things God said.

In another text, Isaiah said he was sent 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, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness. . . . 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" (61:1-4).

The outstanding points in this passage are the association of the day of vengeance with the restoration of Israel. As we can see Israel returning to Palestine and as we watch the booming development of the land's agriculture, we can be fully aware of the impending day of vengeance. The prophecy said the Jews would receive beauty for ashes. The attitude of the Gentiles toward the Jew is certainly ashes. For those ashes, the Jews were promised beauty when their punishment is fulfilled.

Isaiah also prophesied, "Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold his reward is with him, and his work before him. And they shall call them, The holy people, The redeemed of the Lord: and thou shalt be called, Sought out, A city not forsaken" (62:11, 12).

The fact that the Jews were to be called "Sought out" indicates that they were to be regathered, sought out of every corner of the world. Similarly the term, "A city not forsaken," signifies that to all appearances Jerusalem and Judah were forsaken by their Lord. The Jews are not forsaken! God promised to regather them and restore them to their land.

As soon as northern tribes were punished by the Assyrian captivity, Assyria came under punishment of God. Isaiah predicted punishment with the words, "I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks" (10:12). Assyria's punishment was not long in coming, for shortly after its persecution of the Jews, its strength began to fail, and the Babylonian Empire had taken world power by the time of Jeremiah's ministry.

From 607 to 586 B.C., Judah was a selfish and spoiled, small nation. The rich oppressed the poor; the landowners arrogantly made slaves of the debtors; and the conceited small-time kings were scandalously indignant toward God's prophets. Jeremiah carried God's message of doom, if they did not recover higher moral standards. The haughty nation answered by throwing the Prophet into prison and nearly killing him. Punishment was not long in coming from the hand of the powerful Babylonian Empire. As it became increasingly evident that Babylon was going to deliver the wrath of God on the people, Jeremiah's persistent message of doom became increasingly unpopular.

(Over)

God's wrath materialized, and it was severe. Many of the inhabitants of the land were slaughtered; thousands went into captivity. During the troubled time, Jeremiah made a significant prophecy concerning Babylon. Babylon was destined to fall for her part in the punishing of Judah, just as Assyria punished Israel, and in turn Assyria fell. Jeremiah said, "Thus saith the Lord of hosts, the God of Israel; Behold, I will punish the king of Babylon and his land, as I have punished the king of Assyria" (Jer. 50:18). History told the tale that Babylon did weaken and fall, as did Assyria and every other nation that has every oppressed the Hebrews.

During the turbulent time of Jeremiah's ministry, the Prophet spoke repeatedly of the scattering of the Jews into the whole world and of their regathering again into their own land. On a small scale, these prophecies were fulfilled when the Jews went into captivity to Babylon and a handful returned seventy years later, but the prophecies of Jeremiah showed that the scattering and the regathering were to be on a much larger scale. For example, Jeremiah prophesied, "I will cause them to be removed into all kingdoms of the earth" (15:4), and, "Ye have not hearkened unto me, in proclaiming liberty, every one to his brother, and every man to his neighbour: behold, I proclaim a liberty for you, saith the Lord, to the sword, to the pestilence, and to the famine; and I will make you to be removed into all the kingdoms of the earth" (34:17). In another passage, Jeremiah said, "The Lord saith, Because they have forsaken my law which I set before them, and have not obeyed my voice, neither walked therein . . . I will scatter them also among the heathen, whom neither they nor their fathers have known" (9:13, 16).

Not only did Jeremiah prophesy the scattering of Israel to all kingdoms of the earth, he also prophesied the attitude so many nations would have toward the Semitic race. "Because my people hath forgotten me, they have burned incense to vanity, and they have caused them to stumble in their ways from the ancient paths, to walk in paths, in a way not cast up; to make their land desolate, and a perpetual hissing; every one that passeth thereby shall be astonished, and wag his head. I will scatter them as with an east wind before the enemy; I will shew them the back, and not the face, in the day of calamity" (18:15-17). Technically, the reproach in that passage is against the land, but the reproach against the land is significant of the reproach against the Hebrews themselves.

Jeremiah's prophecies of anti-Semitism are incredibly accurate, however. Notice his perception of the Jewish plight in the following statement: "I will persecute them with the sword, with the famine, and with the pestilence, and I will deliver them to be removed to all the kingdoms

of the earth, to be a curse, and an astonishment, and an hissing and a reproach, among all the nations whither I have driven them: because they have not hearkened to my words, saith the Lord" (29:18, 19). In addition to prophesying clearly of the Jews being scattered to all kingdoms of the earth to be a curse and an astonishment, Jeremiah reported God's promises that he would bring them again to the land. Even before Judah suffered captivity, God said, "I will bring you to Zion" (3:14). Also, "The whole land shall be desolate; yet will I not make a full end" (4:27). Statements of this nature show that though God intended to show His wrath by scattering Israel, He would always keep a remnant which would be returned.

QUESTIONS ON TITHING

What constitutes my net income?

If you are a farmer, it is all the money you receive for the products of your farm and the cash value of all your family consumes. From this gross amount, it is right to deduct before tithing all money paid for hired help, seed, feed, taxes, insurance, etc.; also the cash outlay for repairs on buildings, farm implements, etc.

If you are a physician, your net income is your entire income less your professional expenses such as office rent, medicines, and transportation.

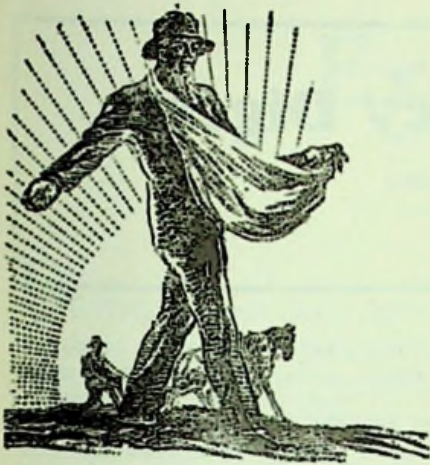
If you are a minister, it is the total amount you receive, less traveling and other expenses connected with your parish and ministerial duties.

If you are a merchant or a manufacturer or a banker, of course, you keep accurate accounts. Your net income is the gross profits of your business less strictly business, but not family or personal expenses.

If you are a mechanic, or employee and wageworker in any capacity, whether by the day, month, or year, your net income is your total income less legitimate business expenses connected with your work, such as carfare, etc.

Suppose I am in debt. Should I not pay my debts before tithing my income?

No. You may as well talk about not paying the interest on the money you borrow to use in business because you owe your grocer or other debts. Your tithe is of all debts the most sacred. Under such a rule, all you would have to do to escape all obligations to give or pay anything would be to keep in debt. Besides the universal experience of the very large number who have commenced tithing *while* in debt has been that with the remaining nine tenths they were able to pay their other debts more easily and promptly than they had previously succeeded in doing.



In the Wake of the Great Commission

Baptisms at Tempe, Arizona

On Sunday morning, January 13, Olga Howell came forward in response to the invitation. That night she was baptized into Christ by Bro. C. E. Randall. Olga is the writer's daughter-in-law, a young woman with two little girls. The whole Howell family, as well as the church, rejoices with her in the beginning of her new life in Christ. May we all be faithful to the end!—Laurence Howell.

On Sunday evening, January 27, Brother and Sister A. R. Leavitt presented themselves to the church for membership and fellowship. They have been attending the church for a considerable period. Sister Leavitt was immersed the same evening, Brother Leavitt having been immersed previously in obedience to the gospel of the Kingdom. We welcome Brother and Sister Leavitt into our family fellowship, and commend them to the household of faith. Their address is 3503 East Osborn Road, Phoenix, Arizona.
Clyde E. Randall.

Report From Texas

First, a correction of December's report in the issue of January 15. The Bible school conducted by Srs. Thayer and Heiser last December was held at Spanish Acres, not at Riviera.

Regular trips were made January 4, 11, 18, and 25 to Riviera, 80 miles north for Bible classes. The lessons for this month have been on repentance and baptism. One more lesson will finish our studies of baptism, and then we plan studies on Kingdom truths and kindred subjects.

On January 14 we traveled to Corpus Christi, for Bible class in the home of Mrs. W. Rashley, sister to Bro. Kirksey. The lesson was on the rich man and Lazarus and kindred texts. A continuation is scheduled for February 11 at the home of Bro. Elmer Goekler. We were glad to meet an old carpenter friend at the Corpus meeting, but were sorry for his misfortune with an electric saw. There were 15 present that night.

Sunday school attendance at Harlingen has been in the

50's recently. With the continued able work of Srs. Thibault, Hayse, and Williams, we are hoping to soon break our record of 56.

We always extend a cordial welcome to any of the brethren or friends to stop, visit with us, worship with us, when passing through the Rio Grande Valley.

James Mattison.

Verna C. Thayer

Sr. Thayer, our vacation Bible school worker, has just concluded a very successful short course at Oregon Bible College. A special invitation was issued to churches in surrounding territory, and church leaders and teachers took advantage of our College course. It was the first move to encourage a greater participation in our College work. The reception of this course indicates that a new field of service is open for us through special short courses at the College.

Sr. Thayer has returned to her home at McGintytown, Ark., to make preparations for the opening of her regular vacation Bible school schedule, on February 17, 18.

Walter Wiggins

Our national evangelist is drawing to a close the last of February his assistance to the church at Grand Rapids. After this he will go south to render help in organizing and developing the work in Baton Rouge, La. He will make two or three appointments on the way south.

If the membership of your church were limited to one hundred people, would you be in or out? Suppose you had to "run" for church membership, would you win or lose? Suppose membership were good for one year, and re-election depended on the good you had done in the church during that time, would you be re-elected? Suppose every member of the church did as much for the church as you are doing. Would more seats be needed, or would the doors be closed?—*The Church Clock*, Haverhill, Mass.



News and Prophecy Digest

C. E. Randall, Tempe, Arizona

THE QUEEN REIGNS. News reports recently carried the announcement of the death of King George VI of England. During the fifteen years which he had been on the throne, he wielded an influence throughout the world far beyond the power to determine the good accomplished. He was a home-loving man, and his family life was such as to set an example which could well be emulated. The Empire and the world have lost a good and great man. The King is dead, but the Queen lives. The ascendancy of Queen Elizabeth to the throne may have a greater influence in world affairs than most people anticipate. Undoubtedly, the new Queen will set an example of virtue and clean living and worship that is badly needed in this troubled world. We regret the passing of King George VI, but hail the new Queen with "God bless you."

VIRGINS. We have rather prided ourselves, as a people, in speaking where the Bible speaks and being silent where the Bible is silent. Certainly this is a practice of which one need not be ashamed. If we are going to propose this policy, we should adhere to it in practice. For example, nearly every parable is spoken of as a "parable of the kingdom." Personally, we accept these introductory remarks at face value. As a people, we have always distinguished between the Kingdom and the church. If there is a difference between the two, then our interpretation of the parables should be reasonable, logical, and applied to the subject to which inspiration has assigned it. If there is a difference between the Kingdom and the church, which of course there is, and the parables are parables of the Kingdom, then let us be consistent in our interpretation and apply the parables to the Kingdom. We do not say that there are no moral applications of the parables that cannot be applied to the church. The basic interpretation, however, must be interpreted as the Scripture directs, that is, the Kingdom of God.

We now come to the matter of the virgins in the parable of the five wise and five foolish. These wise virgins can be interpreted only as attendants to the queen. These virgins go into the marriage but they are not the ones that are married to the bridegroom. They represent the Kingdom, not the church.

SPIRIT. It is written in Hosea's prophecy that Israel was destroyed for the lack of knowledge. The account reads: "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee." If knowledge was essential to Israel's relationship with God, surely it is vital to our relationship with God through the

church. Truth is vital to freedom. Truth cannot be acquired apart from knowledge. If people in Christendom would acquire right knowledge of God's Word, truth would result, and men and women would be made free from superstition, error, and falsehood. In the religious world, it is a common practice to use spirit and soul as synonymous terms. They are not so used in the Scripture. Of the over 1,200 times which these two words occur, not once are they used interchangeably. In his alphabetical appendix, Benjamin Wilson, author of the *Emphatic Diaglott*, gave the following usages of the word "spirit": "It represents primarily the air we breathe. It denotes a being as angels. It represents an influence from a being. It indicates a state of feeling. It is believed that there is not a passage where these words rendered spirit occur, but what may be classified under one of these significations."

MOBILIZATION. In his book, "Behind Closed Doors," Ellis M. Zacharias, Rear Admiral in the United States Navy, retired, gives the following standing forces of the great Red Army from what he termed to be "the best available information." Here are his figures: "U.S.S.R. 1,360,000 (effective combatants, excluding reserves); Poland, 350,000; Czechoslovakia, 200,000; Hungary, 180,000; Rumania, 300,000; Bulgaria, 130,000; Albania, 18,000, or a total of 2,538,000 officers and men of first-line troops in a state of readiness, many of their units at battle stations, with about 5,000,000 men in their organized reserves under continuous training."

THIS TABERNACLE. Peter said that some things are difficult to understand. With this we heartily agree. However, there are many things that appear not easy to understand, and no attempt is made to understand them. Usually, the "difficult part" is on the side of the individual who builds up a resistance to making any attempt to determine what is the real meaning of the difficult text. For example, Paul's words: "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life."

In order to understand these words, we need to know Paul and the hope which he held. Every writer is his own best interpreter. Paul

was a strong believer and a good advocate of the second coming of Christ. Paul understood and taught that when Jesus comes the second time the living in Christ will not die but will be changed from mortality to immortality. Paul did not want to or desire to die, that is, to be unclothed. What he did desire was the coming of Jesus so that he might "be clothed upon" with immortality, that is, "that mortality might be swallowed up of life." He knew that while we have these mortal bodies Christ has not come, for when the Lord returns, these mortal bodies will be fashioned like unto the Lord's most glorious body. The whole story was an outpouring of Paul's desire for the Lord to come so that these mortals might put on immortality.

DICTATES OF CONSCIENCE. George Washington said: "If I could have entertained the slightest apprehension, that the constitution framed in the convention, where I had the honor to preside, might possibly endanger the religious rights of any ecclesiastical society, certainly I would never have placed my signature to it; and, if I could now conceive that the general government might ever be so administered as to render the liberty of conscience insecure, I beg you will be persuaded that no one would be more zealous than myself to establish effectual barriers against the horrors of spiritual tyranny, and every species of religious persecution—for you doubtless remember, that I have often expressed my sentiments, that every man, conducting himself as a good citizen, and being accountable to God alone for his religious opinions, ought to be protected in worshipping the Deity according to the dictates of his own conscience."

DEAD SEA DEVELOPMENT. A new agreement has been projected between the government of Israel and the Palestine Potash Company for the development of potash resources from the Dead Sea. This agreement gives the State of Israel 51 per cent of the stock, voting rights with the Palestine Potash Company holding 25 per cent, and private capital controlling the remaining 24 per cent. The government will have a majority of one on the board of directors. The United States Export-Import Bank has lent the new Company \$2,500,000. This would indicate that investors on this side consider the development of the potash works on the shores of the Dead Sea as a safe investment in a growing concern. The Dead Sea is one of the wealthiest spots on the earth and well may be the center of one of the greatest money-producing areas of the world. Palestine, the heart of the Covenant Land, is living again, even its Dead Sea is coming to life.

Except Ye Repent!

By Kyle I. Davis, Oregon Bible College Senior

DEFINED words often clarify an individual's thinking into unified cycles of thought. Realistically, each word is a metaphor or a complete cycle of thought. The combination of words forms a complex thought which allies the writer or speaker to a certain direction or purpose. The amplification of combined thought draws unified groups of people together into harmonious, peaceful living. Let clarity of understanding prevail!

The word "pent," according to Webster's Dictionary, means "to be penned or shut up; confined; pent up such as pent-up energy; feelings pent in." "Fill" or filled" also would be words describing "pent"—for instance, a place containing pent-up water; a reservoir.

The plan of God from the beginning was to fill the earth with His knowledge and glory by the agency of man. Our heavenly Father created an abiding place for Himself and creatures like Him. As a final resting place, the earth plays a most important part in the divine plan. In the heavens are placed the glorious sun, moon, and stars plus their satellites. These marvelous creations portray the mighty works of God. Our Creator filled the heavens with His glory—His stars. Has our Creator also filled the earth with beings like Himself? Is the earth filled with the knowledge and glory of God through the agency of man?

In Genesis 1:26, God informed the fish of the sea, the fowl of the air, all the cattle, and every creeping thing that crept upon the earth that man was to have complete dominion over them and the earth which he was to subdue. The Lord also revealed, "He shall have dominion also from sea to sea, and from the river unto the ends of the earth" (Psalm 72:8).

David, servant of God, revealed that the "heavens declare the glory of God; and the firmament sheweth his handywork." With what has the Lord filled or "pented" the heavens? When the wise look into the dark of the night, countless stars are in open vision to them. A companion to the earth is our star called the sun, which appears daily expressing the mighty power of God. The moon and other planets inherit a place in the heavens as well. These wonderful creations emphasize the glory of God.

As sheep without a shepherd, as a sky without stars,

as a creation without a creator, so is the earth without God. The unfolding of time slowly reveals the purpose of God, which is to make man like Himself. The purpose of God is to fill the earth with eternal images in like manner as the sky is filled with eternal stars. Brethren, we shall be made like the stars. The Lord told Abraham that his seed would be multiplied as the stars of heaven. Hebrews 11 reveals that his seed died, not receiving the promise. Time will tell God's eternal purpose.



Kyle I. Davis

Very soon after the finite man Adam was created, his plight was manifested to him. Because he had fallen short of or had not attained the glory of God, he must die. Through the mortal nature of man and the mortifying of the flesh, he could be changed into an eternal "star" of God. From that time until now, the flesh and the spirit have been divided, as manifested in Cain and Abel; sons of man versus sons of God; death and life. Flesh died in the Flood, and spirit lived in the ark. The separation of Abraham from the

heathen, Christ from the seed of men, the church from the world reveals the dividing of the spirit and soul. Flesh matter must die in order for spirit matter to live.

From Cain to the time of the Flood, the earth became filled or "pent-up" with deceit and violence. Flesh prevailed. All manner of wrongdoings prevailed upon the face of the earth. The Lord God repented that He had made man. The earth was filled with violence and deceit at the time of Christ, and the Lord God would destroy man again except that He loved man so much that "he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Again, at the end of this *Gentile* age and *Church* age, the earth is filled with violence and deceit, contrary to the laws of God. Man repeats his error from age to age, being "pent" in his ways.

All the error of history had crept into mankind. Here was a problem confronting God. How was He to correct the error? The only solution to the problem was to fill mankind with the essence of Himself. This was necessary for the salvation of man, who was falling headlong into destruction. God set out to eradicate the error in man by perfecting man. He realized that His eternal nature must replace the mortal nature of man. Therefore, man must

inherit God's nature in order to receive the eternal nature.

Our Father created a flesh image of Himself. He filled the image with the inner nature of Himself. He tried and tested the creation. It was proved faultless—without the deceit and violence now so prevalent in man. The love of God and man was eternally manifested in him. This man indeed was one whom the God of heaven and earth could call His Son. Yes, it repented God that He had made man, so He begot a Son separate from all mankind. He quit His work with man and filled His Son. Now the program was to be turned over to the express image and likeness of the Father. How true the Word of God is, for did He not mention in His book of beginnings, "Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth" (Gen. 1:26)? The happy union of God and His Son Jesus in the divine purpose to make man in the image and likeness of God is manifested in John 5:17—"My Father worketh hitherto, and I work."

The antecedent of the word "repent" has a very distinctive meaning. "Re" means a "turning back," especially to an original or former state or position; backwards as in *retrace*; to recede as to humiliate self and become humble; to recede from position or station in life. The prefix "re" also means to "reiterate," or "reinvest," or "restore" to a previous state, as in "renew." This humble prefix receives revolutionary meaning when used with "pent."

"Repent ye: for the kingdom of heaven is at hand," cried John the Baptist (Matt. 3:2). "Turn from your old ways, laws, and customs! Humble yourself, for there is One coming who will teach you the way of our God! Harken to my voice, all ye inhabitants of the earth. There is One coming who will fill you with the ways of God. Receive ye Him." These roaring words have changed the course of all mankind. They were revolutionary, demanding a change. I say unto you, "repent." Even John repented, following the Master's steps, saying, "He must increase, but I must decrease." Wherein had he followed the Master's steps? Was it necessary that Jesus had repented? Jesus began his ministry by saying, "My meat is to do the will of Him that sent me, and to finish His work." Was the work of Christ to be done? No! The work of God, our heavenly Father, was to be finished. Christ's own will was cast aside in the wilderness in favor of the will of God. Together they would make men like themselves.

In the Garden, Jesus prayed, "Not as I will, but as thou wilt." "Being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Mankind must repent, refill, and replenish as the One who mastered the manner of God.

John said, "Every tree which bringeth not forth good fruit is hewn down, and cast into the fire" (Matt. 3:10). He cut men down to their size but was unable to fulfill the word "repent." He emptied men of their own selfish ways unto repentance. This left the vacancy for the Messiah to fill or "pent" the ways of God. Christ continued the command saying, "Repent: for the kingdom of heaven is at hand" (4:17). Immediately the Christ began to "pent" men with the ways of God. He gathered His twelve men and began filling and teaching them and the multitudes and giving them the Holy Spirit. The Sermon on the Mount is the eternal inner nature of God manifested verbally by Christ and now apostolically in the form of written words, that man must receive if he desires to live forever. This wisdom descends from above and not from men. (Reread Matt. 5, 6, and 7.)

Pilate sacrificed several Galileans along with other sacrifices. The masses supposed that they were above these sinners, but Jesus answered them by saying, "Except ye repent, ye shall all likewise perish." Being forward and taking advantage of current events, He replied, "Those eighteen, upon whom the tower of Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?" Then He repeated, "I tell you, Nay: but, except ye repent, ye shall all likewise perish" (Luke 13:4, 5).

Jesus spoke of the fig tree that was barren each year. The master of the vineyard said to his dresser, "Cut it down; why cumbereth it the ground?" The dresser replied to the master, "Lord, let it alone this year also, till I shall dig about it, and dung it: and if it bear fruit, well: and if not, then after that thou shalt cut it down" (vv. 7-9). What mean these sayings—"Except ye repent, ye shall all likewise perish," and "If not, then after that thou shalt cut it down"? The beginning of the prophecy of Ezekiel 21:26, 27 was about to be fulfilled. "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." Jesus was witnessing to His Father, "Wait a little while, until I teach this nation of your ways, and if it does not correct them, then overturn it."

Many were turned to right ways of living and were saved, even physically as in the Flood, when the trees were cut down and the nation of Israel was overturned. Great was the fall of the house of Israel when the rains came down and water came up producing a flood. As chickens return to their home when it is on fire, likewise, the *Israelites* return to their flaming house. The foolish men and women built their lives upon the sinking sand. Ahead of them was the Rock upon whom to build. Where was their wisdom? Why did they fall, when salvation was so dear and near?

Men built their lives upon sand during the time of the Flood. They built the tower of Babel. Abraham was called from this sinking way of life. Then Israel sank and Christ increased. Now, at this date, the prophecy concerning the apostasy of the church is being fulfilled. Is the church becoming as sinking sand?

Men and women must retire from error and waywardness. Build not your life upon the kingdoms of men! They are as sinking sand, and their penthouse shall fall. Build your life upon Christ and His eternal Kingdom. All nations, all churches, all peoples must be overturned, overturned, overturned; but the Kingdom of God shall increase.

"Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him" (Psalm 2:12). Spiritually, Jesus is likened to the bridegroom, and the people of God are likened to the bride of purity. Behold, the Bridegroom has prepared Himself, witnessing to all mankind that He is worthy, awaiting with open arms all who would become His bride. Have you met Christ? What a wonderful day it will be, when this pair meet face to face in the air! What a rejoicing it will be! They two shall become one flesh, and together shall form people into the image and likeness of God; and they shall have dominion over all things and shall subdue and overcome the obstacles of the earth. Be not an obstacle lest you . . . likewise perish. Repent!

Dr. Hyman Appelman has been granted permission by the Luxembourg radio station to broadcast sermons into that language.—EPAS.

Punished for Murder of Christians. The Session Court of Lahore, Pakistan, sentenced two persons to death for their part in the riot at the village of Matta last August when a mob of two hundred fifty Moslems murdered eleven Christians and tried to kill seven others. Ten other defendants were condemned to life imprisonment. In evidence introduced at the eight-day trial, it was found the incident was provoked by a report that one of the murdered men had molested the daughter of a Moslem, and that Christians had also slain a Moslem and injured two others. The presiding judge, Mohammed Rafiq, said that though Moslems of the village could have been said to be aggrieved as one of their girls was molested and one man killed, "their howling for blood and clamoring for vengeance as if afflicted with madness could under no circumstances be justified." The judge concluded that "people cannot be allowed to avenge their wrongs by their own hand, and this irreverence for law cannot be tolerated."—EPAS.



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.

FOR MORE VIEWS AND MORE ARTICLES

Dear Editor,

In answer to your query I would certainly say publish both sides of any Biblical topic. I have a number of magazines coming to me which are sent voluntarily. From most of these I can usually find help, even though I may not accept their general viewpoint. Some of them make a practice of presenting both sides when done in kindly spirit and capable. They realize that their readers are not "pupils," but co-workers in the search after truth.

I would suggest, however, that instead of inviting writers from the opposite side, the opportunity to present a different viewpoint be left open. The editor will then have the privilege of using that which is most helpful as to topic, and manner presented. Otherwise he is practically under obligation to use the matter asked for, to the exclusion, perhaps, of more suitable articles. May I further suggest that we more frequently use articles from our own membership to avoid the impression that we are lacking in capable men and women. That is not to say, however, that an occasional article from other sources, of special value, is undesirable, for we would realize that no individual, or sect, has all the truth.—R. H. Judd, Colborne, Ontario.

Well written articles that reflect a practical and interesting presentation of our faith are always welcomed and always used. Reprints are sometimes used because of an outstanding or interesting thought contained. More often they are an alternative to four blank pages or highly controversial or revolutionary themes.—Editor.

A POINT WELL TAKEN

Dear Brother Watkins,

This letter is written in regard to the recent articles on Communion. I am not one to "pick a bone," but the recent letter from Sr. Mary Elton of Cleveland, Ohio, has induced me to write.

I have heard non-members of our church remark after reading *The Herald*, that we are not one in thought, and that they would have no interest in us. . . . I don't consider it all-important in making our "calling and election" sure to make an issue of such matters. Are we casting our light to draw them closer to us, or to Christ? It is the reaction of the public at large about which I am concerned. . . .

Brother Watkins, this is being written to you with a happy and Christian spirit. I have merely tried to convey my thoughts to you and hope that in the future a little more censorship may be used with reference to articles such as the above, personal devil, etc. Can we not discuss these matters at our conferences, or in our churches among those of "like precious faith?" Should we not be more concerned with the nearness of the Lord and inform the public of such?—Mrs. E. A. Frederick, East Rochester, Ohio.

To this point it looks like the "nays" have it. We will do our best to keep our material without fear of successful contradiction. We will go on dreaming of the day when a unity of the spirit will lead us into those suggested periods of study designed to encourage greater agreement in interpretation.—Editor.



"Trust ye in the Lord for ever: for in the Lord JEHOVAH is everlasting strength" (Isaiah 26:4).

The Last Division

Yes, the last division of all the books of the Old Testament is called the "Prophets." This division may be subdivided into the Major Prophets and Minor Prophets. They are not divided so because of their importance, rather because of their size. Altogether, there are seventeen books of the prophets and sixteen authors. Jeremiah wrote two books, the books of Jeremiah and Lamentations.

Who Were the Prophets?

During the time of the Hebrew nation, there were three important positions—the king, the priest, and the prophet. Unlike present times, the kings and priests were not always good men and good leaders. They obtained their positions through inheritance. Remember, the priests many times were the most wicked men in the nation of Israel.

For this reason many of the prophets were truly the religious leaders of the people. The prophets were called of God and were His spokesmen.

Isaiah, a Major Prophet

One of the most familiar of the prophets is Isaiah. He wrote one of the longest books of this division and therefore is called a "Major Prophet."

Isaiah related much of the history of the kingdom of Judah before its fall and captivity. This book, however, is filled with the promise of restoring the kingdom.

Messianic Prophet

Isaiah was called the Messianic Prophet because of his confident belief in God's promise that the Messiah would one day come from the nation of Judah to be the Saviour. Isaiah's writing took place many, many years before Jesus' lifetime, yet how wonderfully detailed are his prophecies concerning Jesus.

Although there are many allusions to Jesus as the Mes-

siah in the writings of Isaiah, the most complete reference is the entire fifty-third chapter. As you read this chapter and recall what you have learned of the life of Jesus, it is easy to understand that God inspired these words of Isaiah more than five hundred years before Jesus actually lived.

Isaiah 53

"Who hath believed our report? and to whom is the arm of the Lord revealed? . . . He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. . . . He was *oppressed*, and he was afflicted, yet he opened not *his* mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. . . . He made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. . . . Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors."

Happy Birthday Wishes!

Merle Jean Wilcoxon, Feb. 18, age 2, Marseilles, Ill.
 Sharon Kennedy, Feb. 18, age 12, Hammond, La.
 Sharron E. McKinney, Feb. 19, age 2, Hammond, La.
 Florence R. Cooper, Feb. 20, age 9, Browntown, Va.
 Alvin Ray McKinney, Feb. 20, age 9, Hammond, La.
 Harold L. Thomas, Feb. 21, age 10, Overland, Mo.
 Nancy Ann Reeves, Feb. 21, age 11, Mullin, Tex.
 Roger Lee Story, Feb. 22, age 9, Cozad, Nebr.
 Martha Erlene Friend, Feb. 22, age 7, Newkirk, Okla.
 Viola Foster, Feb. 22, age 9, Hammond, La.
 Norma Sue Richardson, Feb. 23, age 12, Hammond, La.

Ships of Life

By William Dick, Berean Editor

Nearly everyone has been fascinated by stories about life on the sea. Tales of ships and their crews, hardy old sea captains, and rough waves gain interest of young and old. Have you ever had the ambition to board a ship and sail far over the seas? By employing our imagination, let us prepare to embark on such a journey.

Our life may be compared to a voyage over the ocean. Let us each imagine we are a sea captain and a commander over a ship. As we enter the cabin room, we look through the vast amount of maps and charts, trying to select a reliable map and to chart our course in this life. We decide to use an old map that has endured down through the ages but still exists as the greatest guide to all travelers of the sea. It is the Bible. Can anyone offer a better suggestion for a guidebook? Nothing surpasses God's Word. As surely as He asked Moses, God is asking us today, "What is that in thine hand?" Let us be prepared to answer, "The Bible."

Our voyage will be unique, because we are going to journey in five various ships instead of one. As we walk up the gangplank of the first ocean liner, we observe that it proudly displays in big letters the name, *Friendship*. As the harbor disappears out of sight, we find ourselves in dangerous waters. We must be cautious where we pilot our ship and rely closely on the chart. "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God" (James 4:4). Associations and environment have direct influence on us. We must shun evil as we find it in the world. We should not ignore people, however. Jesus ate with sinners and publicans, but he did not become like them. Who are our friends? Certainly not the world. In selecting companions, choose Christian friends—preferably of the same faith. Of course, our greatest friend is Jesus. "What a friend we have in Jesus"!

Peter, James, and John were lovers of the sea and fishermen by trade. They abandoned their material ships of the world and went to sea in *discipleship*. "When they had brought their ships to land, they forsook all, and followed him" (Luke 5:11). It naturally follows that after choosing such a great man as Jesus for a friend, we will want to follow Him.

In Luke 14:25-33 are found the words of Jesus which explain what one must do to be His disciple. We cannot be His disciple if we love our family and friends more than we do Jesus. He requires that we bear our own *cross*. Someone has said that "a cross worn is a cross borne." Each follower has his own particular burden.

"Let us not pray for a light burden but a strong back."—*Theodore Roosevelt*. Jesus wants us to forsake cares of this world and our former way of life. Let us abandon our ships of the world and accept discipleship, so we can say as did the disciples, "We have forsaken all and followed thee."

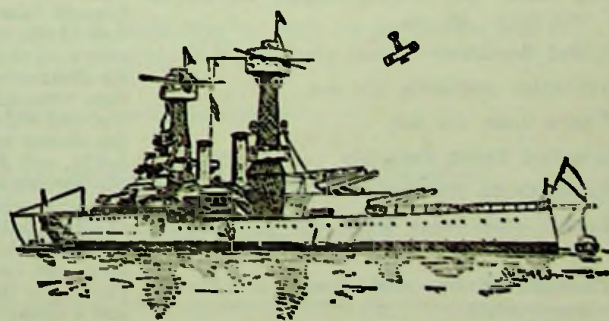
Someday we may be asked to give an account of our *stewardship*. (Luke 16:1, 2.) We are God's stewards; we manage His affairs here on earth. God created man with the intention of making him steward over His creation. He was to have dominion over the animals and be caretaker of the Garden of Eden. Man was created for God's own pleasure to glorify Him. (Rev. 4:11.) Man has failed as steward. He is not wishing to glorify God but is thinking in terms of glorifying himself.

We have forgotten that we must *worship* God. Old Testament characters were not ashamed to show their emotions. Nebuchadnezzar fell on his face to worship Daniel. We are told that we should worship God "in spirit and in truth" (John 4:24).

Where can we worship God? Certainly God is with us everywhere, in our hearts and in nature. It is difficult to worship God there, however, because of obstruction, evil, and worldliness. To find an atmosphere most conducive to worship, we should go to church. Even there, our communion with God is hindered by noise, confusion, discord, laughing, unnecessary talking, and whispering. What can we do to help make the Church of God a house of prayer? Let us repair this ship and make it more safe and seaworthy. The next time we go to church, we will be quiet, reverent, and prayerful, because there we meet God.

On the last lap of our journey, we board *partnership*. This is the best ship of all, because we have the promise from the Master, "Lo, I am with you always." At no time are we alone. In times of temptation or glory, Jesus is with us by our side. If we remain partners with Jesus, we will be joint heirs and be glorified together in His Kingdom.

Our Bible is a worthy chart of the seas. It has indicated the vessels we will use—friendship, discipleship, stewardship, worship, and partnership. In these ships, we hope to complete our voyage of life.



AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

- March 8—Youth Rally at Pennellwood Church of God, Grand Rapids, Mich.
- March 9—Spring Conference at Pennellwood Church
- March 22, 23—Missouri Spring Conference at Fredericktown.
- March 29, 30—Illinois Spring Conference at Ripley.
- April 19—Spring Youth Rally, Morning Star Church, South Bend, Ind.
- June 16-July 11—Summer Bible Training School, Oregon, Ill.
- June 19-22—Northwest Conference of the Churches of God at Corvallis, Ore. (T. A. Drinkard, guest speaker.)
- June 21-29—Indiana Conference at North Salem, Ind.
- July 14-25—National Berean Youth Rally, Oregon, Ill.
- July 29-August 6—Illinois State Conference and Bible School, at Oregon, Ill.
- August 7-9—General Conference of the Churches of God at Oregon, Ill.

CHURCH HISTORY

We now have that little booklet you have been wanting to hand to those who ask about your church. It is entitled, "Church of God of the Abrahamic Faith." Its pages cover briefly the history, organization, and faith of the church. This is the simplest way to satisfy those queries and indications of interest.

Prices are: 10c each; \$1.15 per dozen; \$4.50 per 50; \$8.00 per 100.

How many would you like?

EASTER SUPPLIES

If you are in need of Easter material, maybe we can help you.

Paramount Easter Book number 12—62 pages of recitations, short pageants, dialogues, 6 Easter songs. 35c

The Golden Dawn—A cantata covering the Easter story from the betrayal to the resurrection. 20c ea.

The Road He Walked—Easter service in two parts. 10c ea.

Gilded Sepulchers—Easter play. 10c ea.

Invitation postcards. 20c doz.

Easter Cross. 20c doz.

Standard Easter Book. 35c

Easter Cards. 60c box

Easter—suede-graph story for flannelboard. \$1.25

Triumphal Entry—suede graph for flannelboard. \$1.25

OREGON BIBLE COLLEGE

An inspiring communion was held in the chapel on Friday, February 15, with communion testimonies given by Virginia Wagenaar and Jack Keenan. After this service the students viewed an interesting color film on the return of the Jews to the Promised Land.

Back on regular class schedule now, the student body and staff wish to thank Sr. Thayer for her excellent classes on child evangelism. They were helpful and inspirational.

The OBC basketball team has been busy the last few days. We recently played four games, winning three of them. Our first loss of the season, "the unmentionable," was received at the hands of a far more experienced crew of freshmen from the Northern Illinois State Teachers' College at DeKalb, Ill. Another game was played at Aurora College, Aurora, Ill.

Classes are progressing well. We are reminded of how well they are progressing by the short tests which pop up every few days.

Bro. Dick recently gave a Biblical test that had been given to students in a normal school and in two other Bible colleges. OBC scored the highest average of all four schools and the highest score among College classes was recorded by the juniors, who had 98 per cent.

Philip James arrived February 8, 1952, to live with Bro. and Sr. Curtis Simpson.

Ronald Dilamarter.

HERALD RECEIPTS

C. J. Shaw (7); Thos. C. Barber; Mrs. Albert Swanson; E. W. Ritenour; L. E. Driskill; Joyce Botkin; Emma Pearson; Mrs. R. E. Torry; Mrs. L. H. Shelton; Mrs. Bertha Swindler; Mrs. N. S. Hoeg; Lloyd L. Wiltsey; Eunice Randall; Paul J. Louzecky; Howard K. Elton; Clara E. Freydl; Harvey U. Krogh; Mrs. Joe Flint; Lois Ruhn; D. W. Kirkpatrick; Mrs. Orville K. Thompson; Mrs. Grace Skinner; Mrs. Henry McCann; Margaret Windsor; Mrs. Earl Bowen; Inez M. Titus; Kenneth C. Turnpaugh.

THE RESTITUTION HERALD

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.

NATIONAL BIBLE INSTITUTION

Weldon Holland	\$ 5.00
Mrs. Frank Moran	5.00
Oregon Bible College Students	5.00
Happy Woods Church	18.88
Charles & Mary Ellen Jones	5.00
Brush Creek Church of God	60.00
Mrs. L. R. Hillard	23.00
Hillisburg Church of God S. S.	10.00
Mrs. Kate Olmstead	12.00
Mr. & Mrs. Herbert W. Stadden	25.00
Leo Behrends	10.00
Mr. & Mrs. Lloyd L. Wiltsey	25.00
Maurertown, Va., Church of God S. S.	24.12
H. J. Stadden	10.00
Mr. & Mrs. A. E. Karnett	12.50
Open Bible Church, Macomb	21.67
Hattie A. Woods	2.00
Mrs. Anna Cochran	2.00
Verna C. Thayer	5.00

JACK EUGENE HUDSON

Jack Eugene Hudson was born on December 4, 1919, at Drumright, Okla., and died in Phoenix, Ariz., January 13, 1952, as a result of being overcome with natural gas in his home.

He is survived by his wife, Frankie Charlotte, and two small children Jackwynn Elaine and Charlotte Rogene; his parents, Mr. and Mrs. Neal Hudson; two brothers, Dennis of Bagdad, Ariz., and Don of Phoenix; and many other relatives and friends.

Funeral services were conducted by the writer at the A. L. Moore & Sons Mortuary in Phoenix on January 25, with interment in Greenwood Cemetery. Words of comfort, assurance, and hope were brought from Scripture, especially from John 11.

Gerald L. Cooper.

GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

Bro. Harry Sheets, Burr Oak, Ind., will be speaker at commencement service of Oregon Bible College, June 4, 1952.

We heartily recommend our coming series on "Gems of Truth" which will begin in the near future. This series will present a sound logical approach to the whole gospel of Christ, written by some of our outstanding leaders and writers. It is a series that you can recommend to your friends as covering what the Church of God believes with no apology or fear of conflict. Watch for it and recommend The Herald to your friends!

By the way, do not forget to enroll your friends in our CHRISTIAN FRIENDSHIP CIRCLE. You will be satisfied with knowing you have done your part in winning him or her to your Christ.

Israel's Current Food Problem Number One

Taking a stand that the rabbis are without authority in granting dispensations from the law of shemita, the twelve settlements of Poale Aquda Israel, Orthodox group, are refusing to sow their land during the Sabbatical year.

Approached by a reporter for *The Jewish Chronicle* of London, Joseph Eigermann, a leading member of Chafetz Chaim settlements, asserted that his group "does not go to the rabbis to be told how to avoid observing the law; we go to ask how to observe it and follow the instructions given us."

Most of the other religious settlements in Israel are proceeding on the basis of the dispensation (*heter*) of Rabbi Isaac Elhanan Spector, handed down in 1888, which provided nominal sale of land to a non-Jew and employment of non-Jewish labor to till it during every seventh year.

The Agudists contend that this is no true "*heter*" and that the law is as binding today as it was in the past.

What this means to the food supply in Israel is important. Not only will the land not be tilled, but the colonists will have to be fed from stocks already in short supply.

The Ministry of Rations is taking into account the situation and providing for the colonists as well as for some 10,000 city-dwellers who will not eat Israel-grown vegetables during this year. The Ministry has set up special shops where vegetables grown by Arabs may be purchased by the Orthodox.

Realizing their precarious position, the settlements have gone in for what is for them large-scale experiment in hydroponics, the science of growing food without soil. The Chafetz Chaim settlements, according to *The Chronicle*, where the experiment is being carried out, use large oil drums split in half to provide the tanks to hold the chemicals and the necessary porous materials. Eight hundred have been "sown."

This will provide vegetables such as spinach, radishes, lettuce, tomatoes, potatoes, and onions for the children of the colony but not enough. It is estimated that 2,000 such tanks could produce enough to supply all the members of the settlements of the Aguda.

Read Leviticus 25:1-7.—*The Jews in the News*.

—○—

Fellowship in Christ's sufferings is the qualification for sharing in His dignity.

A "mobile classroom" in the form of a trailer seating thirty-seven pupils is used by the Protestant churches of Plymouth, Ind., for religious instruction of elementary school children. The classes are conducted by a trained teacher from Manchester College whose salary is paid by the churches. Bibles are furnished by the Gideons.—EPAS.

S. E. MAGAW SCHOLARSHIP

Oregon Bible College Alumni Association is offering a fifty-dollar Oregon Bible College scholarship in honor of Bro. Sydney E. Magaw, who served the College faithfully as dean and instructor from its beginning until his death. The scholarship will be awarded to that student who writes the best research paper pertaining to some historical phase of the Church of God. This may consist of a biographical study of an early Church of God leader or the history of local, state, or national Church of God work. Any student who has completed at least one semester of work at Oregon Bible College is eligible to enter competition for the scholarship. A committee of three judges who are not directly connected with the College or National Bible Institution will be selected to judge the papers.



Better Than a String on Your Finger

When it comes to remembering little friendly things to do to help your friend share the pleasures of the Kingdom of God with you, IT'S THE

Christian Friendship Circle

This provides a weekly visit of *The Restitution Herald*, an interesting and useful gospel gift once each month, and interesting study tracts. All are sent from "A Christian Friend."

**\$5.00 WILL ENROLL YOUR FRIEND
FOR ONE YEAR!**

The group now in preparation will begin May 1, 1952. No enrollments will be accepted after that date.

Send your enrollments now to:

Christian Friendship Circle

National Bible Institution, Oregon, Illinois

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Our record of helping hands in "Building for a Better Day"

Conference Budget \$35,000.00
Received to Date \$19,613.50

Brethren are urged to pledge now to finance this 1951 - '52
 General Conference program. Pledge now; pay later!

							\$1,000.00	\$3,000.00 Reported on 3 top rows Jan. 29	\$2,886.50
							Group A	\$1,000.00 Ohio Conference	\$1,000.00 Brush Creek Church
\$1,500.00 Delta Ohio Church	\$500.00 Ripley Ill. Church	\$500.00 Mr. & Mrs. Vernon Nichols	\$500.00 Group "C"	\$500.00 Eden Valley Minn. Church	\$500.00	\$500.00	\$500.00	\$500.00	\$500.00
\$750.00 Mr. & Mrs. Joe D Lawrence	\$526.50 O. R. Anthon	\$500.00 Los Angeles Church	\$500.00	\$500.00	\$500.00	\$500.00	\$500.00	\$500.00	\$500.00
\$400.00 Southlawn Church Mich.	\$400.00 Pennell- wood Church Mich.	\$400.00	\$400.00	\$400.00	\$400.00	\$400.00	\$400.00	\$400.00	\$400.00
\$300.00 Truth Seeker's Church Chicago	\$300.00 Maurertown S. S. Va.	\$300.00	\$300.00	\$200.00 Burr Oak Ind. Church	\$200.00 Mr. & Mrs. Francis Burnett	\$302.00 Mr. & Mrs. Frank C. Montross	\$285.00 Blessed Hope Church Rockford	\$250.00 An Isolated Sister	\$250.00 Omaha Church of God
\$250.00 Dixon Ill. Church	\$250.00 Group B	\$250.00 Minn. State Conference	\$200.00 M. A. Patrick	\$200.00 Mr. & Mrs. Don Overmyer	\$200.00 Mr. & Mrs. Cecil A. Patrick	\$200.00 O. B. C. Students	\$200.00 Fonthill Church of God	\$200.00 Mr. & Mrs. E. J. Demmitt	\$200.00 Missouri Family
\$100.00 Albert City Iowa Church	\$100.00 Golden Rule S. S. Cleveland	\$100.00 Weldon Holland	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00
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\$100.00 Mrs. Nellie I. Ling	\$100.00 Mr. & Mrs. C. E. Mills	\$100.00 Mr. & Mrs. Floyd A. Stilson	\$100.00 Marian R. Richards	\$100.00 Mr. & Mrs. Willard M. Naylor	\$100.00 Olaf Lewis	\$100.00 St. Cloud Minn. Church	\$100.00 "Two Isolated Members"	\$100.00 Mr. & Mrs. Charles Lapp	\$100.00 H. J. Stadden
\$100.00 Mr. & Mrs. Elmer C. McChesney	\$100.00 Memory of Mrs. Agnes Sealey Congdon	\$100.00 Almus Dimmick Family	\$100.00 Mrs. T. J. Ellis	\$100.00 Harry & Ruth Sheets	\$100.00 O. F. Marsh	\$100.00 Silas Claypool	\$100.00 Mr. & Mrs. Willis Roose	\$100.00 C. R. Stearns	\$100.00 George and Effe K. Jones

The Restitution Herald

February 26, 1952

VOLUME 41

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

NUMBER 21



—Wisconsin Conservation Department.

America's religious heritage has always considered patriotic Americanism and sincere religious faith synonymous. . . . We now face congressional demands for the abolition of these old concepts for new standards.



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.

James M. Watkins, Editor

\$3.00 per year

Paul C. Johnson, Associate Editor

For God or Country?

"He had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed" (Revelation 13:15).

Christians should feel the import of legislation now pending before Congress. Powerful forces are creating a great cleavage between Christianity and the American way of life. The cleavage is forcing many sincere Christians to an unjustified decision for God or country.

America's religious heritage has always considered patriotic Americanism and sincere religious faith synonymous. We have deemed it as important to *live* for our country as to *die* for our country. Freedom of religious thought, expression, and conviction is a basic principle which America has always professed to uphold.

Now we face the demands of influential groups that the old concepts of religious freedom and tolerance be modified by more modern conceptions. We speak of the sentiment reflected in section 337 of Senate Bill S. 2055: "A person who has petitioned a naturalization shall, in order to be and before being admitted to citizenship, take in open court an oath (. . . to bear arms on behalf of the United States when required by law, and [not or] to perform noncombatant service in the armed forces of the United States when required by the law, and [not or] to perform work of national importance under civilian direction when required by the law."

The committee sponsoring this legislation gives us assurance that, if passed, any conscientious objector, even those believing in noncombatant status, will be barred from citizenship in the United States. For a nation cited as an example of religious tolerance, this is a complete reversal of policy. It discriminates against large segments of sincere, devoted Christians. Our General Conference has always stood for freedom of conscience in matters of military service, loyally supporting those of either persuasion when deemed to be consistent and sincere.

This is only one of many recent subtle expressions reflecting the low esteem to which sincere Christian views have fallen in the eyes of politicians. One of our young men who did not believe in bearing arms recently was

denied an education in a state-supported institution until it was found that he did not intend to use his education to teach, thus stifling the possibility of spreading his un-military-minded views.

This adds up to only one thing, nationalism. The Encyclopedia Britannica's definition of nationalism is "a state of mind, in which the supreme loyalty of the individual is felt to be to the nation-state." This is what we have opposed under "naziism," "facism," or "communism." Nationalism assumes that a godly life has no value to the nation if any convictions inspired by that way of life make God supreme. By Biblical comparison, we realize what John the Revelator was talking about, and how far we have gone on the pathway of humanistic reasoning.

When a national law says that you cannot become a citizen of the United States for no other reason than that your religious principles are such that you cannot endorse participation in war, religious liberty as we know it is gone. Nationalism, that materialistic philosophy that we have condemned for years, has been substituted in its stead. The conditions predicted by Revelation will then exist.

Legislation that assumes in its substance that any conscientious Christian cannot be both Christian and patriotic creates a cleavage that will force many sincere religious people to decide for God or country, a state of affairs never before considered necessary.

We are not discussing the reasons for or against Christian participation in military service. Our group has always upheld the right of individual conscience in this matter. This has been the American way. Our years of devotion to this principle do not permit us to accept without protest the abolition of this right. To allow ourselves to become imbued with the sentiment that the only mark of good citizenship is the willingness to bear arms is the beginning of nationalistic, anti-religious intolerance that strikes at our most basic principles. Are we to assume that the thief, gambler, racketeer, or prostitute who could take this oath with a clear conscience is better citizenship material than the man who with his religious convictions does not believe in war? The implication is not far above the ratings missionaries now have in China.

Fulfilled Prophecy

A radio sermon by C. E. Randall, Tempe, Arizona

FULFILLED prophecy has been neglected in Biblical preaching. Few students of the Word are able to recognize unfulfilled prophecy, but no one is justified in neglecting fulfilled prophecy. No type of Scripture quickens and establishes faith and insures the accuracy of the Word of God as does fulfilled prophecy. Jesus made this plain when He said: "Now I have told you before it come to pass, that, when it is come to pass, ye might believe" (John 14:29).

Prophecy is not given for the purpose of making prognosticators out of students of the Word, but is given as a warning of what may be expected, that when those things happen the truth of the Bible is confirmed and one's faith in the Word is established. Prophecy came to us through inspiration and was promised as a blessing for all who would receive it. In 2 Peter 1:19-21 it is recorded: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: 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."

It is evident from this text that prophecy came in times past through men who were moved by the Holy Spirit to speak of things that were to happen in future times, although this was not the sole work of a prophet. A prophet spoke to people of his own time and generation as a messenger of God, and then he spoke of things to come.

Isaiah 13:19 reads: "Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah."

A Turkish army officer asked Dr. Cyrus Hamlin if the Bible was truly a book written from God. In reply, Dr. Hamlin quoted Isaiah 13:19. Then he asked the officer whether he had ever visited the site of ancient Babylon. The officer replied in the affirmative, and then continued by saying he had taken a hunting party through the ruins and had found them a nesting ground for owls and birds, with wild animals hiding in the debris. He stated that they had difficulty when the party decided to make

camp for the night. The Arabs in the party refused to remain near the place, saying, "It was haunted by evil spirits," and that great harm would befall them if they stayed.

Reread a portion of the text read, and two other verses: "Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there. But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there." You will observe that the Arabian would not pitch his tent there, neither would the shepherds make their fold there, but it would be a place for wild beasts. This has happened and is the condition that exists at the present time.

Isaiah 37 gives account of the invasion of Palestine by Sennacherib the Assyrian and of his coming against the city of Jerusalem. This happened in the days of righteous King Hezekiah. Hezekiah was a man that trusted in God rather than in chariots and horsemen. The Assyrian king had left a scorched earth behind him in his invasion of the Holy Land, burning and sacking over two hundred towns and villages. As he encamped around the walls of Jerusalem, he felt it would be a small thing to subdue the capital and reduce the people to slaves. There was one power, however, with which he failed to reckon, that being the power of God. The Lord promised Hezekiah that the Assyrian king would not shoot an arrow into the city, nor cast a bank against it. The recorded account reads:

"Therefore thus saith the Lord concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it. By the way that he came, by the same shall he return, and shall not come into this city, saith the Lord. For I will defend this city to save it for mine own sake, and for my servant David's sake. Then the angel of the Lord went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses."

(Over)



C. E. Randall

For years, many so-called critics ridiculed the idea of Sennacherib's army being destroyed. Since the discovery of the cylinder giving the exploits of the invasion and Sennacherib's subsequent departure from the Holy Land, however, no student has questioned the truth and accuracy of Isaiah's description. This cylinder, in the museum of Chicago University, describes Sennacherib's invasion of the Holy Land and the destruction which he wrought and his encamping against the city of Jerusalem. It ends abruptly with the words, "And he went home."

Isaiah 45:1, 2 describes the capture of Babylon: "Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut; I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron."

This prediction was made more than one hundred years before the event took place. Babylon was a city surrounded by a wall three hundred feet high and fifty feet wide, and there was an inter-city which was surrounded by a wall. This stronghold was considered impregnable by the kings of Babylon. It had one weakness. A river ran through the city and under the walls surrounding the city. Over the river were gates of brass that closed like the leaves of a great book. The lower portion of the gates were lowered into the water, thus making it impossible for anyone to come into the city from that approach. Cyrus, however, whom God had chosen to take the city and punish the Babylonians, observed that there was an old river bottom around the city. He diverted the waters from the main channel to this old bottom, and while Belshazzar and his men were in the inter-city, drinking and spending themselves in an orgy of immoral practices, Cyrus moved his men into the city through the two gates of brass, marching in through the river bed. Thus another chapter in fulfilled prophecy has been cataloged for us that we may have faith to live and dare to do right.

Our next fulfilled prophecy is found in Micah 3:12: "Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest." This was prophesied about 100 B.C. During the reign of the Turkish sultan Sulciman II, a decree for the rebuilding of the walls of Jerusalem was issued. The architect who drew up the plans made a mistake and left out that section of the city known as Zion. Today, it is plowed as a field. Although over two thousand years have elapsed, yet the Word of God was fulfilled as predicted by the Prophet Micah. For hundreds of years, the Jews were unable to understand how Zion would be plowed as a field. To-

day everyone can look at a map and see its fulfillment.

Another prophecy, in Ezekiel 26, describes the fate of Tyre. According to this prophecy, Tyre would be destroyed, her towers broken down, and the place would be scraped of her dust and become like the top of a rock. The rubble would be placed in the sea, and Tyre would become a place for the spreading of nets. We read:

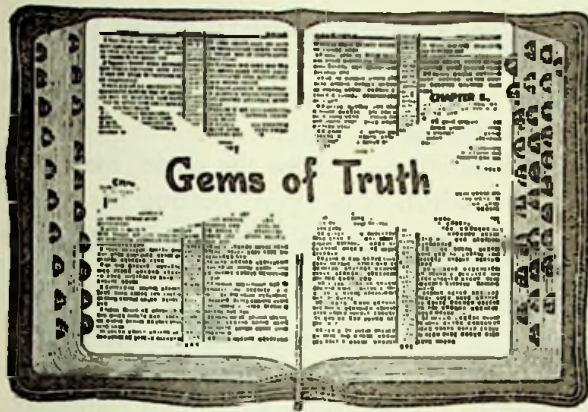
"Therefore thus saith the Lord God; Behold, I am against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up. And they shall destroy the walls of Tyrus, and break down her towers: I will also scrape her dust from her, and make her like the top of a rock. It shall be a place for the spreading of nets in the midst of the sea: for I have spoken it, saith the Lord God: and it shall become a spoil to the nations: and they shall break down thy walls, and destroy thy pleasant houses: and they shall lay thy stones and thy timber and thy dust in the midst of the water" (Ezek. 26:3-5, 12).

Nebuchadnezzar came against the city of Tyre and destroyed it, but the Tyrians, being a naval people, moved to a small island in the Mediterranean. Later, Alexander the Great came through the same country and found that a sandbar ran from the shore to the island. He took the rubble from the destroyed city of Tyre and built a causeway to the island where the Tyrians lived. He literally scraped her dust and put it in the sea. From that time on, the ancient site of Tyre has been a place for the spreading of nets, and, even today, fishermen can be seen sitting on its ancient site mending their nets. The prophecy was literally fulfilled.

Scores of other prophecies of similar nature predicted long before the events happened were literally and accurately fulfilled at the appointed time. These all should give one faith in the Word of God and create a confidence that those prophecies still unfulfilled will, at God's appointed time and in the way predicted, be literally and completely fulfilled. God's Word has never returned unto Him void. There is nothing surer than the prophetic Word of God.

DAILY READING HELPS

- M. March 3. James 4:1-10. God resists the proud.
- T. March 4. Hebrews 5:1-10. Jesus learned greatness as a servant.
- W. March 5. John 15:12-17. Jesus lay down His life for His friends.
- T. March 6. Matthew 18:1-12. The shepherd will leave ninety-nine to help the lost.
- F. March 7. 1 John 2:8-17. The pride of life is typical of the world.
- S. March 8. John 3:14-18. Belief is a basis for salvation.



FAITH — Comes by Hearing

By C. R. Randall, Tipp City, Ohio

Elementary Faith

THE BEGINNING and foundation of any religious conviction is faith. "Without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6). The fundamental requisite for coming into a pleasing relationship with God is a basic belief that he personally exists. This fact is elementary, nevertheless essential. To mentally and verbally deny this personal existence alters one's entire conception of Creator and creation and their individual purposes.

Any mental reservations concerning the belief that God exists are not in harmony with true facts. David, the sweet singer of Israel, wrote, "Truth shall spring out of the earth; and righteousness shall look down from heaven" (Psalm 85:11). God has not left the acceptance of His actual reality without evidence. Testimony of truth shall spring out of the earth! Isaiah wrote: "As the rain cometh . . . and watereth the earth . . . so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (55:10, 11). Herein we read of the accomplishments of God's plans and purposes through His spoken Word, the heart of truth. It is this truth which creates elementary faith.

Faith by Instruction

There is no source with greater quantity of evidence which will create the required elementary faith than in the recorded Word of God. Solomon wrote, "A wise man will hear and will increase learning"; also, "The fear of the Lord is the beginning of knowledge." "Give instruction to a wise man, and he will be yet wiser: teach a just man, and he will increase in learning. The fear of the Lord is the beginning of wisdom: and the knowledge of the holy is understanding."

From these wise words, we see the benefit which accrues from hearing and instruction. If we are wise, we will hear! If we desire knowledge, we will fear! Instruction for a wise man increases his wisdom; teaching a just man increases his learning. Possessing the fear of the

Lord is a sign of acquiring wisdom. If we have a knowledge of the holy, we are beginning to understand.

This fundamental faith which comes through instruction is born of past experience. This experience may be personal or it may be an experience of someone else. It is not necessary for God to confirm each individual's faith by such experiences as we consider the exception. This is the reason experiences of men in past history have been recorded—that we may profit thereby. In writing to the Corinthian Church the Apostle Paul, reminding them of some of the experiences of the Israelites, said, "They are written for our admonition, upon whom the ends of the world are come" (1 Cor. 10:11). The incidents of the past are recorded that they may increase our confidence and trust. To ignore them or pass them off lightly merely does injustice to oneself by not profiting from the experiences of others.

Paul said, "Faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). We cannot have faith unless we hear, and we hear by the Word of God. It is there for us if we are willing to receive its instruction. The sun shines with its beneficial rays; however, unless we come in contact with them they are of no value to us. There is an old saying:

"Two men looked out from prison bars;
The one saw mud, the other stars."

We can wisely appropriate the Word of God in our lives as a useful instrument and see the bright stars of wisdom, or we can look in the other direction and assimilate the mud, the filth, the corruption of the world.

Paul realized the value of instruction when he wrote, "Let us hold fast the profession of our faith without wavering . . . not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching" (Heb. 10:23, 25).

Faith by Experience

When Israel was torn by idolatry, not knowing where to turn, Elijah said, "How long halt ye between two opin-

ions? if the Lord be God, follow him: but if Baal, then follow him" (1 Kings 18:21). Such was the situation created by a mental confusion as to whom they should yield obedience. Their personal faith in God was not strong enough to deliver them from the temptation to serve idols. It took the faith and courage of Elijah to strengthen their faith. After God had proved to them that Elijah was right, then they had enough faith to say, "The Lord, he is the God; the Lord, he is the God" (v. 39). It was this experience which generated faith.

Another example we find recorded in the Old Testament is that of Gideon. God chose Gideon to deliver the children of Israel from the hand of the Midianites, but Gideon questioned this choice. To prove to himself that God had chosen him, Gideon asked that God reveal this to him through the medium of the fleece. If, in the morning, the fleece he placed on the ground was full of dew and the ground dry, then he would know that God would save Israel by his hand. In the morning the fleece was wet, yet Gideon was not satisfied. The next night he reversed the test, and once more it indicated that God had chosen him. Even after this experience, Gideon was not satisfied, and God worked patiently with him until enough faith had been created for Gideon to accomplish his mission. God spoke to Gideon through the fleece, yet Gideon doubted because confidence had not been established. This experience is recorded for us, that hearing it may create a stronger faith in us. Gideon's experience is a lesson in faith.

Faith in the Church

It was faith which built the Church of God, as we now view it as an organization. This devotion to the cause of propagating the truth, however, was established by first hearing the message. I recall hearing the story told about an evangelistic meeting being conducted by Elder R. V. Lyon in the northern part of Ontario. One evening a man entered the building in which the service was being held and sat as close to the door as possible. Before the service was over, that man was on one of the front seats, not realizing that the message had become so interesting he had moved during the service. Later he was converted to the truth and continued faithful. This was the father of the late T. A. Weldon and grandfather of Sister Irene Holland of the Fonthill Church of God. Hearing the message created faith which grew from its small beginning that night.

I recall being told of another incident in Minnesota, which occurred during the ministry of Bro. W. L. Crowe. It was in the spring of the year, and the river was swollen by the melting ice and snow. Brother Crowe had no way of crossing the river for a meeting. He walked through the icy waters, swam where it was too deep to wade, dried

his clothes on the other side, and went to his meeting. Hearing the Word had created such a faith within him that wading an icy river was no hindrance that he might preach that same message to others.

From these illustrations we hope the reader may catch the spirit of faith which came from "hearing the word." There is only one way whereby faith can be conceived, and that is through hearing the Word. I care not whether you consider faith expressed as confidence and trust or as fundamental beliefs—it is always born by hearing.

The responsibility of every individual is expressed beautifully by Solomon, "Apply thine heart unto instruction, and thine ears to the words of knowledge."

Truth is a precious gem to be purchased at the cost of many prejudices.

SONG IN THE NIGHT

By Mrs. Grace Skinner, Oregon, Illinois

Oh praise ye Jehovah, ye children of men,
And thank Him that Jesus is coming again
To call forth His own from earth and from sea,
And if I am faithful He'll also call me.

Oh praise ye Jehovah, ye children of men,
And thank Him that Jesus is coming again
To cleanse this old earth from sin and from strife,
And give to His loved ones eternal life.

Oh praise ye Jehovah, ye children of men,
And thank Him that Jesus is coming again
To fill all the earth with abundance of peace,
Where happiness lingers, and troubles shall cease.

Oh praise ye Jehovah, ye children of men,
And thank Him that Jesus is coming again
To guide us in making a paradise new,
Where the heavenly Father may walk with us, too.

Most happy are we who in Eden shall trod,
And fellowship there with Christ and with God.
Our loved ones in Christ shall dwell with us there,
To dress and to keep its beauty so rare.

No thorns to annoy, no beasts to devour,
Only peace and contentment through each shining hour
Oh praise ye Jehovah, ye children of men,
And thank Him that Jesus is coming again!

Are Christians Under the Law of Moses?

A radio message (WAIT, Chicago) by Harold J. Doan

ARE CHRISTIANS bound by the law of Moses? The answer of the Apostle Paul in Galatians 3:11, 12 should be sufficient answer. "That no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. And the law is not of faith: but, The man that doeth them shall live in them." Wherefore, then serve the law? Christians are not under Old Testament law but are children of God by grace, and their only law is the law of faith and love. Because of the confusion that has been generated by modern disciples of Moses, we must explain further.

What is the law of Moses? In the third month after the children of Israel escaped from their bondage in Egypt, they came into the region of Sinai in lower Arabia. There, Moses, the leader of the people, received from God the law by which this chosen nation was to live. Exodus, Leviticus, Numbers, and Deuteronomy tell the details of how this law was given, for what purpose, its significance, and also what Israel did with it during the forty years of wandering in the wilderness before entering the Promised Land. Let us notice some of the peculiarities of this law.

We find first in Deuteronomy 33:4 that this law was for Israel and Israel only. "Moses commanded us a law, even the inheritance of the congregation of Jacob." Secondly, we notice that this whole law was a covenant between Israel and God. Exodus 34:27, 28 tells us, "The Lord said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel. And he was there with the Lord forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments."

The Ten Commandments were terms of a contract between God and Israel. The Gentiles had no part in this covenant. It was not, as some suppose, a standard law for the universe for all time and eternity; it was a covenant between God and Israel, "the inheritance of the congregation of Jacob." Hebrews 9:4 calls the tables of stone on which the Ten Commandments were written, "the tables of the covenant." Now a covenant is a contract between two contracting parties, in this case, God and Israel. That contract does not bind those who never entered into it, neither the Gentiles nor the church. Next, we would call to your attention that there were not two laws given, but all that Moses received was one law.

It has been said that the Ten Commandments were the

law of God, and the ordinances which were given at the same time were the law of Moses. This is argued in spite of such Scriptures as Nehemiah 8:1 which speaks of "the book of the law of Moses," called the "book of the law" (v. 3) and "the book of the law of God" (v. 8). The law Moses received upon Mount Sinai was one law not two. It was inseparable, and if part was not kept the violator was condemned by the whole law. (James 2:10.) When the Bible speaks of the law of Moses, or the law, or the commandments, or the law of God, referring to what Moses received on Mount Sinai, it is one and the same law.

Next, we want to know why the law was given to Israel? There are several reasonable and Scriptural answers. Israel had been an unorganized, slave people for several generations in Egypt and had need of a law for discipline. It was important for the Lord to establish certain memorial occasions for the people to keep in memory their deliverance. The Sabbath was one of these memorials, as we read in Deuteronomy 5:15, "Remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the sabbath day."

Israel was to keep the Sabbath day in memory of its exodus from Egypt—a memorial which certainly does not apply to Gentiles or the church. The Apostle Paul gave additional reasons Israel was put under the Mosaic law of the Lord at Mount Sinai. Romans 5:20 informs, "The law entered, that the offence might abound." The law was introduced into God's relationship with Israel as a means for judgment. There was no more sin under law than there had been before, but where there was no law God could impute no sin.

Paul said also in Galatians 3:23-25: "Before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster." Paul had once been under the law, before his conversion, a Pharisee of the tribe of Benjamin. Notice that he uses past tense, "The law was our [Israel's] schoolmaster." The law was given Israel to prepare the nation by the discipline of the law and by the typical significance of its worship program to accept Christ at His appearance. (Turn to p. 10)



News and Prophecy Digest

C. E. Randall, Tempe, Arizona

BACK TO GOD. The American Legion at its thirty-third national convention held in Miami, Florida, unanimously adopted a "Back to God" movement. The program calls for the following:

- 1) Regular church attendance;
- 2) Daily prayer for divine guidance;
- 3) Religious training of American youth.

The National Commander, Donald R. Wilson, has taught a Sunday school class in his home town of Clarksburg, West Virginia. In commenting on the program, Commander Wilson said: "The American Legion's 'Back to God' program will be a continuing program. It is one of the greatest causes to which the American Legion can dedicate itself. Every combat veteran in the American Legion knows the sustaining strength that lies in all out faith in God. Our greatest ally amidst the dangers of this atomic age is God. Our greatest need is to get closer to God."

Certainly one can heartily endorse this effort on the part of the American Legion to quicken interest in a "Back to God" movement. The people in this country have, as a whole, strayed far away from God and His Word and have forsaken the houses of worship.

NEW DRUG. Science has gone a long way in discovering new drugs in the past few years, which have contributed immeasurably to the well-being of humanity. Scientists in the Lederle Laboratories are now working on a synthetic antimalarial agent which is many times more effective than quinine. During World War II, quinine was very scarce. Quinine is obtained from the chinchona trees and comes largely from the Dutch East Indies.

The Chinese have had a remedy for malaria for three thousand years. It is taken from a native Chinese plant known as Ch'ang Shan. The supply of this plant is limited, but it led to research for a plant in this country that would take its place. The common variety of the hydrangea was found to contain the essential alkaloid. Biochemists broke down the hydrangea compound and then synthesized it. This synthesized alkaloid is found to be much less toxic than that which is obtained from the Chinese plant.

It is not primarily with the progress which science has made that we are concerned but are merely using its efforts as examples. It is true that the gospel which we preach is the same one which was proclaimed in the days of the apostles, but, as we become more familiar with the mental and physical make-up of the body, new ways of presenting the same gospel so as to appeal to different types of mentality become available. To keep abreast with the times, these approaches along with new knowledge of the psychologi-

cal and physiological processes are vital to the most successful pastoral relations. The ministry needs to keep pace with science.

AGE OF STRESS. We are living in an age of stress, and the toll which these strenuous times are taking is to be found in shortened lives and physical cutbacks in people's health. There is an article in MacLean's magazine under the heading, "If I Live to Be a Hundred," in which Harry Henderson says: "This discovery was of the utmost importance to medicine. It definitely proved that in animals at least, heart, circulatory, and kidney diseases are caused by the over-production of adrenal hormones. In humans this overproduction is caused by the adrenal's response to generalized 'stress.' Other doctors had already proved that the heart and circulatory diseases which afflict so many Canadians and Americans are the result of the generalized 'stress' of our mechanized high-powered civilization. These diseases are unknown among primitive peoples. Dr. William Holden, for example, traveling through the jungles of Brazil, was unable to find high blood pressure or coronary troubles among the natives at any age. Hence, Selye concluded that these were 'diseases of adaptation.'"

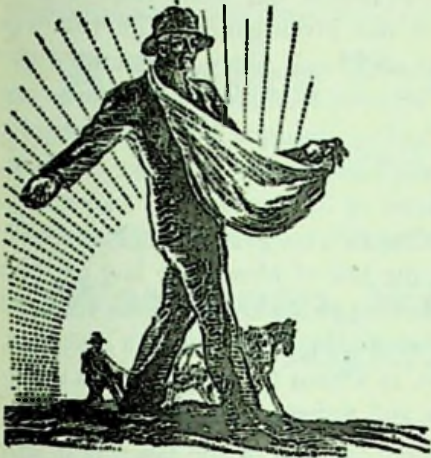
There is no doubt that increase of knowledge and the running to and fro which Daniel predicted would come in the last days are contributing to the condition forecast by Jesus, in which He said that men's hearts would fail them for fear. The people who compose these classes of physically infirm are largely those outside of the church. If one will adhere strictly to the teachings of the Bible, he will maintain that balance of physical stability and mental poise which ward off many of the last-day diseases predicted in the Word. Genuine faith and true hope produce a merry heart which will do good like medicine.

A USEFUL GOD. An article in the "United Church Observer" which appeared under the title, "Is Your God Useful?" has caused me to pause and meditate upon the reasons so many people are in a confused state as far as teachings of the Bible are concerned. The writer of this article stated that he has been teaching a Sunday school class for over fifty-three years and assumed that he has a fairly good knowledge of the problems troubling the youngsters while in Sunday school and the adolescents and adults either in or out of Sunday school. He said: "We creatures of time can have no notion of eternity. They waited, and at length some ardent spirits 'prospecting on the still-warm crust' found the very humblest forms of life. Then higher

forms were reported, and each advance brought joy to heaven. The higher forms were evolved by natural process, for the Father had expressly forbidden the angels to interfere. At long last there appeared animals that walked and even evolved speech, and, in their clumsy way, asked each other questions, and who were startled by thunder and lightning and changes of weather. They began to seek for meaning in life, which is religion. They even thought out explanations of the strange experiences of life and filled the forests and river banks and the waters with monstrous demons and gods. Some of their wild guesses were beautiful, but mostly they were cruel and ugly. At last one ardent human mind struggling amidst the confusion exclaimed, "There is but one God." The greatest puzzles of all time were on their way to solution." There is much of this halderdash under the guise of Biblical teaching. It is no wonder that people are puzzled in their thinking about God and the Bible.

INCOME TAX. We are in that period of time when men and women are thinking about their income taxes. Recently, the POAU (Protestants and Other Americans United) addressed a letter to John B. Dunlap, Commissioner of Internal Revenue, to inquire about the status of income tax collected from Roman Catholic officials. The Commissioner sent a curt reply to Glenn L. Archer, executive director of POAU, and stated that such "advice" could be given only to "a tax payer or other party at interest." In a specific case, according to "The Washington Religious Review" reporting on this, POAU said: "It is evident from these letters and other documents which POAU has in its files that the entire matter of special income tax exemptions for certain religious functionaries will bear considerable looking into."

It long has been known that Catholic prelates have been adept at evading payment of income taxes. Also, the Roman Catholic Church has millions and millions of dollars worth of taxable income property on which it pays no taxes. It escapes the payment on the grounds that the property is for religious purposes. An altar or shrine is placed in the building, an occasional prayer is offered before the altar or shrine, and claim is made that the building is used for religious purposes; therefore, the property should be exempted from taxation. Since unscrupulous advantage has been taken of the exemption which the government permits religious bodies to make for buildings used for religious purposes, we believe it would be a good thing if all church property were subject to taxation the same as any other property, at least, any property from which income was received.



In the Wake of the Great Commission

Baptism at Tempe, Arizona

The hearts of the people here at Tempe were given occasion to rejoice when Gene Davis, a young man attending college, presented himself at a morning service for baptism. He had previously been immersed, but, having learned the truth of conditional immortality, life only in Christ, and the gospel of the Kingdom, he desired to be immersed into his newly found faith and, accordingly, was baptized at the evening service. We welcome him into the household of faith. His address is Hayden Hall, Arizona State College, Tempe.

Douglas, Arizona

Attendance remains the same at services that are conducted in and near Douglas, although we have had a visitor or two at different meetings. We conduct Sunday morning services alternately in Douglas and near Elfrida. Sunday night preaching is always in Douglas. Bible class on Tuesday night is at the home of Mrs. Mildred Hiatt; Bible class on Wednesday night is at the home of Mr. and Mrs. Rollo Dawson near Elfrida. As yet, we have been unable to begin construction of a church building.

Used clothing from the Dorcas society of Hammond, La., has been distributed to a needy Mexican family in Agua Prieta, Sonora, Mexico, which is over the border from Douglas. Though we cannot speak Spanish and they cannot speak English, we hope that a bond of friendship can arise from aid given to these people. For this reason, we ask that any person or society which has used clothing and feels so disposed to send it to us for distribution to the needy. With the clothing we also gave two tracts printed in Spanish—one by Harry Goekler, the other by J. W. McLain.

The house of the Mexicans to whom we gave the clothing was one room, with dirt floor, one bed (there were several children in the family), and only a cooking stove for heat. The children wore no shoes. Though one generally thinks of this section as being extremely warm

throughout the year, the temperature last night was twenty-one degrees. Do you have used clothing to give away?

We solicit your prayers.

Gordon Landry,
1313-5th St., Douglas, Arizona.

Fremont, Nebraska

We would like to report on our activities since the reorganizing of our Truth Seeker's Bible Class last fall.

Church of God members are very scattered, some living at Scribner, Arlington, and Fremont, but we have great plans here and have started a building fund toward the day we can have a church in Fremont.

Until that time, we are meeting every Thursday night at the Kenneth Nelson home. Average weekly attendance is sixteen. Each member has taken a turn in presenting a lesson, but at present Sr. Lucille Appleby is giving a series of lessons on "Prayer." Opal Nelson, Secy.

MEANING OF MISSIONS

Most ministers mean to magnify missions in their message, but many manage to miss the main meaning of the Messiah. Missions is more than a movement to modify the malignant mischief of mankind. It is more than mending or masking the meanness and mistakes of misled men. Mere mental meditation on magnificent motives is malicious modernism, but missions means majoring on men meeting the Master. We must make much mention of His mercy. From Maine to Mexico and from Miami to Moscow we must move among the masses and make men meet with the Mediator. Whether man to man or in the midst of multitudes, we must make men know the magic miracle of men made new in the blood of the Son of God. Do you mention the Master much, Mister?

—EPAS.

ARE YOU AN ACTIVE MEMBER?

Are you an active member, the kind that would be missed;

Or are you just contented that your name is on the list?

Do you attend the meetings and mingle with the flock?

Or do you stay at home and criticize and knock?

Do you take an active part to help the work along;

Or, are you satisfied to be the kind that just belongs?

Do you attend the meetings when there is a problem to be licked;

Or leave the work to just a few of them and then complain about the clique?

There is quite a program scheduled I'm sure you've heard about,

We'll sure appreciate it if you'll come and help us out. So come to the meetings often and help with hand and heart;

Don't be just a member but take an active part.

Think it over people; you know right from wrong.

Are you an active member, or do you just belong?

—Selected.

ARE CHRISTIANS UNDER THE LAW OF MOSES?

(Continued from page 7)

We have also this explanation for the giving of the law to Israel, recorded in Galatians 3:19, "It was added because of transgressions, till the seed [Christ] should come to whom the promise was made." Abraham had received certain promises of blessing upon himself and his descendants. His Son Isaac was also given those promises, and Isaac's son, Jacob, later received the same promise. These men of faith, because of God's grace, were faithful to Him out of gratitude. Jacob's children began to show signs of backsliding, however, and their children were even more undependable, so, because of this loss of faith which their fathers had, God put them under law to mold them into a light-bearing people. The entire law of Moses, received on Mount Sinai was added to the promises made to Israel through Abraham, because Israel was failing to show the inclination to live by faith alone. The law failed, not because it was not good, but because no one but the Son of God was able to live up to its requirements.

Now let us briefly summarize our study thus far, before we go forward in our investigation. The law was given by God to Moses on Mount Sinai. It contained the terms of the covenant between God and Israel. It was not a standard law for all nations and time, but was a contract between God and Israel. The law was one law—not two, or two parts. It consisted of "judgments . . . laws . . . statutes . . . commandments . . . precepts" (Neh. 9:13, 14). The law of God, the law of Moses, the law are one and the same when referring to the law of Moses received at Sinai. It was given to bind the nation under a covenant, to discipline the nation, as a basis for judgment, to establish certain memorials, and to bring the nation to Christ.

Now we ask, What has become of the law? Is it still in effect? Are believers bound by the law? The verse we read a few moments ago, Galatians 3:19, said, "It was added [to the promises] . . . till the seed should come to whom the promise was made." Who was this? Verse 16 reads, "To thy seed, which is Christ." The law was in effect until Christ came, when the law was done away with, and faith again became the basis of God's relationship with men. "The law was our schoolmaster . . . but after that faith is come, we are no longer under a schoolmaster" (vv. 24, 25). Someone will say, "Oh, that refers to the law of ordinances." We have shown that there was only one law, but let Paul speak again, "If the ministration of death, written and engraven in stone, was glorious . . . how shall not the ministration of the spirit be rather glorious? . . . If that which is done away was glorious, much more that which remaineth is glorious" (2 Cor. 3:7-11). Notice the subject is the Ten Commandments, called in this passage "the ministration of death and the ministration of condemnation." It is also said this has been "done away with." The whole law, from the ministration of death written on tables of stone to the ordinances of Sabbaths, and new moons, and feast days, and clean and unclean meat, and "the handwriting of ordinances that was against us," was nailed to the cross of Christ, setting us free from the law of sin and death. To be bound by the tables of stone is to be burdened with the ministration of death and condemnation, "for as many as are of the works of the law are under the curse" (Gal. 3:10).

Now, by the grace of God, we are saved by faith; we serve through love; we live by the Spirit; we hope through the promises; justified by the blood of Christ, children by faith, we are free forever from the works of the law which can only condemn but never save, which can only cut off but never seal, which bring only death and never life. Let us not "frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain" (Gal. 2:21).

A Voice From the Past

Watchman, What of the Night!

By F. L. Austin, Oregon, Illinois

Reprinted from the October 6, 1931, *Restitution Herald*

STEALTHFULLY, but rapidly, the world is unwittingly entering deeper and ever deeper into the darkness of the night of man's rule. Ever more trying and more difficult seem to be life's ways. While the world was by jealousy or enmity kept separate in nationalities, it seemed to be quite possible for one or two of those families to be in the agonies of deep depression without affecting materially other members of the world family. As the world becomes ever more closely interallied as a result of the rapid and marvelous perfection of instruments of communication, transportation, and commercial exchange, it becomes more closely tied and knit together like the members of a private family. It becomes ever more difficult for one portion to be seriously afflicted without all the other portions suffering with it. Like the human body, if one member suffers, then all the members suffer with him. As this condition develops, the strain upon the world body as a whole becomes ever more serious.

It is of this very thing that prophecy has unburdened itself so fully and assigned the fulfillment to the closing days, yea, hours, of this Gentile dispensation. Daniel's prophecy of successive universal empires is by John in Revelation carried forward to a point of complete federation of all such powers. Revelation 13 certainly portrays an era, brief in duration, when all the world other than those standing obedient to Christ will be federated under one mighty blasphemous sovereign opposing God and all that is called God.

What of the night! To the writer it seems as though we are rapidly approaching this time of world-wide federation. Financial, commercial, political, religious tendencies lead toward such a climax.

No cause for alarm here, that is, to the Christian. The voice of the archangel, the trump of God, the sound of the Messiah will break forth to call and gather Christ's own elect unto Himself before this vicious federation of the world shall pour its anathemas upon unbelieving man. The signs of the night indicate this call soon.

Let him who is following the Master do so in the richness of Christian sincerity. Let him stand openly and gladly for Him whose soon coming will begin a world-wide correction, restitution, and final perfection.

Let us remember that God's promised Word is that the entire curse of earth is to be erased, that every opposing power will finally be overthrown and destroyed, and that the whole earth will be made new and radiate the righteousness and glory of God and the redemptive glory of Christ.

As we silently, unwittingly drift with the tide into the ever-falling darkness of the night that precedes the early dawn, let us do so with our hearts of faith truly and firmly interlocked with the heart of the Master.

Lepers Need Christian Doctors. The advent of the new sulfone drugs has opened a completely new field for the cure of leprosy, according to Dr. Robert G. Cochrane of London, who spoke in New York at a dinner in his honor by the American Leprosy Missions. "Great new opportunities for young Christian doctors exist in the leprosy mission field," the noted British leprologist declared. He pointed out that most of the leprosy work now being carried on in the world by national governments was initiated in church mission colonies and that it should be the function of mission groups to take the lead in research and experimentation, and to demonstrate on a small scale how the problem of leprosy should be dealt with. Dr. Cochrane has been a medical missionary to India for twenty-five years and is now medical advisor to the British government. He has been sent on many medical missions by the United Nations World Health Organization. He is also medical secretary of the British Empire Leprosy Relief Association.—*EPAS.*

RUSSIA DEFINES ATHEISM

Russia is slowly revising her vast *Soviet Encyclopedia*. In two years, five volumes have been published; but this only brings the work done through the letter A. The first edition took a quarter of a century to compile. This new edition is undergoing a radical rewriting, bringing all subjects under the domination of Communistic dogma. Under the word "atheism," the following statement appears: "Godlessness, a world outlook denying religious belief in supernatural forces, in God or gods. . . . In the history of class struggles atheism is the ideological weapon of advanced social classes attempting to subdue the old obsolete social, economic, and political orders. . . . The U.S.S.R. is the country of the atheistic world outlook."—*EPAS.*



"Ye shall seek me, and find me, when ye shall search for me with all your heart" (Jer. 29:13).

The Times of the Prophets

Do you recall, in studying the books of history, we mentioned that the books of the Bible were not arranged according to the time when their happenings occurred? It is also true that the books of the prophets are not placed according to the time in which they took place.

Last week we mentioned that the prophets were religious leaders during the reign of the kings. You may possibly think that the books of the prophets are arranged as to when each of these prophets lived, Isaiah being the oldest and Malachi the youngest. This is not so.

Also, we must remember that there were other prophets in the Bible other than the ones who wrote a particular book, such men as Elijah and Elisha.

Comparison

The list to the left will be the names in the order in which they are placed in the Bible; the list to the right will be the names of the major and minor prophets in the order in which they lived and of the times about which they wrote.

Isaiah	Joel
Jeremiah	Jonah
Ezekiel	Amos
Daniel	Hosea
Hosea	Isaiah
Joel	Micah
Amos	Zephaniah
Obadiah	Nahum
Jonah	Jeremiah
Micah	Habakkuk
Nahum	Obadiah
Habakkuk	Daniel
Zephaniah	Ezekiel
Haggai	Haggai
Zechariah	Zechariah
Malachi	Malachi

Now draw a line from the name in the first column to the name in the second column.

Jeremiah, a Major Prophet

Yes, Jeremiah is one of the four major prophets. Jeremiah lived one hundred years after Isaiah. Jeremiah was a prophet during the reign of the last three kings of Judah.

Jeremiah lived during troublous times. He wept because of the sins of his people. He is known as the "Weeping Prophet."

Newest ECE Club Members

We are happy to introduce six new members of the ECE Club. Mrs. R. S. Cooper of Fredericktown, Missouri, sent us the names of her three grandchildren: Neal Brewington of Fredericktown, and Vivie Kay and Leon Mercurio of Saint Louis, Missouri.

Mrs. Ivan Porter sent us the names of her three daughters: Carol, Donna, and Cheryl of Mount Sterling, Illinois, and members of the Ripley Church of God.

We wish to thank Mrs. Cooper and Mrs. Porter for sending these names to us, also for the encouraging words concerning the page. They are appreciated.

Happy Birthday Wishes!

Mary Jane Wilson, Feb. 26, age 6, Macomb, Ill.
 George Bankston, Feb. 26, age 7, Hammond, La.
 Russell Magaw, Feb. 28, age 13, Tipp City, Ohio
 Mary Jane McKinney, Feb. 28, age 4, Hammond, La.
 Romona Rae Norman, March 1, age 2, Eden Valley, Minn.

Joe D. Powell, March 1, age 6, Judsonia, Ark.
 Janet Marie Friend, March 2, age 5, Newkirk, Okla.
 Stephen T. Ferrell, March 2, age 7, Morristown, Tenn.



A Page for Young People

The Berean Page

William Dick, Editor
Fredericktown, Missouri



PATTERN FOR YOUTH

By Betty Elliott, Fonthill, Ontario

Reprinted from *Canadian Banner of Truth*

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them" (Eccl. 12:1). Every young person should memorize and remember this verse and always let God's Word guide him. Knowledge of God is of much greater value than material resources, so we should follow Him each day, letting Him rule our lives. "Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies: and all the things thou canst desire are not to be compared unto her" (Prov. 3:13-15).

God used young men for His work; two very important ones who are commended in the Scripture as examples of youthful piety were Samuel (1 Sam. 2:26) and John the Baptist (Luke 1:80). Our supreme example of growth in grace and virtue is Christ Jesus. "The child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him" (Luke 2:40). We should honor God first and our parents second. If only youth would heed these great commandments, there would not be so many heartbroken families. All around us today we find those who have not listened to their parents and, therefore, they belong to bad crowds and have disgraced their homes.

Solomon was thankful for the things his father had taught him (Prov. 4:3, 4); Timothy was influenced by the faith of his mother and grandmother. (2 Tim. 1:5). The young should respect the aged and take their advice. We all remember what happened to Rehoboam when he took the advice of the young men instead of heeding what the old men had told him. (1 Kings 12:8.)

Today, it is very difficult to be righteous when other people and worldly lusts tempt youth. It makes us so thankful to know God's Word, and we should always

be trying to help those who have not heard the precious message of salvation to all who believe and obey the gospel. "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1:16). "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him" (Heb. 5:8, 9). "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8).

Christian Examples

By Sarah Sprinkle, Oregon, Illinois

We Bereans profess to be Christians, but are we really true Christians—the kind Christ expects us to be? A true Christian is one who lets Christ have complete control of his life. Do we give Christ complete control of our lives? It is our privilege, as followers of Christ, to let Him direct our every thought and action. Many times we fall short of living up to the standards of Christ, because we are too concerned with both the pleasures and worries of this life.

We must wake up to the fact that these are the latter days. We must re-establish our hearts, for the coming of the Lord is drawing nigh. It is absolutely necessary that we serve Christ today, for tomorrow we may not have opportunity to do so. The time in which we have to serve Him is limited; therefore, let us seek more diligently after those things pertaining to the Kingdom.

As Christians we must be more serious about our religion and bring others to Christ. In other words, we are to be doers of the Word and not hearers only. Our one desire for the future should be to follow in the footsteps of Jesus as closely as possible, so that we may obtain eternal life at His soon return.

AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

- March 8—Youth Rally at Pennellwood Church of God, Grand Rapids, Mich.
 March 9—Spring Conference at Pennellwood Church
 March 15, 16—Missouri Spring Conference at Fredericktown.
 March 29, 30—Illinois Spring Conference at Ripley.
 April 19—Spring Youth Rally, Morning Star Church, South Bend, Ind.
 June 16-July 11—Summer Bible Training School, Oregon, Ill.
 June 19-22—Northwest Conference of the Churches of God at Corvallis, Ore. (T. A. Drinkard, guest speaker.)
 June 21-29—Indiana Conference at North Salem, Ind.
 July 14-25—National Berean Youth Rally, Oregon, Ill.
 July 29-August 6—Illinois State Conference and Bible School, at Oregon, Ill.
 August 7-9—General Conference of the Churches of God at Oregon, Ill.

BLOOD RIVER CHURCH OF GOD Hammond, Louisiana

On December 2, 1951, we held our general election of officers for 1952. All former board members were retained, and our secretary and treasurer, Mrs. Sherman Fauntleroy, was re-elected. December 9, we held an election for our Sunday school.

Sunday evening, December 23, a Christmas program was presented to the congregation by all the classes.

On Christmas Eve, the young people went caroling in Hammond, then to a Christmas party given by Mrs. Claiborne Lee.

We enjoyed having several visitors in our church during December and January—Bro. and Sr. Wayne Laning and small son from Ripley, Ill., Joe Leonard and Jimmy Hungerford from Morristown, Tenn., Bro. and Sr. George Siple from Oregon, Ill. Welcome! Please come again!

We again offer our sympathy to little "Sonny" Robinson who is still sick. We also wish the community folks who have the flu a speedy recovery.

Material has been acquired for a teachers' training class and we plan to begin classes as soon as possible.

A personal shower is being given to Miss Lucille McKinney before she leaves to serve with Sr. Verna Thayer. We are wishing her God's blessing.

Hilda Richardson, Reporter.

"In the February 5 edition, I noticed the statement, 'A leader cannot lead until he finds out where he is going.' What about the blind leaders of the blind which all fall into the ditch together?"—Clarence E. Bunch, 2512 E. McDowell Road, Phoenix, Ariz.

PLEDGES

February 13, 1951—pledges and contributions in support of the budget—\$25,061.32.

February 19, 1952—pledges and contributions in behalf of current budget—\$19,613.50.

With a larger budget to raise, we are \$5,447.82 behind one year ago. Can we improve this situation? ? ?

HILLISBURG, INDIANA

Much enthusiasm, zeal, and devotion have been shown in our Sunday school services since the beginning of the new year. We are very thankful for this and for those who come to help make our Sunday school so interesting. The attendance seems to be rising, and, with a little more effort, we can have others coming. On Sunday, February 10, we had fifty-four in attendance, and, on February 17, there were fifty-two present.

The superintendent took or sent quarterlies to some of our home department members. We pray that their health may improve enough so that they again can worship with us in the house of God. Each one has expressed a word of enjoyment and thankfulness to have the opportunity to study the lessons, even though it is impossible to be with us.

The Dorcas society met recently in the home of Mrs. Don Huffer. Fifteen members and five children were present. It was decided to have some more stone put in front of the church for parking space. At this writing, two loads have been hauled. There was talk of organizing a missionary society. We have sent two shipments of clothes to the Jews in Palestine and are planning to send more. There is no end to missionary work.

There were twenty-four present at Thursday evening Bible study. Bro. Dale Ward is our leader. We are studying the book of John.

On Sunday evening, February 17, a surprise birthday party was given in honor of Bro. William Huffer, one of the oldest members of the church. On February 19, he became eighty-three years young. The party was held in the community hall at Michigantown. A covered dish supper was enjoyed, and the guest of honor received many gifts. There were sixty-six present to enjoy the evening.

On Tuesday evening, February 19, a Sunday school workers' conference was held at the home of Mr. and Mrs. Roscoe Finney. Ten teachers and officers were present. Everyone expressed desire to have more of these meetings in order to keep in touch with the business and education of the Sunday school. It was decided to purchase ten Bibles for the church and a flannelgraph and easel. Much talent has come to light from different members of the Sunday school, and, for this reason, these articles are to be purchased.

Olean Huffer.

CLEVELAND, ARKANSAS

It was our happy privilege to attend church at Cleveland, Ark., February 17, where Bro. C. Alan McLain is pastor. We heard two splendid sermons by Bro. McLain. Sr. Sybil Bradford and son Hubert sang two special songs.

At this dear old church, I learned the precious truths the Church of God holds so dear. These truths are more dear to me as the years go by. The services and fellowship at Cleveland were a real enjoyment.

Connie Ramsey, Morrilton, Ark.

HERALD RECEIPTS

Elmo J. Gaspar; A. W. Norton; Mrs. R. E. Powell; Alice Koontz; Mrs. D. F. Medford; Bernard Hightower; Jessie M. B. Kaufman; Mrs. E. I. Banta; Lorraine O. Gaspar; O. F. Marsh; Philena M. Davis (2); Mrs. Mary Jackson; E. A. Frederick (2); George L. Huffman; Mrs. John G. Hayse (2); Mrs. Frank Henry; C. D. Shaw; Mrs. Lawrence Bollin; Eden Valley Church of God (4); Vernis D. Wolfe; Mrs. G. M. Siple (2); Virginia L. Henninger (2); Mrs. Mabel Lewis; G. Alfred Driskill; C. B. Smead; Maria E. Berry; Mrs. David Bender.

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

Best wishes to Mrs. Anna B. Eychaner, Box 664, Route 2, Lutz, Fla., on her one hundredth birthday, March 2.

Sr. Jessie Claypool, Marshall, Ill., has been sick and at present is recuperating in a nursing home. Sr. Claypool cooked for the General Conference for several years and is well known by many of our people. She would be especially happy to receive a card or letter from any of the brethren. You may write her: Mrs. Jessie Claypool, Care Marshall Christian Home, 1003 S. 6th St., Marshall.

Bro. C. E. Randall, Tempe, Ariz., writes: "Our building program is progressing very well, and the carpenters are putting up the rafters at this writing. The side walls and partitions being of block construction, this work has been completed."

Will we meet the budget this year? We have four months left in which to raise \$15,386.50. Our average for the past five weeks was \$280 per week. If we are to raise our budget this year, our average for the remaining weeks must be \$354.80.

No letters have been received in answer to our query concerning a bookkeeping course at Oregon Bible College next year. Are you interested? If so, please write Bro. Otto E. Dick, so plans can be made.



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.

Dear Editor,

I would like to cast my vote with those who would like to see our church kept open-minded. It is certainly more Christ-like to frankly confess our differences and present both sides in the hope of greater oneness and better understanding. To limit ourselves to one side would be communistic rather than democratic.

Too many churches have split because of minor differences. Our differences are not major issues such as are found in 1 Corinthians 15:3-8 and 1 John 3:23. How can we say we love our brethren when we take sides against good Christians that are living just as good Christ-filled lives as we are? "Let love be without dissimulation" (Rom. 12:9). In other words, if there are differences, do not allow them to spoil your love for the brethren.

Sr. Patricia Rossner on her page, has mentioned several references that could help us. They are Proverbs 6:19; 4:7. A church should not sow discord among brethren by taking sides on minor differences and then telling the other brethren they can no longer fellowship since they do not agree. Neither should the church squeeze anyone that disagrees with it to such an extent that the reprimanded person feels unable to have any fellowship with it. We cannot get wisdom unless we hear both sides of a debatable question. We do not learn when everyone has the same thoughts as ours.

When wisdom enters our heart and knowledge is pleasant to our soul, discretion shall preserve us, understanding shall keep us. (Prov. 2:10, 11.) It is being neither discreet nor understanding of brethren not to print their side of a controversial question. Proverbs 2:2 tells us to apply our hearts to understanding. Proverbs 9:10 reminds us that the knowledge of the holy is understanding. "Understanding is a wellspring of life unto him that hath it" "He that keepeth understanding shall find good" (19:8), while Proverbs 24:3 is as true about church as it is about a house.

If we as a church do not set an example of the fruits of love, peace, and longsuffering, how can we expect our individual members to show those same fruits? "Let us not love in word neither in tongue, but in deed and in truth. "Hereby we know that we are of the truth" (1 John 3:18). "Let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful" (Col. 3:15).

If three thousand people could get along in the apostles' time in fellowship and breaking of bread, according to Acts 2:41, 42, it seems as if our church should be able to do so, too. "Wherefore receive ye one another as Christ also received us to the glory of God" (Rom. 15:7).

They had the same problems in the early church. Paul begged them in 1 Corinthians 1:10-13 not to let their differences divide them but to remain unified and left them with the plea, "Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you" (2 Cor. 13:11). There are many references enjoining us to remain unified in spite of differences. (Read Phil. 1:27; 1 Peter 5:8; Eph. 4:1-7.)

I believe open-mindedness is of God. The only thing about which we are allowed to be very narrow-minded is sin—especially when it concerns ourselves. I am certain we would get more criticism from being narrow-minded than we would from being broad-minded enough to show forth the fruits of the Spirit and to live by the Golden Rule. No one would like to be unable to present his side of a question. Even secular justice realizes that. Surely Christian justice should be on as high a plane, or higher, than that of secular justice.

My prayer for our church is the same as Christ's prayer in John 17:20, 21.—Virginia Henninger, Denver, Colorado.

Dear Editor:

I can begin to appreciate the position you are in when deciding upon what material is to be printed in The Restitution Herald. There are many angles in the situation.

When one ponders over the many different denominations, a certain amount of truth can be found in all. Some have truths which others do not advocate, yet each group considers itself as having the only way of truth. This kind of division seems ridiculous when true Christianity is supposed to be in unity with Christ and God.

Any organization which does not permit an open means whereby controversial subjects can be discussed is hindering spiritual development. It is true some are babes in Christ requiring the milk of the Word, but there also are some who are ready for stronger meat and cannot find it when the organization itself has never left the milk of the Word.

It would seem possible for an organization to be flexible enough for expansion of ideas which have Biblical proof without its members and leaders thinking that a division must necessarily result.

The facts of any subject should be stressed rather than man's theories. It seems that leaders precede their flocks into danger rather than directing them into safety.

By lack of unity among even ministers, let alone members, it would seem that ministerial conferences do not tend to unify in the purpose that is intended. By observing the national organization, it would seem that certain units are overly prosperous and others go begging and many are not giving due support to national headquarters.

The better course to pursue, in my opinion, would be to arrive at a decision as to the most reasonable Biblical answer concerning any controversial subject and supply editorial comment as to the side advocated by the organization. To publish opposite views without comment tends to leave outside readers undecided as to what we believe.

If we wish to be in unity with Christ, then we will be a group seeking first the whole will of God. I agree that it seems impossible to get a unified decision to work together, but the present situation has existed for so many years that it cannot be corrected in any easy or short manner save the coming of the Lord. (Read Matt. 12:25 and Mark 3:25.)—Clarence E. Bunch, Phoenix, Ariz.

No Wonder

A recent issue of the San Francisco *Chronicle* carried gruesome pictures of a crash involving a drunken driver. A front-page article referred to "serious charges" being filed against this driver. Yet the same issue carried one full-page liquor advertisement in color, three half-page liquor advertisements, two in color, besides at least nine smaller liquor advertisements. With all this space devoted to praising alcoholic beverages, it is no wonder that there are drunken drivers on the road, nor that people are killed in the accidents they cause.—*Signs of the Times.*



*Did you ever feel that this
was the only way you could
lead that friend to Christ?*

If so, read on; this message is for you!

A New Approach To an Old Problem

We all have intended to do something about bringing our friend to Christ. Those good intentions often are lost in the demands of daily life. Sometimes a natural timidity makes it difficult for us to bring these things to his attention.

Christian Friendship Circle

Here is the way it works. For a small fee, we will establish regular anonymous contact with any friend you desire to enroll. We will send *The Restitution Herald* into the home every week for one year (fifty issues), beginning May 1, 1952.

In addition, we will send an interesting or unusual gift once each month with a brief personal note from *A Christian Friend*. These gifts are quality items, such as a New Testament, prophetic books, helpful Christian booklets, and a special Bible game Christmas gift of interest to everyone.

These personal gifts will guarantee that you will not forget those good intentions and they are designed to lead the individual to a greater interest in the Bible and possibly to a decision for Christ. You will not be revealed as the sponsor of these gifts until you desire to do so yourself.

The cost of enrolling a friend in the *CHRISTIAN FRIENDSHIP CIRCLE* is only \$5.00 per year, including *The Restitution Herald*, all gifts and special attention. The group now forming will begin May 1. No enrollments will be accepted for the current year after that date. Send your enrollment at once to:

Christian Friendship Circle

National Bible Institution, Oregon, Illinois

THE RESTITUTION HERALD

VOLUME 41

OREGON, ILLINOIS, MARCH 4, 1952

NUMBER 22



—John O. Kinsey, Photo

There is grave danger ahead if we continue to challenge the reliability of the Bible! Read "Danger Ahead!" (p. 2).



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.

James M. Watkins, Editor

\$3.00 per year

Paul C. Johnson, Associate Editor

Danger Ahead!

"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.

"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 Timothy 3:15-17).

Look magazine of February 26 calls our attention very forcefully to what may well be a very dangerous trend. We refer to an article by Hartzell Spence entitled, "The Truth About the Bible." We finished reading the article feeling that nine out of ten individuals who read it will say, "The truth about the Bible is that there is no truth in it." It is time for both the Christian world and the secular world to consider what they say about the Bible, that they may not create doubts or misgivings about its reliability.

We cannot feel that Mr. Spence, as the son of a minister, would intentionally attempt to discredit the Bible. The fact remains, however, that he upholds modern critics in the assumption that there are at least 50,000 errors in the New Testament alone. From plain mathematics we assume that there are 193 errors in each chapter of the New Testament. This would mean that in a chapter of 25 verses there would be nearly 8 errors in each verse. We invite you to read the verses at the head of this editorial and imagine 24 fallacies in them; then decide what they are worth, if this is true. This would mean that every second or third word would be regarded as unreliable. With such statements as this, it would be no wonder if the general public begins to doubt even the "is" and "ands."

When doubt is cast upon Scripture, it undermines the very foundation of our social existence. Paul wrote to Timothy, "From a child thou hast known the holy scriptures." When we have learned from childhood to place our dependence upon a statement and then find that foundation knocked out from under us by doubt and misgiving, it is the most devastating thing that can pos-

sibly happen. There is a growing tendency on the part of both ministers and laymen to do just that to thousands of individuals. If we are not careful, the result will be both tragic and disastrous. It will leave a multitude of individuals with nothing upon which to base their faith.

Whether it is intentional or not, many of these accusations of unreliability are leveled directly at the very foundation of Christian practice. The assertion, "He that believeth and is baptized shall be saved," is regarded as having no place in the original statements of Jesus. There are many similar basic thoughts treated in this same fashion. Critics say that the statements, "In my name shall they cast out devils," "They shall speak with new tongues," "They shall take up serpents and if they drink any deadly thing, it shall not hurt them" have no veracity at all.

Because the statement does not apply to this generation is no reason for assuming that it is entirely untrue in its application to the generation in which it did apply. Critics forget the story of Paul who, when picking up firewood, had a deadly snake fasten itself upon his hand. With no harmful effects, he shook it off in the presence of witnesses. To cast doubt upon Scripture from untrue applications is far more wrong than the error in Scripture itself.

Many students today, hoping to spread the gospel message with force and vigor, are attempting to lift themselves to heights of personal recognition by devoting time to doubt the statements of Scripture. There is danger of doing the world a great injustice with our constant practice of using this version or that version to support our personal whimsy. We may undermine the King James Version, upon which our Protestant faith is built, only to leave the world with nothing to take its place.

I find a keen sense of satisfaction in the assertion of these scholars that verses supporting the trinity are not present in any of the early editions. If I have to destroy faith in all other Biblical teachings to support my views, however, I see little profit in using this fact even though I consider it sound. We must return to a basic faith in the Bible itself or be overcome by the forces of doubt and despair.

The Better Way

By David Sprinkle, Oregon Bible College Junior

YOUNG men! You would like to do your part to make this country and your community strong and safe, would you not? You *can* play an important part in the attainment of this goal and know that your work will really count! You may well ask, "What can I do that is not being done by everyone else? How can I find such a place of service?" Let me attempt to answer these questions.

First let us consider this: What is the role of most people in the over-all plan of creating security? Is it not true that most people feel that security can be had by keeping a large army, navy, and air force, and by developing bigger and more destructive super weapons?

The growing role of the young man of this country today is to take his place in some military organization and feel that is the best way in which he can contribute to the security of the country. This view, however, overlooks a field of service which is more challenging and more vital to the welfare of the nation. There is a way in which you can do more to avoid catastrophe and develop real strength than a complete division of those who serve in the usual manner. So you ask, "How can this be accomplished?" The answer is, "In the field of Christian service."

Here is the reason: Jesus gave definite instruction that those who are His disciples *must* live a life of service. He said, "Whosoever of you will be the chiefest, shall be servant of all." We are admonished to seek not our own, but another's wealth; that is, seek the welfare of others, and to do good to all men, and to bear one another's burdens. The sum of all such commands is found in the Great Commandment, "Thou shalt love thy neighbour as thyself."

Who is my neighbor? Jesus answered that very question with the parable of the good Samaritan and told the questioner, "Go and do thou likewise."

We see then that the Christian is bound to consider the welfare of his neighbors who make up the nation in which he lives, and also those neighbors who make up the world. No Christian can be unconcerned when trouble and danger approach his community. The Christian will take the lead in preparing for and averting such disasters.

All men who are thus concerned may seek to prepare for trouble and avert it, but there is a tremendous differ-

ence between the type of preparation and service of the Christian and that of the "natural man." Here is the reason for it!

The Christian's decisions and service are based upon godly principles and purposes, while the natural man cannot understand the things of the Spirit of God, "neither can he know them, because they are spiritually discerned" (1 Cor. 2:14). Through the Prophet Isaiah, God said to natural men, "My thoughts are not your thoughts, neither are your ways my ways. . . . As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than our thoughts" (Isa. 55:8, 9).

This being true, it is easy to see that men who live according to godly principles will render a very different and vastly superior service from those who depend upon the less inclusive outlook of man and material things. The Bible tells us that the wisdom of men is foolishness with God and that God uses the foolish things of the world to confound the wise. Even the Christian cannot fully understand God's ways (Rom. 11:33), but he follows them, knowing beyond any doubt that they are far superior to man's ways and will never fail.

The Christian recognizes and attacks the real enemy. Paul stated, "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6:12). The real enemies are not found in the material world but in the spiritual. That is, in thoughts, ideals, principles, and attitudes. These are the powers which rule men, and, when these rulers are in darkness (ignorant of truth), then sin, crime, and war result.

God stated in Hosea 4:6, "My people are destroyed for lack of knowledge." Are they destroyed because of ignorance? Yes! Consider the type of knowledge suggested. It is knowledge of God's principles, God's thoughts, God's ways!

Deuteronomy 28 shows this truth. The nation of Israel is a lesson for all nations. When a nation lives according to the godly knowledge mentioned, the people are blessed, prosper, and cannot be defeated! When their lives show a lack of this knowledge, however, their plans fail, diseases break out, battles are lost, men are killed, and finally the nation is destroyed!

From the evidence given, the way to security and pros-

perity for a nation is evident! The Scripture, however, brings to mind this truth in one brief sentence: "Righteousness exalteth a nation, but sin is a reproach to any people." What has the power to destroy sin? Sin is caused by the spiritual rulers of darkness, mentioned before, and can only be overcome by the light of truth and knowledge of God's way. When life is organized in keeping with these facts, then security, power, and blessing result. God has said that things are done "not by might, nor by power, but by my spirit." That is how battles are finally won and every good and perfect gift is obtained.

What really determines a nation's prosperity and destiny? Is it diplomacy, international alliances, or military power? Not according to this text! Notice the account of the victory of Jonathan and his aid in 1 Samuel 14:6. Especially notice this statement: "There is no restraint to the Lord to save by many or by few." Numbers do not determine whether or not the Lord will save or destroy.

Consider also the experience of Hezekiah when Jerusalem was under threat of attack by the vast armies of Assyria. Although greatly outnumbered, the faithful inhabitants of Jerusalem were delivered without a man being lost or one enemy arrow being shot into the city. What saved them? God saved them *because they were righteous!*

For a final text on this point, read Psalm 33:16-22. "There is no king saved by the multitude of an host." Military power is *not* a decisive factor! What is? "The eye of the Lord is upon them that fear him, upon them that hope in his mercy." The eye of the Lord means His favor, His protection! How does God protect? How does God bring about His will? In many ways—by control of natural events, by miracles, fire, earthquakes, storms, and floods. (Carefully read Nahum 1:3; Psalm 148:8; Isa. 2:19; Luke 2:37.)

What then can be our greatest service? The most challenging and vital service of all is given by the person who strikes at the *real* enemy, those things which *cause* fear, unhappiness, and war. It is the men who strengthen and exalt the nation by making its people more righteous. They are the real conquerors and real saviors of the nation and their community.

Anyone can have a part in the really basic battles, not against flesh and blood but against spiritual enemies of darkness. We have already pointed out the principles which will overcome these enemies. We can successfully present these principles of effective truth only in one way, through the "I am's" of Jesus. He said,

"I am the *light* of the world."

"I am the *way*, the *truth*, and the *life*."

"I am the *bread* of life" (true knowledge).

Jesus Christ is the answer to every problem with which we are faced. The nations of the world do not accept

this. The real battle is in bringing them to realize this. Nations are influenced through the individuals who compose them. Join the battle by boldly carrying the truth of Jesus Christ to every creature. He has promised, "Lo, I am with you always, even unto the end of the world." With His power, you cannot fail. The salvation of the nations is in this message of hope!

FINLAND SOLVES REFUGEE PROBLEM BY SACRIFICE

Finland no longer has a refugee problem and this has been achieved by a remarkable sacrifice on the part of the whole population, 96 per cent of which is Lutheran.

After World War II 300,000 of the four million Finns were homeless refugees because practically nobody wanted to stay in Karelia and other Finnish areas transferred to the Soviet Union in 1945.

The task of helping 300,000 refugees in a small country laid waste by a long war was tremendous. But in the following years almost every Finnish farmer has given up land, in order to provide some for those who were driven off their farms in areas now belonging to the Soviet Union. In order to procure housing for all, the size of apartments in cities has been limited to one room per person.

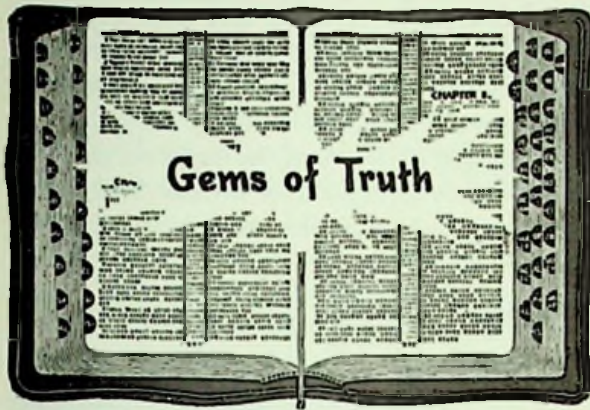
According to the Lutheran World Federation's Information Service, the people of Finland have "literally given half of their belongings, so that the refugees from Karelia might stand on their own feet again."

"Perhaps the chief lesson to learn from the achievement of Finland," the LWF report noted, "is that great sacrifice and the recognition of their refugees as full citizens are indispensable in solving a country's national refugee problem."—EPAS.

Revenge is a heated rod which burns the hand that wields it.

DAILY READING HELPS

- M. Mar. 10. John 13:31-38. Jesus' command to love one another.
- T. Mar. 11. John 14:15-31. The test of our love is keeping His commandments.
- W. Mar. 12. Ezek. 15:1-8. The unfruitful vine of Israel was cut off and burned.
- T. Mar. 13. 1 John 4:7-21. We cannot love God without loving our fellow man.
- F. Mar. 14. John 15:18-27. Our love must be great enough to endure suffering for Christ.
- S. Mar. 15. Col. 1:21-29. We are to "continue in the faith grounded and settled."



REPENT and Be Converted

By James Mattison, Harlingen, Texas

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord" (Acts 3:19).

TRUE CONVERSION marks the difference between believer and unbeliever, between obedient and disobedient, between the justified one and the sinner. Repentance and true conversion go hand in hand to lead a person out of sin and to set him on the road to rich, Christian experience and in the end to eternal life.

First comes faith, as last week's article recorded: "Faith cometh by hearing." Our next step is acting on that faith. "Faith, if it hath not works, is dead" (James 2:17). What good will your belief do you unless you turn and follow God's ways?

Conversion means *a turning*, according to Dr. Robert Young in the Analytical Concordance. As used in Scripture, conversion means a turning from lusts and pleasures of this world to a righteous life of service for our Lord and Master. True conversion is not possible without repenting for sins. All persons in God's sight are counted sinners until they are covered by the atoning blood of Jesus Christ. "All have sinned, and come short of the glory of God" (Rom. 3:23). "He is the propitiation [covering] for our sins" (1 John 2:2).

If you are still in the sinner class, without hope, then the Lord's command through His apostles is binding on you, "Repent ye therefore, and be converted, that your sins may be blotted out." One who does truly repent, turns from sins and passes from the death condemnation to the promise of eternal life. "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24). Being converted, we go forward, living as a new creature, not looking back. We now use as the standard of our conduct the Christian virtues taught in such passages as 2 Peter 1:5-11; 1 Corinthians 13:13; and Romans 12:1.

Are you a person who thinks, "I cannot fall"? Are you a person who is satisfied that you are a good Christian and will always remain so? Peter, one time, said vehe-

mently that he would die for Jesus before he would deny Him. Jesus told him, however, that in that very night, before the cock crew twice, he would deny Him three times. In another passage Jesus told Peter, "Simon, Simon, behold, Satan hath desired to have you . . . but I have prayed for thee, that thy faith fail not: and *when thou art converted*, strengthen thy brethren" (Luke 22:31, 32).

Here was a man who had performed miracles of healing, who had preached many sermons and done much good, who was not truly converted. He had been personally with Jesus for over three years, yet was unprepared for the crisis that came very shortly. When Jesus died and was placed in the tomb, Peter, rather than believing in our Master's resurrection said, "I go fishing." He was not really converted. Friend, are you in this condition? If so, remember the love and prayers of Jesus for us that our faith fail not. We can overcome all things through Christ. (See Phil. 4:13.)

Who needs to repent and be converted? "God . . . now commandeth *all men* every where to repent" (Acts 17:30). You are included, and I am included in this command. The Chinese, the Russian, the cannibal, the American have all the same command, "all men *every where*." Jesus said, "I came . . . to call . . . sinners to repentance" (Mark 2:17). If you are a sinner, then Jesus calls you.

The Scriptural reason for repentance and conversion is for the forgiveness of sins. Without true conversion on our part, the Lord cannot forgive us. He is helpless in such a case. The standard is, "Repent ye . . . and be converted, that your sins may be blotted out." Oh, how glorious to know that we can be free from sin! What joy there is in "heaven over one sinner that repenteth" (Luke 15:7, 10). Yet so many, many persons continue to live in sin. How can they hear without a preacher? They cannot. You are a preacher if you are a converted Christian. The commission to go and preach was given, not to ministers alone, but to all the faithful. Knowing we have

Jesus Christ with us "even unto the end of the world" (Matt. 28:20), we can step out fully assured of God's grace and favor.

We find another gem of truth in Matthew 18:3. There we learn that except we are converted, and become as little children, we shall not enter God's Kingdom. There shall be no entrance for the unconverted, no entrance for

the sinner. It behooves us to make sure that we are in the right place, on the right side. This is not something to take lightly. Conversion makes or breaks a person as far as the all-important Kingdom entrance is concerned.

An ancient example of this was the rejection of King Saul of Israel by our heavenly Father because Saul would not turn and obey. Daily examples are seen in our times

Best wishes to Sister Anna B. Eychaner who recently passed her one hundredth birthday.

A Biography of ANNA B. EYCHANER

From Iowa Berean *Searchlight*



ANNA B. Eychaner was born Anna K. Beck, the eighth child in a family of ten, to Elizah and Martha Beck, Elkhart County, Indiana, on March 2, 1852. Her parents were longtime believers in the faith we now hold. Her recollections go back to a time when they were living in Buchanan, Michigan, when Brother S. A. Chaplin, being entertained in their home, conducted devotions with the family. She also remembers Brother H. V. Reed, under whose preaching she accepted Christ. She was baptized by her pastor, Brother Lister.

While attending a Chicago conference in 1870, she met Andrew James Eychaner, who was then employed as a bookkeeper in the office of Thomas Wilson, editor of *The Restitution*. Their marriage took place on October 22, 1872, in the church in Buchanan. Their first home was in Paynes Point, Illinois, where Bro. Eychaner was teaching school and also conducting preaching services on Sundays in schoolhouses.

Sr. Eychaner was a faithful helpmate. Their lives were closely united in the desire to further the Lord's work. A life of service followed in Michigan, Illinois, and Iowa. In Brother Eychaner's twelve-year pastorate at Gladbrook Park Hill Church, Sr. Eychaner was for many years superintendent of the Sunday school. She was also in

charge of the Loyal Temperance Legion every Sunday afternoon. She served as president of the Gladbrook W.C.T.U., for many years and also at Cedar Heights after they moved there. She has been a member of the W.C.T.U., for seventy-five years.

On October 22, 1922, the couple celebrated their golden wedding anniversary at their Cedar Heights home with church friends, neighbors, and relatives.

Mrs. Eychaner believes in simple living in a home with a Christian atmosphere. She is convinced that those factors contribute to happiness and health.

She has always kept busy and has enjoyed her hobbies: making hand-braided rugs and collecting shells along the Florida beaches.

Mrs. Eychaner is at present living with her daughter, Mrs. Pauline Prime of Omaha, on the estate of her son, Dr. Karl Eychaner, near the small town of Lutz, Florida, not far from Tampa. She has a granddaughter, Ann Patrice Flesher, and a great-grandson, Steven Mark Flesher, age 5.

An open house was planned in her honor on March 2 at the home of Dr. and Mrs. Karl Eychaner, on her one hundredth birthday! May she continue to inspire us for many years!

in those who obstinately turn from the known way to enjoy the pleasures of sin for a few years. Jesus said, concerning such people, "Woe unto thee." "They repented not." "Except ye repent, ye shall all . . . perish." On the other hand, we see such men as David, a man after God's own heart, and Abraham, who was called the "friend of God."

Still another gem of truth is found in James 5:19, 20. If one goes astray from the truth, and some Christian converts him, then that one who converted the other shall save the other from the second death of Revelation 20:6, and at the same time shall hide a multitude of his own sins and those of the converted one. No wonder there is "joy in the presence of the angels of God" when one sinner repents. There was joy in the early church when the good brethren found out Paul and Barnabas had converted many Gentiles. "They caused great joy unto all the brethren" because they declared "the conversion of the Gentiles" (Acts 15:3).

Sincere repentance and conversion come from understanding the law of the Lord. (Psalm 19:7.) Understanding of God's laws can cause one to turn. Signs are placed at the side of public highways to warn of coming danger. A curve or turn sign is not to be disregarded. We all know the outcome of fast reckless driving on the highways. No, we all want to be cautious, careful, concerned about the Bible road signs of our life. The disobedient blunder into destruction. The obedient shall rise in resurrection to live eternally. Baptism in water is one road sign in the Bible. First comes faith, then repentance and conversion, then baptism, after that, endurance to the end.

The commandments of God are reasonable. There is nothing hard to understand about them. The difficult part is doing them. One reasonable service mentioned in earnest terms in Scripture is that we present this new converted body to God for use in His vineyard. Resolve to serve Him better! It does not matter whether you are going to work all day, whether you are going to school, or going to stay home, some opportunity will arise for you to be of service to God. Even if you are unable to bring up a Scripture passage, the righteous attitude and work of a sincere Christian are quickly noticed by even the most wicked of men. Most of them will respect you for your stand even though they want none of it.

Yes, "present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1). Are you really converted to the Lord's ways? Do you still love the cares and pleasures of this world a little too much? Then hear the words of Ezekiel to Israel and to us, "Turn ye, turn ye from your evil ways; for why ye die?" (33:11).

We are all servants. Whose servant are you? Servant of sin or servant of righteousness? Servant to your lusts

or servant to Christ? Oh, may we be the ones spoken of by Isaiah, "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of *good things!*" (Rom. 10:15). If you are not His servant, or are not as sincere a servant as you would like to be, think on these Scriptures and ask His guidance.

CHRISTIAN EDUCATION

A peep-hole into the mind of some of the neo-orthodox, pseudo-orthodox, humanistic religious leaders can be found in the *Christian Century's* review (by James Blair Miller, professor of religious education at Butler University, Indianapolis) of Dr. Frank E. Gaebelein's volume on *Christian Education in a Democracy*. The review attacks the book because of its doctrinal position, sneering at Gaebelein's emphasis on . . . "the sinfulness of man, and the saviorhood of Christ." The reviewer attacks the book because the author is supernaturalistic, stating that "This viewpoint is set in direct contrast to all forms of naturalistic philosophy and to every aspect of progressive education based on the philosophy of experimentalism as it stems from John Dewey and others." There is a further sneer at the definition of Christian education "in terms of commitment to Christ and subsequent nurture in the Christian way of life."

A hothead can be conquered by a warm heart.

GOSPEL FILMS

A new type of evangelism, in which the film projector serves as the preacher, has attracted throngs to street meetings in the Negro district of Philadelphia, according to *Christian Life*.

Responsible for the new effort to reach both children and adults is Harry G. Bristow, Jr., "cine-minister," an organizer of Christian Youth Cinema, Inc. He uses religious films to convey the gospel message.

Describing the Friday night gathering, Bristow said, "It seems like the people come from everywhere. The boys and girls bring milk boxes and newspapers to sit on, right in the street. The police have permitted us to rope off an entire block, so that traffic will not conflict with the film presentation. The meeting starts with a program of transcribed music.

"One young college student gives out gospel 'bombs' and short editions of Scripture, and every week he has been virtually mobbed with anxious souls who are seeking God's Word."—*EPAS*.



News and Prophecy Digest

C. E. Randall, Tempe, Arizona

MAN WITHOUT GOD. In his extremely interesting article in the "Saturday Evening Post," Whittaker Chambers laid bare the ruthlessness and godlessness of Communism. He said: "The Communist vision is the vision of man without God. It is the vision of man's mind displacing God as the creative intelligence of the world. It is the vision of man's liberated mind, by the sole force of its rational intelligence, redirecting man's destiny and reorganizing man's life and the world."

It is true that there would be no Communism if people believed in God. The so-called "pinks" in this country are men and women who have become apostate in their faith. They have become separated from God. Through walking contrary to God, this departure from God received its impetus when men and women began to doubt the Word of God and substituted for the purposes of God the reasoning that man is his own savior. They discounted the efficacy of the blood atonement and lost the vision that life atones for life. The swinging away from God is the very seedbed of Communism. This seedbed will continue to be enlarged. Scripture is very specific in its affirmations that people will depart from the true and living God in the end of the age. Said Jesus: "Because iniquity shall abound, the love of many shall wax cold." Along this same line, the Apostle Paul stated: "The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." This is the order of Communism in this country. 1) Departing from God. 2) Giving heed to seducing spirits. 3) Heeding the doctrines of devils.

Some years ago, a minister in Ontario, who was in attendance at a ministerial association meeting, argued that Communism was really a practice of Christianity, that the two had much in common. This kind of thinking is a subterfuge. It is a blackguard on Christianity. Communism is no more like Christianity than the antichrist is like Christ or the devil like God. The two cannot live together. Communism is devilish; its teachings are cruel; its practices are inhuman; it is the essence of all that is required to prepare the way for the coming of the antichrist. It will pave the way for that last great opposition to all who will want to yield allegiance and obedience to God. If Scripture is to be believed, and we receive it without any mental reservations, the time is coming when "all that dwell upon the earth shall worship him (antichrist), whose names are not written in the book of life of the Lamb." Truly, we are living in the end-time days foretold by the prophets.

BATTLE AGAINST SIN. Our title is borrowed from an article which appeared in

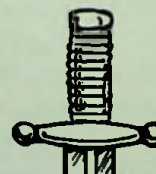
the February 26 "Look." This article pertained to the rise of commercialized prostitution. The condition described in the article is another straw in the wind which reveals the moral tone of our nation. Like the corruption that has been somewhat uncovered in government circles of late, this immoral condition which has invaded our cities and located around the many service camps is not a condition that has come into existence overnight. This generation of prostitutes, crooks, and criminals is merely the result of the sour grapes which the previous generation ate. Belief in God and worship of Him were the very foundation of the beginning and rise to greatness of this nation. Turning away from God and turning "the natural use into a wrong channel" have been a gradual process of retrogression in morals. It is sometimes said that we are at the "crossroads," but we have long since passed the turning point in our national life. Churches are being forsaken, the family altar discarded, and the Bible ignored. No wonder there is such a low moral tone in this country. We should not be surprised at the corruption in government and the cheap price tag on social morals, for these are symptoms of a people that have forgotten God. The Church of God can make its greatest contribution by standing firm for God, His Word, and Jesus Christ. We must not remove the ancient landmarks set by the fathers.

WHAT IS THE CAUSE? From time to time, the question is raised in our own church body and in some other Adventual bodies as to why more numerical progress has not been made. Various reasons are given. Some seem to think that the names borne by these various church groups are a hindrance. Others, and their numbers seem to be larger, feel that our doctrinal teachings are abhorrent to the general public and such are a barrier to progress.

We do not subscribe to either of these views for several reasons. 1) Bible truth has never been popular with the masses. Popularity, after all, is not the reason for our existence. If we feel we have a message of truth which the world needs, we ought to give it, regardless of the reaction. 2) One characteristic which we must possess in order to give vitality to our message and create respect on the part of those to whom and for whom we minister is an earnestness in the importance of the message which we give. If we are not sold on the essentialness of our preaching and teaching, we will not be convincing in results. 3) All bodies of Adventual faith (conditional immortality, life only in Christ, second coming, kingdom on the earth) established themselves through preaching of these distinctive truths. If they were conducive to a growth, certainly they cannot be blamed for any

slumbering spirit that may now possess us. What is not needed is a throwing aside of our distinctive beliefs but a conviction of their importance and a zeal that will inspire us to give these truths to the people even to the extent of hazarding our lives for their sake. Truth has not lost its value, but perhaps some of us have lost our interest in its worthwhileness.

FIFTY THOUSAND ERRORS. In a recent issue of "Look" appeared an article under the title, "The Truth About the Bible," in which the author said, "Students of the Scriptures say the New Testament we read today may have fifty-thousand errors." For several centuries, critics have criticized the Word, and every generation has had men and women who would tear asunder the Word through creating doubts as to its inspiration. These have come and gone, but the Bible lives on. Most of the so-called discrepancies are due to an interpretation which wrests the Word rather than making it a harmonious whole. Approaching the Word from a standpoint of false teachings which have crept into Christendom, naturally one finds many contradictions and statements that cannot be harmonized. The fault is not with the Word. The trouble lies in the approach which the individual makes. Peter catalogues these people by saying, "As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction." It is man rather than the Word that needs to be corrected.



"FOR THE WORD
OF GOD IS QUICK,
AND POWERFUL,
AND SHARPER THAN
ANY TWOEDGED
SWORD." Heb. 4:12

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Bible "Ifs"

A radio message (WAIT, Chicago) by Harold J. Doan

SEVERAL weeks ago, we made a study of a subject which aroused a considerable amount of comment. Our topic was "Can a Christian Fall from Grace?" In this message we showed from God's Word that salvation is by grace but that there are certain conditions to be met by the believer to be in God's grace and to stay in grace. It is our firm belief that a child of God can renounce His heirship and return to the world. It is our firm belief that those who were "once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come" can "fall away" into perdition. The next words are, "if they fall away." This admits such a thing to be possible. It is not necessary; it is not probable; it is not an excuse; but it is possible for a believer to fall away and be lost. This truth eliminates the philosophy that anyone will ever, in this mortal life, arrive at a place where he cannot sin or lose his crown of life.

We suggested that a study of the word "if" is highly profitable in considering this whole question. The Biblical use of the word "if" clearly shows that there are conditions to be met in obtaining God's grace and in staying within the bounds of God's grace. The word "if," according to Webster's Dictionary, "implies a condition." The word, as you well know, means "in case that," or "on condition that." In God's relationship with man, the word "if" always has been introduced to show a covenant relationship with conditions to be met on each side. This was true when God gave the promises by grace to Abraham; when He established the Mosaic law as a covenant with Israel; and it is true now under the new covenant of faith or grace. God's grace toward us by which He offers to us a hope of salvation is surely unearned and undeserved, but it is not unconditional. There are conditions to be met to come under God's grace.

Notice first God's covenant with Abraham in which God made certain promises to Abraham and his descendants. Christians are numbered among those descendants, "for if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:29). Abraham did not earn the promises, nor did he even deserve them. They were given to him by the grace of God. Paul said,

"It is of faith, that it might be by grace; 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; who is the father of us all" (Rom. 4:16).

In spite of the fact, however, that Abraham received the promises according to which we hope to be blessed, by grace, there were conditions he had to meet. There was an implied "if" in God's very first contact with Abraham. In Genesis 12:1, 2 we notice, "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." Here the "if" is implied in the word "and." "If you will separate yourself unto me, then I will bless you," was God's word to the father of the faithful. These very conditions are a part of God's grace, for God was under no obligation to bless Abraham at all. By grace, God offered Abraham the opportunity to receive the blessings and promises for himself and



Harold J. Doan

his seed. In this case grace was unearned and undeserved but was offered upon conditions to be met by Abraham. Take up your Bible and study this for yourself, friend. Do not accept my word for it. Be like the noble Bereans; search the Scripture to see whether these things be so.

We all realize that the law of the Lord, which was the basis of God's covenant with Israel, was conditional. Notice one text using the word "if" which proves this. Exodus 19:5, 6 contains God's word through Moses to the nation of Israel. "If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for the earth is mine. . . . These are the words which thou shalt speak unto the children of Israel." Notice the conditional nature of this covenant —if you will obey, then I will bless was God's offer. The people agreed, then failed to keep their part of the bargain, and were turned aside. This covenant in no sense applies to Christians. It has nothing to do with us at all. We only call it to your notice to show a principle in God's relationship with man. We should not be surprised at the "ifs" in God's relationship with fallen mankind.

Now we are under a new testament or covenant or contract with God. There is a new and better way to be reunited with God and to find eternal salvation from sin

and death. Paul revealed in Ephesians 2:8, 13, 18, "By grace are ye saved through faith; and that not of yourselves: it is the gift of God. . . . Now in Christ Jesus ye who sometimes [one time] were far off are made nigh [brought near] by the blood of Christ . . . for through him we both have access by one Spirit unto the Father." By the grace of God, we who neither earned nor deserved this favor have been given the opportunity to draw near to God and be saved because of Jesus who died for our sins and now opens the way for our return unto God. This is the covenant of grace offered to all and administered by Jesus Christ, who earned for us the right to be partners in it. It is by grace, but can anyone say it is unconditional?

Faith is one condition of entrance into this new covenant, for "without faith it is impossible to please him" (Heb. 11:6). "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God" (Rom. 5:1, 2). Faith in Christ is one condition of our entering into the covenant of grace. Not only must we have faith to enter the grace of God, but we must remain in the faith. Here is where another Bible "if" comes in. Notice carefully these words recorded in Colossians 1:21-23. "You, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unproveable in his sight." The persons of whom Paul spoke here are those who have been reconciled to God, made clean and unblamable by the atonement of Christ. Now notice the next words: "If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard." There is so much truth in this phrase that we will have to begin at this point to conclude this study next week.

Suffice it to say that this verse makes it quite clear that remaining within the bounds of God's grace depends upon more than a once-in-a-lifetime profession of faith. The day we came into the Lord Jesus Christ and through Him into the grace of God, we became reconciled to God. Continuance in that position is conditional upon whether or not we "continue in the faith grounded and settled." The theory that we can never fall from grace, and the even more extreme belief that we can in this life reach the place where we cannot even sin, would be lovely if true, but Bible "ifs" paint a different picture.

By grace you are offered through Christ the opportunity to enter into the household of God. By faith you can enter and by faith you can remain in that wonderful family of God, separated unto holy life now, and immortal life in the age to come. By continuance in faith we have never-ending forgiveness and through forgiveness purity.

If we believe in the Lord Jesus Christ, have faith in Him, continue in faith, we will always be in the grace of God.

Missionary Opportunities in Israel

Jews of modern Israel and in various parts of Europe are hungry for the gospel, and they present one of the greatest evangelistic challenges of this generation.

This was the conclusion of members of a three-man survey team sent abroad this fall by the American Association of Jewish Evangelism. Those who traveled for six weeks to study the best opportunities to reach Jews for Christ were J. Palmer Muntz of Buffalo, vice president of the Association; Harold Erickson, Windfall, Indiana; and A. B. Machlin, Winona Lake, Indiana, field secretary of the Association.

Dr. Muntz and Mr. Machlin have recommended to their Council that the most effective way to reach needy Jews in the areas visited is largely through giving supplemental aid and full co-operation to existing agencies abroad, such as the Hebrew Christian Testimony to Israel of Great Britain.

In some instances, however, the American Association will provide direct support to workers, as in Paris and in Israel.

"We visited a communal settlement in Palestine, where we found a Hebrew teacher instructing two hundred children," Machlin said. "His textbook for a Jewish history course was the Bible itself, and he did not hesitate to teach from both Old and New Testaments."

On another occasion, in Tel Aviv, Machlin watched young Jewish girls avidly buying Hebrew Bibles which contained both Testaments.

Machlin and those who accompanied him were impressed by the great gospel opportunities afforded in the tent communities which house the constant stream of immigrants into Palestine. In the last six months some 450,000 newcomers have entered the land.

"One of the most striking personalities whom we met was Daniel Zion, an ex-rabbi, who was branded as a fanatic when he began to preach that Jesus was the true Messiah," Machlin said. "This man is a true believer, although he prefers to work alone and not under the direction of missionary societies."—EPAS

MISSIONARIES IN KOREA

There are still forty Protestant foreign missionaries active in Korea. Eight trained nurses are among them. Most of the workers are ministering among refugees in the southern area, and the remainder are in or near Seoul.

A PARABLE

I took a little child's hand in mine. He and I were to walk for a while. I was to lead him to the Father. It was a task that overcame me; so awful was the responsibility. So I talked to the child only of the Father. I painted the sternness of His face were the child to displease Him. I spoke of the child's goodness as something that would appease the Father's wrath. We walked under tall trees. I said the Father had power to send them crashing down, struck by His thunderbolt. We walked in sunshine. I told him of the greatness of the Father, who made the burning, blazing sun. One twilight we met the Father. The child hid behind me. He was afraid. He would not look up at the face so loving; he remembered my picture. He would not take the Father's hand; I was between the child and the Father. I wondered. I had been so conscientious, so serious.

I took a little child's hand in mine. I was to lead him to the Father. I felt burdened with the multiplicity of the things I had to teach him. We did not ramble. We hastened on from spot to spot. At one moment we compared the leaves of the different trees. In the next we were examining a bird's nest. While the child was questioning me about it, I hurried him away to chase the butterfly. Did he chance to sleep I wakened him lest he should miss something I wished him to see. We spoke of the Father, O yes, often, often and rapidly! I poured into his ears all the stories he ought to know, but we were interrupted often by the wind ablowing, of which we must speak, by the coming out of the stars, which we must needs study, by the gurgling brook, which we must trace to its source. Then, in the twilight, we met the Father. The child merely glanced at Him, and then his gaze wandered in a dozen directions. The Father stretched out his hand. The child was not interested enough to take it. Feverish spots burned in his cheeks. He dropped exhausted to the ground and fell asleep. Again I was between the child and the Father. I wondered. I had taught him so many, many things.

I took a little child's hand to lead him to the Father. My heart was full of gratitude for the glad privilege. We walked slowly. I suited my steps to the short steps of the child. We spoke of the things the child noticed. Sometimes it was one of the Father's birds. We watched it build its nest. We saw the eggs that were laid. We wondered later at the care it gave its young. Sometimes we picked the Father's flowers and stroked their soft petals and loved their bright, bright colors. Often we told stories of the Father. I told them to the child, and the child told them to me. We told them, the child and I, over and over again. Sometimes we stopped to rest, leaning against one of the Father's trees, letting His air cool

our brows, and never speaking. Then, in the twilight, we met the Father. The child's eyes shone. He looked lovingly, trustingly, eagerly up into the Father's face. He put his hand into the Father's hand. I was for the moment forgotten. I was content.—*The Bible Advocate.*



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.

I wonder if our brethren realize the financial condition of Brother J. M. Morgan. To quote from a recent letter, Brother Morgan says, "I have been working with ax and shovel on the county roads. I worked five and one-half days in October and seven days in November. I made enough to pay my grocery bill until the New Year. I failed to get old-age assistance."

This is indeed a shameful thing considering this eighty-three year-old brother has spent his life preaching the gospel. His money, too, has been spent spreading the Word.

The brethren here have sent him some financial assistance. If other churches would do the same, regularly, he would at least have a comfortable old age with no fears about the grocery bill.

Brother Morgan's address is Bristow, Oklahoma, Box 71.—Mrs. George Thibault, Harlingen, Texas.

"I very strongly resent the accusatorial stabs at my country (England) that appear from time to time in *The Restitution Herald*, especially on page 6 of January 29 issue.

It was Britain, not the United States, that first gave the world the desire to establish a homeland in Palestine for Israel. Your correspondent has little idea of the difficulties that were entailed in giving it speedy fruit.

Britain's economic position is due to the fact of her having to bear the brunt of the war against Hitler, standing alone before the United States entered the field.

The United States in her secure isolation and favorable economic self-efficiency has shown an arrogancy towards Britain that it has not deserved. The United States has sought to make little of Britain's accomplishments in India and for India, and the United States' interference is largely responsible for the terrible plight India is suffering from premature independence. Independence is the goal towards which Britain was working and is still working as her ultimate aim wherever possible.

Since writing the foregoing, the death of our beloved king has been proclaimed. United States' stabs at royalty have not been few; but there are few families, if indeed any, who are more worthy of what the royal family receives. They are human like ourselves, but they have never shirked responsibility. Queen Elizabeth is a shining light which no nation in this world can emulate. No money (which is the god of the United States) can even begin to estimate the worth to the world of that noble British family.

Again may I ask that you cease your stabs at Britain and instead cast your eyes at your homeland where they are so sadly needed."—R. H. Judd, Hamilton, Ontario.



"It is good that a man should both hope and quietly wait for the salvation of the Lord" (Lamentations 3:26).

A Book of the Major Prophets

You will recall that we told you there were five books of the major prophets; however, there were only four authors. The titles of these books all bear the author's name except one. "Lamentations" was not the name of a man.

In order to help us to remember which of these four men wrote Lamentations, we will find the meaning of the word. I wonder how many have heard the word "lament." *Lamentation* is a form of this word. The meaning is, "to grieve, to mourn, or to bemoan."

Which of all these prophets grieved for the sins of his people so much that he was called the "Weeping Prophet"? Yes, we have told you of this man before. The man who wrote Lamentations was Jeremiah, the Weeping Prophet.

A Hebrew Poem

Lamentations has only five chapters. Four of the five chapters each have twenty-two verses, the third, or middle chapter, has three times as many verses or sixty-six.

This is an interesting fact, for there are twenty-two letters in the Hebrew alphabet. The first letter of each verse was in alphabetical order. The third chapter had three verses to each letter. This was a popular form of poetry, as it made it easier to remember.

The Prophecy

Jeremiah warned the people for many years of the coming destruction of Jerusalem, the beautiful city on Mount Zion. The people did not turn from their wicked and idolatrous ways, however, and worship Jehovah, the true God. They continued in their evil ways and worshiped idols.

The Babylonians came and tore down the temple, destroyed Jerusalem, and took the people captive. Thus the prophecy of Jeremiah was fulfilled.

A remnant of the people went to Egypt, and with them they took Jeremiah, where it is believed he remained until he died. Jeremiah never ceased to speak out for

God and to warn the people of their wrongdoings; however, they did not heed his words and so were captured.

The Beautiful City

"Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King. God is known in her palaces for a refuge . . . for this God is our God for ever and ever: he will be our guide even unto death" (Psalm 48:1-3, 14).

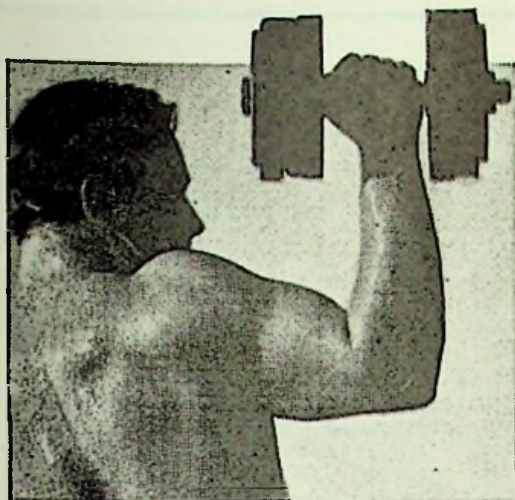
Unscramble These Words

- Lam. 1:6 saterpu
- Lam. 1:18 geousithr
- Lam. 2:19 uto
- Lam. 3:39 hisnemtupn
- Lam. 4:15 nehtach
- Lam. 4:16 delres
- Lam. 5:10 ertblier

By using the first letter of each unscrambled word in order, what word do you get?

Birthday Greetings to—

- Shirley Marie Robinson, Mar. 4, age 14, Hammond, La.
- Mildred McKinney, Mar. 4, age 11, Hammond, La.
- Nancy Kirkley, Mar. 4, age 12, Plymouth, Ind.
- Anita Jean Litchfield, Mar. 4, age 8, Macomb, Ill.
- Don Roy Thomas, Mar. 5, age 13, Fredericktown, Mo.
- Arthur J. Krueger, Mar. 5, age 13, Michigan City, Ind.
- Richard Hartman, Mar. 5, age 4, Sauk Rapids, Minn.
- Floyd Houser, Mar. 5, age 8, Lakeville, Ind.
- John D. Reeves, Mar. 5, age 6, Mullin, Texas
- Scott Ross, Mar. 5, age 6, Litchfield, Minn.
- Lewis Ransom, Mar. 5, age 8, Rushville, Ill.
- Iris M. Hamilton, Mar. 6, age 13, Darwin, Minn.
- Harold Elliott, Mar. 6, age 8, Fonthill, Ont.
- Patricia McKinney, Mar. 7, age 4, Hammond, La.
- Richard Lee Pierce, Mar. 7, age 3, Mishawaka, Ind.
- Molly Jo Morris, Mar. 7, age 8, Seattle, Wash.
- Shirley Jean Nyhoff, Mar. 8, age 11, Wray, Colo.



It Takes a MAN to Be a Christian

By William Dick, Berean Editor

"Thomas H. Huxley was a severe critic and a chronic neglecter of religion in his day, but he said one thing that every church member ought to remember: 'It does not take much of a man to be a Christian, but it takes all there is of him.'"—*Homiletic Review*.

Christian religion is not for weaklings. Young people who think that only sissies go to Sunday school learn differently when they begin to bear the name of Christ. Christian faith places heavy responsibilities upon its adherents. All the highest virtues and qualities a person possesses are required for him to measure up to God's standards.

Since Christians in our land are not acquainted with much physical suffering, it may be well to remember the experience of Apostle Paul. He testified, "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness" (2 Cor. 11:24-27). Surely no one can accuse Paul of being a minister of Christ because it was a soft job!

Someday we may be called upon to use every ounce of strength we have to stand for what we believe. There is no room for shame or denial of Christ in the man-sized Christian. "In the early days of Christianity, when the cause was in disrepute and all Christians were looked upon as fanatics, and were compelled to flee to the catacombs to escape persecution, when the cross represented disgrace and the church could boast of no buildings or institutions, liturgy, or music, there was some excuse for those who were ashamed of Jesus, But what excuse have we today?"—*Cyclopedia of Bible Illustrations*.

We remember the story of a young Berean who re-

fused to partake of liquor or tobacco with his friends. One of the boys taunted, "What is the matter? Are you not big enough to take it?"

The Berean replied, "Yes, I am big enough to take it. In fact, I am big enough *not* to drink or smoke." The young man had something. Were his friends men enough to stop their unclean habits?

It is easier to give in to lusts of flesh than to resist them. Those who walk in sin choose to do so because they are not men enough to be Christians. They yield to temptations because they are sissies and cannot "take it."

The great evangelist, Dwight L. Moody, told this anecdote: "A young man enlisted, and was sent to his regiment. The first night he was in the barracks with about fifteen other young men, who passed the time playing cards and gambling. Before retiring, he fell on his knees and prayed, and they began to curse him and jeer at him and throw boots at him.

"So it went on the next night and the next, and finally the young man went and told the chaplain what had taken place, and asked what he should do.

"'Well,' said the chaplain, 'you are not at home now, and the other men have just as much right in the barracks as you have. It makes them mad to hear you pray, and the Lord will hear you just as well if you say your prayers in bed and don't provoke them.'

"For weeks after the chaplain did not see the young man again, but one day he met him, and asked, 'By the way, did you take my advice?'

"'I did, for two or three nights.'

"'How did it work?'

"'Well,' said the young man, 'I felt like a whipped hound, and the third night I got out of bed, knelt down and prayed.'

"'Well,' asked the chaplain, 'how did that work?'

"The young soldier answered: 'We have a prayer meeting there now every night, and three have been converted, and we are praying for the rest.'

It takes a man to be a Christian. What physical strength and endurance Jesus must have had to walk from town to town, healing and preaching. Our Master was no weakling! "Watch ye, stand fast in the faith, quit you like men, be strong" (1 Cor. 16:13).

AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

March 9—Spring Conference at Pennellwood Church
 March 15, 16—Missouri Spring Conference at Fredericktown.
 March 29, 30—Illinois Spring Conference at Ripley.
 April 19—Spring Youth Rally, Morning Star Church, South Bend, Ind.
 June 11-15—Minnesota Spring Conference at Saint Cloud.
 June 16-July 11—Summer Bible Training School, Oregon, Ill.
 June 19-22—Northwest Conference of the Churches of God at Corvallis, Ore. (T. A. Drinkard, guest speaker.)
 June 21-29—Indiana Conference at North Salem, Ind.
 July 14-25—National Berean Youth Rally, Oregon, Ill.
 July 29-August 6—Illinois State Conference and Bible School, at Oregon, Ill.
 August 7-9—General Conference of the Churches of God at Oregon, Ill.

OREGON BIBLE COLLEGE

Several visitors have observed classes lately. There were Edwin Smith of Mt. Morris, S. O. Ross, Litchfield, Minn., Ronald Murch and Weldon Holland of Aurora College.

Beginning on Friday, March 7, the College is meeting once a night each week for Bible study, prayer, and fellowship.

Chapel speakers recently have been E. Milton Hall, Illinois evangelist, F. L. Austin and Miss Leila Whithead of Oregon, and Walter Wiggins, national evangelist.

We certainly wish to thank those who are contributing so generously to the gospel team fund, which is now \$214.

HERALD RECEIPTS

Wayne Laning; Mrs. Lillie Matthews; Robert M. McInturff; Mrs. Harold W. Beamer; Mrs. Frank B. Fox (2); H. S. Hunt; E. B. Good; Curtis Vance; Mrs. Verda Wagner; Mrs. Robert Eychaner; L. M. Howell (2); Mrs. Nellie Gesin; Robert H. Hall; Mrs. Elmer Mitchell; Earl R. Smith.

NATIONAL BIBLE INSTITUTION

Mrs. Lillie Matthews	\$ 2.00
Golden Rule Sunday School	25.00
Charles & Mary Ellen Jones	5.00
Mr. & Mrs. C. D. Whitmer	10.00
Oregon Church of God S. S.	7.88
Oregon Church of God	9.45
Pennellwood Church of God	21.44
Tom Zirkelbach	5.00
"A Family"	2.00
Mr. & Mrs. F. L. Austin	5.00
Mr. & Mrs. Wm. M. Huffer	100.00
An Isolated Sister	250.00
Mr. & Mrs. Donald Overmyer	77.00
Eden Valley, Minn., Church of God	35.40

FONTHILL, ONTARIO

The annual Sunday school and church meetings were held in January.

On the advice of Sr. Irene Sorenson, substitute teachers were appointed during 1951 for most of the classes. One new regular teacher was Caroline Dilamarter with Pearl Brown as substitute. Others are as follows: Hilda Payne, Betty Elliott, Jean Elliott, David Elliott, and Dorothy Napper. These have been faithful, teaching each first Sunday of each month and at other needed times. Because Dorothy Elliott left for Oregon Bible College, Phyllis Kirkwood was elected assistant Sunday school secretary-treasurer to Howard Shute.

In connection with the church work, Bro. and Sr. Grover Gordon continue to endeavor themselves to us. Following this past year of faithful leadership, Bro. Gordon was invited to guide us for this new year with increased remuneration. The new kitchen committee chairman is Jean Elliott, and Ross Anger is chairman of the social committee. The Sunday following the election of officers a prayer of consecration offered by our pastor was appreciated. We realize that we need God's strengthening power to aid us in being faithful to our sacred offices.

We are happy to report that order is finally overcoming building confusion. After the installation of folding doors at the rear of the church, a dedicatory service is being planned for sometime in March. While considerable money is still owing on this remodeling, we are not thinking only of self. Money is coming in toward our National Bible Institution budget pledge, and a payment is soon to be made. It is reported that a baptismal service is soon to be held, the first of many, we hope, in the new baptistry.

Besides the Sunday studies, recent Berean social activities have been a crokinole party at the parsonage and a skating party followed by a Valentine box social at the Ross home in Fenwick.

Appropriately on Valentine's Day, a shower was held at the Fletcher home for Mr. and Mrs. Walter Robertson. A Bible quiz, singing of favorite hymns, and prayer, opened the festivities. Off the living room in an alcove decorated in pink and white, the happy couple seated themselves at the lace-covered table and investigated the gay packages piled thereon. Refreshments and expression of good wishes to Walter and Joyce concluded a pleasant evening.

Jack Brown of New York City was a recent visitor with his parents and infant daughter at Niagara Falls, N. Y.

In Canada, we are thankful that we have been privileged to live for some years under the rule of such a well-loved Monarch as our late King George VI. As our young Queen Elizabeth II endeavors to follow in her late father's footsteps, we would ask your prayers for her, that she may at all times rule in the fear of God. Irene Holland, reporter.

MURPHY - DENNIS

At an impressive ceremony in the Saint Louis Methodist Church at 4 p.m., February 3, Miss Mildred Louise Murphy, daughter of Mr. and Mrs. Lucian Murphy, became the bride of Sgt. James Dennis.

The bridegroom is the son of Mr. and Mrs. John Dennis, Yale. Mr. Dennis officiated at the double ring ceremony.

Mrs. W. B. Condon sang "Because" and "The Lord's Prayer."

The candles were lighted by Miss June Murphy. She wore a lime green ballerina length taffeta dress. Her flowers were a wristlet of pink carnations.

The bride, who was given in marriage by her father, wore a white ballerina length dress. Her fingertip veil of illusion fell from a coronet of seed pearls. She carried a white Bible topped with a gardenia shower bouquet.

Miss Bonnie Jean Bonner of Oklahoma City was maid of honor. Bobby G. Vinson of Alabama was best man.

Following the ceremony, a reception was held for about one hundred guests. The newlyweds left by car for a short honeymoon through Oklahoma, Texas, Louisiana, and Arkansas. He left for Japan on February 17. Mildred will continue her school teaching at Centerview High School, Prague, Okla.

Lucian Murphy.

EASTER SUPPLIES

If you are in need of Easter material, maybe we can help you.

Paramount Easter Book number 12—62 pages of recitations, short pageants, dialogues, 6 Easter songs. 35c

Invitation postcards. 20c doz.

Easter Cross. 20c doz.

Standard Easter Book. 35c

Easter Cards. 60c box

Easter—suede-graph story for flannelboard. \$1.25

Triumphal Entry—suede graph for flannelboard. \$1.25

CHURCH HISTORY

We now have that little booklet you have been wanting to hand to those who ask about your church. It is entitled, "Church of God of the Abrahamic Faith." Its pages cover briefly the history, organization, and faith of the church. This is the simplest way to satisfy those queries and indications of interest.

Prices are: 10c each; \$1.15 per dozen; \$4.50 per 50; \$8.00 per 100.

How many would you like?

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

Many lessons for the new Berean books have arrived, meeting the March 1 deadline. The co-operation and interest by writers of these lessons have been appreciated by the National Berean board.

Over \$600 for self-denial month (January) has been contributed to the National Berean Society. A hearty thanks to supporters!

Bro. Joe D. Lawrence, president of the Board of Directors, gave a morning message at an all-day meeting, February 24, at Eden Valley, Minn., church.

"A double ring wedding ceremony was performed at 6:30 on February 20 in the Church of God parsonage at Ripley, uniting Miss Rosalie Ralston of Rushville and Wayne Holtkamp of Mount Sterling in holy wedlock. The attendants were Mr. and Mrs. Bob Jones (sister of the bride) of Astoria. Mr. and Mrs. Holtkamp will make their home in Ripley. We pray God will guide them as they begin this new life together."—Bud Goodwin, Ripley, Ill.

Sr. Verna C. Thayer, children's evangelist, is in the hospital at Conway, Ark., with pneumonia. Let us shower her with cards for surely she has given much for many of us!

National Board of Directors met on Saturday, February 23, at headquarters. Present were Joe D. Lawrence, Minnesota, Wayne Laning, Illinois, E. J. Demmitt, Ohio, and S. O. Ross, Minnesota.

Bro. Walter Wiggins, national evangelist, and Sr. Wiggins stopped at Oregon for a brief stay last week. They returned from Grand Rapids, Mich., and enroute to Louisiana for evangelistic work, visited Little Rock, Ark., brethren for services, March 6-9.

"If any brothers or sisters have extra copies of "The Guiding Light of God's Truth Made to Shine" and no longer want them, send the copies to me. I will pay postage."—J. M. Morgan, Bristow, Okla.

Bro. and Sr. Emory L. Macy, Gatesville, Texas, are the proud parents of a baby boy—name, Emory Lee, weight 7 pounds, born February 21. Congratulations!

Friends of the Golden Rule Home may be interested to hear that two new rugs have been purchased and laid which help make the Home bright and cheery.

Twins—Christine and Brian were born on February 17 to Mr. and Mrs. Paul Williams, 208 East 31, Tacoma 4, Wash. Congratulations!

The Baptist, Brethren, and Free Evangelical churches gained twice as many members in East Germany as in West Germany in 1950.—EPAS.

Bro. F. L. Austin, Oregon, Ill., has been confined to his bed for several days. Your prayers are solicited on his behalf.

MRS. MINNIE B. WOOD

Minnie B. Wood was born on May 5, 1908, in Havana, Ark. She was a life-long resident of Yell County. Several years ago, she was baptized by Bro. I. H. Shelton into Jesus Christ. By her obedience to the gospel of Jesus Christ, she became a member of the Church of God (Abrahamic Faith).

On February 6, 1952, she died and now awaits the resurrection of the righteous at the coming of Christ. Funeral services were in the Methodist Church in Havana; burial was in the city cemetery.

To mourn her death are her mother, Mrs. Cassie Walker; five sisters, Mrs. Frank Sain of Bellville, Ark.; Mrs. Bob Vester of Booneville, Ark.; Mrs. Buford Tatum of Danville, Ark.; Mrs. Ray Skinner of Tulsa, Okla.; Mrs. Ed Davis of Little Rock, Ark.; one foster brother, Allis McBride of Havana; and a host of friends.

Services were conducted by the writer.
 C. Alan McLain.

CHESTER SCOTT

Chester Scott was born to Peter and Emilene Scott in Ontario, on June 22, 1861, and died at his home in Millbrook, Mich., February 11, 1952. He was married to Sadie Hullett on March 30, 1884. To this union were born three boys and seven girls, five of whom preceded him in death; also his wife died in March, 1920.

In 1926, he was united in marriage to Emma Main, who has been a loving wife and

devoted mother. She, with his five daughters, mourn his loss. His daughters are: Mrs. Charles Egbert of Lansing, Mrs. Emma Edmonds of Belding, Mrs. Cleve Caril of Barrington, Mrs. Dora Johnson of Blanchard, and Mrs. Alice Droste of Grand Rapids. Also surviving are four stepchildren, Gertrude Munn of Blanchard, Harold Main of Millbrook, Joy and Clifford of Grand Rapids; and one brother, Roger Scott; his grandchildren, great-grandchildren, five great-great-grandchildren, and many other relatives and friends.

Many years ago, Bro. Scott was converted and was baptized. He was a member of the Blanchard, Mich., Church of God, although he was unable to attend in his latter years.

Ellsworth Routson.

THE RESTITUTION HERALD

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

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



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*The
Restitution Herald*

VOL. 41

MARCH 11, 1952

NO. 23

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

PRAYER

By Harvey U. Krogh, Jr.

You cannot see the power that flows
Upon or through electric wires,
But in the city lights it glows
Far brighter than a thousand fires.

You know it's there for all who care
To meet requirements specified.
It drives machines with power to spare
When all its laws have been applied.

Who then will question answered prayer,
Or doubt the power of God for you
When faith in Him, you will declare,
And to His perfect law be true?

God's power unseen will meet your need;
His strength applied will see you through.
Have faith in God and let Him lead,
And His great love will flow through you.



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.

James M. Watkins, Editor

\$3.00 per year

Paul C. Johnson, Associate Editor

A Forgotten Promise

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened" (Matt. 7:7).

Problems of life are intensified under the pressure of unrest and corruption. So long as the Christian is in the world he cannot be unaffected entirely by its influence. The need for supplying the material substances of life is always with us. The never-ending search for some semblance of peace of mind constantly creates strain and tension. Man always has been afflicted more or less with distressing disappointments in the demands and failures of the political factions of the world. Life is always overshadowed by the possibility of disaster and death. Because these things are true, the problems of living will always be associated with a certain degree of perplexity. There is every indication in both Scripture and current trends that these perplexities will increase.

Although we may be justified in a slightly pessimistic attitude toward the inevitable problems with which we are confronted, it is not so easy to justify ourselves in forgetting one of the most outstanding promises of help ever made to the Christian. In the Sermon on the Mount, Jesus made it clear and unmistakable that God is always concerned with the welfare of His people. At that time Jesus uttered the immortal words, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

His statement is so clear that it leaves no limitation upon His promise. It is a clear-cut promise that the individual who will seek and ask for the ever-present help of God will be rewarded by receiving it. Certainly God could have given no greater promise to carry us through any trials whether past or future. The only limitation that has been placed upon these verses has been put there by the lack of faith on the part of the individual receiving them rather than by any Scriptural suggestion.

There are many who constantly tell themselves that this was simply a theological conception uttered for the sole purpose of adding another theory to the Scripture.

They feel that in reality it has no practical application. We modify its promise with the thought that it cannot possibly apply to a thing like money, because God has nothing in common with the material things of this world. We ignore the fact that if money is necessary for food and clothes, it should be included in the scope of the promise. We use every excuse to believe that it does not apply to personal protection from bodily harm. We have heard speakers say that we cannot expect God to offer any measure of protection in this life because the Christian is subject to time and chance the same as all men. To justify these views we must add words and insert thoughts not found in Scripture. Nowhere did Jesus imply that there was to be any such limitation on His promise.

We meet many who are perplexed by a failure to understand world problems and the inability to reconcile them to God's plan and purpose. Yet they never think of asking for help in understanding the things which bother them. We forget that James took a very literal view of these promises when he said, "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."

Many are permitting their world to fall to pieces for one reason or another, simply because they do not ask for help from the one source where it is completely available. Homes are being destroyed; friendships are being broken; sorrow and heartache are the rule rather than the exception; people are being overcome by temptations and fear simply because they are not asking for true help where it may be found.

We are sure that the only thing necessary to solve many of the most complicated problems of life is to exercise that element of faith which causes us to turn to our heavenly Father and say, "Father, help me, for I am as a little child. I do not know which way to turn, or what to do." The individual who asks will receive; there is no question or doubt about the promise given. It remains only for us to lay hold upon this promise in full assurance of faith for life to have an entirely new outlook and richer meaning. Why should we ignore the abundant opportunity that is offered?

Antireligious Prejudice Reflected in Recent Court Decision

NO BETTER example of the growing disregard for religious convictions is found than that displayed by Judge Arthur G. Shepard in Fresno, California, when he recently denied Arthur Jost American citizenship. Jost, a Canadian, is the West Coast Regional Director of the Mennonite Central Committee and has previously served four years in Civilian Public Service as a conscientious objector.

The disregard of legal rights in favor of personal prejudice is best understood by the fact that Judge Shepard was bound by law to consider only the matter of Arthur Jost's sincerity or insincerity as a conscientious objector. It is only upon this ground that an applicant for citizenship can be disqualified under the Internal Security Act of 1950.

Instead of weighing and considering the question of sincerity which he was legally bound to do as a judge, Shepard refused to consider the possibility of American citizenship with this scathing denunciation:

"This is a man who stated from the witness stand that he would not defend his infant child from the murderous attack of a ruffian, but would in such a case 'call authorities.'

"This is a man who would give his women folks to rape by an invader or a ruffian without lifting a finger in their defense.

"This is a man who will never know the dreary hopelessness of slogging untold miles in heavy mud through the black of night to meet rendezvous with death for the sake of his country's liberty.

"This is a man who will never know the wild wrench of a storm-tossed ship or the heart-jumping detonation of a depth bomb in order that his family and his brothers' families may sit by a peaceful fireside.

"This man states that his forebears fled from Russia to escape the persecution of the Bolsheviks on account of their religion . . . but he seeks to hide behind the bodies of other young Americans in order that he might have religious freedom without an effort on his part.

"If this man really believes his professed doctrine of nonresistance, the court is unable to understand why he does not willingly return to the Russia from which he came, (Editor's note: Jost himself did not come from Russia), to there endure, in the weak, spineless, amoebic passivity he espouses and claims for his creed. . . .

"Why should he desire citizenship in a country whose constitution clearly shows her policy to be to protect her citizens and homes by force of arms, if need be?"

It would seem that the time has come for us to realize the growing disregard for religious views. When a judge, sworn to uphold the spirit and purpose of our laws, utterly disregards the letter and intentions of those laws in favor of ridiculous and unfair comparisons that do no more than reflect personal prejudice, the future security of any Christian conviction is in grave doubt. The basic issues behind these reoccurring and recent tirades against personal religious convictions is more than a mere question of whether or not we should engage in military service. If it were not so, why has the government in the past denied individuals the right to participate in military service because of jail records and low standards of morality? The citizenship or patriotism of these individuals has never been called in question. It is only when an individual does not participate in military service because of deep-seated religious views that his sincerity as a patriotic citizen is denounced and ridiculed.

Missionary Martyred in Jungles

In making contact with an untouched tribe of savages on the Cabixi River, near Paredon, Brazil, close to the Bolivian border, missionary David Yarwood of the New Tribes Mission was killed by native arrows, according to a report in the mission's *Brown Gold* magazine. Some eleven contacts had been made with the jungle people, and an attempt was being made to learn their language. The people were very wild and low in their manner of living. Yarwood was alone at the time, seeking to carry on contact as long as he could, though his companions Tom Moreno, Jim Ostewig, and Bruce Porterfield, had returned to Cafetal, in Bolivia. His body was found on December 8 by Brazilian friends who came by to see Yarwood. It was across the river from his camp, pierced by four arrows. His arms and one foot had been cut off and taken away. The missionary martyr was buried where he was found, and a rough cross marks his grave. Other workers will continue to work with the tribe who took his life, seeking to make contact again and to bring the gospel to them.

Teaching DOCTRINE in the Sunday School

By Ruth Tomlinson

IT IS AN easy task to teach Church of God doctrine to children. There are no mystifying terms to be explained. There are no confusing concepts to be emphasized. There are no half-truths to be rectified. "Thy word is true," said David in Psalm 119:160. The Word of God is plain, definite, and straightforward. Children readily accept the truth of a fact. They easily understand a condition which has a counterpart in their own experience or environment.

"To us there is but one God" (1 Cor. 8:6). Everyone whom a child knows is one person. God, also, is one, not two or three. There is one heavenly Father, as there is one father in the child's family.

"Of a truth thou art the Son of God" (Matt. 14:33). Every child knows or experiences the relationship between father and son. What could be easier to understand than that Jesus is God's Son?

"I will come again," said Jesus in John 14:3. A friend says the same thing to a child. The friend does come again, and the child realizes the fulfillment of a promise made to him. A little girl, not long in attendance at a Church of God Sunday school, said to the teacher, "Do you really mean we will see Jesus?" "Yes," said the teacher, "if we do what He wants us to do." "Oh, I want to see Him," responded the child. The next Sunday, without an immediate reference to the subject, she said, "I would like to see Jesus right now." How anxious she was! What complete faith!

"The Lord shall be king" (Zech. 14:9). He will be the one in authority. Without knowing the meaning of the word "authority," even a very little child recognizes the authority of a parent. Soon he realizes that a principal governs the school, and not much later that mayors, governors, and the presidents are people in authority. It is easy to believe that Jesus will be King!

"He shall have dominion also from sea to sea, and from the river unto the ends of the earth" (Psalm 72:8). A child may travel a great distance, but he is always on the earth. Even after an airplane ride, the earth is the child's environment. He understands something of it, as he does the sea and river. Naturally Jesus will be King on the earth.

"The damsel is not dead, but sleepeth" (Mark 5:39).



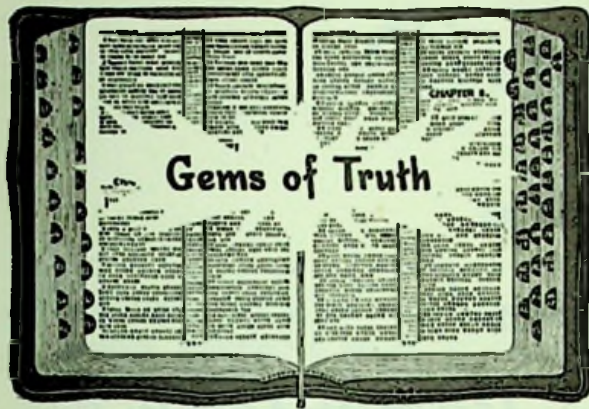
Death is like sleep. It is complete unconsciousness. Even young children can comprehend such a condition, for after a nap they may find that the mother has baked the birthday cake, but they knew nothing of the activity. Length of time is difficult for children to appreciate, yet they know that sleep at night is for a longer time than a nap. Resurrection is like waking. It is in a renewed condition. Children go to sleep tired; they awake refreshed.

Modern pedagogy tells us it is not proper to say, for example, "I will get you a new Hop-a-Long Cassidy suit if you do not forget to wear your golashes," but it is human nature to do so. Few children have not had such an experience. God also promises a reward on condition: "Behold, I set before you this day a blessing and a curse; a blessing, if ye obey the commandments of the Lord your God, which I command you this day: and a curse, if ye will not obey the commandments of the Lord your God, but turn aside out of the way which I command you this day" (Deut. 11:26-28). On the other hand, what child has not responded when Father says, "Come here." "We love him, because he first loved us" (1 John 4:19).

It is not necessary to drill on a catechism if the precept is understood or experienced. Jesus said, "Suffer little children to come unto me." Let us teach them the doctrine and the truths we hold most dear. May they, also, experience the love of God, which we also enjoy.

DAILY READING HELPS

- M. March 17. 1 Cor. 6:12-20. Stewardship of life.
- T. March 18. 1 Sam. 12:19-25. Stewardship of prayer.
- W. March 19. John 21:15-23. Stewardship of service.
- T. March 20. 1 Thess. 2:1-9. Stewardship of the gospel.
- F. March 21. Malachi 3:7-12. Stewardship of possessions.
- S. March 22. Titus 1:5-11. Stewardship of position.



CHRISTIAN BAPTISM

Third in the Series

By John R. Fiske, Winfield, Kansas

CHRISTIAN baptism must necessarily be preceded by a belief in "the gospel of the kingdom" (Matt. 24:14; Mark 16:15, 16; Acts 8:12), repentance (Acts 2:38), and confession (Rom. 10:8-10). When these steps are taken, one is ready for immersion. From the foregoing, baptism is for believers. "He that believeth and is baptized shall be saved." This excludes infants from this ordinance. Baptism is immersion for these reasons:

1) The translator of the Emphatic Diaglott in his appendix to that version has this to say about baptism: "Baptize, *bapto*, *baptizo*." *Bapto* occurs three times (Luke 16:24; John 13:26; Rev. 19:13) and is always translated "dip" in the common version. *Baptizo* occurs seventy-nine times; of these, seventy-seven times it is not translated at all but transferred; and twice (Mark 7:4; Luke 11:38) it is translated "wash" without regard to the manner in which it was done. All lexicographers translate it by the word "immerse," dip or plunge, not by "sprinkle" or "pour." No translator has ever ventured to render these words by sprinkle or pour in any version. In the Septuagint version, pour, dip, and sprinkle occur in Leviticus 14:15, 16: "He shall pour the oil, he shall dip his finger in it, and he shall sprinkle the oil." Here *cheo* means to pour; *raino* to sprinkle, and *bapto* to dip. Baptism, *baptisma*, *baptismos*: these words are never translated "sprinkling" or "pouring" in any version. *Baptismo* occurs twenty-two times and *baptismos* four times. The foregoing has been before the world since 1855 and to our knowledge has never been questioned by any scholar of repute.

2) Five things constitute immersion—water; much water; going down into the water; buried there by immersion; come up out of the water. The same five things are said of baptism: "water" (Acts 10:47, 48); "much water" (John 3:23); "went down . . . into the water" (Acts 8:38); "buried . . . in baptism" (Col. 2:12); "come up out of the water" (Acts 8:39). Unerringly Scriptural baptism is immersion in "water."

3) Burial, resurrection, and planting are symbols which teach immersion so plainly as to render comments nearly

superfluous. "Buried with him in baptism, wherein also ye are risen with him" (Col. 2:12). As Christ was literally buried and rose again, so in symbol, we are "buried" with Him in baptism and are risen with Him. His burial place was the grave; ours is water. Sprinkling or pouring are in no sense a burial. Being thus "buried with him [Christ] by baptism" (Rom. 6:4), we are thus "planted" in baptism (v. 5). The planting here is necessarily immersion.

4) Writers who practice sprinkling admit that baptism by immersion is Scriptural. "Romans 6:4 alluding to the *ancient* mode of baptism by immersion."—John Wesley. "This passage cannot be understood unless it be borne in mind that the *primitive* baptism was by immersion."—Conybeare and Howson. "This immersion being religiously observed by all Christians for thirteen centuries."—Whitby. "The change from immersion to sprinkling has set aside the larger part of apostolic language regarding baptism."—Dean Stanley. For these four reasons and others that may be given, it becomes certain that immersion in water is the correct mode of baptism.

The primary purpose of baptism is to obtain remission of sins on the part of the one baptized—"Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts 2:38). The words, "for the remission of sins," do not mean "because your sins are remitted" any more than a man would take medicine for a sickness because he was already well. "For the remission of sins" is the same in Greek in both Acts 2:38 and Matthew 26:28. If Matthew 26:28 means "in order to the remission of sins," so does Acts 2:38.

Naaman did not dip himself because he was already cured of the leprosy but in order to be cured. In Naaman's case and that of a believer in Christ, both are delivered through obedience, one from leprosy, the other from sin.

It was necessary for the Gentiles at the house of Cornelius, who had received the baptism of Holy Spirit, to convince those "of the circumcision" that God now intended to save Gentiles as well as Jews (Acts 10:45). Yet

(Please turn to page 11)



In the Wake of the Great Commission

Grand Rapids Baptisms

We are happy to say the Lord has been working in our midst and has touched the following who have accepted Christ as the Saviour and have been obedient to Him in baptism. They are as follows:

Mr. Earl Miller, Mrs. Earl Miller, and their daughter Marjorie, all of 61-32 S.W., Miss Nancy Baker of 62 Colrain S.W., Mr. Albert Anderson, 3469 Buchanan S.W., Mr. Howard McClain, 2046 Jerome S.W., Mr. Wellington Homminga and wife Geraldine Homminga, 3828 Loraine S.W., Mr. Harold Hubbard and wife Betty Hubbard, 536½ Liberty S.W., Miss Barbara Parker, care of Mrs. Paul Spence, 916 Centebury S.W., all of Grand Rapids, Michigan.

On February 17, we had the colored movie, "Out of the Night," from the Pacific Garden Mission, and at the close six accepted Christ. It is a rare film in that there are no objectionable parts, and it is powerful to move people for Christ. I believe it would be a film to show Oregon Bible College that students may grasp the greater need to do personal work or even hold meetings in the street. You can get it for only ten dollars plus mailing charges.

C. E. Lapp.

Report for February

Five regular trips were made to Riviera during February for Bible classes. Lessons concerned the Holy Spirit, the Kingdom on earth, "Will heaven be our home?" Jesus' second coming, and "Where shall man spend the interval between death and resurrection?" Attendance continues about the same, eight to eleven adults, and three children. Interest has been good this past month.

In Corpus Christi on February 11, we were very glad to make the acquaintance of Brother and Sister Henry V. Warren, of Rich Hill, Missouri. They are connected with the Pastoral Bible Institute of New York and believe the same basic truths for which the Church of God stands. They also attended class on February 25.

The highlight of the month was the agreement between

this writer and the Corpus Christi brethren for services twice a month, on the second and fourth Monday nights. The first extra service was conducted at the home of Brother and Sister L. L. Creacy, 317 Artesia, with eleven adults present and their nine children. The lesson was on Jesus' coming, and great interest was shown. A new family attended and may come again. The children in Corpus Christi show great interest in the children's songs and also remain very quiet and listen with interest to the lesson. The Sunday school continues to meet each Sunday in the Odd Fellow's Hall. Brother W. E. Kirksey is the superintendent, with Brother Goekler teaching the adults and Sister Creacy teaching the children. There is hope that Sunday services may be conducted twice a month in the Hall, with two preaching services each Sunday. There is a fine spirit of fellowship and unity among these brethren. They need our prayers in their struggle to keep going.

Harlingen attendance continues to average in the forties. The children also attend on Wednesday evenings for their classes and Sunday evenings for Berean class.

James Mattison.

Preparing for Bible Schools

During the month of February, Sister Thayer and her assistants were engaged principally in preparing for coming vacation Bible schools.

Twenty thousand five hundred pages of Bible school lessons were mimeographed and wrapped. Some of her opening classes have been postponed because of a siege of pneumonia during which she was confined to a hospital at Conway, Arkansas. She is slowly recovering and getting her schedule under way.

Vacation Bible Schools

Six million children were enrolled in vacation church schools last summer—the largest number on record—according to Mrs. Alice L. Goddard, national director of children's work for the National Council of Churches.

Christian Living

By Mary Mae Nedrow, Oregon, Illinois

THE BIBLE tells us that we are not to make judges of ourselves. Imperfect as we are, we are not capable of judging one another. Jesus, in His Sermon on the Mount, said: "Judge not, that ye be not judged . . . and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" (Matt. 7:1-3). There is a famous quotation by Edward Wallace Hoch which would be well for all of us to remember.

"There is so much good in the worst of us,
And so much bad in the best of us,
That it hardly becomes any of us,
To talk about the rest of us."

There is much sorrow in the world today. Tragedy has struck in many homes throughout the land. Many have come to us for solace in their hour of sorrow and anguish. Do we give them the necessary encouragement they need? Do we bear "one another's burdens" as we are admonished to do, or do we pattern after the self-righteous Pharisees who seldom were willing to reach out a comforting hand?

A true Christian will be careful how he speaks. Many who would hesitate to go on the battlefield murder their fellow men daily with the sword of their mouths. The Pharisees and scribes, displeased when the publicans and sinners gathered around Jesus, said:

"This man receiveth sinners, and eateth with them, and he [Jesus] spake this parable unto them, saying, What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance" (Luke 15:2-7).

There was once a young man who had been brought up in the nurture and admonition of the Lord who had left home at an early age and had wandered around the world. Years later he came home for a visit. His mother, delighted to have her boy back again, recalled to his

memory the church he used to go to and the people he used to know. After visiting among his friends and going to church, he said, "Mother, I have traveled around the world, but our little town and the church I went to when I was a child, and the people here are so real that I have decided to come back in the very near future and spend the rest of my life here. I want to return to my church and return to the things which were so dear to me when I was a child." That same evening an out-of-town minister ate supper with this family. Overjoyed at what her son had said, she mentioned that her boy (seated next to her) was coming home soon to stay, that he had found this was the only true life to lead. Instead of the minister encouraging him, he said: "It is too bad you did not find that out before you ran around the world." The mother, fearing what his words might do to the boy, hurriedly changed the subject. These words hurt this young man and probably undid all that the mother thought she had accomplished.

No one has ever won persons to Christ or brought them back to the fold by being a sour Christian. These are in the minority. Most ministers are ever ready to reach out a helping hand. "There is a generation that are pure in their own eyes, and yet is not washed from their own filthiness" (Prov. 30:12). Our own righteousnesses are as filthy rags apart from the blood of Christ, belief in the gospel, and obedience to it. "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering" (Col. 3:12).

Many professed Christians have ungracious characteristics. We feel assured they do not realize how unkind they are. We pray for them daily that God will touch their hearts and show them the error of their ways. We pray, too, for those who are neglected and feel the want of Christian fellowship.

A letter came to us recently from an old couple who live a mile and a quarter from the church they attend whenever possible. It seems he is crippled and not able to walk any distance. He loves to read and study his Bible. Neither of them is able to work. They receive \$41 a month from some welfare fund. There is \$36.90 left to exist on after they have paid their tithe. An excerpt from his letter reads:

"I just get the blues, sometimes; the church people
(Please turn to page 10)



News and Prophecy Digest

C. E. Randall, Tempe, Arizona

PUBLIC PRAYER. New York has taken a step forward in introducing a standardized prayer into the public school system of that state, as well as other state functions. The suggested prayer follows: "Almighty God, we acknowledge our dependence upon Thee, and we beg Thy blessings upon us, our teachers and our country." After working closely with Protestant, Catholic, and Jewish representatives, the New York Board of Regents adopted the short prayer for the school children. The Board set forth its object to create "that love for God, for parents, and for home which is the mark of true character training and the sure guarantee of a country's welfare." Governor Thomas E. Dewey has endorsed the prayer.

During the last few years we were pastoring the church in Niagara Falls, New York, the high schools granted a portion of one afternoon each week for religious instruction. Our church at that time was one of the first in Niagara Falls to take advantage of this provision.

There are certain basic principles of religion that can be taught children to help form character that will be to their lasting welfare and the good of the community and the country. We do not approve teaching orthodox doctrine as such, but certainly the reading of the Scripture can only result in good and recognition of God as Creator of all and the One in whom we live and have our being should find a place in every phase of our lives.

A THEOCRACY. When Israel is restored back to her homeland in accordance with the teachings of Scripture, she will be a theocracy. A theocracy is a government that is ruled by the representatives of God. When Israel is fully restored and brought into the bond of the new covenant, she will be under the direct rule of God. Jesus will rule Israel on the restored throne of David, and David having been resurrected will be a prince among Israel.

The present State of Israel is not a theocracy. We believe that the present return of Israel and the establishment of the new State are the groundwork for the fulfillment of the Biblical regathering. Writing in "The National Jewish Monthly," Rabbi Philip S. Bernstein said of the new State of Israel: "On one hand, then, there is no theocracy, no religious control of the State, no imposition by religious groups of their views as law on the total population. On the other hand, Israel certainly is not antireligious." Some reports seem to indicate that a large majority of the people attend religious services on holidays but do not observe the weekly Sabbath very zealously. From reports it would seem that rest and pleasure rather than worship dominate the majority of the people. Of

course, from one angle, we in this country are not in a position to criticize Israel for neglect of the weekly Sabbath. Surely, our day of worship is fast becoming a day of pleasure.

UNIFORMED BOYS. People throughout the nation are very much interested in the outcome of the universal military training bill now before Congress. Should this bill become law, every normal boy when he reaches the age of eighteen will have to take a course in military training and then be held in the reserve list. According to a computation made by John C. Lynn, legislative director of the Farm Bureau Federation, by the summer of 1959, twenty per cent of the nation's man power will be in training camps or under arms.

We are not particularly concerned with the number of boys that would pass under the guidance of the military as we are with the effect that it would have upon their spiritual and moral lives. We doubt that life in the various branches of military service will have a wholesome influence upon young life. Universal military training is contrary to the American concept of life. We are not arguing against national preparedness, but we do believe that our greatest defense is in the spiritual and moral foundations which military life tends to destroy.

CHURCH CONTRIBUTIONS. In a recent survey made for the Kansas City Council of Churches by the Philanthropic Counseling Agency, it was revealed that church population has increased sixty-five per cent since 1940, whereas the city population of Greater Kansas City has increased twenty per cent. During this eleven-year period, church budgets have increased 159 per cent. The budget for 1951 totaled almost \$3,500,000. Since 1940, new church buildings have been constructed at a total of more than \$7,000,000.

AFRICA. Africa has been known as the Dark Continent, and not too much concern has been given to its strategic importance in modern history until World War II. A turning point of World War II came when the allies were successful in driving Germany from North Africa. Recently, the U.S.S.R. offered to support all Africans in their "struggle for independence . . . against America's plans for enslavement." Of course, we know that Americans have no designs toward enslaving the people of Africa or any other country. The western powers are realizing, however, that Africa is strategic to the defense of the west. In the current issue of the "United Nations World," George W. Herald, in an article on Africa, believes that it is the "strategic prize of the century." He holds, "The battle has already been joined for the

possession of the world's second-largest land mass and its fabulous natural wealth." Last summer, delegates from all parts of the British Empire met in Nairobi, Kenya, in a military conference for the purpose of drafting plans for the defense of Africa.

Bible students know that Africa is to play an important role in the final conflict among nations. In giving the powers that shall be at the footsteps of God, Persia, Ethiopia, and Libya are listed. Ethiopia and Libya are in Africa. Many military leaders of the west feel the Communists will attack through Iran and the Suez and cut off Britain's lifeline before attacking in either Europe or Asia. The creation of large airfields in Africa by the United States Airforce indicates the growing importance of Africa and points the place to which prophecy gives this land in the final analysis of world conflict. From all quarters of the earth, ominous signs are looming to reveal the things which will come shortly. With these evil omens signaling the end of the age, as far as the world is concerned, and gleams of the golden morning, as far as the church is concerned, surely we should not weigh our minds down with the trivial things of life.

MORTAL MAN. In his comment on the nature of Adam, Pico Della Mirandola sets forth the thought that Adam was neither mortal nor immortal but was given the freedom of choice and by such a choice could determine what form of life he would eventually live. Expressing his thoughts, he puts the following words into the mouth of God: "We have made thee neither of heaven nor of earth, neither mortal nor immortal, so that with freedom of choice and with honour, as though the maker and moulder of thyself, thou mayest fashion thyself in whatever shape thou shalt prefer. Thou shalt have the power to degenerate into the lower forms of life, which are brutish. Thou shalt have the power, out of thy soul's judgment, to be reborn into the higher forms, which are divine."

We have no objection to the thought of man's free will. The evidence is abundant that man is possessed with the power to choose. Said God to Israel, "Choose you this day whom ye will serve." The idea that man was neither mortal nor immortal, however, is shorn of any Biblical evidences. Man was created mortal, otherwise he would not have been subject to temptation and resultant death through his yielding. The truth is laid bare in the questions found in Job: "Shall mortal man be more just than God? Shall a man be more pure than his maker?" All of God's dealings with man thus far have been on the plane of mortality. The day when mortality shall be swallowed up with life is still ahead of us. We anticipate it by promise and hope.

Bible "Ifs"

Part Two

A radio sermon (WAIT, Chicago) by Harold J. Doan



IN OUR study together last week, we made these observations: Salvation is by the grace of God. Salvation is freely offered to all who will come to God through Jesus Christ. There are conditions to be met by the believer, however, to obtain God's grace or favor and to remain in God's favor. Faith is one condition, for Paul said in Romans 5:1, 2, "Being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." We have access to God's grace only by faith in Jesus Christ, which means there are conditions to be met in obtaining salvation. "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). Before you take the evangelist's word that all you must do is raise your hand, or nod your head, or kneel by your radio to be eternally saved, see what God's Word has to say.

Not only are there conditions to be met by the believer to obtain God's grace, but there are conditions to remain in God's favor. Last week we called a text to your mind, containing a Bible "if" which teaches this truth quite clearly. Colossians 1:21-23 states, "You, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled . . . to present you holy and unblameable and unreprieveable in his sight."

Stop right here for a moment and look at these people! They were once separated from God and were at enmity with Him because of their wicked works. Here is a definition of every person in the world who is not in the family of God. They are separated from Him by sin, for God who is perfect can have no union with imperfection. According to our text, however, these people have been reconciled to God, brought near to Him. How? By the death of the Son of God! Now these people, once far from God because of sin, have found a way to union with God through belief in Christ and in the power of His atonement. That way is open to each of us, for Christ wants to present us "unblameable and unreprieveable" to His Father. This is what our Lord will do for us "if ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel."

Reading this verse from seven other translations of the Bible shows no difference in thought. We are reconciled, unblameable, unreprieveable as long as we remain faithful. "If" shows the possibility that one can backslide into his former lost condition. The reason we are emphasizing this truth is not to make you doubt your "hope of glory" but to awaken sleeping, backslidden Christians who have not continued in the faith and who have moved away from the hope of the gospel, thinking in their minds that the Lord will save them anyway, because they once expressed faith in Him.

Notice another Bible "if" which shows that obtaining and remaining in God's favor and being eligible for immortal life is conditional. Hebrews 3:13, 14 records, "Exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end." Notice first that we must exhort one another daily. Once a week or a month is not enough to meet with other Christians for study, discussion, prayer, and praise. We need daily to feast upon the Word, to commune with God in prayer, and we need daily to exhort and lift up and guard one another as brothers and sisters in Christ. Why? "Lest any of [us] be hardened through the deceitfulness of sin."

There is an enemy at large, a deceptive, subtle enemy "walking about, seeking whom he may devour." The army of Christ must stand together against this enemy, sin, lest any of us separating ourselves become again hardened sinners, who were once called out of such a condition into the grace of God. You folks who think you can be "lone-wolf" Christians, who do not need the church, nor regular fellowship of other Christians, are making a big mistake. It is the stragglers who get in trouble in any army. It takes an extremely good soldier to win a battle alone.

Exhort one another and help one another as believers while it is still day, lest we fall again into the ways of the world and be hardened by the deceitfulness of sin, "for we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end." In what sense are we partakers of Christ? 2 Peter 1:4 says,

"Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."

We are partakers of Christ, included in the great and precious promises, in Him and He in us, if we remain firm in the faith until the end. Does this verse not show the possibility of not remaining firm to the end and thus ceasing to become a partaker with Christ? Does it not prove the fact that remaining in grace is conditional? Of course, it does! That is why Jesus said, "He that shall endure unto the end, the same shall be saved" (Matt. 24:13).

Let us investigate one more passage of Scripture, using the word "if" to teach the conditional nature of salvation by grace. Hebrews 10:35-39 is the Word of God of which we speak. The words are addressed by Paul to those who entered "into the holiest by the blood of Jesus, by a new and living way" (vv. 19, 20). They are the blood-bought believers who are in Christ. They are the same ones He warned in verse 26, "If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins." Paul continued, speaking to these same people:

"Cast not away therefore your confidence, which hath great recompence of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul."

There should be no need to explain these verses. They are self-explanatory. They show that a believer who has come into Christ can cast away his confidence or, as we would say it, "lose faith." We have need of patience after we have believed in order "to continue in the faith" willing to wait for the appearance of Christ when we will receive our reward. If we do "draw back unto perdition," God has no pleasure in us. Is it possible to fall from grace? Yes! Can a believer draw back unto perdition? If he cannot, Paul would not have warned us against it. Can one who has entered "into the holiest by the blood of Jesus" sin? If he cannot, why did Paul say, "If we sin wilfully after that we have received a knowledge of the truth" and why did John say, "My little children . . . if any man sin, we have an advocate with the Father, Jesus Christ the righteous" (1 John 2:1)?

That little word "if" used in the Word of God sobers our thinking and turns us to self-examination. Its use in Colossians 1:21-23; Hebrews 3:13, 14; Hebrews 10:35-39, and in many other places in God's Word teaches us the conditional nature of the new covenant of grace between

God and man. By grace God has offered a way of salvation through Christ to all men. The eternal salvation, however, which will eventually come through the graciousness of God, is conditional. We must have faith. We must accept Christ as our Saviour and put on His name by immersion. We must "continue in the faith grounded and settled," and "cast not away our confidence," and not "draw back unto perdition," and "endure unto the end." By faith in Christ, through the Spirit of God, with the endless promise of forgiveness, this is possible. Have you really put on Christ and entered into God's grace? Are you walking in the faith which you profess? If you have never known the Lord, trust Him now. If you have known Him but fallen into the deceitfulness of sin and backslidden into the world, return to Him now before the door is forever closed.

The Lord's church is a church of the cross, a society of crucified hearts.

CHRISTIAN LIVING

(Continued from page 7)

here seldom come to see us. Some living about a quarter of a mile from here have not visited us in a year and eight months. Some never come. As for financial circumstances, I feel like God will see that we get by. We give our time and tithe to Him, and I do not think He will forsake us. We just feel bad that our people take no interest in us. We cannot go to see them. We have no way to go but to walk, and I am too crippled to walk so far, so I do not get to go to church very often. I have gotten some of them to come after us and bring us home from church for twenty-five cents a trip, but the money is too scarce with us most of the time."

Our hearts ached when we read this letter. We believe the church members do not realize how conditions really are for this couple. Our prayer is that they will help us see that conditions are remedied in the very near future. We have many kindhearted people throughout the States who would consider it a privilege to help this elderly couple.

Jesus went about doing good. Since we are admonished to walk in His footsteps, it behooves us to strive earnestly to do the same. May we never cause anyone to become discouraged. Jesus our Great Physician can heal every sorrow. May we open our hearts to Him today and be more like Him. Kind words cost nothing, and they often fall upon aching hearts like a soothing balm. "Set a watch, O Lord, before my mouth; keep the door of my lips" (Psalm 141:3).

THE SIGNS OF A BELIEVER

By Elza Robbins, Peoria, Illinois

If a Christian has been converted, he will be willing to take his share of the burden of taking the Word to others. If he finds himself *not* willing to do his share in his church, he had better examine himself. What constitutes "his share"? He should be willing to assist, to the point of holding office in his church and also to give one tenth of his income to the service of His Lord.

Jesus said, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life" (John 4:14). "Freely ye have received, freely give" (Matt. 10:8).

I have always believed that if every member of the Church of God would hold to these principles, we would never find ourselves in financial or administrative difficulties. So, friends, let us return ten per cent of the blessings God has given us and see how much more He blesses us.

The American Business Men's Research Foundation recently made an extensive investigation of insurance claims to determine the lethal qualities of alcohol. It revealed that all drinkers have on the average a mortality rating one-third higher than others. This conclusion was based on a study of alcoholic cases which included 72,658 policy years in 758 death claims.—EP.

CHRISTIAN BAPTISM

(Continued from page 5)

some ones who were baptized in Holy Spirit were "commanded" after that to be baptized in "water" (Acts 10:47, 48). Why should any hesitate now to obey that command?

Since "baptism doth also now save us" (1 Peter 3:21; Mark 16:15, 16), can we be "saved" without it? Jesus said, "He that believeth and is baptized shall be saved." Is it not certain if one wishes to "be saved" he must do both? Paul was told, "Arise and be baptized and wash away thy sins." Is it not likewise necessary for sinners to do the same? Galatians 3:27 declares, "As many of you as have been baptized into Christ, have put on Christ." Is there any other way of getting "into Christ" than through baptism? Paul said, "All we who were baptized into Christ Jesus were baptized into his death" (Rom. 6:3, R.V.). Being thus inducted into His death—blood—we are in Him. "We have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Eph. 1:7).

OUT OF THE MAIL BOX

SATISFIED TO STUDY FURTHER

Persons satisfied with a situation seldom feel the necessity of writing letters to the Editor. Maybe that is the reason you came to the conclusion that the "Nays" have it in the February 19 edition.

It is a wonderful policy to publish both sides of an idea. It represents a healthy situation in the church. It allows a member to work out his own salvation. The day we all agree upon all points of doctrine, we will have returned to the church of Rome and will have surrendered our cherished right to think for ourselves.

As to the remarks and attitudes of nonmembers, they will select a church that fits their own purpose, for they can surely find it somewhere between the extremes of the emotional instability offered by the Holiness and the complete surrender demanded by the Catholic.

I would like to see the policy continued. The Bereans would have little need of study, if they were assured from the beginning what their findings would be.—Ernest Barnum, Hammond, Louisiana.

FOR DORCAS INFORMATION

The ladies of the Spanish Acres Church of God are planning to organize a Dorcas society in the near future. We would welcome any advice from established societies, such as goals or projects. Please send your suggestions to:

Mrs. James Mattison
Route 1
Harlingen, Texas.

FOR THE TRUE WORD

"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine" (2 Tim. 4:2).

I hope The Restitution Herald will have only the true word in it, so I can feel free to give it to whomever I wish.—Mrs. Olive H. Stephenson, Vidor, Texas.

FOR STAYING ON EARTH

Following are some texts that should be studied carefully to see if we will ever leave the earth at any time.

"Behold, the righteous shall be recompensed in the earth" (Prov. 11:31). "The upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth" (2:21, 22). "The righteous shall never be removed; but the wicked shall not inherit the earth" (10:30, 31). "The heaven, even the heavens, are the Lord's; but the earth hath he given to the children of men" (Psalm 115:16). "Whither I go, ye cannot come" (John 13:33).

If the righteous are "recompensed in the earth," "remain in it," "inherit" it, and "shall never be removed," I do not reason how we can go anywhere else, for He said, "Whither I go ye cannot come."

There is no possibility of our ascending to heaven at any time whether short or long. "I am the Lord, I change not" (Mal. 3:6).—Mrs. Mabel Fiske, Winfield Kansis.

I enjoy reading The Restitution Herald very much, and I am trying to encourage my congregation to read it. One of the things I like is that every so often you come out with new ideas. I enjoy the "Idea Box" and find the ideas helpful sometimes. I also enjoy the "Mail Box," "Wake of the Great Commission," and, the latest "The Christian Friendship Circle." I want to encourage you in your very good work. May God bless you for your work.—Raymond L. Brown, Saint Cloud, Minnesota.



"They shall know that I am the Lord" (Ezekiel 7:27b).

Ezekiel, a Prophet

Another of the major prophets is Ezekiel. Ezekiel was a prophet of the captivity. When the Babylonians captured the Israelites and carried many of them to Babylon, Ezekiel was among them.

Ezekiel lived at the same time as did Jeremiah, of whom we studied last week. Jeremiah was a prophet in Jerusalem, however, and Ezekiel was a prophet in Babylon. Both of these men were warning their people of their evil ways and that they must repent and worship God.

Main subject of the whole book of Ezekiel, "They shall know that I am God," is found sixty-two times in its pages.

Moved by the Spirit

We must remember that all the prophets were prophets of God. Only through His revelations to these men could they prophesy, for these men lived hundreds of miles apart. There was no direct communication system as we have today. God talked to them in visions and dreams.

We have further proof in the New Testament as Peter told us, "The prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1:21).

The Holy Ghost is the Holy Spirit or God's power; therefore, it was through God's power that the prophets spoke.

Fill in the Blanks

We are again going to do some Bible reading. You must open your Bibles to the second chapter of Ezekiel and fill in the blanks on this page. The title of the chapter is "The Prophet's Call."

"He said unto me, _____ of man, stand upon thy _____, and I will speak unto thee. And the _____ entered into me when he spake unto me, and set me upon my feet that I _____ him that spake unto me. And he said unto me, Son of _____, I send thee to the children of _____, to a rebellious nation that hath _____

against me: they and their fathers have transgressed against me, even unto this _____ day. For they are impudent _____ and stiffhearted. I do send thee unto them; and thou shalt say unto them, Thus _____ the Lord God. And they, whether they will hear, or whether they will forbear, (for they are a rebellious _____,) yet shall know that there hath been a _____ among them.

"And thou, son of man, be not _____ of them, neither be afraid of their words, though briers and _____ be with thee, and thou dost dwell among _____: be not _____ of their words, nor be dismayed of their looks, though they be a _____ house. And thou shalt speak my _____ unto them, whether they will hear, or whether they will _____: for they are most rebellious. But thou, son of man, _____ what I say unto thee; Be not thou rebellious like that rebellious house: open thy _____, and eat that I give thee.

"And when I looked, _____, an hand was sent unto me; and, lo, a roll of a _____ was therein; and he spread it before me; and it was written within and _____: and there was written therein _____, and mourning and woe."

A New Addition

A letter arrived last week from Mrs. Ernest Ransom of Mount Sterling, Illinois, in time for her son's name to appear in the birthday corner. It was too late, however, for me to introduce Lewis Ransom to you as a new member.

Birthday Greetings to—

- Arden Neil Wert, Mar. 10, age 3, South Bend, Ind.
- Tommy Richardson, Mar. 11, age 9, Hammond, La.
- Cheryl Diane Porter, Mar. 13, age 5, Mount Sterling, Ill.
- David Bowser, Mar. 14, age 13, Lawrenceville, Ohio
- Jewel Lynn Adams, Mar. 15, age 13, Hammond, La.
- Merry Sue Gaspar, Mar. 16, age 5, Eden Valley, Minn.
- Dennis Clyde Pearson, Mar. 16, age 13, Tipp City, Ohio

Faithfulness

By Alva Huffer, Woodstock, Virginia



Christians are faithful to God. They are firm in adherence to His promises. They are true in their loyalty and affection for Him.

The decision to become a Christian is an eternal decision. It is a life choice—one that is made once and for all. The believer enters into Christ and maintains that standing throughout eternity. He abides in Christ; he is faithful to God.

Paul wrote, "Be ye steadfast, unmoveable, always abounding in the work of the Lord" (1 Cor. 15:58). Jesus said, "He that shall endure unto the end, the same shall be saved" (Matt. 24:13). He who finishes the course and wins the race receives the prize.

Many young people have begun the Christian life as enthusiastic believers. Their hearts overflowed with devotion and loyalty to their Master. Somehow, however, during the years that followed, something happened. Zeal was lost; enthusiasm vanished. Burning hearts became lukewarm. It seems that they came in the front

door of the church, but, when no one was looking, they slipped out the back door into inactivity. It is as important, therefore, for the church to keep the back door shut as it is to keep the front door open. "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God" (Luke 9:62).

If one really wants to be a faithful believer, nothing is big enough to stand in the way. Difficulties may arise; persecutions may come; but he will stand secure. He will not be like a pebble but like an immovable mountain. He will not be like a weed but like a tree planted by the water. He will not be like a lightning bug but like a lighthouse. He will heed the postage stamp's advice, "Stick to it, until you get there!"

Faithfulness to Christ should not depend upon the attitude of the majority. True righteousness never has been popular. Do not wait until the world is converted before you become a Christian. Do not depend upon the Gallup Poll for your attitude toward God. If you were the only Christian on earth, God still would be faithful to His promises.

Constant faithfulness requires constant dependence upon God's power. Faithfulness is not so much a desperate hanging on as it is a resting in His hands. Be faithful a moment at a time. Do the next thing you know God wants you to do. Jesus said, "Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10). Be faithful to Him today, and He will reward you abundantly in His glorious tomorrow.

Remember, it is not enough to light a fire; one must put fuel on it to keep it burning. It is not enough to become a Christian; one must grow in the Christian life.

Stick to it, young people! Do not give up the ship! Keep on keeping on! Hold the fort for Christ, and you will find victory in the end!



How to Be Faithful

Go on, go on, go on, go on,
 Go on, go on, go on;
 Go on, go on, go on, go on,
 Go on, go on, go on.

AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

- March 15, 16—Missouri Spring Conference at Fredericktown.
- March 29, 30—Illinois Spring Conference at Ripley.
- April 19—Spring Youth Rally, Morning Star Church, South Bend, Ind.
- June 11-15—Minnesota Spring Conference at Saint Cloud.
- June 16-July 11—Summer Bible Training School, Oregon, Ill.
- June 19-22—Northwest Conference of the Churches of God at Corvallis, Ore. (T. A. Drinkard, guest speaker.)
- June 21-29—Indiana Conference at North Salem, Ind.
- July 14-25—National Berean Youth Rally, Oregon, Ill.
- July 29-August 6—Illinois State Conference and Bible School, at Oregon, Ill.
- August 7-9—General Conference of the Churches of God at Oregon, Ill.
- August 16-24—Texas Conference at Gatesville.

Happy Birthday to Mrs. James Patrick, Orange Road, Ashland, Ohio, who passed her seventy-fifth birthday on March 12.

OREGON BIBLE COLLEGE

Winter made a return visit to Oregon. Cars needed to be pushed, and one morning Bro. Dick walked to school, for his car would not start.

Three students have new employment. Dorothy Elliott is employed at the Ogle County Department of Welfare, Jack Keenan at the Carnation Company, and Clell France at the Conover-Cable Piano Company.

On Friday night, February 29, some of the students met for a "Caller" party and helped prepare "The Caller," our school paper. Refreshments were served. Thanks to everyone's help, "The Caller" was very good.

Basketball boys put their equipment away for another season. The games were fun for the boys and also for the spectators. They lost only one of the thirteen games played.

Clell France, taking Orville Kinsey's place for the semester, is now a member on the Student Council. Welcome to the Council, Clell!

The members of the Maranatha staff have been chosen for this year as follows: Ted Howard, Shirley Van Vleet, Marion Otto, Orville Kinsey, and David Holquist, editor.

On Friday, March 7, the College enjoyed a chapel talk by Mrs. Prather of Chana, Ill. Mr. Prather is a student at Evanston, Ill., and also pastors two near-by churches. Mrs. Prather came from New Zealand and has been in the United States for five years. She gave a very interesting talk, telling her experiences in New Zealand and United States.

Shirley Van Vleet.

LETTER FROM TEXAS

I have been wanting to write for some time to tell you how much we enjoy the children's Bible class material which we get from National Bible Institution.

The children are very enthusiastic about the books which Sr. Thayer makes. They show a great interest in each lesson and are eager for the next.

We have begun Wednesday evening classes for the children. These classes have proved very successful, and we have had as many as thirty-two children present.

We seem to be slowly growing, for we passed our last record attendance mark of fifty-six at Sunday school, March 2, with sixty-two present.

We are truly fortunate in having such a fine teacher and leader as Bro. James Mattison, and we are blessed with so many good workers in the congregation. . . . We are thankful to be reaching our Latin American children. Eleven were present at Sunday school on March 2. Sr. Betty Thibault, Harlingen.

The spring quarterlies for Sunday school and home study have been mailed. Written by Church of God persons, these quarterlies are excellent help in searching the Scripture. Price: Adult and Intermediate, 25c each; order from National Bible Institution.

"Texas Conference will meet August 16-24 at Gatesville Church of God. We invite all ministers and laymen to come worship and stay with us."—Mrs. W. H. Reeves, Mullin, Texas.

"My father is in the New Orleans hospital with flu."—Mrs. James Mattison.

NATIONAL BIBLE INSTITUTION

Mr. & Mrs. Walter Wiggins	\$ 10.00
Mr. & Mrs. Don C. Huffer	50.00
Mr. & Mrs. C. E. Randall	15.00
Tempe, Ariz., Church of God	31.36
Mr. & Mrs. Otto E. Dick	25.00
Mrs. Edith Fridley	5.00
F. G. Carpenter	15.00
Mr. & Mrs. Hugh Huffer	12.00
Mr. & Mrs. Robert O. Hardesty	40.00
Mr. & Mrs. Howard H. Hawkins	50.00
Hope Chapel Contributors	33.50
Golden Rule Family	100.00
Mr. & Mrs. C. D. Whitmer	10.00
Mrs. Emma B. Coleman	10.00
Truth Seeker's Church of God	25.00
Mr. & Mrs. Elmer C. McChesney	50.00
Mrs. May White	10.00
Brush Creek Church of God	60.00
Omaha Church of God	40.00
Blessed Hope Church of God, Rockford	45.00
Mr. & Mrs. Charles Netts	5.00
Mrs. Virda Sitler	10.00
Hattie A. Woods	2.00
Mrs. Anna Cochran	2.00

Notice: All Herald copy for the Easter issue must be in by March 22.

MAGGIE MILLER

The death of Sr. Maggie Miller, wife of the late J. W. Miller, occurred on Monday evening, February 18, at the home of her daughter, Sr. Victor Corbell. "Grandma" Miller, as she was known to most of her friends, had been confined to bed for many months. In early life she came to Arizona with her parents and was among the charter members of the church in Arizona. Through her ardent faith in the teachings of the church and her virtuous life, she wielded an influence for the gospel that only the judgment to come will fully reveal. She was baptized in 1887 by Bro. John Foore.

She leaves four children: Faye Wilson of Roosevelt, Ariz.; Anna Corbell, Tempe, Ariz.; H. S. Miller, Albuquerque, N. Mex.; and Lawrence Miller, Tempe. All are members of the Tempe Church. Besides the children, there are four brothers living: Frank, Ray, and Alson Saylor of Tempe, and John Saylor, Elfrida, Ariz.; two sisters: Mrs. H. O. Carr, of Tempe, and Mrs. A. L. Bolton of Berkeley, Calif. There are six grandchildren and nine great-grandchildren.

The banks of flowers that lined the front and sides of the church testified to the love and esteem for Sr. Miller and her family in the community. Funeral services were conducted by the writer from the Tempe Church. Following the service, Sr. Miller was laid to rest beside her husband in Double Butte Cemetery near Tempe to await the resurrection at the coming of the Lord.

C. E. Randall.

PRICE ADJUSTMENT

Constantly rising costs have made it necessary to make some adjustments in the price of quarterlies.

To keep increases on some quarterlies at a minimum and yet absorb some of our deficits in the Sunday school department, all quarterlies including adult, intermediate, and children's will be sold for 25c each, effective March 1. This new rate does not apply to mimeographed editions.

National Bible Institution
Oregon, Illinois

REPORT OF EVANGELISM

Morristown, Tennessee (Missionary)

On June 3, 1951, we left Eden Valley, Minnesota for Morristown.

Mileage from Eden Valley to Morristown 1300	\$ 78.00
Mileage in the field (June) 379	18.95
Mileage in the field (July) 451	22.55
Salary (June and July)	400.00
Return trailer to Morristown 700	42.00
Local Milcage (September) 150	7.50
Morristown to Pelzer, S.C. round trip 483	24.15
Morristown to Hendersonville, N.C. 256	12.80
Supplies, film, and paper	20.39
Return trailer to Oregon 690	41.50
Salary for September	200.00

Total cost	867.84
Income (Guthrie Grove Church, S.C.)	50.00

Net cost \$817.84

General Evangelism

Oregon for General Conference; visited Eldorado, Oregon, Rockford churches in Illinois, Eden Valley

Salary for the month of August	\$200.00
No mileage charged for the month	
No charge for return of trailer from Morristown to Oregon for Conference	
Total cost for the month	\$200.00

October \$200.00

Plymouth, Indiana, September 30-October 14.

Mileage from Oregon and return and in the field 996	\$ 49.80
Salary	100.00

Total cost 149.80

Income, one half of 136.49 divided with Mrs. Thayer 68.20

Net cost \$81.60

Delta, Ohio, October 21-28.

Mileage Oregon to Delta and local 417	\$ 20.85
Salary	100.00

Total cost 120.85

Income 49.66

Net cost \$71.19

Morristown, Tennessee, Dedicatory Service

Delta to Morristown and return to Oregon 1,300	65.00
Salary	50.00

Total cost \$115.00

South Bend, Indiana

Mileage 200	\$10.00
Income	10.00

Tipp City, Ohio

Mileage South Bend to Tipp City and return to Oregon 560	\$ 28.00
Salary	100.00

Total cost 128.00

Income 186.00

Net gain \$58.00

Grand Rapids, Michigan, December 1 to March 1

Mileage to Grand Rapids and return 600	\$ 36.00
Salary (December, January, and February)	600.00

Total cost 636.00

Income 636.00

Net gain or loss \$1,227.63

Summary

Total cost for the Morristown missionary field	\$982.84
General Conference Evangelism (August)	200.00
Plymouth, Indiana (Evangelism)	149.80
Delta, Ohio (Evangelism)	120.85
South Bend, Indiana (evangelism) Morning Star	10.00
Brush Creek, Ohio (evangelism)	128.00
Grand Rapids, Michigan (pastoral aid)	636.00
Total over all cost	\$2,227.49

Income

Morristown Missionary field (Guthrie Grove)	\$ 50.00
Plymouth, Indiana	68.20
Delta, Ohio	49.66
Brush Creek, Ohio	186.00
Southlawn Church, Grand Rapids, Michigan	636.00
South Bend, Indiana	10.00

Total Income 999.86 \$999.86

Total net cost over income 1,227.63 \$1,227.63

We submit this report to give our people a picture of the need for more workers. We are very sure National Bible Institution used wisdom in making it possible for the Southlawn Church to have regular services. We see a need for someone in reserve to go into a field that has a need as the Southlawn Church did. We have enjoyed our stay with the Southlawn people. They have one of our most beautiful churches. There is a wonderful field there. Our work with Southlawn people came at a time when the demand for work had become slow because of weather and the winter season. We are now on the road again and ask the prayers of our people for evangelism. Walter Wiggins.

BOOK ON SCIENCE PLANNED

A book answering attacks in high school science courses against Biblical truths and giving students a scholarly presentation of the Christian position is to be published by the American Scientific Affiliation, according to announcement by H. Harold Hartzler, Secretary of the organization. Author Dr. William J. Tinkle, professor of zoology at Ball State Teacher's College, Muncie, Indiana, will take the most frequently used and potent arguments and theories presented by science instructors and will endeavor to show their fallacies. The ASA is a nonprofit corporation whose members are Christian scientific men devoting themselves to the task of reviewing, preparing, and distributing information on the Christian position and belief to aid in the establishment of faith in Christ.



*Did you ever feel that this
was the only way you could
lead that friend to Christ?*

If so, read on; this message is for you!

A New Approach To an Old Problem

We all have intended to do something about bringing our friend to Christ. Those good intentions often are lost in the demands of daily life. Sometimes a natural timidity makes it difficult for us to bring these things to his attention.

Christian Friendship Circle

Here is the way it works. For a small fee, we will establish regular anonymous contact with any friend you desire to enroll. We will send *The Restitution Herald* into the home every week for one year (fifty issues), beginning May 1, 1952.

In addition, we will send an interesting or unusual gift once each month with a brief personal note from *A Christian Friend*. These gifts are quality items, such as a New Testament, prophetic books, helpful Christian booklets, and a special Bible game Christmas gift of interest to everyone.

These personal gifts will guarantee that you will not forget those good intentions and they are designed to lead the individual to a greater interest in the Bible and possibly to a decision for Christ. You will not be revealed as the sponsor of these gifts until you desire to do so yourself.

The cost of enrolling a friend in the *CHRISTIAN FRIENDSHIP CIRCLE* is only \$5.00 per year, including *The Restitution Herald*, all gifts and special attention. The group now forming will begin May 1. No enrollments will be accepted for the current year after that date. Send your enrollment at once to:

Christian Friendship Circle

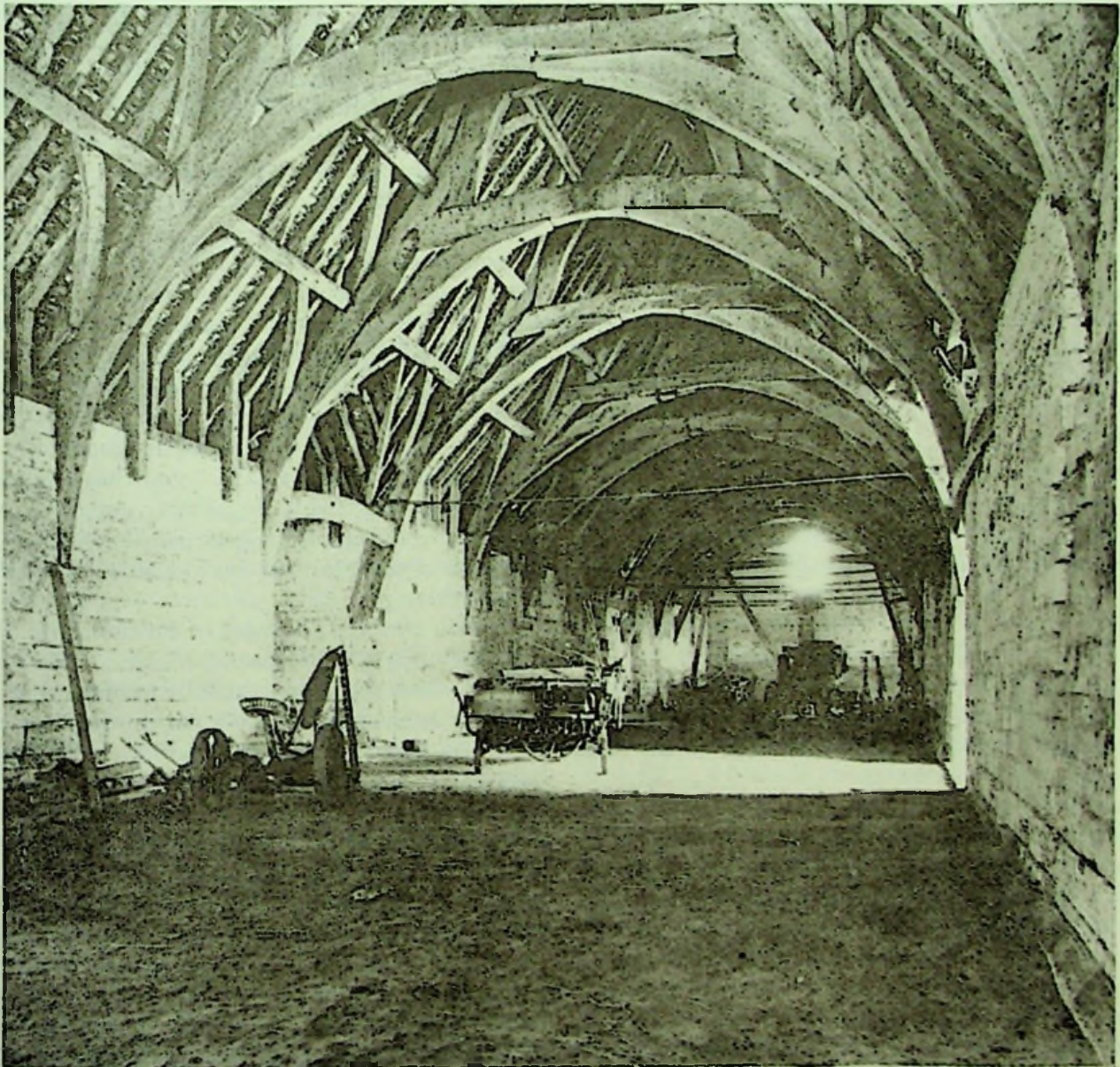
National Bible Institution, Oregon, Illinois

THE RESTITUTION HERALD

VOLUME 41

OREGON, ILLINOIS, MARCH 18, 1952

NUMBER 23



—Authenticated News Photo.

The above picture shows the interior of the Old Tithe Barn at Bradford-on-Avon. The building is now used to display England's farm-life relics.



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.

James M. Watkins, Editor

\$3.00 per year

Paul C. Johnson, Associate Editor

Let's Talk About Money!

"A feast is made for laughter, and wine maketh merry: but money answereth all things" (Ecclesiastes 10:19).

It is not difficult to visualize some of our readers grinding their teeth before they finish reading the foregoing text. Many people feel that any thought of money should always be taboo in church circles. It is often hard to understand the logic of those who have no interest in the church nor any misgivings about making demands upon the time and facilities of the church. They take it for granted that a church and minister should be available for everything from funerals to weddings or a talk at the schoolhouse but appear never to realize that it requires someone's financial interest to make this possible.

Occasionally one of our own folks is very much opposed to having THE RESTITUTION HERALD print the financial needs of the General Conference. Once in a while, one even terminates his subscription or makes subtle hints that there should be new faces at headquarters. These letters leave us unruffled and unconcerned.

On the other hand, we receive letters now and then labeling the General Conference program unworthy of support because it has never built a church in "my locality." These letters do bother us.

In our ministry we have devoted ourselves to an unceasing search for new ways of making the gospel more real and acceptable to the millions who have seen nothing in it. We cannot be complacent about any failure to take advantage of every missionary opportunity offered.

We dare not use the phrase "money talks," but we may go as far as to quote Solomon: "Money answereth all things." What the church is able to do in local, state, or national areas of service, depends entirely upon its financial ability.

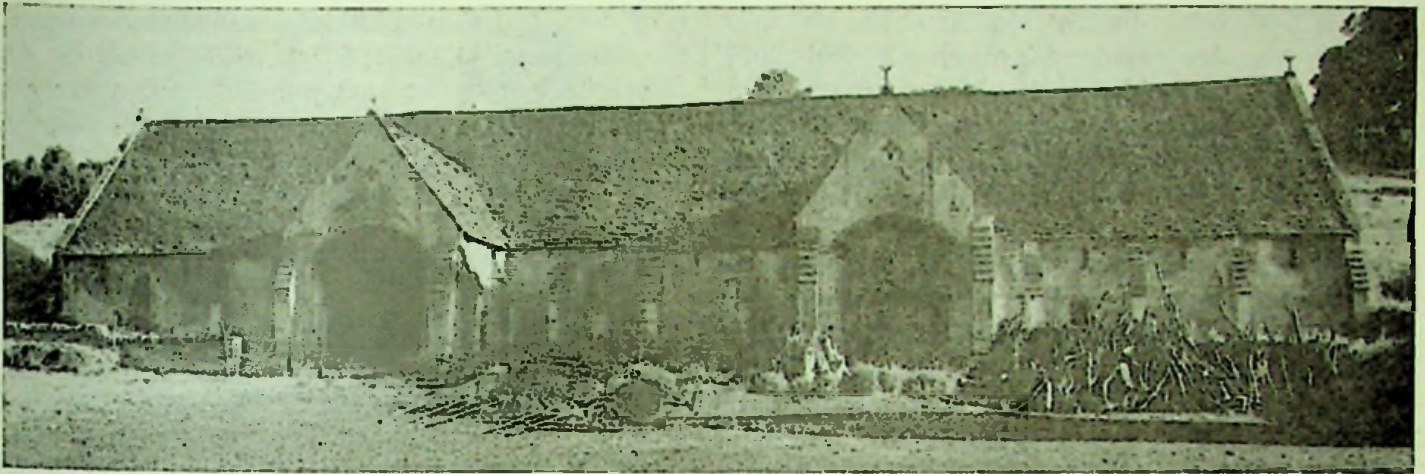
Many churches expect their pastors to render full-time allegiance to their church and work eight hours a day for their living. It simply cannot be done. One condition has to be modified by the other. If a pastor asks for a raise, he is immediately charged with being in the ministry for what there is in it. The grocer, butcher, and the garageman, who come to demand their money, are never considered as having such ulterior motives.

In similar fashion, there are some who object to THE RESTITUTION HERALD's calling attention to the financial condition of General Conference departments. They maintain that our interest should revolve only on spiritual levels and never embrace the more mercenary aspects of this world's provision.

What will probably surprise them is to know that we are equally opposed to the solicitation of funds. We are opposed to the necessity of mentioning our financial needs in THE RESTITUTION HERALD, or conducting any type of fund-raising campaign. Campaigns monopolize a tremendous amount of time that could be used to spread the gospel or plan better ways to benefit the local church. The time devoted to raising funds can be regarded as what industry calls, "unproductive time," because it is not devoted to the primary purpose of conveying the love and spirit of Christ, nor the blessings of the Kingdom of God, to those individuals so sorely in need of that message.

We feel, however, that we have no alternative. We ask in all sincerity, "What would you do?" We come to General Conference; we carefully consider the things we want to accomplish during the ensuing year and instruct the Board of Directors and General Manager to immediately plan for a certain amount of gospel work. They are left with necessity of either plugging for sufficient receipts to pay bills or scuttling the entire aspirations of the General Conference.

Let us consider our current problem! Everyone wants the Directors to raise about sixty-one per cent of the tuition necessary to educate twenty-five college students. Everyone wants them to publish new and increasing numbers of effective tracts. They are to spend \$6,000 in addition to the subscription returns to keep THE RESTITUTION HERALD going into every possible home, weekly at minimum cost. Everyone hopes to enlarge and develop an evangelistic department that will meet the needs and opportunities of our times. It looks, however, like we will be at least \$12,000 short of our goal. The question is, "If we will quit talking about money and will give our time and talent exclusively to the tasks planned, can we depend on receiving \$35,000 pledged by the Conference by June 30?"



—Authenticated News Photo.

The Tithe Barn stands as a fitting symbol of a period in the Middle Ages when one tenth of the earth's produce was regarded as literally belonging to the church.

The Church and the Tithe

By J. Arlen Marsh, Cleveland, Ohio

ONLY IN recent centuries has the tithe, as a legally required part of worship, fallen into disrepute within the church. As early as the seventh century after Christ, ecclesiastical writers were enjoining the tithe upon their disciples as a required, rather than as a voluntary, act. By the end of the eighth century, the Capitularies of Charlemagne, Holy Roman Emperor, put enforcement of the tithe in the hands of the state; and in England, until 1836 (when the Tithe Commutation Act was passed), it was a legal requirement for a thousand years that tithes be paid regularly to the church.

These tithes were founded, in the eyes of church practice and of law, upon the same general basis which had governed the Israelitish tithe: profit (or income) determined how much each person owed to the support of the church. So fixed in the religious mind was this conception, that in both law and common opinion it was considered that the tithe found its origin in divine regulation, not in human authority. It was a feeling that had been general throughout Christendom, apparently, for the few centuries before the church councils and state governments had settled it as written statutes.

Out of this veneration for the tithe system came the mediæval tithe barns of England. "Dry stone walling" was brought to its peak by builders of the tithe barn at Middle Littleton, for example; the masons of 1315 seem

to have managed to erect a structure measuring about 150 feet without the use of any kind of mortar—a structure almost perfectly preserved today. Other such barns, like the Bradford-on-Avon building pictured here, came to dot much of the British countryside.

These barns were primarily designed to receive the tithes paid in kind to the parish pastors, and they were situated in the small acreages allotted to the pastors for their manses. *A New English Dictionary Based in Historical Principles* defines a tithe barn as a "barn for holding the parson's tithe corn"; but the "corn" was extended to include almost all types of crops. The tithe barn, in brief, was an architectural embodiment of the divinely commanded system for support of the clergy.

As has been noted, the historic application of the tithe—in fact, the historic insistence of the church as a whole upon the binding qualities of the tithe upon all Christians—extends back, at least, as far as the collapse of the Roman Empire. If Paul's suggestions in Hebrews 7 concerning the similarities between Melchizedek and Jesus be taken at face value, it may be assumed that the tithe was accepted as an integral part of service to God as early as apostolic days.

In a period so early as to precede most written history, the tithe had already developed as an accepted fundamental of worship. Melchizedek, noted in Genesis 14 as a

priest of God, received tithes from Abraham; and quite evidently Abraham considered it merely a normal obligation to deliver those tithes to the priest as a result of his personal gain. Secular sources have established reasonably well that this recognition of the tithe was a foundation stone of many ancient religions, whether worship of God be involved or not.

Nor is there evidence to support the often-advanced theory that the tithe was to be based upon income after taxes. With the establishment of the kingdom, Israel received no commutation of the requirement of tithing; the tithe was still to be based upon net gain before taxes. (Any application of this principle to the present, of course, would necessarily consider only personal taxes, not taxes levied against businesses from which the owners derive their own incomes which in turn are subject to taxation. This idea is recognized in American tax law, which permits the individual to "tithe" up to fifteen per cent of his net earned income *before* income taxes.)

That the church no longer is subject to the Mosaic law is entirely true; but we should hardly be willing to say that the moral virtues included in the Ten Commandments are not quite so important to us now as they were when Moses angrily hurled his stone tablets to destruction on Sinai's rocks. Murder, lying, stealing, profanity, adultery are as evil today as they were then; and the Christian is bound to avoid every form of evil, as 1 Thessalonians 5:22 observes. Since it hardly seems reasonable that ancient pagans should give more to their gods of hate and sin than we give to our God of love and righteousness, and since Paul does in Hebrews lay such emphasis upon the likeness between Christ and the tithe-receiving Melchizedek, it seems only reasonable that the tithe system be employed today. The simple fact that the tithe was once included in the Mosaic law is no more reason for our failure to practice it than the inclusion of the first commandment in the Ten is an excuse for failure to worship God at all.

The medieval church recognized these facts. Then, as now in the United States and Canada, church and state were separated as far as taxation was concerned. Then, as now, people had the problem of paying both tithes to local pastors and taxes to their secular rulers; and they found it quite as difficult to do so as we do. Nevertheless, these medievalists spent care and money and much labor even on the barns to hold their tithes; and so deeply ingrained in them was the whole theory of the tithe that within a few centuries a large body of written law had arisen around it, to confirm it, and to enforce its practice.

It is a lesson for us. If in times confined by hideously low standards of living the tithe could still be practiced, there is surely no practical reason why it cannot be prac-

ticed now. Today, as in the ancient and medieval past, the tithe stands as the only system for supporting the church that ever has been given divine sanction; it stands as the only system that ever has provided a truly adequate financial foundation for conducting the work of God.

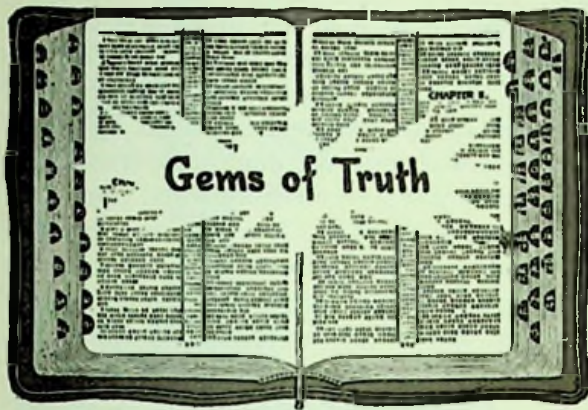
Israel's Negev Holds Promise of Minerals

The exploration of the mineral resources of the Negev is still in its initial stage, but the results already achieved confirm the Biblical description of Israel as a land "whose stones are iron and out of whose hills thou mayest dig copper." The remains of ancient iron and copper mines found in the Negev have shown that a mining industry existed here in antiquity, particularly in King Solomon's time. To this evidence of past wealth, recent mineral prospecting has now added proof of potential resources which may be of great economic value to the State. A geological survey of the Negev and the Wadi Araba was started during Mandatory times, under the direction of the Government geologist, but its results were kept a secret. It was known, however, that mineral samples were collected from the Elath area and that the typical "dome formations" which were found in certain areas held promise of oil deposits. A crater-shaped depression called the "Wadi Roman" in the central Negev, though little explored, showed itself to be rich in minerals. Difficulty of mining, due to lack of roads, water, and labor, has kept mining operations to a small scale. Work is being pushed rapidly on both construction of roads and the drilling of wells.

A nation-wide enrollment of 1,890,000 Protestant school children in released-time religious education programs in the United States was reported by Dr. Edwin L. Shaver, of Chicago, to the annual meeting in Columbus, Ohio, of the Division of Christian Education of the NCC.

DAILY READING HELPS

- M. March 24. Jer. 31:31-34. The promise of the New Testament.
- T. March 25. Isa. 53:1-6. The great Sacrifice.
- W. March 26. Phil. 3:8-12. Fellowship with His suffering.
- T. March 27. Matt. 26:26-29. Lord's Supper instituted.
- F. March 28. John 6:41-51. The Bread of Life.
- S. March 29. 1 Cor. 11:27-34. Reverence for the Lord's Supper.



The Gift of the *Holy Spirit*

Fourth in the Series

By C. E. Lapp, Grand Rapids, Michigan

THE HOLY SPIRIT is spoken of under various titles in the New Testament. "Spirit' and 'Ghost' are renderings of the same word *pneuma*; the advantage of rendering the word 'Spirit' is that it can always be used, whereas 'Ghost' always requires the word 'Holy' prefixed" (Exp. Dict. of N. T. Words, W. E. Vine). Throughout this article, we will use the two interchangeably.

There are some requirements in the Word of God that cannot be changed or altered, and one that has been lightly considered is the gift of God's Holy Spirit to His children. The Scripture says it is necessary that the Christian have the Spirit of Christ or he is not a follower of the Lord. "If any man have not the Spirit of Christ, he is none of his" (Rom. 8:9). This is an absolute necessity.

A definition of the word "Spirit" denotes: "the wind (to breathe, blow); also breath; then especially the spirit, which, like the wind, is invisible, immaterial and powerful" (Exp. Dict. N. T. Words, W. E. Vine, Vol. 4, p. 62). The Holy Spirit emanates from God and is sent into the world as an invisible power to bring about only holy purposes. To this end the Holy Spirit has been sent among men to work God's holy will in their lives.

To Whom Was the Spirit Given?

God has never asked man to do that which is impossible but has made possible many things that have been impossible to man in his own strength. The Holy Spirit is denied the world or any who seek to live apart from God in a worldly life or atmosphere. Before Jesus ascended into heaven, He made this promise to the disciples, "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him" (John 14:16, 17). Comforter means "one called alongside to help." Jesus promised to send the Holy Spirit to comfort the disciples when He was gone. Further, the Holy Spirit was to dwell in believers and help them as Jesus had helped them while on earth. (See John 14:26; 15:26;

16:7-15.) In these passages the equivalent of the personal pronoun is used for emphasis and effect, but the noun, *pneuma*, in the Greek is neuter and, therefore, does not justify such personification of the Holy Spirit.

A Cleansing First

Personal cleansing from sin always must precede the receiving of the Holy Spirit by any individual. On the day of Pentecost when the Spirit was given to the early church, the Jews were pricked in their hearts because of Peter's powerful denunciation of their sins and cried, "Men and brethren, what shall we do? 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 2:37, 38). This promise was to all that truly repented of past sins and by baptism declared their faith in the cleansing blood of Christ, who bore their sins in His own body on the cross. No man should expect nor is he promised the Holy Spirit of God until first he accepts and receives by faith the cleansing of Christ's atonement.

How Is God's Spirit Received?

How do we receive this gift of God's Holy Spirit? The answer is simple but not so easy. "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" (Luke 11:13). If we have no power in our lives to be what Christ would have us to be, we have only to acknowledge that our prayer life is void and empty. When Christians begin to pray on their knees that God will give them His Holy Spirit to replace their own selfish, evil, willful nature, the promise is clear and certain as God's Word. Wonderful transformations will be the result when Christians begin to pray and *not* until. Self and selfish interests have ruled too long to be easily rooted out.

Only the Obedient Receive

God gives His Holy Spirit only to those who are willing to obey Him. Sometimes we think God is less dis-

cerning than we, but God is not deceived. He knows when we really mean business with Him, and He can watch the innermost thoughts of our hearts until that time when our wills become completely surrendered to Him, and from that day our spiritual quickening begins. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Cor. 2:14). We may be able to use all sorts of outward evidences that we are completely surrendered to Him, but God looks on our hearts and cannot be mocked. "We are witnesses in him of these things; and God gave the Holy Spirit to those who submit to him" (Acts 5:32, Emphatic Diaglott). Those who will not submit themselves to Christ need never expect that God will bestow upon them this wonderful gift of His Holy Spirit.

Power of the Early Church

The early church was promised that it would receive power to witness for Christ: "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). Need we say more? What happened to the early Christians as they prayed with one accord in one place? The promise of God came, and they were empowered as Jesus said. No longer did they hide themselves in the prayer room for fear of the Jews, but with great boldness did they declare the power of Christ's resurrection without fear or favor. Their message went to the beggar at the door of the temple; it went to the king on the throne; it went into Caesar's court; they were thrown to the lions, but the message spread like wildfire because of the gift of God's Holy Spirit which empowered them to witness. No church or individual will ever have a missionary zeal or a personal testimony of the saving grace of Christ until the Spirit of Christ dwells within that heart. It is the secret to zeal for those in foreign fields as well as for those at home. Not by the might of great organizations, nor by the power of great oratory, but by the Spirit of the Living God will His work go forward.

God's Spirit Seals

The gift of God's Spirit seals us to the day of redemption. "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory" (Eph. 1:13, 14). *Sealing* in the Bible suggests ownership, and, since we are not our own, but have been bought with the precious blood of Christ,

God's Holy Spirit dwelling in our hearts sets us aside as a purchased possession. *Earnest* means that God has given His Holy Spirit as a down payment on this purchased possession by the buyer. He indicates by giving His Spirit that He will someday complete the transaction, and, we, His children, will be made immortal completely with no limitations of the flesh. "Not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body" (Rom. 8:23).

Baptized into One Body

"By one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many" (1 Cor. 12:13, 14). Unity in the church comes only when the Spirit of God is in the hearts of the believers. When there is strife, contention, and every evil work, where there is division and jealousy, God's Spirit is not present. Peace and unity of service come only to the individual or church through the indwelling of God's Holy Spirit. (Eph. 4:3.)

We may see easily why God has given His Holy Spirit and why it is so necessary for us to pray that we may receive it into our individual lives.

"A careless word	A gracious word
May kindle strife;	May smooth the way;
A cruel word	A joyous word
May wreck a life;	May light the way;
A bitter word	A timely word
May hate instill;	May lessen stress
A brutal word	A loving word
May smite and kill;	May heal and bless."

—Recorder.

AN ANCIENT STRIKE

An Egyptian inscription has been discovered and the translation published in the *Journal of Near Eastern Studies* showing that workmen excavating and decorating the tomb of the Egyptian Pharaoh, Ramses III, walked out on a strike 3,001 years ago because their wages were held up. When government officials were summoned the strikers said, "It is because of hunger and because of thirst. There is no clothing, no ointment, no fish, no vegetables."

The record is incomplete, but Professor William F. Edgerton who discovered and translated the inscription said, "The workers apparently went on strike five times in one year when their rations were not delivered on time or were inadequate."—EPAS.



In the Wake of the Great Commission

Baptism at Los Angeles, California

We are happy to welcome a new sister into the body of Christ. On February 15, Sr. Myrtle Hilbert was immersed in the saving name of Jesus. We pray God's blessing upon her in her further walk of life. H. S. Payne.

Morristown, Tennessee

The work at Morristown is progressing satisfactorily through winter months. While several of our regulars have been absent recently with flu and colds, attendance has been good right along.

From September through December of 1951, the Sunday school averaged twenty-one in attendance; morning worship service average was twenty-one. Attendance Sunday evening averaged twenty-two, more than the morning service, which is contrary to general rule.

Berean Bible study and prayer meeting are held each Tuesday evening with the children's class being taught by Mrs. Ferrell, and the combined young people and adult group currently being led by the members taking their turns, using Berean book one as a guide. Attendance averages about the same as the Sunday services.

We have two outside families who attend regularly, but work with outsiders has been slow. There has been much gossip about our church and its beliefs to overcome, and this opposition has by no means subsided.

Our church pews are on order and should be delivered soon, replacing the present folding chairs. All outstanding bills have been paid, and we are now ready to start "whittling" on our original loan of \$2,500. All members are tithers plus, but three families are too few to pay it all in a hurry. We are indeed grateful for the gifts and assistance that came from various interested individuals and groups. We are sorry that two letters containing \$35 never reached us. A clerk in the post office here in Morristown was apprehended in February, and we hope that he may have been the only guilty one. We would recommend, though, that money be sent other than cash, which is so enticing to some.

We were pleased to have Mr. and Mrs. Maurice Fair-

brother and daughter of the Pennellwood Church, Grand Rapids, Michigan, stop briefly, February 5, on their way home from Florida; also Mr. and Mrs. Charles Knapp and son, Pennellwood, attended church with us on March 2 on their way to Florida. We urge any brethren who may be passing through to stop and visit our church and see the fine work these Morristown folks are doing.

T. M. Ferrell, Pastor.

Dayton, Ohio

On Sunday, March 2, forty-two were present for Sunday school. At that time the membership voted to name the church, "Glad Tidings Chapel." This event climaxed three weeks of deep thought by the members who were trying to win a Bible by suggesting a suitable name for the church. The contest winner was Sr. Verna Stine, our pianist.

Glad Tidings Chapel continues to grow despite sickness and injury to many of the group. Bro. Norman Weaver leads our Sunday school, assisted by Mrs. Dillon, secretary, and Bro. Ellsworth Zizert, treasurer. Numerous friends have assisted in the work here, making it possible for us to present to the denomination another Church of God of the Abrahamic Faith.

We earnestly encourage members of the church who live outside the church centers in Ohio to contact us with the view to survey their areas and plan new churches there.

To our many friends, we would like to say that we are not forgetting them and their Christian endeavors. We hope that they are being blessed as much as we.

Timothy Pearson.

As the result of a request from Generalissimo Chiang Kai-shek, military leader of the Chinese Nationalist government, now in Formosa, five thousand copies of the Moody Bible Institute's "Scripture Truth Course" will be printed for Chinese Christian converts there.



News and Prophecy Digest

C. E. Randall, Tempe, Arizona

AN ORGANISM. Many people think of the church of the Bible as an organization. It is this, but it is more. It is an organism. In an article in "The Apostolic Faith," the following comments occurred: "The Church of Jesus Christ is more than an organization. Of course it is that, but that is not the most important part of it. It is a real organism. It is a living entity. . . . We can have organization and discipline; we can have church machinery and church ceremonies, church rites and church worship; but all that amounts to nothing more than sounding brass and tinkling cymbals unless the love of God is there, the vital life within the church."

A church can be organized and be spiritually, emotionally, and doctrinally dead, but a church that is a living organism is a dynamic power endowed with spirit, possessed of zeal, and guided by truth that makes men free.

RECORD TAXES. Since 1945 the United States has collected more money from all sources than it did during all its previous life as a nation. During the past five years the government has collected \$263,000,000,000; from 1789 to 1945 it collected \$245,000,000,000. The present administration has spent \$282,000,000,000 of the total of \$770,000,000,000 spent by the federal government since its beginning. These figures were made public by the United States Chamber of Commerce. —"Our Times."

OIL. It has been about a year since the crisis in Iran flared to international importance over the nationalization of Iranian oil supplies. This little country which was the world's largest producer of oil, was a firebrand that many thought might touch off a world explosion. Perhaps the only reason this little portion of the cradle of civilization failed to upset the oil economy of the world and bring the king of the north and the king of the south with all their satellites together was that the time was not right. What seemed to be a sure omen of chaos for the western powers has dissipated and the oil supply acquired as well. The "United Nations World" gives the following table of oil output:

Approximate Production Rate
(barrels per day)

	1950	1951
Iran	700,000	0
Kuwait	600,000	900,000
Arabia	400,000	700,000

From the foregoing, it would seem that the main loser in the Iranian oil crisis was Iran herself.

The moral that I want you to get from the whole affair is that we should not fret over these spasms of international unrest. These things will come, and there is not anything that we can do about it; therefore, we should not permit them to upset us mentally and rob us of that peace of mind that belongs to the children of God. I am not taking the position of fatalism that "what is to be will be" but, rather, because "evil men and seducers shall wax worse and worse," these periods of emotional and political upsets can be expected. If they have prophetic consequence, let us see in them their importance and then be glad the hour of redemption is drawing near.

COMMUNISM WILL DIE. In the closing remarks of a recent address, former President Herbert Hoover said: "Communism is an evil thing. It is contrary to the spiritual, moral, and material aspirations of man. These very reasons give rise to my conviction that it will decay and die of its own poisons."

We would be happy to share in Hoover's optimism if it were not for Biblical teaching to the contrary. Communism fits into the pattern of belief and activity which Scripture ascribes to the rule of the antichrist and the false prophet at the end of the age. The trials and hardships which the ungodly and atheistic combination of the antichrist and the false prophet will thrust upon the world will not be destroyed by its own poisons but must be annihilated by the coming of Jesus Christ and His rule. It is estimated that there are 250,000,000 people directly and indirectly under Communist domination; further, that there are about 20,000,000 Communists in the world. Their hold on great masses of humanity has been brought about through their infiltration into all segments of man's social, economic, political, and religious life. The inroads which Communism has made in our own country is clearly set forth in the series of pamphlets issued by the Committee on Un-American Activities, United States House of Representatives, under the title, "100 Things You Should Know About Communism, in the U.S.A., and Religion, and Education, and Labor, and Government." In the pamphlet on "Communism and Religion," the committee prefaces its report with these words:

"This is to tell you what will happen to you and your church if Communism ever takes over the United States of America. The long and short of it are this: You cannot be a Communist and believe in God. You cannot believe in God and have a peaceable life under Communism. In all their plans and actions, the Communists mark down religion as Enemy No. 1. Where they dominate, they attack it head on. Where they do not dominate,

they try to deceive and to corrupt from within as they do in government, in education, in labor unions, and throughout a nation's life in general. The aim and object of Communism are always the same—complete control over the human mind and body, asleep and awake, in sickness and in health, from birth to death. That is why Communism marks religion Enemy No. 1, for religion in some form is always a basic influence in the life and thinking of any people."

HEALED BY HIS STRIPES. In the current issue of "The Apostolic Faith" appears an editorial under the heading, "Healed by His Stripes," in which it is stated: "The Great Physician is as near today as He was when the sick were brought to Him for His divine touch on the shores of Galilee and in the regions of Judea. Faith brings the same victory today as it did when He said to the trusting centurion, 'Go thy way; and as thou hast believed, so be it done unto thee.'"

We do not deny the power of God to heal or subscribe to the view that there are no cases where healing has been wrought. Our own experience confirms our belief that God does heal in some cases. We cannot subscribe to the view, however, that the atonement of Christ guarantees to everyone who will appropriate it deliverance from all physical infirmities and diseases. It is true that the atonement does cover the forgiveness of sins, and, although that atonement was made in the death and resurrection of Jesus, yet the redemption which comes through that atonement will not be fully complete for any individual until the Lord comes and that person bears the image of the heavenly as he has borne the image of the earthly. Writing to the Romans, Paul stated: "We know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

It is evident from the foregoing that even those who are children of God by faith must wait for the redemption of their body until the "manifestation of the sons of God" which is Paul's equivalent of saying, the coming of Jesus. One has no more right to expect healing in all cases today because Jesus healed certain in His time than we have to expect that the dead will rise now because Jesus raised some during His public ministry. This thought is supported by the words of Jesus when He said that there were many widows in Elijah's time that were not given a divine help during the great famine; also lepers that were not healed by Elijah. There are "widows" and "lepers" among us today.

The 144,000 of Revelation

A radio message (WAIT, Chicago) by Harold J. Doan

A FEW weeks ago, we studied Jesus' coming as taught in the book of Revelation. We delved into chapters 4, 5, and 19, the portions of Revelation which speak of Jesus' coming for His church and His later revelation from heaven with His church. From time to time we will study other portions of Revelation together, for we believe it one of the most important of the sixty-six books of the Bible for our time. Today, we will consider together the 144,000, mentioned in Revelation 7 and 14.

First, let us review what we believe to be the basic outline of Revelation. Chapter 1 reveals Christ in His present role of high priest, moving among His people. Chapters 2 and 3 tell possibly of the course of church history from the ascension of Christ until He comes to take His true church, those living and dead in Him at His thief-like return. Chapters 4 and 5 reveal the catching away of the church to the throne of God and the scenes around the throne. Chapters 6-18 speak of the time of tribulation and wrath to come upon the earth and the people remaining on it after the redeemed have been taken out. Chapters 19-22 tell of Christ's return to earth with His people and the work that He will accomplish on the earth after His return. Revelation 7 and 14 come within the 12 chapters which tell of characters and events on the earth during the time of tribulation.

Many denominations have in times past and present associated themselves with the 144,000 who are spoken of in the book of Revelation. Let me freely admit that there are many things about the book of Revelation that I do not understand and many things about the 144,000 I do not understand, but of one thing I am convinced: the 144,000 are not the church or any part of it but are of the nation of Israel. All we know about this group we read in Revelation 7 and 14.

Revelation 7 begins, "After these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads."

"After these things"—John had just seen the opening

of the first six of the seven seals which were on the book which Christ took from the hand of God in Revelation 5. Each seal as it was broken was attended by a catastrophe on the earth. Wars, famine, plague, a great earthquake, stars falling on the earth—these are things yet to come upon the earth when Christ has taken out His people and begins the redemption of the earth. Woe unto those who are living in that day and have neglected their plan of escape and salvation through Christ. After these first six seals are opened, introducing the great day of tribulation, there will be a short intermission. The chaos will cease for a little while, while God sets aside a group of people to represent Him and witness for Him. Picture the situation! The church is gone; Antichrist has made his appearance and is rapidly growing in power; wickedness is unhampered. With the church gone, the wicked world begins to bring its hatred to bear on the people of Israel, who will then be the only ones on earth with any resemblance to godly people. To protect His people and to provide for Himself a witness, God will seal or set aside 144,000 Israelites.

How clear it is that these 144,000 are people of Israel. "I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel" (v. 4). Perhaps, after saying this to John, Jesus, who is the real author of the book, knew that some people would arise and say that they were "spiritual" Israel. So the Author went into great detail to emphasize that when He said Israel, He meant Israel, not the church. He went on to say, "Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand." The list continues through verse 8, naming 12,000 from each of twelve tribes. The church is not Israel, and Israel is not the church. The only way that these promises can be appropriated for the church is by the devious means of "spiritualizing" Scripture, a dangerous practice. Some students take all Israel's blessings for the church and leave all the judgments to the nation. God has separate plans and destinies for Israel and for the church, and the 144,000 fit into God's plan for the future of Israel.

These 144,000 (who are possibly converts of the two witnesses introduced in Chapter 11) will be God's missionaries on the earth during the time of tribulation,

when the church is with Christ. The Lord has always had, and will always have, a witness on the earth, a remnant, however small, of faithful believers. In Elijah's day he thought he alone was a man of God, and he was discouraged. God came to him, however, and said, "I have left me seven thousand in Israel, all the knees which have not bowed unto Baal" (1 Kings 19:18). Elijah did not know, but God knew how many faithful witnesses He had. God has always had some true believers, who have worshiped Him in spirit and truth, and have been faithful to bear His name and His gospel. The church is God's present witness. Believers in Christ, living in the gospel of the Kingdom, now bear His name and His message, but we believe these will be removed from the earth someday, caught up together in the clouds to meet the Lord in the air. Then who will be Christ's ambassadors? who will offer grace to tribulation sufferers? who will bring the gospel to the tribulation saints? We believe the 144,000 of Israel will be appointed this task.

The missionary work these servants of God will do is implied in the verses which immediately follow those telling of their appointment. It is interesting to notice that the 144,000 are called servants in verse 3. Galatians 4:1-7 reveals that those who are under the law (Israel) were called servants, but we who are in Christ are "no more a servant, but a son." The 144,000 are not of the church but of the nation of Israel. Now, getting back to Revelation 7:9, 13, 14, we read:

"After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands. . . . One of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

This great multitude is not the 144,000, for they are numbered, and John knew who they were. The great multitude are those who will be converted during the time of tribulation to come. They are the ones we call the tribulation saints. Because of their mention in this place, it seems to me they are the converts or fruit of the ministry of the 144,000 of Israel. It is interesting to notice the contrast between God's effectiveness and ours. After generations of organizing and financing and scheming, Protestant churches have 10,300 foreign missionaries in the field. In one stroke, God will raise up 144,000, and in a brief time through them win a tremendous number of converts. If the church would trust Him more now, it may be more effective. Revelation 14, which tells of

the reward laid up for the 144,000, also infers that theirs is a missionary work, associating this verse with the vision of them there: "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people" (v. 6).

My reading of the book of Revelation and other prophecy leads me to this view of God's plan. The Lord has a representative on the earth, the church, the body of Jesus Christ, the Son of God. Through this representative which holds forth the Word of life and the testimony of Christ, salvation by grace of God through faith in and acceptance of Christ is being offered to a sin-hardened, death-bound world. Someday soon, Christ is going to come as a thief in the night and catch away His ambassadors, the faithful of all ages who have lived or died in Him. This will leave a world full of unrepentant sinners, upon whom the wrath of God will immediately be poured out. Still full of love for sinners, and because He will try until the end to win everyone to salvation, and because He needs to protect His chosen nations, Israel, from the hate of a dark, loveless world, and, because He must, being just, always have a witness among men, God will appoint 144,000 witnesses out of the nation of Israel. As a result of their ministry, a great multitude will hear and accept the gospel, and, though they will be martyred for their faith, they will be saved when Jesus comes with His church. Now is the time to accept the Lord as your personal Saviour so that you can escape these things to come and be always with the Lord.

That which we have given up for Christ is not forfeited but transferred.

When should I commence tithing my income?

Now—today! Count what income you have on hand and put aside one-tenth of it. Add to this one-tenth of all you receive from day to day, week to week, or month to month and draw from this fund as you have calls for aid in behalf of Christian work.

Do you recommend this as the best method?

Yes, for most people; especially farmers, men and women on salaries, wage workers, and all persons who are not accustomed to keeping accounts. Professional men, tradesmen, and business men who keep a record of their income and expenses prefer, as a rule, to open a "Tenth" or "Tithing Account," crediting this account with one-tenth of their entire net income and charging it with all paid out for Christian work.

A TESTIMONY

By Dorothy Beard, Oregon, Illinois

"Draw nigh to God, and he will draw nigh to you."

WHEN a child, I can remember going with my parents to visit my paternal grandmother and finding her reading her Bible or finding it lying open on her cupboard by the kitchen stove.

She was the mother of ten children. Six of them died during their childhood. I know she received a great amount of strength and courage through the daily reading of her Bible. Without keeping close to God, she could not have continued her daily tasks and could not have lived a Christian life.

My mother died when I was six years of age. A year later my father married a lovely Christian woman. She taught me my first prayer and read to me frequently from "Aunt Charlotte's Bible Stories for Children."

When I was twelve years of age, my grandmother gave each one of her ten grandchildren a Bible.

Five years later I was received into the Brethren Church by Christian baptism. The first three years after coming to Oregon, I had the care of an invalid lady and did not have the opportunity to attend church while she lived.

A wonderful Christian woman worked with me in the same home for five years. She read her Bible daily and attended the Church of God whenever possible. She helped me through many trying days by her prayers and happy disposition.

Several years ago I was taken to the hospital to undergo an operation. Many times I became blue and discouraged. If it had not been for the prayers and many kind deeds of the ministers and members of the Church of God, I could not have overcome my nervous weakness and oftentimes mental delusions. I started to read my Bible and always received strength, courage, and peace of mind.

Whenever I cannot see my way clear, I take my Bible and study the Scriptures. When evil thoughts enter my mind, I turn to Philippians 4:8, one of the verses memorized by the Dorcas society of which I am proud to be a member. I have received many blessings and am very happy that I am able to meet with them and enjoy their Christian fellowship.

I pray if any are weak or discouraged, take your Bible and read it daily! Ask the Lord for strength and guidance! Then you will be able to see the bright side and enjoy the many blessings He has put here for all to enjoy.

"Be not overcome of evil, but overcome evil with good" (Rom. 12:21).

"Submit yourselves therefore to God. Resist the devil, and he will flee from you" (James 4:7).

TRACTS--BOOKS

Bible-Centered Gospel Messages

We here present a new tract list that features our most complete and up-to-date Gospel Messages. All new and reprinted issues are now offered with eye-catching, attractive covers. We are continuing our policy of presenting only quality tracts at the lowest possible cost consistent with our standards of quality. Our Bible theme tracts are not designed for wholesale distribution, but are recommended for select distribution to interested readers and Bible Students.

Title	Per Doz.	Per 100
A Study of the Word "Soul," 4pp.	.15	.85
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? 8pp.	.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
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
I Am, A. Marsh	Free for postage	
Position of Women in the Church Macy, 6pp.	.20	1.25
Sin in the Church, Railsback, 6pp.	.20	1.25
The Nature of the Soul, Hardesty, 10pp.	.30	1.95
Where Are the Dead, Bronson, 27pp.	.70	5.00
Pleasures of Youth, LeCrone, 8pp.	.25	1.60
The Two Sons of God—Adam in Type and Antitype, Lindsay, 12pp.	.35	2.30
The Word Made Flesh, Thomas, 16pp.	.45	2.95
Who Are Led by the Spirit of God? Jones, 6pp.	.20	1.25
Search the Scriptures, Robbins, 50pp.	each	.50

National Bible Institution
Oregon . Illinois



"Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret" (Daniel 2:47b).

Review

It has been a long, long time since we have practiced memorizing the books of the Old Testament. The longer we go without a review, the harder it is to remember those we have learned besides adding the new ones to be learned.

Today, we shall have finished the division of the books of the Major Prophets. This means that already we have learned four divisions. The fifth and last will be the hardest, so we must review the past books before attempting the new ones.

Remember, we learned these books in divisions; therefore, it will be much easier to say them in these groups.

Law

Genesis, Exodus, Leviticus, Numbers, Deuteronomy.

History

Joshua, Judges, Ruth, 1 Samuel, 2 Samuel, 1 Kings, 2 Kings, 1 Chronicles, 2 Chronicles, Ezra, Nehemiah, Esther.

Poetry

Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon.

Major Prophets

Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel.

You must say the names over and over in these groups and then put the groups together. Before long, you will be able to say all the names of the Old Testament. The next group of the Minor Prophets will be the hardest, so you had better learn these before next week. Have your mothers and dads or older sister and brother help you.

Daniel

The book of Daniel is not so long, only twelve chapters in fact, but in it are some familiar stories.

Daniel was a Jewish boy who lived in Babylon during the time of King Nebuchadnezzar. Daniel was a very

wise person; wise because he believed and trusted in God.

Daniel called upon God to reveal the king's dream and its interpretation, for the king himself could not remember the dream, only that it had troubled him. Because Daniel was a loyal servant of God, God gave Daniel the dream and its meaning.

The next day Daniel came before Nebuchadnezzar and explained the strange dream of the image with head of gold, breast and arms of silver, the body of brass, and legs and feet of iron mixed with clay. The king was very pleased and made Daniel ruler of the whole province of Babylon.

Daniel's Friends

Daniel had three friends, Shadrach, Meshach, and Abednego, who were put into the fiery furnace because they would not bow to the image of the king, for they would not worship any god except the one true God. Because they were loyal to their God, He protected them so that the fire did not harm them.

Other stories found in this book with which you are probably more familiar are the stories of the "Handwriting on the Wall" and "Daniel in the Lions' Den."

The entire book of Daniel is full of examples of the rewards to those who worship and serve the one true God.

Brand New Members

Two new members were enrolled shortly after their birth this month. Denyse Stilson, daughter of Mr. and Mrs. Don Stilson, South Bend, Indiana, and Richard Vanderwall, Jr., son of Mr. and Mrs. Richard Vanderwall of LaPorte, Indiana.

Happy Birthday Wishes!

Patricia Ann Manvel, Mar. 17, age 7, Browntown, Va.
 James Holthaus, Mar. 18, age 9, McCook, Nebr.
 Joan Beverly Savage, Mar. 22, age 13, Waite Park, Minn.
 Robert L. Bollin, Mar. 18, age 7, Hammond, La.



Power of Music

By William Dick, Fredericktown, Missouri

God has created our ears to interpret sounds He has produced. One may hear sounds ranging from the low rumbling and high tinkling of noise to the pleasing tones of music. When a wagonload of tin cans rattles over a rough road, the sounds produced are noise—not music. Webster states, "Music is a combination of tones that is pleasing, expressive, and intelligible." God is not the Author of confusion, but He is the Author of order—even in music. All that is good and beautiful comes from God.

Man does not make music. He merely discovers and uses the existing laws of music which God has made. Middle C vibrates 256 times per second; C, an octave higher, vibrates 512 times. Music has been created according to plan and order just as other beautiful things of creation.

How *powerful* is music? Madame Olga Samaroff-Stokowski, an eminent pianist-teacher, said, "Music is vitally important in the prevention of crime because it induces moods and state of mind that are incompatible with crime.

"The truth of music's power can be proved by statistics. In 1928, on the occasion of its twenty-fifth anniversary, the Music School Settlement in the heart of New York City's East Side published some amazing findings:

"In its quarter-of-a-century existence, not one of the 30,000 children enrolled in its music studies has ever come before a juvenile court for delinquency."

Music study not only helps to prevent juvenile delinquency, but it promotes happy homes. After a series of experiments with music study in the homes, a psychologist concluded that "music blots out the dissensions in the home, which are such a dangerous problem in American life."

Music is a part of our lives. It is expressive and influential; yet, we hardly realize its presence. We whistle tunes each day while at work; the birds, trees, winds, and babbling brooks all make their musical contributions.

Music has a place of utmost importance in our worship services. "Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness; come before his

presence with singing" (Psalm 100:1, 2). Here is opportunity for everyone to participate and open his heart and release his feelings and emotions. Congregational singing brings men together in unity. It expresses feelings which words and actions fail to tell.

In the church service, music, such as presented by a choir or special numbers, quiets the mind and brings one closer to the One who created it. It makes one more receptive to the beautiful things of the Word of God. Music in the church should amplify the service, however, not dominate it.



William Dick

Oh, if people would only realize the power of music! It lifts men from depths of disappointment and sorrow to happiness. As a result of Homer Rodeheaver's rendition of the gospel song, "Heartaches," a woman was saved from suicide. She had been sick and discouraged; but, upon hearing the song, she turned and decided to live for Christ.

Sir Thomas Browne, noted English physician and author, in his *Religio Medici*, wrote: "Music strikes in me a deep fit of devotion, and a profound contemplation of the First Composer. There is something of divinity more than the ear discovers."

It is very evident that in our effort to draw others to God we should utilize this potent instrument. Dr. Charles Eliot, the renowned president of Harvard University, said: "Music has a very peculiar effect upon me. It seems to build something up within me. It gives me faith in life, faith in myself, and faith in the Almighty."

As we go about our daily tasks, let us be aware of the ever-present element—music. If the gospel tunes we whistle every day advertise our Master, we are serving Him that much better.

"Who carry music in their heart
Through dusky lane and wrangling mart,
Plying their daily task with busy feet
Because their secret souls a holy strain repeat."

—John Keble.

AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

- March 29, 30—Illinois Spring Conference at Ripley.
 April 19—Spring Youth Rally, Morning Star Church, South Bend, Ind.
 June 11-15—Minnesota Spring Conference at Saint Cloud.
 June 16-July 11—Summer Bible Training School, Oregon, Ill.
 June 19-22—Northwest Conference of the Churches of God at Corvallis, Ore. (T. A. Drinkard, guest speaker.)
 June 21-29—Indiana Conference at North Salom, Ind.
 July 14-25—National Berean Youth Rally, Oregon, Ill.
 July 29-August 6—Illinois State Conference and Bible School, at Oregon, Ill.
 August 7-9—General Conference of the Churches of God at Oregon, Ill.
 August 16-24—Texas Conference at Gatesville.

BROTHER GIESLER DEAD

As we go to press, word reaches us that Brother E. E. Giesler died at Omaha on March 14. The funeral was at Moorefield, Tuesday, at 2:00 p.m. Bro. C. E. Randall had charge of the service.

"We have been made very happy by having Bro. and Sr. Walter Wiggins with us. He spoke on Romans 8 last night, March 9."—Mrs. R. D. Stanton, Little Rock, Ark.

RIPLEY, ILLINOIS

The Illinois Quarterly Conference will be held March 29, 30, at the Ripley Church of God. The conference will begin Saturday evening. Following is the complete program:

Saturday—

- Supper 5:30
- State Board meeting
- Evening service 7:30—Bro. Warren Sorenson, speaker

Sunday—

- Sunday school 10:00—Bro. A. M. Jones, teacher of adult class
- Morning worship 11:00—Bro. J. R. LeCrone, speaker
- Communion
- Dinner 12 noon
- Afternoon service 2:30—Bro. Delbert Jones, Oregon Bible College students will have charge of the service.
- Supper 5:30
- Berean hour 6:30
- Evening service 7:30—Bro. Kenneth Milne, speaker.

Please write to Mrs. Alfred Hetrick, Ripley, as to the number coming from your church. Lodgings will be provided for everyone.

Bud Goodwin, pastor.

SAN JOSE, CALIFORNIA

The annual business meeting of the San Jose Church of God was held on March 2, 1952. The following officers were elected:

Elders, S. J. Humphreys, Floyd Dimmick, H. S. Bell; deacons, G. W. Kinsey, T. E. Lynn; deaconesses, Mrs. H. S. Bell, Mrs. S. J. Humphreys; secretary, Leona Strickland; treasurer, Mary Kinsey; trustees, T. E. Lynn, Floyd Dimmick, and G. W. Kinsey.

Sunday school officers elected were as follows: supt., H. S. Bell; asst. supt., Mrs. G. W. Kinsey; secy-treas, Glenn Kinsey; organist, Mrs. R. P. Hanson; teacher, S. J. Humphreys; asst. teacher, Mrs. H. S. Bell.

We were thankful that Mrs. E. C. Railsback could meet with us. She gave a fine sermon in the morning and assisted with the Communion. Several people from a distance attended these services. Come again!

Regular meetings are held the first and third Sundays of each month at 3001 Florence Ave., where George and Mary Kinsey graciously open their home for church services. A cordial invitation is extended for all to attend these meetings.

The building fund is slowly increasing. May the time not be too far distant when we have our own church building!

May the Lord bless our efforts and guide us through the year.

Leona Strickland, Secy.

First to take advantage of the offer of the "Christian Friendship Circle" is Bro. Timothy Pearson, West Milton, Ohio.

EDEN VALLEY, MINNESOTA

On Sunday afternoon, February 3, Pastor Ernest Graham, assisted by Bro. William Wachtel, pastor of Litchfield Church of God, baptized Floyd E. Lang of Paynesville. There truly is rejoicing when we find a young man with such deep faith to request baptism in the cold Minnesota winter. May your prayers help him grow in the service of our Lord.

The Ladies' Aid met on Thursday, February 28, at the home of Mrs. Earl Brossard. The group has decided to divide into two groups for working convenience.

Several of the young people attended a roller skating party at Saint Cloud in February. It is wonderful to see young folks of the same precious faith enjoying good entertainment and fellowship together.

On February 24, we were fortunate in having Bro. Joe D. Lawrence speak to us about the duties of the Conference Board and Oregon Bible College. A fellowship dinner was held in the church basement. Bro. Ray Abbott of Paynesville was guest speaker in the afternoon.

Despite epidemics of measles, chicken pox, and mumps, the Sunday school had eighty in attendance recently. We are happy to serve the Lord together until His return.

Mrs. Betty Coulter, Reporter.

HILLISBURG, INDIANA

The minister and a small group of ladies met at the church recently for the purpose of organizing a missionary class. Marie Ward presided at the meeting. An opening song was sung in unison, and prayer was offered by Dale Ward. Devotions were given by Opal New. A special number was sung by Lota Walker and Bessie Huffer. Marie Ward read a missionary article from "The News of the Jews." It was decided to name the organization the "Fellowship Missionary Class." We are planning to help ones who need help at home and abroad. The meeting closed with prayer by Olean Huffer. The next meeting will be at the home of Opal New.

Due to much sickness and a basketball tournament, a small crowd attended world day of prayer. A good program was given, and many prayers were offered. We feel it is good to join in these fellowships.

The annual church business meeting was held at the church on Monday evening, March 3. The election of officers for the following year are: elders, Don Huffer, Lonnie Anderson, and Roscoe Finney; deacons, Claryl Huffer, Luther Benge, and Homer Snyder; deaconesses, Edith Huffer, and Nora Anderson; trustees, Don Huffer, Claryl Huffer, and Homer Snyder; music director, Bessie Huffer; secretary, Marjorie Finney; treasurer, Roscoe Finney.

Bro. Dale Ward was also made an offer to preach four Sundays a month, which was accepted. We hope God will bless the efforts of the people in this added service to him.

We had the blessed privilege of using our Thursday night Bible study period for the purpose of witnessing four persons' confessions of faith in Jesus Christ as Saviour. After their confession of faith, we journeyed to the Christian Church in Michigantown, where they were immersed for the remission of sins. We welcome them into the fellowship of the church. Their names are: Mr. and Mrs. Ed Bond, Mrs. Samuel Huffer, and Robert Clark.

The young people's Sunday school class had charge of Sunday school, March 9. There were thirty-nine in attendance. These young people need to be highly complimented on their good work. We know this is good training for them and we plan for another Sunday with them in charge.

The flu is gradually losing out so we hope attendance will reach to fifty again.

Olean Huffer.

If you wish a copy of John R. Fiske's 29-page debate concerning the Church-Kingdom theory, you may write him at Winfield, Kansas.

"We were happy to have Sr. Thayer and her co-worker with us part of last Wednesday, Wednesday night, also part of Thursday."—H. S. Smith, Russellville, Ark., Rt. 3.

HOPE CHAPEL

South Bend, Indiana

Mr. and Mrs. Don Stilson are the parents of a girl, Denyse Evonne, born on March 1. Mr. and Mrs. Richard Vanderwall are the parents of a boy, Richard Marvin, born on March 7.

Mrs. Ling of Rochelle, Ill., is visiting with her daughter, Mrs. Rolland Stilson.

Considerable illness brought our Sunday school attendance down below the 100 mark. We had 108 on March 9, but several are still sick with flu.

Pre-Easter meetings are planned for April 6-13. Bro. Timothy Pearson will be guest speaker. Harvey U. Krogh, Jr., Pastor.

Mrs. Verna C. Thayer left the hospital and wrote of "getting along quite well and feeling stronger each day." Sr. Thayer and helper are conducting Bible schools in Arkansas at present. We pray that the Lord will give our children's evangelist strength as she continues work.

Young People, plan to attend National Berean Youth Rally, July 14-25, Oregon, Ill.

OREGON BIBLE COLLEGE

We are very happy and thankful to report that one by one the students, who have been suffering from sieges of flu, are returning to regular classes!

Our first College prayer meeting and Bible class, under the direction of David Sprinkle, was held March 7 in the chapel. The twenty attendants expressed appreciation of the service, and each one feels there will be great blessings derived from future meetings. We especially appreciated the attendance of some of the wives and families of the students and instructors and welcome them for each service.

This has been a week of inspiring chapel messages. Student speakers were Roy Humphreys and Virginia Wagenaar, who presented sermonettes on "Faith" and "Believe and Have Everlasting Life." On Monday, March 10, guest speaker, Mr. Crawford, pastor of the local Presbyterian Church, brought us a message entitled, "The Power of Prayer." On Friday, March 14, the chapel hour was devoted to counseling from Bro. Dick. His message, "Self-Imposed Weights or Handicaps," was based on the words of Hebrews 12:1.

March 28 has been set as the date for a College get-together and social. A need is recognized for more fellowship among the students outside classroom association, so plans are being arranged for a monthly social.

The College is very glad to have received a large oil portrait of Bro. Sydney E. Magaw, painted by Mrs. Ben Carpenter. A more complete report concerning the portrait will be given in the near future.

Panel discussions relative to evangelism and phases of Millennial prophecy certainly have stimulated lively interest and conversations! We realize that every day of study in each class is very profitable to us, and our prayer is that God will continue to guide our efforts as students and bless our instructors, that His Spirit may dwell in our school.

Linda Wagganer.

HERALD RECEIPTS

Mattie Agard; Marty Tookmanian; Hazel Cramer; Mrs. Gerald Rose; Edward J. Elliott; Mrs. Alyce Murray; Mrs. Bessie Huffer; Orville Kinsey; Mrs. G. C. Wrenn; Luther R. Bonge; Howard Appleby; Hugh Huffer; H. H. Hawkins; Forest C. Stilson, Ben Woods; Clara E. Williams; Jack Hearp; Mrs. Jack M. Brown; Mrs. Wm. M. Verberg; Ruth Sealy Congdon; Mrs. John Pifer; Oscar Blumgren; Herman Kauffman; Mrs. Robert D. Lindau; Mrs. Christ Gabelmann; Icel Stedman; Oshy Claypool (2); A Weldon McCoy; E. W. Johnson; Fred J. Daubanton. Mrs. Della Mott; Mrs. R. D. Stanton; H. Scott Smith; Mrs. James C. Casey.

EASTER SUPPLIES

If you are in need of Easter material, maybe we can help you.

Paramount Easter Book number 12—62 pages of recitations, short pageants, dialogues, 6 Easter songs. 35c

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Standard Easter Book. 35c

Easter Cards. 60c box

Easter—suede-graph story for flannelboard. \$1.25

Triumphal Entry—suede graph for flannelboard. \$1.25

Bright, yellow covers on the spring intermediate quarterlies will attract your intermediate Bible students of Sunday school. Order quarterlies from National Bible Institution; 25c each.

CHURCH HISTORY

We now have that little booklet you have been wanting to hand to those who ask about your church. It is entitled, "Church of God of the Abrahamic Faith." Its pages cover briefly the history, organization, and faith of the church. This is the simplest way to satisfy those queries and indications of interest.

Prices are: 10c each; \$1.15 per dozen; \$4.50 per 50; \$8.00 per 100. How many would you like?

PRICE ADJUSTMENT

Constantly rising costs have made it necessary to make some adjustments in the price of quarterlies.

To keep increases on some quarterlies at a minimum and yet absorb some of our deficits in the Sunday school department, all quarterlies including adult, intermediate, and children's will be sold for 25c each, effective March 1. This new rate does not apply to mimeographed editions.

National Bible Institution
Oregon, Illinois



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Conference Budget \$35,000.00
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							\$3,000.00 Reported on 3 top rows Jan. 29	\$2,861.50	
							\$1,000.00	\$1,000.00	\$1,000.00
							Group A	Ohio Conference	Brush Creek Church
\$1,500.00 Delta Ohio Church	\$500.00 Ripley Ill. Church	\$500.00 Mr. & Mrs. Vernon Nichols	\$500.00 Group "C"	\$500.00 Eden Valley Minn. Church	\$500.00	\$500.00	\$500.00	\$500.00	\$500.00
\$750.00 Mr. & Mrs. Joe D Lawrence	\$526.50 O. R. Anthon	\$500.00 Los Angeles Church	\$500.00 An Isolated Sister	\$500.00	\$500.00	\$500.00	\$500.00	\$500.00	\$500.00
\$400.00 Southlawn Church Mich.	\$400.00 Pennell- wood Church Mich.	\$400.00	\$400.00	\$400.00	\$400.00	\$400.00	\$400.00	\$400.00	\$400.00
\$300.00 Truth Seeker's Church Chicago	\$300.00 Maurertown S. S. Va.	\$300.00	\$200.00 Minnesota State Bereans	\$200.00 Burr Oak Ind. Church	\$200.00 Mr. & Mrs. Francis Burnett	\$302.00 Mr. & Mrs. Frank C. Montross	\$285.00 Blessed Hope Church Rockford	\$250.00 Minn. State Conference	\$250.00 Omaha Church of God
\$250.00 Dixon Ill. Church	\$250.00 Group B	\$200.00 Oregon, Ill. Church of God S. S.	\$200.00 M. A. Patrick	\$200.00 Mr. & Mrs. Don Overmyer	\$200.00 Mr. & Mrs. Cecil A. Patrick	\$200.00 O. B. C. Students	\$200.00 Fonthill Church of God	\$200.00 Mr. & Mrs. E. J. Demmitt	\$200.00 Missouri Family
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\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00
\$100.00	\$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

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—Authenticated News Photo.

Where once stood the walls of Jericho, descendants of "the other son of Abraham" are undertaking a great reconstruction task that holds promise of new hope.



Editorial

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James M. Watkins, Editor

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Paul C. Johnson, Associate Editor

The Other Son of Abraham

"Abraham said unto God, O that Ishmael might live before thee! And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him. And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation" (Genesis 17:18-20).

Because God's covenant with Abraham has an important place in our doctrine, it is natural that we give time and attention to the practical way in which it is to be interpreted. It is because of this that such things as the restoration of the land of Palestine become highly significant. For this reason, also, the twelve tribes of Israel, as modern representatives of the lineage of Isaac and Jacob, figure very strongly in prophetic interpretation. These facts center our attention on the things which concern the Jew.

Because of our related interests and their deeply seated roots in our doctrinal faith, there is danger that we may become almost biased in favor of everything Jewish without regard to many other mitigative circumstances. Biblical prophecies make it clear that many trends in the Jewish nation today will culminate in reaping God's disfavor. Just because Israel fulfills predictions of a new nation is no reason to assume that it justifies one hundred per cent approval. Neither is it justifiable to assume that God's interest centers so completely in Israel that it excludes all others.

As an example of this, we cite the case of Ishmael, the other son of Abraham. Is it logical to assume that none of Abraham's deeply seated faith was imparted to Ishmael? Was Ishmael offered no hope of any further reward for faith? True, the covenant of promises centered in Isaac. We recognize also that it was through this lineage that God would fulfill His great promises to the world. We must admit, however, that there is no evidence that God ignored Ishmael or eliminated him from all future plans.

In Old Testament times a father took his religious obligation to his children very seriously. If Isaac had the fatherly instruction that instilled within him God's promises for the future, then we may well assume that Ishmael received the same teaching. Ishmael probably understood God's covenant with Abraham and looked forward to its fulfillment with hope and joy as did the other sons.

Many things are more understandable when we consider them from this logical standpoint. For instance there is the case of the kings of the east who came to Jerusalem seeking Christ immediately after the star appeared. Where did these individuals learn of the significance of the star or that the Christ was to come? It can be explained easily when we recall that Ishmael and other descendants of Abraham, the sons of Keturah, were given their family inheritance and sent into the "east country." No doubt they took the "faith of Abraham" with them into their new homes. We have no reason to assume that some of their faith is not reflected in a remnant of these people. Christ may still be a rallying point far more important to these people as a racial heritage than we are inclined to believe.

Very little is told in the Bible of the life of Ishmael, particularly of his later years. It may be significant, though, to recall that when Abraham was buried, these two, Isaac and Ishmael, as dutiful sons, were present to perform the last sacred duties. It is not unreasonable to believe that in a literal resurrection, when Abraham is raised to new life, these same sons will forget their differences to join Abraham in family unity throughout the new age.

We should be interested in the restoration of Israel. Certainly the affairs of the Jew are most important to us as a sign of our times. We ought not, however, to allow such views to unconsciously prejudice us against the descendants of Ishmael. Ishmael, too, was a son of Abraham. It is not reasonable to believe that Abraham will forget Ishmael when he comes into his inheritance; nor is it Biblical to assume that God has forgotten the promise that He made to watch over, multiply, and prosper the people of Ishmael. The personal welfare of the descendants of Ishmael should be as important to us as the welfare of the descendants of Isaac.

The Answer to World Problems

A radio message (WAIT, Chicago) by Harold J. Doan

IN THIS election year, 1952, the city of Chicago, the state of Illinois, the whole United States are being shocked daily by revelations of crime, graft, and dishonesty in government and business. Brazen murders by confident hoodlums, boasting by pay roll padding politicians indictments against city officials and state and national officials all have the public's blood pressure rising. At the same time, world affairs are going from bad to worse. Our ridiculous position in Korea, the growing influence of Communism, trouble brewing in the Near East, being stirred by the West-hating Grand Mufti of Jerusalem, the internal troubles of France and Britain, revolutions south of the border, plus the growing problems in our own country have the masses wondering where it will all end.

People are asking, "What is the cause of all this unrest? Why do we have such tremendous problems in our age?" Economists, legislators, social workers, civic leaders, military men, and religious leaders all come up with a variety of complex answers and suggestions as to why the world is in such a mess. The world is blaming everything from growing population to lack of vitamins, but very seldom do we hear the real reason as outlined in Romans 2:8, 9 by the Apostle Paul: "Unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile." Where there are unrighteousness, contention and disobedience of the truth of God, there are indignation, anguish, tribulation, and wrath.

The primary cause of every trouble in this agonized world is what the Swiss philosopher, Max Picard, has termed, "The Flight From God." There is only one cure for all our troubles. It was preached by John, taught by Jesus, and echoed by the apostles: "Repent ye, for the kingdom of heaven is at hand." We can elect new officials, enact new laws, raise policemen's pay, introduce new farming methods, talk over "peace" tables until we are exhausted, invent ten million new labor-saving gadgets, build the world's biggest military forces, but until people return to God and His righteousness through faith in Jesus Christ, our problems will increase by leaps and

bounds. Only a fool can believe that the world can fly farther and farther from God and His standards and at the same time come nearer to perfection. The reason that individual lives are being wasted and ruined by inner turmoil and mental chaos, and the reason that the world is torn and tossed by fear, crime, hysteria, and war is that the majority of people is at war with God. Working unrighteousness, serving sin, ignoring truth, willing servants to the twin gods, Pleasure and Money, what can we expect but "indignation and wrath, tribulation and anguish"?



Harold J. Doan

Paul said, "There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God" (Rom. 3:10, 11). This is a good picture of our world. Every person who has not been made righteous by faith in Jesus Christ is in this category. This includes at least two thirds of the world, for that many do not even declare to be in Christ. Only about one half of the people in our own nation lays any assertion to

be in Christ, and many of them only by virtue of having been in a church a few times when they were young. Paul continued in Romans 3:12-18 to tell the result of such ignorance of God and continuance in unrepentant sin:

"They are all gone out of the way, they are together become unprofitable: there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness: their feet are swift to shed blood: destruction and misery are in their ways: and the way of peace have they not known: there is no fear of God before their eyes."

Here, too, is a picture of our times. Because of continued enmity with God, we see individual lives and the whole world torn by deceit, lies, cursing, bitterness, bloodshed, destruction, misery, lack of personal and national peace. Why? "Because there is no fear of God"! Why is there so little peace of mind? Why is there so much shoddiness, scheming, conniving, tension, and unpleasantness? "Because there is no fear of God"! As the flight from God accelerates, problems increase!

What is the cure? The cure begins for every troubled soul, for every troubled nation, and for the whole reeling

world in the words, "Repent ye." Turn from your sins! "Oh, but I love them," you say! Then you had better learn to love anguish and misery also, because they will be with you. If you are going to insist on your own standards and live in your own unrighteousness, do not complain about the state of affairs that result. "Repent ye"! Turn away from unrighteousness to God!

Then we read of another step in the return to God in Romans 5:1, "Being justified by faith, we have peace with God through our Lord Jesus Christ." We must make peace with God. We make that peace by faith in Jesus Christ, God's Son. When we accept Christ, and put on Christ, are in Him and He in us, then in God's eyes we are justified, reconciled to Him and, as children, ready for His care and blessings. "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). When we have repented of our sins, put our faith in Christ to reconcile us to God, and have expressed that faith by putting on Christ in baptism, we have become children of God, at peace with Him, set upon the way of righteousness to walk in light and blessing. Only then can we have peace within. Only then will there be blessing about us. In the same passage where Paul said there would be anguish and tribulation on the contentious and unrighteous, he also said, "Glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile" (Rom. 2:10).

Repent ye, put on Christ, then walk in ways of holiness and righteousness by the power of God. Philippians 4:8, 9 gives us this key to peace. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you."

Look at the non-Christian world first of all in the light of this law of peace. What does it think about, meditate upon, and plan for? Worldly news, stories, entertainment, speech! Are they full of truth, virtue, honesty, purity, loveliness, and godly praise? No! When the mind is cluttered with the vulgar and cheap and stayed on how to make a dollar or have a good time, it is small wonder that ours is a generation of coarseness. When we think pure thoughts and do the things we have learned through the gospel, the God of peace will be with us. When a nation upholds honesty, punishes dishonesty, practices a high moral and ethical code, and tunes its life to the will of God, it can be blessed—but not before.

Yes, we have tremendous problems. Individuals and nations are perplexed and seem to know not where to

turn. This is all caused because "they are contentious, and do not obey the truth, but obey unrighteousness." The cure is to repent, make peace with God through Jesus Christ, and live near to God in holiness and purity of thought and deed. We can work, legislate, discuss, and educate, but, until our hearts are right with God, there can be no peace.

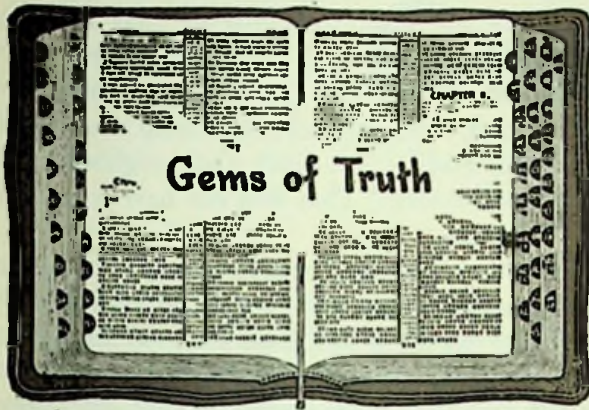
REPORT FROM KOREA

Christianity has been one of the chief targets of Communist aggression in Korea, but all their terror and bloodshed could not wipe out the Church of Christ, according to a report of the Pocket Testament League. Bands of Christians gather early every morning to pray and praise God. The Pocket Testament League is coming to the aid of the Christians with another campaign of Scripture distribution which aims to rush thousands of copies of the Bible to this war-torn land.

According to Methodist Bishop Arthur J. Moore, Pusan is a city of refugees with hillsides covered with temporary shacks of cardboard or tin, overflowing with homeless people. Entire families live in a single room, many have no abode. Yet, the Methodists report phenomenal gains in their communion. Where there was but one church in Pusan before invasion, there are now eleven churches with large congregations, meeting in tents, attics, under trees. In 1941, the Methodists had a membership of approximately 50,000 with 612 organized churches, and 255 other preaching places. Now their best statistics report 500 churches, 381 preachers, estimated membership 100,000. The credit for this growth must go to the Korean Christians and their leaders. The churches and schools of the Methodists had produced enlightened and purposeful men and women to whom the nation turned for guidance in its hour of need. Today, some of the strongest and most capable leaders of Korea are Christians.—EP.

DAILY BIBLE READINGS

- M. Mar. 31. Suffering and death prophesied. Isaiah 53.
- T. April 1. Purpose in Christ's death. Eph. 2:1-15.
- W. April 2. The basis of the gospel. 1 Cor. 15:1-10.
- T. April 3. He died for His enemies. Rom. 5:1-11.
- F. April 4. Blood atonement needed. Heb. 9:11-23.
- S. April 5. Peter's testimony. 1 Pet. 1:10-19.



Fellowship of the SPIRIT

Fifth in the Series

By A. M. Jones, Eldorado, Illinois

AN ALL-WISE, all-powerful God created a man and a woman, named them Adam and Eve, and gave them a beautiful home in the Garden of Eden. God walked with them and talked with them in beautiful fellowship. Temptation came; they fell; and God placed them outside the Garden. Perhaps they mourned their loss of fellowship with God quite as much as the other blessings they had failed to appreciate. From that time, grief and labor have been the lot of mankind.

After centuries had passed, God chose an upright man, Abraham; and from him descended a great nation, Israel, upon which God poured blessings and to whom He made great promises if Israel would obey Him. "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" (Ex. 19:5, 6a). "Thou shalt have no other gods before me," He told them. How soon His chosen people disregarded this law is a matter of history. As sin separated Adam and Eve from fellowship with their Creator, so sin separated Israel from the promised power of God.

Looking back over these events, it is easy for us to see Adam's great fault and to criticize Israel's willfulness in giving up that which was so infinitely precious; for we see that by refusal of fellowship Israel robbed all mankind of that blessing also.

Since Adam's time, there has been only one who enjoyed full fellowship with God. That person was His Son, our Saviour, Jesus Christ. Repeatedly Jesus told His followers of His dependence on, and communion with, His Father. Time after time in the gospel accounts, Jesus drew apart from the others to pray, to have complete fellowship with the One who created and controls all things in heaven and in earth.

When Jesus was baptized in the River Jordan, "There came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased. And immediately the spirit driveth him into the wilderness" (Mark 1:11, 12). There He remained without food for forty days, being tempted, tried, and proved. He overcame each tempta-

tion! Through close communion with His Father in heaven, Jesus was able to overcome all trials, "who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. 12:2).

What does His overcoming mean to us? "When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father" (Gal. 4:4-6).

Christ made it possible for everyone who so desires to become a part of that body of which He is the Head; through Him we have that close fellowship with His Father which was offered to Adam and to Israel. Adam was permitted to either accept or refuse. He refused! Israel was given the same privilege. As a nation, Israel refused! The church as a whole will *not* fail; but each member of the church, "the body of Christ," is faced with the same decision. Obey and live eternally; disobey and die eternally! "By one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many" (1 Cor. 12:13, 14).

As one body, with our Saviour as Head, we have full fellowship with Him, with our Father through Him, and also with each member of the body. Many beautiful passages concerning the parts of the body are given in the Word, and the necessity of functioning properly together, the dependence upon and the care of each part for the other. (Read carefully Rom. 12; 1 Cor. 12, Eph. 5. This study is very interesting, enlightening and, if received, very rewarding.)

The rich young man approached Jesus with the query, "What good thing shall I do, that I may have eternal life?" He said he had always kept the commandments from his youth up. "What lack I yet?" Jesus told him to go, sell what he had, give to the poor, "and come and follow me." The young man went away sorrowing, for he was

wealthy. He was offered full fellowship with the Son of God. He had to make a choice. Worldly possessions meant more to him than promise of eternal life.

Everyone who is baptized in the name of Jesus Christ comes into the body of Christ as a babe. Like a baby, he requires much "milk of the Word" and much help from older, stronger members, to continue to grow "until we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. 4:13).

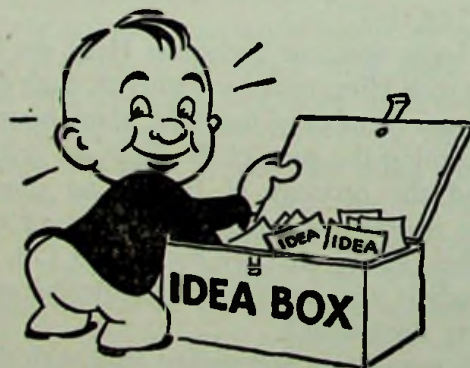
When a baby is learning to take his first step, there is always someone near to help him to his feet and get a new start when he falls. The entire family is interested in the first step, the first word, and the first tooth. All too often the "babe in Christ" who makes a misstep or takes a tumble is given a shove (perhaps behind his back) instead of being helped to his feet again. The babe in Christ is as deeply discouraged as a spanking would discourage the baby who falls. "Let us consider one another to provoke unto love and to good works" (Heb. 10:24). Some children are by nature selfish and self-centered, thinking only of selfish gratification. They usually resent help from adults when trying some new experiment even though in the wrong. How easily a child can be discouraged by his elders and even permanently injured! It takes much patience to train a child from birth to the age of accountability. Yet many expect a babe in Christ to become an adult in a moment. Christ told Peter that one should forgive a brother "until seventy times seven." Should we not patiently help a stumbling brother that number of times?

"Herein is love, not that we loved God, but that He loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another" (1 John 4:10, 11). "Love is the fulfillment

of the law." We are plainly told that we may measure our love, or our lack of love, to God by the love shown to our fellow man. "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Gal. 6:10). Our neighbors will judge us by that standard! They will not have to ask us if we are Christians.

I have no measure whereby I may judge my brother; he has none to use for me, but it is very necessary that each of us remembers the words of 1 John 4:20, 21: "If a man say, I love God, and hateth his brother; he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also." If we examine ourselves, we may each determine our fellowship with God by our love for, and fellowship with, those of like-precious faith. May we all avail ourselves of the blessed privilege of full fellowship and communion with our Saviour and with each other! May we all upbuild, "provoke unto love and good works," that we may be found faultless before Jesus when He comes to establish His righteous Kingdom. "Even so, come, Lord Jesus" (Rev. 22:20).

"Legislation recently adopted by the parliament of Sweden greatly improves the situation for the free churches of that country. When the legislation goes into effect, the members of free churches will be able to leave the state church without losing any of their citizenship rights. The free churches in Sweden altogether have about half a million members and some ninety thousand of these are Pentecostals, but nearly all of these retained their membership in the state church because of legal requirements."—EPAS.



A Church Directory

The Pennellwood Church of God has compiled a church directory for its members in and near Grand Rapids, Michigan. Each family of the church receives a directory. The directory contains the name, address, phone number, and birth date of each member. Extra copies are kept on hand to accommodate those friends who have not yet become members. It is felt that such a book in each home serves to bring each home and friend closer in Christian fellowship. Each is no farther from the other than his telephone. When a member is sick, the pastor, deacon, and deaconess are but a few steps away. When there is trouble, or help is needed in any way, each member has a phone number that will bring a helping hand.

God Is One

By Alva G. Huffer, Woodstock, Virginia

MEN ONCE believed in the existence of many gods. They thought the earth was governed by a multitude of deities—each one limited to a certain area of influence. They thought there was a god of the field, a god of the forest, a god of the river, a god of the village. They believed that each god had authority only in his limited sphere. When he was in the forest, the polytheist prayed to the god of the forest. When he was in the village, however, he prayed to the god of the village. Religion became an attempt to worship and satisfy the many gods. Lives were filled with superstition and fear.

The Christian religion, in contrast, presents the truth of the oneness of God. It teaches that all existence is governed by one Power, one Purpose, one Mind—one God. The unity of nature supports the fact of the unity of God. Each new scientific discovery emphasizes the truth that God is one. All nature forms, not a multiverse, but a universe.

Christianity is not a loyalty to many diverse deities but a relationship to one personal God, who is Creator, Governor, Father, and Redeemer.

Mankind originally was monotheistic. He worshiped the one God. He soon degenerated, however, into paganism. Mankind did not begin his existence as a savage in a cave, groping in the darkness toward the light of civilization. His first home was a garden. He was created intelligent, upright, civilized. Moreover, man did not begin as a superstitious heathen, worshipping forces of nature and gradually evolving toward the worship of one God. Mankind at first knew God but degenerated from civilization to barbarianism and from the worship of the one God to the worship of many gods. (Rom. 1:21-23, 25.)

God purposed that His nation Israel would be a "kingdom of priests" (Ex. 19:6). Israelites were to worship Him as the one God and become the medium of converting other nations from polytheism to monotheism. Deuteronomy 6:4, 5, which today is still the central prayer of Judaism, states: "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." God is one. Israel was to worship Him with oneness of purpose and loyalty.

God spoke repeatedly to Israel through prophets emphasizing His oneness. He said, "I am the Lord, and there is none else, there is no God beside me" (Isa. 45:5).

"There is no God else beside me; a just God and a Saviour; there is none beside me. Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else" (vv. 21, 22).

The oneness of God is the central fact of Christianity. "There is one God, and one mediator between God and men, the man Christ Jesus" (1 Tim. 2:5). "One God and Father of all, who is above all, and through all, and in you all" (Eph. 4:6).

Jesus recognized that His Father alone is God. He prayed, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3).

Christianity, in the Roman empire, constantly conflicted with paganism. Clearly the early missionaries of the church proclaimed the truth of God's oneness. Paul asserted, "We know that an idol is nothing in the world, and that there is none other God but one. For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) but to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him" (1 Cor. 8:4-6).

For more than one God to exist would be a contradiction. There can exist only one who is Supreme, only one who is Almighty. There can be but one Ultimate, one All-Inclusive, one God. If several gods existed, they would limit each other. Consequently, none would be all in all—the one God.

Man discovers a oneness of life in the oneness of God. Man finds unity of personality and purpose in loyalty to one God. Since God is one, who is all in all, men are to love Him with oneness of person.

Psychology recognizes need for an organizing principle in one's life. Life needs a supreme loyalty to give it unity and purpose. Only in the one God can man find a supreme loyalty that will give eternal purpose to existence. Without a center, a circle would collapse. Without God, men's lives disintegrate.

Men become like the ideal to which they aspire. They become like the God they worship. Man finds oneness of life in God's oneness. When one is God-centered and God-directed, he finds himself in harmony with the universe. His life becomes one verse, one poem, blended in harmony with the purposes of the one God.



News and Prophecy Digest

C. E. Randall, Tempe, Arizona

NEW REVISION. After more than fourteen years of labor by thirty-two leading Protestant scholars, a new Bible is soon to be published. This committee has been working under the auspices of the National Council of Churches and has been headed by Dr. Luther A. Weigle, Dean-Emeritus of Yale Divinity School. In 1946, the Revised Standard New Testament was published, but this new volume will contain both the Old and the New Testaments. Unlike the American Standard Version, 1901, the new version will retain the literary quality of the King James Version. It is expected that the new version will receive wide acclaim and will with many supplant both the King James and the American Standard versions. Time will tell how popular this new version will be.

A CHRISTIAN. Some months ago, the will of a philanthropic-minded individual was contested in the courts. The benefactor had left his estate, which was quite large, to be used in Christian work. As in many cases when estates are left to religious purposes, however, relatives tried to break the will. The court was unable to determine what constituted "Christian." There are many different ideas among religious groups.

It is not with the inability of the court to arrive at a decision that we are writing, but rather the need of making wills and legacies simple and plain enough so that there can be no question as to their interpretation. The fewer words used and the simpler the statement, the less danger there is of misunderstanding. People who have been blessed with material means should remember their church in their wills. Sears and Roebuck have given a good example in their new insurance policy. They have cut it to the bare necessities and have shorn it of a lot of unnecessary verbiage. Their insurance sales have greatly increased.

PROGRESS. For thousands of years, mankind made very little progress. Mankind lived and died in about the same circle of activity as its forebears. For the past one hundred years and especially since the turn of the century, however, man has developed his way of life by leaps and bounds. Science, which develops the know-how and technology which puts to use the means discovered, has taken us a long distance from the place where our fathers lived. Writing in "The Rotarian," President L. A. DuBridg, California Institute of Technology, said: "Someone has well said the way George Washington lived at Mount Vernon but a century and a half ago put him closer to the patrician of Rome 2,000 years ago than to us of today. Certainly, the rate of progress in the past 100 years has been fantastically greater than that

of any previous era. In transportation and communication we have made more advances since 1900 than in all the thousands of years of previous human experience."

The Prophet Daniel, who was a prophet of world history and particularly the history of the end of the age, stated that in the last days knowledge would increase and people would "run to and fro." This present generation has seen far greater growth in knowledge and a more widespread running "to and fro" than what men saw thousands of years before. It is another instance in which the accuracy of the Word of God is confirmed. Those who hold to the teachings of the Word will keep breasted with the times.

CHINA AND THE EAST. Those of us living in the West naturally rebel at the surge of power of the countries of Asia. That the powers of the East are bestirring themselves is evident to all. This upswing is due to a restlessness which characterized the entire East and the entire world. We cannot blame the subjugated peoples of many lands in their struggle for a better way of life, even though what they choose is not to our liking. We abhor Communism in all its ramifications and believe it to be a devilish way of life. However, if the great masses of people living in the East turn to this way of life, it is because of their hope for self-improvement, rather than the things for which it stands. Also, it is a way of life that is being forced upon people against their better judgment. Regardless of the causes and the results, this great stir among the East's millions fits well into the pattern of prophetic Word which reveals that the people of the East will be prepared for a role which they are to play when all nations are assembled in the "valley of decision" for judgment. If an evil spirit stirs them up, let us be mindful of the words of the last prophet who said: "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." If God turns the wrath of man into His praise, which He ultimately will do, let us not fret too much concerning man's wrath.

CONSCIENTIOUS OBJECTORS. The role of the conscientious objector has been clarified by a new ruling by President Harry S. Truman and will place the CO's in a different category in the future. This does not mean that they will not be recognized for their scruples but will have to do work vital to the national welfare for at least two years if they are to avoid the draft and escape the possibility of imprisonment. According to the "Washington Religious Review," the National Service Board of Religious Objectors issued

the following information for conscientious objectors: "We advise against any hasty action by 1-0 registrants, such as giving up a job or quitting schools, in anticipation of work orders. Unless a registrant decides to volunteer for civilian service, he should simply go about his vocation or schoolwork as usual, until he hears from his draft board. This may be several or many months.

"If a 1-0 registrant decides to volunteer for civilian work, he should wait at least a few weeks before making any moves until he receives detailed advice from some agency such as the National Service Board for Religious Objectors, some church service agency, or some other CO counseling agency. Meantime, he too should go about his vocation or schoolwork as usual. Details of the volunteering process, such as drafting of forms and other directives, have not been completed. Even after these details are worked out, the volunteering process may take weeks or months. We suggest you secure full information before making any approaches to the local boards."

EACH GENERATION. Chas. Evans Hughes, one of the great American citizens of the past generation, said on one occasion: "You cannot be saved by valor and devotion to your ancestors; to each generation comes its patriotic duty; and upon your willingness to sacrifice and endure, as those before you have sacrificed and endured, rests the national hope." This generation can harter away the national heritage, which has been committed to it by its forebears, through indifference and lack of initiative in good government, but this generation cannot preserve and improve on this heritage unless it be willing to sacrifice and diligently care for the various facets of our democratic form of self-rule.

It is not with the preservation of our national way of life, however, that we are particularly concerned in this paragraph, but with the preservation and development of our religious heritage. Our church fathers committed the truth of the Kingdom of God to us, and gave us a love for truth. This heritage which we received from our fathers was made sure unto us through their willingness to sacrifice for the truth and their zealously in sharing their convictions with their fellows. It is our duty to cherish and to preserve this heritage and to give it our earnest concern to the end that it will be developed and handed down to our offspring in a brightness that savors of beauty and creates in our children a passionate love for the truth which we hold dear. Respect for the fathers is not enough. We must be devoted to the truth of the Word which they learned, tested, and found sufficient for all their ends.

The Church and Its Architecture

By J. Arlen Marsh, Cleveland, Ohio

IN AN address of this title before the Congress of the Federation of Protestant Churches in Los Angeles on November 19, 1951, George B. Allison noted that "today's trend is for the church to exert greater influence in community life," and that "to plan structures primarily for their use and function and not for mere effect is to reason in tune with today's knowledge and techniques."

These motivations lay behind the construction of the Church of God at Browntown, Virginia, which was carefully planned to be a community center as well as a place of worship. Unfortunately, in many older buildings such planning played no part, with the result that today Sunday school and social space both are lacking to the point of embarrassment.

Most churches are, however, easily subject to expansion, as the remodeling in 1930 of the Oregon, Illinois, church proved. In the course of the expansionist plans and building plans being made by many of our other congregations, the needs of the future as well as the needs of the present should be kept in mind; it is far less expensive to do a job properly once than to have to change it after it has been done poorly.

Allison—a church architect of note—spoke specifically in Los Angeles of the need for adequate parking space. In Cleveland, Ohio, law forbids church construction unless sufficient off-the-street parking to accommodate an average number of automobiles is supplied; the same restriction is being laid down in many other communities as well. Even with the small memberships of Churches of God, this problem cannot be ignored, and it will become increasingly important as time continues.

"We should," Allison declared, "build as well as we can afford, perhaps better." The reason? The average church is calculated to last sixty years or more; the average house is built for forty to fifty years of use at the most. Materials, therefore, should be as good as can be obtained, wholly aside from the fact that God now—as in the days of the Tabernacle and the temples—deserves the best. Fire-resistant construction should be used throughout; in most cities, fireproof building is definitely demanded. Acoustics should be given special attention; there is nothing more annoying than an auditorium in which there are "silent areas."

Steps should be kept at a minimum; many old people are unable to climb stairs easily. Arrangement for a baptistry should invariably be made; in many areas, it is next to impossible to find a clean, quiet, outdoor spot for conducting baptisms, and in other areas streams have been so polluted by industrial refuse that they cannot even be considered for a ceremony designed to represent a cleansing. Ample exits should be provided, from both basement and auditorium. Provision should be made for future growth. Auditorium space should be sufficient that jamming of aisles with folding chairs (prohibited in cities by local ordinances) is unnecessary.

Architects give attention to an item often overlooked by building committees: church aisles must be of a given minimum width under most building codes and certainly must be wide enough to permit wedding processions to use them easily. In small town and rural churches, aisles should be kept wide enough for funerals to be handled; narrow

spaces are not adaptable to the carrying of heavy caskets, or to the wheeled vehicles used by most undertakers.

The Golden Rule Church at Cleveland possesses an advantage all churches should strive for: a sloping floor, with a platform raised enough to permit easy viewing by everyone in the auditorium. Churches nowadays, most of them, plan for illustrated sermons, lessons, or lectures, for religious movies, for flannelboard talks to children or adults; but the normal auditorium is no more fitted for such visual education than a Mexican peon is fitted to teach calculus.

Furnaces and the appurtenances of heating plants should be shielded from the balance of the basement, and should be set so as to avoid the fire hazard as far as humanity can avoid it. Space for classrooms and small mid-week or board meetings should be allowed; and, when it is possible, the pastor should be provided with a study—a fact that seems to have escaped those who have built Churches of God in the past.

Both the Federal Council of the Churches of Christ in America (Chicago) and the Interdenominational Bureau of Architecture (New York) have bulletins, books, and complete plans for all types of Protestant churches; the cost of this material is small. Local builders or archi-



J. Arlen Marsh

pects—preferably familiar with church construction—should always be consulted prior to the commencement of actual building or expansion operations. Expert advice is more valuable before the event than after errors have been made.

THE BETTER BUILDERS WE ARE

During the recent war, two American pilots were forced down on a Pacific island. They wandered through the jungles for a week and finally came to a clearing which seemed to have neat, clean buildings on it. There was an atmosphere of cleanliness, neatness, and order in that village.

They were taken to the chief of the tribe and, much to their surprise, the chief greeted them in good English, saying, "We greet you, not as Americans, or as flyers, or as saviors of our islands; we greet you as fellow Christians."

These pilots were astonished, but discovered that English missionaries had come to that isolated island fifty years before and had actually transformed a tribe of cannibals from man-eating savages to decent, clean, Christian men and women.

Later that afternoon, the chief of the tribe insisted upon taking the pilots to see their native church. The chief naturally thought that two Christians from a Christian nation would want to see the church the first thing.

One of the pilots, in telling this story to one of my chaplain friends, said, "I was so tired that all I wanted to do was to get some food and go to sleep for a week, but that old chief was so much in earnest about showing me his church and was so assured that the church would be what I would want to see more than anything else, I did not have the nerve to refuse him or to tell him that I was so tired I could drop in my tracks. In addition to that, the church was on the top of a steep hill, and I dreaded that climb in the tropical heat. In fact, I doubted if I could make it at all. However, he was so much in earnest that I started up that steep hill behind the old boy.

"When we got to the top, there was one of the most beautiful chapels I have ever seen on earth. It was Gothic in form, finished inside with beautiful mahogany. The altar place was a gem of beauty and reverence. The old chief was justly proud of it.

"I asked him who built it, and he answered with pride, 'We did! with the help of the missionaries.'

"Then he took us behind the church to show us the cornerstone of a church that had been built before the missionaries came to that island. It was a crude jumble of stones, piled up like a pyre, with mud sticking between the stones, ugly and unsightly.

"I asked the old chief what that was, and he said, 'That was our first church.'

"'What a contrast between the two!' I remarked.

"Then he said a mouthful to me: 'As we become better Christians, we become better builders!' It was worth being forced down on that island, with all the hardships that were involved, to hear that so-called savage say, 'As we become better Christians we become better builders.'"

Then the young flyer added: "What a wallop that sentence has in it for these days as we look forward to building a new world on the broken foundations and the debris of the ruined world. 'As we become better Christians, we become better builders.' That old chief had the heart of the world's salvation in that simple sentence, and I am glad to hand it on to the world for what it is worth," said the young pilot, adding for emphasis a repetition of the old chief's phrase, "As we become better Christians, we become better builders."—*By William L. Stidger, from The Bible Advocate.*

DO YOU KNOW THAT ...

1. About one half of the adult population of the United States are not members of any church?
2. The Church of God has no churches in over one half of the states of our country and but one in the whole country of Canada?
3. Other religious groups, much younger than we, and with much less truth than we teach have outgrown us ten to one?
4. There are large areas of our population served by no church of any religious group?
5. The followers of Communism are much more zealous for their belief than we are for Christianity?
6. Evangelism is a commandment? "As my Father hath sent me, even so send I you" (John 20:21). "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19).
7. Every Christian is a personal evangelist?
8. Jesus did much work as a personal evangelist: The sinful woman (Luke 7:36-50); Zacchaeus, the Publican (Luke 19:1-10); the woman in the Temple (John 8:3-11); blind Bartimaeus (Mark 10:46-52)?
9. The General Conference of the Church of God voted in the 1951 Conference the largest budget ever passed, and most of the budget was used for evangelism?
10. The total budget for 1952 will require less than 3½ cents per day from each member of the Church?—*Otto E. Dick, Oregon, Illinois.*

A Voice From the Past

IS THE DOOR CLOSING?

By Delos Andrew, Oregon, Illinois

Reprinted from the February 24, 1942, HERALD

FOR ALMOST two thousand years, the door of salvation has been wide open, with Christ's invitation, "Come unto me, all ye that labour and are heavy laden, and I will give you rest," and with other great and precious promises. Jesus continues to invite, "Come into the fold," but the time to qualify as a king or a priest of God is soon to close and to be no more forever. (Rev. 20:6.)

This is a great age of Christian opportunity. If we miss the present calling, another as great may never again be offered. Immortality! What a wonderful gift offered! (1 Cor. 15:50-58.) This prize is ours, if we will only enter in at the door of salvation before it is too late.

In the future, or from now until the end of this age, salvation will not be easily obtained; the opposition that the Christian must meet in the days that are to come will be unbelievably hard. Those, however, who will stand steadfast with a willingness to give their lives, if need be, will be the ones who will obtain the crown.

Already, our church workers and evangelists are being held back in their work as a result of tire restrictions. Many other rising problems will make us soon look back and say, "In the past days was the golden opportunity for easy spreading of the gospel." In the future, I believe, there will be more of a marked difference between the Christian and the non-Christian. Everyone will be either on one side or the other, and there will not be as many half-way-on-the-fence Christians as there are now.

With millions of men being inducted into the war service, where the chance of hearing the true gospel is very slight, one could almost say that the door of salvation will be closed to them until they return. By then, may it not be closed for all time?

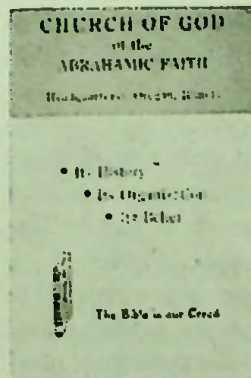
The trend away from the love of Christ is surely seen all about us. Evil is seen in all humanity, and it will be in evidence more and more as time continues. "Do the work of an evangelist, make full proof of thy ministry," was Paul's advice to Timothy (2 Tim. 4:5). If you are "salt of the earth," now is the time to do the savoring—before the door is closed forever, and before the chance is lost to become a helper in the age to come when saints will assist Christ in reigning "from sea to sea, and from

the river unto the ends of the earth" (Psalm 72:8). Emphasis cannot be too strongly placed on the importance of faithful service now being given to Christ, as the Day of the Lord is surely very near—"even at the doors."

The bombing of Pearl Harbor will seem a minor incident when compared with the "dead in Christ" being raised, and when men realize that living Christians were caught up together with the resurrected saints to meet Christ in the air (1 Thess. 4:16, 17), and when men realize that the door is closed forever!

Women Given Equal Rights in Israel. Tel Aviv (EP) Women in Israel have now been granted equality with men before the law. A bill, known as the Women's Equal Rights Bill, was passed by the Knesset (parliament), and all discriminatory clauses embodied in other laws have been invalidated. This does away with various discriminations against women under rabbinical law, which did not permit women to own property, appear in court as a witness, could not be the natural guardian of her children, and was not favored in the matter of divorce. The new law changes these discriminations and also forbids bigamy for Jewish and Christian communities. An interesting sidelight on this is the motion supported by the Knesset's women members to eliminate the word *ba'al* as a name for husband (literally in Hebrew, "master"). This was upheld, and the word *ish* meaning "man" as well as "husband" is to be used.

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"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets" (Amos 3:7).

The Minor Prophets

The last twelve books were written by twelve prophets. They are mainly short books; therefore, all shall be given a short review this week.

Hosea

Hosea was a prophet to the people of Israel. He lived during the time of the last six kings of Israel and the last four kings of Judah. The book contains fourteen chapters, and the chief message of his prophecy is that one day God shall be God of all nations.

Joel

Joel was one of the earliest prophets. He was a prophet to the kingdom of Judah. In his book of three chapters, Joel tells of the plague of locusts. They were like grasshoppers, which covered the land. When the people were humbled and called on God, He removed the plague. This book is an outline for further prophecies.

Amos

Amos was principally a prophet to the people of Israel; however, he too had a message for the people of Judah. He told of the further glory of the restored kingdom of David. We know this prophecy is yet to be fulfilled.

Obadiah

Obadiah is a short book containing only one chapter. This chapter tells of the complete destruction of the land and people of Edom, a region to the south of Judah. The Edomites were descendants of Esau, twin brother of Jacob. We remember that Jacob's name was changed to "Israel" and that he was the father of the twelve tribes. The Edomites were always enemies of the Israelites; however, Obadiah's prophecy was fulfilled, and people of Edom have disappeared.

Jonah

Of all the minor prophets, Jonah is possibly the most familiar to us. This book tells the story of Jonah's ad-

venture with a great fish. God called Jonah to go to Nineveh, the capital of Assyria, to warn them of coming destruction. God was interested not only in His people but also in other nations.

Micah

Micah foretold the fall of both Judah and Israel. Also in Micah we find the prophecy which tells that the Messiah or Saviour would be born in Bethlehem. How wonderful that nearly 750 years before Christ's birth the actual city of His birth was named!

Nahum

Some 150 years after Jonah, Nahum also prophesied of Nineveh. Jonah's message was of mercy; Nahum's a message of doom.

Habakkuk

There are only three chapters, which tell of the invasion and doom; however, there is hope, for "the just shall live by faith" (2:4b).

Zephaniah

Although Zephaniah prophesied of the coming wrath, he also told of the coming Day of the Lord.

Haggai

Haggai was concerned mainly with the temple and its rebuilding, also a coming greater temple.

Zechariah

This book also tells of the temple, but in addition Zechariah tells of the coming Messiah and His great kingdom.

Malachi

This is the last book of the Old Testament. Malachi also tells of the coming Messiah. The people had gone back to their same sins as before the fall of their kingdom. Their only hope now is in the future Messiah.

Happy Birthday Wishes appear on page 14.



Youth for Christ

By Joyce Thomas
Fredericktown, Missouri

Young people today are confronted with the same problem youth has faced before. We sometimes wonder before accepting Christ if we can continue to enjoy modern recreation. Those who think they cannot be Christians and still have fun decide to put Him off until a later time.

A woman evangelist once related her experience with a young girl who thought she could have her fun and then give her life to Christ. One day the girl received a florist's box from a minister and, of course, was very pleased. When she opened the box, she was surprised to find a bouquet of wilted flowers. When the minister asked her if she had received the flowers, she said she had and asked him why he had sent wilted flowers. He answered, "You are doing the same with your life. You are waiting until it is old and faded before giving it to Christ."

Many of us do the same thing when we put Him off for so-called fun. We are presenting our lives wilted and faded from having our fun first. Not only is it unfair to Him, but we harm ourselves much more by not accepting Jesus and having Him to guide us through youth and fun.

We profit by presenting ourselves to Christ in our youth. When our lives belong to Him, we can enjoy life more and have the chance for a fuller and greater life later. If we put Christ off, we may be too late, and it would not be pleasant at all. Our fun in youth cannot gain eternal life. Our life with Christ could be pleasant, and we still have the opportunity of being in the Kingdom.

Why wait? Choose Him now!

Christ at Dawn

By William Dick



As Jesus sat upon the hillside overlooking the Sea of Galilee, He pondered many things in His heart. The sheep grazing peaceably below reminded Him of many people He met every day who were like sheep without a shepherd. Those Galileans in the boat could not understand how there would be greater reward in fishing for men. The little town across the waters represented misunderstanding, confusion, and vice.

The morning sun rose gradually and shone in full splendor above the distant hills, spreading its rays of warmth and light over the whole countryside. Jesus meditated upon the matchless glory of His heavenly Father as the scene unfurled before His eyes. Men find themselves without words to describe adequately God's universe. "The heavens declare the glory of God; and the firmament sheweth his handywork."

God has created the earth a stage and placed man there to perform His desires. How successfully God has completed His purpose! How miserably man has failed His intentions! Man has fallen from his high estate and corrupted the beautiful home God made for him. Furthermore, men have no desire to turn away from sinful practices and to accept the Hand that will lift them from miry clay.

Unless we gain the favor of God, we will not escape the death sentence: "He that believeth not shall be damned" (Mark 16:16b). God, however, is merciful. He does not enjoy destroying His creation. "The Lord is . . . not willing that any should perish, but that all should come to repentance."

Someday God will cleanse this earth of corruption and prepare a perfect home for His eternal Kingdom. Do you want to be included? The new day will dawn soon, and Christ will be there to reward the faithful. Accept Him now while there is still time!



AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

- March 29, 30—Illinois Spring Conference at Ripley.
 April 19—Spring Youth Rally, Morning Star Church, South Bend, Ind.
 June 11-15—Minnesota Spring Conference at Saint Cloud.
 June 16-July 11—Summer Bible Training School, Oregon, Ill.
 June 19-22—Northwest Conference of the Churches of God at Corvallis, Ore. (T. A. Drinkard, guest speaker.)
 June 21-29—Indiana Conference at North Salem, Ind.
 July 14-25—National Berean Youth Rally, Oregon, Ill.
 July 29-August 6—Illinois State Conference and Bible School, at Oregon, Ill.
 August 7-9—General Conference of the Churches of God at Oregon, Ill.
 August 16-24—Texas Conference at Gatesville.

RALLY TIME

National Berean Society is urging young people to plan spring and summer week-end rallies. If you have no state society or organization, invite other young people within the state to rally at your church or with your group on a certain date. We know of three states which are planning spring rallies—Indiana, Michigan, and Minnesota. Are there others among the remaining forty-five?

"Last night (March 18), a group of workers met at the church and accomplished quite a little toward finishing up the work on the church building. By the Lord's grace, we hope to see the building completed within a few weeks now. Main tasks remaining are: putting up the doors, woodwork, windows, and putting a finish on the floor."—William Wachtel, Litchfield, Minn.

"Your tract, 'Can You Believe?' has been sent to us. It is very good and expresses the truth."—Mrs. H. F. Kuehn, Wilson, W. Va.

HAPPY BIRTHDAY WISHES!

These are placed here because of lack of space on Children's Page.

- Larry McMinn, Mar. 24, age 8, Greenville, S. C.
 William Grissom, Mar. 24, age 8, Frankfort, Ind.
 Cloyd Foster, Mar. 24, age 12, Hammond, La.
 Howard McCombs, Mar. 24, age 10, Phoenix, Ariz.
 Joy Ann Wood, Mar. 27, age 8, Litchfield, Minn.
 Marceille Pearson, Mar. 30, age 10, West Milton, Ohio

PLEDGES

March 20, 1951—pledges and contributions in support of the budget—\$20,653.81.

March 18, 1952—pledges and contributions in behalf of current budget—\$20,488.50.

With a larger budget to raise, we are \$0,165.31 behind one year ago. Can we improve this situation? ? ?

HERALD RECEIPTS

Fred J. Daubanton; Mrs. G. Kuchne; Mary L. Halo; Ray Foster; Claude B. Sandifer; Lewis Buskirk; Mrs. Forest Rich; Hazel Cramer; Ronald Dilamarter; Leota B. Hanson; Chas. H. French; M. O. Williamson; Arnold F. Sealine; Mrs. R. D. Stanton; Mrs. Edith M. Richardson (2); Willie S. Smith (2); H. Gary France; Mrs. E. C. Railsback; L. Bridegam; Alta Mae Thrush; Mrs. James Galbraith; Raymond Brown; Irwin S. Ferguson; D. Hatten; Mrs. Lona Padgett; Mrs. Bessie Lawrence; Stanley Raymond; Mrs. W. H. Holland (2); Elnora Waldo; N. S. Westfall (2); Glenn Brokaw.

"To the dear brothers and sisters who have remembered me with cards and letters since I have been in the hospital and this home, I want to give thanks. 'Thank you' also to the ministers who have visited me and had prayer—Bro. Milton Hall, Bro. and Sr. Warren Sorenson, and Bro. and Sr. G. W. Gibson. We know that God answers prayer."—Jessie Claypool, Marshall, Ill.

"We have received The Restitution Herald for several months, and I now find it a must in our reading. How anyone can be giving his or her best in the Lord's work and not receive this fine paper is a puzzle to me. I find it so very helpful; definitely a spiritual uplift each week it comes. I have especially enjoyed the articles on baptism, but look for a message in all of them."—Mrs. Roma Lang, Paynesville, Minn.

NATIONAL BIBLE INSTITUTION

Mrs. L. R. Hillard	\$ 23.00
A Missouri Family	200.00
Mr. & Mrs. Ray Foster	30.00
Mr. & Mrs. Howard H. Moore	10.00
Open Bible Church of God	18.33
Delta, Ohio, Church of God	125.00
Happy Woods Church of God	17.98
Hope Chapel	5.00
Oregon, Ill., Church of God S. S.	54.00
Mrs. Kate Olmstead	12.00
L. Bridegam	2.00
Fredericktown Missionary Society	10.00
Mr. & Mrs. Russell E. Thoms	10.00
Mr. & Mrs. George Reye	5.00
Maurertown Church of God S. S.	30.76
Oregon Bible College Students	15.00
N. S. Westfall	12.25
Dixon, Illinois Church of God	25.00
Mrs. James C. Casey	7.00

JAY PEASE

After a lingering cancer illness, Jay Pease died on March 7, 1952. He was born on June 7, 1881, at Kingsville, Ohio, to Ernest and Kate Pease.

Funeral service was conducted on Monday, March 10, in the Landon Funeral Home by Bro. Albert Tabor. Burial was at Lakeview Cemetery, Geneva, Ohio. Bros. and Srs. Chas. Fankboner, Tom Gibbs, Wesley Thompson, George Tabor, and Harry Titman all of the Unionsville Church attended.

Bro. Pease was baptized in May, 1942, by Bro. Robert Huggins in Cleveland. He leaves his wife Florence, friends, and relatives to mourn his death. Mrs. Florence Pease.

BERTHA DEVINE CARPENTER

Bertha Devine Carpenter was born on May 7, 1899, near Perryville, Ky., to Harvey and Laura Devine.

She was married to F. Carpenter on September 21, 1915. To this union were born two sons, Elbert Neil of Danville, Ky., and Gene, serving as assistant chaplain with the armed forces in England.

Early in married life, Bertha was baptized by Bro. R. G. Huggins and was a member of the Church of God at Perryville. After a lingering illness she fell asleep in Christ on November 11, 1951.

She leaves to mourn her death her husband, two sons, one grandson, one brother, one sister, and her father and mother.

Funeral services were held at the Baptist Church in Danville with Bro. Vaughn Long in charge, assisted by Pastor Roberts of the Baptist Church. She was laid to rest in the Hillcrest Cemetery at Perryville to await the call of the Life-Giver. Ben Carpenter.

ATTENDANCE CERTIFICATE

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was in attendance at

Sunday school

19..

Teacher

The Quick and Easy way to satisfy those requests for a note verifying the attendance of visitors in your class is to have some of our attendance certificates handy (3 by 5 inches in size).

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NATIONAL BIBLE INSTITUTION

Oregon, Illinois

"I wish to thank all those who remembered me on my one hundredth birthday anniversary on March 2. I was happy to receive the cards and letters with their good wishes, which came from many friends I have known so long. 'The Lord bless thee, and keep thee'."—Anna Eychaner, Lutz, Fla., Box 664, Rt. 2.

We have a new arrival at our house, born on Sr. James Patrick's birthday, March 12. A boy, named Sydney James, in memory of two former Minnesota ministers, Sydney Magaw and James Patrick, arrived, weighing nine pounds, three ounces."—Bro. Vivian Kirkpatrick, Holbrook, Nebr.

"Please renew my subscription for another year. I do not want to miss a single copy. It certainly is an uplift in these trying days. I am praying for all ministers and young students who are doing such wonderful work. May God bless you all."—Mrs. Iva Moore, 1642 Princeton Ave., Muncie, Ind.



SUMMER BIBLE TRAINING SCHOOL -- 1942

The Summer Bible Training School of 1942. How many of these people can you identify? What church positions are held by these people? Do you see your pastor in the group? There are three pastors there.

Plans are proceeding for the resumption of the Summer Bible Training School which will be held at Oregon, Illinois, June 16 to July 11. It is truly an inspiration to look at the pictures of past Summer Bible Training Schools and notice how many young people who attended later became ministers, minister's wives, and church leaders. It would be an interesting and enlightening study to trace the past summer school enrollments to learn how many students decided to go into the ministry as a result of the school. It would be equally interesting and enlightening to learn how many young people and adults were baptized as a result of the summer schools which have been held. We realize, though, that there have also been a few who attended the classes who have since left the church and are now serving the world. How many of these are there?

The Church of God is teaching the soon return of Christ. We sincerely believe that He will return in a comparatively short time. Are you ready for His coming? Have you sufficient knowledge and understanding to meet the troubled days ahead?

We feel that the Summer Bible Training School will be another opportunity for young people and adults to increase their Biblical knowledge and increase their Christian fellowship.

The early Summer Bible Training Schools were composed of many adults as well as young people. Will the adults attend this year? It is an opportunity for all between the ages of 17 and 71.



*Did you ever feel that this
was the only way you could
lead that friend to Christ?*

If so, read on; this message is for you!

A New Approach To an Old Problem

We all have intended to do something about bringing our friend to Christ. Those good intentions often are lost in the demands of daily life. Sometimes a natural timidity makes it difficult for us to bring these things to his attention.

Christian Friendship Circle

Here is the way it works. For a small fee, we will establish regular anonymous contact with any friend you desire to enroll. We will send *The Restitution Herald* into the home every week for one year (fifty issues), beginning May 1, 1952.

In addition, we will send an interesting or unusual gift once each month with a brief personal note from *A Christian Friend*. These gifts are quality items, such as a New Testament, prophetic books, helpful Christian booklets, and a special Bible game Christmas gift of interest to everyone.

These personal gifts will guarantee that you will not forget those good intentions and they are designed to lead the individual to a greater interest in the Bible and possibly to a decision for Christ. You will not be revealed as the sponsor of these gifts until you desire to do so yourself.

The cost of enrolling a friend in the *CHRISTIAN FRIENDSHIP CIRCLE* is only \$5.00 per year, including *The Restitution Herald*, all gifts and special attention. The group now forming will begin May 1. No enrollments will be accepted for the current year after that date. Send your enrollment at once to:

Christian Friendship Circle

National Bible Institution, Oregon, Illinois

THE RESTITUTION HERALD

VOL. 41

OREGON, ILLINOIS, APRIL 1, 1952

NO. 26





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.

James M. Watkins, Editor

\$3.00 per year

Paul C. Johnson, Associate Editor

Why Are Ye Troubled?

"Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see . . . and when he had thus spoken, he shewed them his hands and his feet."

"Easter comes when everything is alive and beautiful. The grass comes forth, as the wild flowers, giving new faith, new hope. Because Jesus lives, we, too, shall live if we continue faithful. Jesus said, 'I am he that liveth, and was dead; and, behold, I am alive for evermore.'

"To Martha, the sister of Lazarus, Jesus said, '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.' He referred to His second coming when He will raise the righteous dead and transform the living.

"That is the hope I am living for, to be prepared for the promise that is assured me at the resurrection morn. Jesus said, 'Because I live, ye shall live also.'"

While searching for an Easter editorial message, we felt an overwhelming urge to present a thought that would make the resurrection a very personal matter. The true hope of the resurrection message is so often lost in our formal platitudes with which we present the resurrection story.

While these thoughts were in our mind, we received the preceding message from Sister Clara Hoke of Dayton, Ohio. It is a little message that Brother A. J. Hoke presented to the Brush Creek Church of God on April 17, 1949. We know that Brother Hoke did not present it with any thought that it was colorful or perfect in its syntax or composition. He presented it for exactly what it is, a simple expression of a personal faith in the resurrection. When he wrote these words, he little realized what a short time it would be until the fulfillment of that faith would be his only hope. Death has given great weight to his simple statement, "That is the hope I am living for, to be prepared for the promise that is assured me in the resurrection morn."

Here was that for which we were searching, a testimony from a person to whom faith in the resurrection was no longer a formal expression. Nothing can be fraught with more personal meaning than the fact that the author is now entirely dependent upon his convictions for any hope in days to come. When our friends become utterly dependent upon the fact of a resurrection for any further life or hope, its meaning is brought home to us most forcefully.

After Jesus experienced the resurrection, He stood before His friends and said, "Why are ye troubled?" He held forth His hands as conclusive evidence that the resurrection was a certain possibility, in answer to His own question. He considered it unnecessary for a person to be troubled over the matter of death. Through the power of God and faith in Christ, any man can have every assurance that he will stand again in flesh and form to witness the righteousness of God spreading over the world, a righteous rule that will bring new joy and meaning to the world as a habitation of man.

We must all come to some satisfactory conclusion about death. Before another Easter comes, there may be many more resting with only the hope of a promised resurrection. We could be very surprised to know who they may be. Whoever they are, their only hope will be in the fulfillment of their faith. We can visualize our Master stretching out His hand to them and saying, "Look upon me and see. Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself."

Our Lord came forth from the tomb with new life. It will be no surprise to Him when the time comes for us to do likewise. It is an accepted fact. Our brethren who sleep in the hope of the resurrection came to know what it meant to the fullest extent of their faith. How thrilling it is to know that their next waking thought will be to rejoice in the knowledge that the promised resurrection has been fulfilled!

The Hope of Resurrection

A radio sermon by C. E. Randall, Tempe, Arizona

SUCH a wonderful subject as the resurrection invites a careful study of its meaning and purpose. What is resurrection? It stands for a rising up out of death. When Jesus called forth Lazarus from the grave, Lazarus stood up and "came forth" from the tomb. That was resurrection! It is a reliving after one has been dead.

How does God raise one from the grave? In Psalm 104:29, 30, we read these words: "Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust. Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth." The spirit of God is a creative force, and when God sends forth His power or spirit, man lives. This same spirit or power acted upon the chaotic mass in Genesis and brought into ordered being the earth. This same power or spirit brought from the dead our Lord Jesus Christ. All God needs to do is call to the sleeping ones, and they will awake from their dusty beds. Job expressed this thought well when he said: "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."

Genesis 1 records the various acts of creation in these words: "God said." These words are repeated over and over again. It was the way by which God created things in the beginning. He spoke, and it was done. Resurrection will be like that. God will speak to the dead, and they will live again. Jesus put it this way: "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).

What is the purpose of resurrection? Resurrection is God's means of restoring the dead to life. Unless there is a resurrection, those who have fallen asleep in death are perished. I Corinthians 15:12-22 reads as follows:

"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. For 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. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive."

Three fundamental facts of the gospel are set forth in these verses. First, the resurrection of Christ, then the resurrection of those in Christ, and finally the resurrection of all who have died because of sin. Some at Corinth denied the resurrection altogether, whether these were Sadducees who did not believe in a resurrection, or Gnostics who spiritualized the res-

urrection we do not know. Paul pointed out that the very fact that Christ was raised from the dead is proof to the fact that all who sleep in death will come forth at their appointed time. To deny the resurrection is to make void the work, death, and resurrection of Jesus. To deny the resurrection, according to Paul, constitutes the undermining of all hope of a future existence. He said that if there is no resurrection those who are fallen asleep in Christ are perished. If there is no resurrection, then we may as well "eat, drink, for to morrow we die." The evidence appears conclusive that unless the dead are resurrected there will be no life beyond the grave. If this were the only purpose in resurrection, it would be sufficient to make the subject a vital part of our faith. In view of the tremendous importance which Paul attaches to resurrection, why do we not hear more about it and give more



"Why weepest thou?"

time and attention to it? Has man worked out a philosophy which makes resurrection unnecessary?

Any preaching that is not built around the resurrection of the dead as a means of hope beyond death was termed by the Apostle Paul to be vain preaching. Paul pressed the matter home with startling energy. In the New Testament the resurrection was the hope of the early church, and they earnestly contended for this faith. There were some in apostolic days who were grieved when the subject of resurrection of the dead through Jesus Christ was preached. "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 of the dead." All of Paul's imprisonments were caused through his preaching of the resurrection. When he was before Ananias the high priest and the Sanhedrin, Paul said, "I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question" (Acts 23:6).

When before Agrippa, Paul said, "Why should it be thought a thing incredible with you, that God should raise the dead?" (Acts 26:8). The hope of the resurrection was the main teaching of the early church. Writing to the Corinthians, Paul stated in 1 Corinthians 15:3, 4 that the first thing taught him and the first thing he preached was "how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures."

What is the purpose of the resurrection? Unless we can thoroughly understand the answer to this question, we will not be able to understand why such great emphasis was put on the subject by the early church. Resurrection is the time of reward. This is the second reason which the Scripture sets forth as reason for a resurrection.

Jesus put forth this truth found in Luke 14:13, 14: "When thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just." Jesus said: "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be" (Rev. 22:12). Jesus made it very plain that the time of reward is at His coming and the resurrection. Death, is not the time of reward. It is at the resurrection when every man will be rewarded according to his works.

Many think resurrection is a New Testament doctrine only. True, the word "resurrection" is not found in the Old Testament; but the hope of a resurrection beat strong in the hearts of the ancients, and they expressed their faith in the event in different words. It was the hope of resurrection which they had.

We are told that Abraham offered Isaac at the command of God, that "when he was tried, offered up Isaac; and he that had received the promises offered up his only

begotten son, of whom it was said, That in Isaac shall thy seed be called: accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure" (Heb. 11:17).

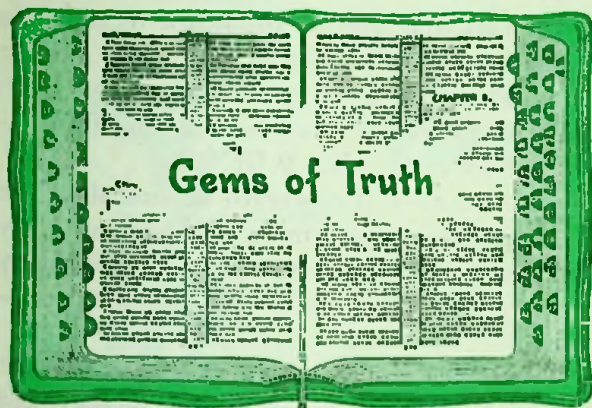
Job expressed faith in the day when the dead shall hear the voice of the Son of God: "Man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep. O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, 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" (Job 14:12-15). "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).

What a hope this man of sacrifice and affliction enjoyed! It was the same hope which all the ancient fathers enjoyed and a hope which we too can have if we accept it through Jesus Christ. David expressed his faith in these words: "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness" (Psalm 17:15).

We are told that all the fathers died in faith, not accepting deliverance, that they might obtain a better resurrection. It is this hope that I present to you. It is a hope of which we need not be ashamed. Yes, it is a purifying hope. John, the Beloved Disciple, put the matter simply, when he said: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure" (1 John 3:2, 3).

The glory of the resurrection hope transcends the fleshly things of this life. Its worth is termed the "unsearchable riches of Christ." The world has nothing to offer which can compare to this hope. The pleasures of the world may satisfy for the moment, and the things which money can buy may give us passing satisfaction, but when we come to the end of the way, and need something that will enable us to look beyond the veil of tears and the silent tomb, then these fleeting things are of little concern. Then, we need hope, hope which will warm our hearts and give serenity of spirit and calmness of heart, so we can say, "I will be satisfied when I awake with thy likeness."





The CHRISTIAN at Work

Sixth in the Series

D. A. Jones, Rockford, Illinois

"Would you care to go for a rowboat ride with me?" asked a man.

"Yes," answered his friend. "May I row?"

When they reached the center of the lake, the man took two pieces of paper and a pencil, wrote on one sheet of paper, "Works," and on the other sheet of paper, "Faith." He fastened one of the signs on one oar and the other sign on the other oar.

"If you row with the oar marked 'Faith,'" said the man, "the boat would go in one direction in a circle; or, if you use only the oar marked 'Works,' you would go in the other direction in a circle." If you and I were in the middle of a lake and you continued to use one oar only, no matter which oar—"Faith" or "Works"—we would be unable to reach shore, unless the oar was removed from the oarlock or the wind or waves aided the course of the boat.

Many people attempt to go through life, however, pulling on one oar. The oar which many prefer to pull is the one marked "Faith." Why? It is easier to have faith than it is to have works. It must have been the same in the days of James, because he said, "Ye see then how that by *works* a man is justified, and not by faith only" (James 2:24).

It is not enough to say, "He that believeth and is baptized shall be saved." A person may make that statement every day for ten years and never be baptized. He may have the faith, but he would also have to have works. "As the body without the spirit is dead, so faith without works is dead also" (James 2:26).

In the parable of the wise and foolish virgins (Matthew 25:1-13), we note that the wise virgins are portrayed as waiting for their Lord. Christ well recognized that it is not enough to wait; therefore, He presented the parable of the talents, to teach that we must use our God-given talents for Christ. God gives talents to each person and expects him to use them.

Early American history tells that all men are created free and equal. That is true to a certain extent, but all are not endowed with the same ability or capacity to do constructive work. God recognized that fact; therefore,

each servant is gifted with talents according to his own ability to use them profitably. It matters not how many talents are given by God. Our fidelity to God and to the gift does matter. If God gave many outstanding talents to a person who was incapable of properly improving them, the talents would lead the person into a snare. God does not tempt us. He has given us only the talents which we are capable of developing properly—if we love Him. The word "servant" denotes one who is a "slave." If the slave did not produce, he might be disposed of lawfully as the master saw fit. God created us, and we must serve Him or be destroyed as He sees fit. We are His property.

Even as the custom of delivering talents (wealth) to servants continues in the Eastern nations, God continues to give to His people wealth which is to be used for Him.

In Christ's parable, one servant was given five talents. That servant went out and used the money in business so that when the master returned the servant was able to give the master ten talents. How do you suppose he felt when he heard that the master had returned? The servant to whom the two talents were given increased his talents. The original talents, plus the increase of two were given to the master when he returned. The third servant in the parable took the one talent given him and hid it. Upon the return of the master, the servant went to the hiding place, dug up the talent, and returned it to his master.

Note Matthew 25:14 again: "For the kingdom of heaven." Yes, this is a parable of the Kingdom. What does it teach us?

When we were born, we received certain God-given talents to develop. It is impossible for us to do anything for which God has not given us the talent. For example, we are unable to flap our arms and fly as do the birds. Neither can we remain alive under water for a long period of time as the fish do.

How long has it been since you sat down and took inventory of your talents? Do you have a good singing voice? If you have, do you sing in the choir? Are you a capable teacher? Are you teaching Bereans or Sunday school students? Are you a successful businessman? Do

you make certain that the Lord's church is run in a sound, businesslike manner? Is your talent financial success? If so, do you set the God-given example of tithing and giving? There are many, many more talents which we could mention—honesty, integrity, purity, fidelity, and spirituality.

In the parable of the talents, Christ gave the same words of commendation to the faithful servants in spite of the fact that one had earned five talents and one only two. The Master used the same terms of praise, and the rewards were the same! We may well be justified in comparing the man who had five talents as being a type of great Christian leaders and the man who had but two talents as an average man. Again, the man who had but one talent may be compared to one who is below average.

We quickly state that the man who commits murder, adultery, robbery, or breaks any commandments will not enter the Kingdom of God. We overlook, however, the meaning of the parable of the talents. It teaches that God condemns the slothful man as much as He condemns the wicked man. We dare not feel that we do not have to *work* for Christ. God has given us gifts which we *must* employ for Him.

The slothful servant took his talent and hid it. When the Master came to demand an accounting, the unfaithful steward made the standard apology, "Sir, I knew you were a hard man, who reaped where you had not sown, and gathered where you had not threshed, and I was frightened, and I went and hid your thousand dollars in the ground. Here is your money" (Am. Tr.). The Master was not at all moved by such a story of fear. He answered, "Take the thousand dollars away from him, and give it to the man who has ten thousand, for the man who has will have more given him, and will be plentifully supplied, and from the man who has nothing even what he has will be taken away. And put the good-for-nothing slave out into the darkness outside, to weep and grind his teeth there" (Am. Tr.). If a physically fit person were to place his good right arm in a cast and not use it for three months, his arm would be weak; his hand would not be able to grasp objects with any amount of strength. Many Christians do not realize that they are doing that with their God-given talents. They are stifling them through non-use! Any unused capacity, whether that capacity is mental, moral, or spiritual, becomes a lost through disuse. Psychology has proved that fact again and again. The tragic part is that we see it proved again and again in our churches.

The Christian who is really at work for his Master is the person who is constantly developing each God-given talent. He is striving to improve himself so that he can do better the work of his Master.

Such a person is concerned over the lost people of the world. I can hear the working Christians say with Christ,

"Lift up your eyes, and look on the fields; for they are white already to harvest" (John 4:35b). "The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest" (Matt. 9:37b, 38).

The Christian at work is concerned because there are so few laborers. True, we need more ministers and many more Bible college students, but we also need many, many more devout lay laborers who will do their part in reaping the harvest.

Such a Christian is deeply concerned about the great loss in the crop. When grain is ripe, it must be harvested immediately. If it is not cut and shocked when it is ready, a windstorm will cause a great loss. The same is true with people. If the Christian does not say the right word for Christ when the sinner is "ripe" for it, the sinner's opportunity may be lost. We must be in the field constantly.

The Christian at work places church activities before everyday activities. When conflict arises between a church function and a social function, church automatically comes first. There is no question as to how much a working Christian should give to the Lord when he receives salary or crop money. The first fruits are for the Lord. A Christian who so lives may say with Paul,

"I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (2 Tim. 4:7, 8).

Prayer in Public School. Whether or not it is in harmony with America's long-established principle of separation of church and state, the public-school system of New York State is urging that the following prayer be repeated in all the public school classrooms: "Almighty God, we acknowledge our dependence upon Thee, and we beg Thy blessings upon us, our parents, our teachers, and our country."—*Signs of the Times.*

DAILY BIBLE READINGS

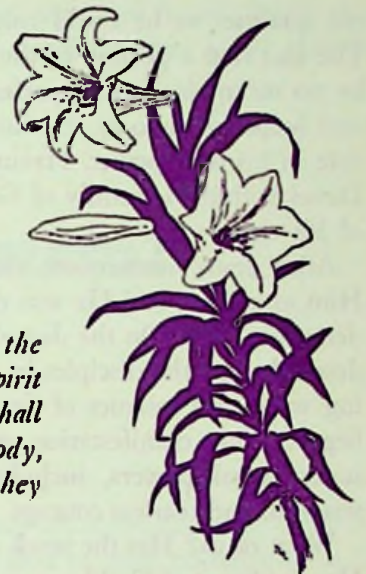
- M. April 7. Mark 16:1-8. Jesus rises from the dead.
- T. April 8. Matt. 28:1-10. Jesus appears to Mary.
- W. April 9. Luke 24:36-43. Jesus appears to two.
- T. April 10. Mark 16:9-20. Jesus appears to others and ascends into heaven.
- F. April 11. Rev. 1:9-18. The immortal Jesus.
- S. April 12. 1 Cor. 15:3-8. Paul testifies to His resurrection.



The Spirit of God

A radio message (WAIT, Chicago) by Harold J. Doan

"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. . . . If ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God" (Romans 8:9, 13, 14).



THESSE verses by the Apostle Paul should emphasize sufficiently the great importance of the Spirit of God. Happiness, overcoming, resurrection from the dead and eternal life all are dependent upon our being led by the Spirit of God and by our having the Spirit dwell within us. It should, therefore, be well worth our while to gain a better understanding of the nature and work of the Spirit and to examine ourselves to see that we are its hosts.

The Spirit of God (known also as the Holy Spirit, the Holy Ghost, and the Comforter) is not a personality but an "it" force, like electricity or atomic energy. The Spirit of God has no conscious existence, no mind or form, but is simply a power generated and directed by God, which manifests itself through physical mediums already in existence. As electricity is not the dynamo, and atomic energy is not the bomb; the Spirit is not God but the power of God.

The Spirit of God is not an internal force generated by the body or mind, but it is external power generated by God, coming only from Him and controlled by Him. It manifests itself through our minds, bodies, and actions but is still not inseparable from us, for God can withdraw it at any time.

We do not comprehend the mechanics of the Holy Spirit. Perhaps it is in the air all the time like radio and sound waves. Perhaps it is stored with God, as in a battery, needing a connection or communion such as prayer. Perhaps it is neither, but it is a force, as definite as electricity; and it does come and go, working in and through some people and not in others. Comprehension, however, is not necessary to receiving the Spirit of God. I know nothing about the mechanics of electricity, but I can turn on a light as well as the next man.

This we do know about the Holy Spirit. It is not given out indiscriminately, but God chooses those who will re-

ceive it. Intellect, learning, family background, financial or social status have little or nothing to do with who will receive the Spirit. The condition of the heart, attitude toward God, and way of life, determine God's choice of recipients of His Spirit.

Many and varied illustrations are in God's Word of people who received the Spirit of God, how they received it, and what it accomplished in them. Sometimes the Spirit even worked without an agent, performing miracles in nature.

Genesis 1:2 reads, "The earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters." The Revised Version reads, "was brooding." The creation of the heavens and earth was performed by God through this Spirit that moved over the earth.

When Saul was on his way from Samuel's house after being anointed king, "when they came thither to the hill, behold, a company of prophets met him; and the Spirit of God came upon him, and he prophesied among them" (1 Samuel 10:10). This fulfilled Samuel's prediction: "The Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man" (v. 6). King Saul thus miraculously was changed and given qualifications for his new task as first king over Israel. Because of his modesty and humility at the time, he received the Spirit of God. Later, when Saul became selfish and cruel, the Spirit departed from him, and evil moved into the void. The Spirit was sent to Saul. It stayed while it was welcome and while Saul was submissive; it left when he began to crowd it out.

Of David, Saul's successor, it is written, "Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the Lord came upon David from that day forward" (1 Samuel 16:13). David had a portion of God's Spirit, and it perfected his inher-

ent qualities so he could rule over the house of Israel. The fact that a portion of the Spirit was given by David by no means made him perfect, but it strengthened him and helped him to be less sinful than if he had tried to rule in his own power. Having the Spirit of God placed David within the family of God so he could be forgiven of his sins.

After Jesus' immersion, the Holy Ghost came upon Him as a dove, and He was thus empowered for His redemptive work. On the day of Pentecost, the Holy Spirit descended on the disciples in an upper room like a rushing wind and tongues of fire, and their ministries were begun. This manifestation evidently gave them many supernatural powers, including perfect memory, great wisdom, and fearless courage.

What of us? Has the work of the Spirit been finished? Has the Spirit of God been replaced by the Bible? Do we receive the Spirit today? How? What should it do for us?

These promises are given us concerning the Spirit. Peter said on the day of Pentecost to the three thousand repentant sinners converted, "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). These two verses emphasize these truths: repentance and baptism must precede the receiving of the Holy Ghost and, as many as have truly repented and been baptized, even down to our day, have promise of receiving the gift of the Holy Ghost. If Paul's words be true, how could we have salvation unless we receive the gift of the Holy Spirit?

2 Corinthians 1:21, 22 assures us, "Now he which stablisheth . . . you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest of the Spirit in our hearts." When Saul was anointed, he soon received the Holy Spirit as the seal of God's approval. When David was anointed, or set aside to be a king, he received the gift of the Spirit as a seal of God's approval. When we are baptized or set aside to the service of God, His approval is shown in the gift of an earnest or down payment of His Spirit. When one does not receive it, he can be positive that something is amiss in his spiritual condition.

Possession of the Spirit of God is as imperative and as possible in our day as it was in the days of old. Paul's warning applies to us: "If any man have not the Spirit of Christ, he is none of his. . . . As many as are led of the Spirit of God, they are the sons of God."

How do you know when you have received the Spirit of God? How do you know when you have stuck your finger in an electric-light socket? You can tell by the

results. Jesus said, "By their fruits shall ye know them." The Spirit identifies itself in you by the things it takes away from you, the things it gives you, and the things it prompts you to do. The fruits, or works of the Spirit witness to its presence.

"The Spirit itself beareth witness with our spirit, that we are the children of God" (Rom. 8:16). There is assurance, and we know when we have or have not the Spirit. There is a union and presence within us that cannot be mistaken. How do we know we have the Spirit? We *know* by the assurance of the Spirit itself. "Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit" (1 John 4:13).

We know also whether or not we have the Spirit of God within us by our own works. Paul said, "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5:22, 23). It is possible to have some of these virtues by purely human means, of course, but not all of them, and not consistently.

There are gifts that we may experience also. All who have the Spirit bring forth the before-mentioned fruits, but we may only receive one or two of the gifts of the Spirit, making us especially strong in some field where the Lord can use us.

1 Corinthians 12 tells some of these gifts; some of which are no longer needed; some of which are more sorely needed than ever before. Paul said, "I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost" (v. 3). Even the power to testify before men comes from the Holy Spirit. No man can consistently proclaim Christ the Lord to his fellows and live accordingly but by the power of God.

"Now there are diversities of gifts, but the same Spirit" (v. 4). The same Spirit gives different people different gifts. Electricity may heat your iron, cool your refrigerator, light your house, lift a weight, kill a man, or operate a radio, depending upon the instrument, but it is all the same power. So the Spirit may give you faith and me love, another knowledge and another wisdom, depending upon the need. The fruits of the Spirit all must bring forth; the gifts are divided and parceled out.

With these promised gifts and fruits of the Spirit, how can we help know when it has come upon us. Remember, however, it can depart as quickly as it comes when we live contrary to the Lord's will or rebel against Him. Though it is easier to live a Christian life when we have the Spirit, it is not impossible to "fall away" and be lost.

Strengthen the Spirit and give it room to grow in your life. May the words of Paul be true of us, "Know ye not that the unrighteous shall not inherit the kingdom of

God? . . . Such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God" (1 Cor. 6:9,

11). Washed in baptism and sanctified by the Spirit, the seal of approval, and thus justified before God! May it be so! Amen.

How Is Your Heating System?

Third in a series

By J. Arlen Marsh, Cleveland, Ohio

NOT LONG ago, the pastor of a good-sized Midwestern church told me, "Unless something can be done with our heating plant, we may have to close up temporarily."

The man explained. His church had an antiquated heating system. On three Sundays out of four, during the winter months, the basement was too cold to be used comfortably for Sunday school classes, and the auditorium was so drafty that even young adults complained. Older members of his congregation threatened to stay home altogether unless the situation was remedied at once. Mothers blamed the frigid basement for the rash of colds affecting their children, and began keeping the children home.

It was not an unusual experience. Church boards spend more time, not infrequently, on what type of pew to install than on what ails their heating plants; yet the most comfortable pew will not warm an audience—and a cold crowd shivers itself into inattentiveness.

A fundamental difficulty in church heating—especially with widely scattered and small congregations—lies in the need to have someone get the fire under way early enough to assure a warm building. In cold weather, too, it is often hard to arrange for a paid janitor or a volunteer to see that fires are maintained constantly.

Church fires have become so numerous that many insurance companies refuse to write policies for buildings that are not occupied daily. The fire loss ratio for churches is greater than for almost any other type of structure, largely because furnaces are allowed to go unattended for long periods, or are overheated in an effort to put warmth quickly into cold buildings.

Many churches have turned to automatic gas heat to solve the problem. In other areas, oil is preferred—particularly since government restrictions and crowded mains have seriously curtailed the issuing of new permits to use gas. Coal still is desirable, however, in some regions, because of comparative fuel costs and low church budgets.

Even the smallest one-floor churches can take comfort in the automatic heat provided by such oil-burning wall and floor furnaces as are made by companies like Iron Fireman. These new furnaces may be tucked safely into closets or building walls, often saving space for an additional Sunday school class. For building annexes, too, they can be entirely satisfactory, without the need for expensive major alterations in the principal heating plant. Since no pilot light is needed (thanks to a recently patented electric ignition system), fuel consumption and service calls are materially reduced.

Where coal seems necessary, a modern "coal-flow" stoker, feeding fuel directly from bin to furnace fire, can be employed. Temperatures may be maintained at a low above-freezing level during the coldest weather—and with these new stokers, daily attention is not required. The low cost of stoker fuel, with a usual reduction in tonnage used, often will pay for the stoker in a matter of three years or less. Meanwhile, the congregation has the advantage of thoroughly automatic heat with greatly reduced fire hazards.

Larger churches, of course, may also turn to gas, oil, or coal as their local circumstances dictate. Conversion gas or oil units normally can be installed in old furnaces or boilers. Automatic controls can be arranged like those of a clock radio: heat will be turned up or down at the hours determined in advance, without personal attention.

Any form of automatic heating will slash deeply into the problems of church management and into operating costs. As janitor service becomes increasingly difficult to find at any price, and as volunteer workers find it ever harder to sandwich church in with personal tasks, any one of the three—gas, oil, or coal—automatically controlled, will be more and more advantageous. Lowered insurance rates, reduced expense in interior decorating, more attractive temperatures no matter what the outside weather, extra space for classes—these are the "extras" that go right along with the basic savings in money, time, and energy provided by modern heating systems.

EASTER MORN

"Upon the first day of the week, very early in the morning, they came unto the sepulchre . . . and they found the stone rolled away from the sepulchre. And they entered in, and found not the body of the Lord Jesus. And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments: and as they were afraid, and bowed down their faces to the earth, they said unto them, 'Why seek ye the living among the dead? He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again'" (Luke 24:1-6).

THE LAST SUPPER

Perhaps at first they talked of little things
At suppertime that evening in the spring—
The upper room was dim with candleshine
As Jesus sat with twelve, remembering.
Then quietly He said, "There is one here
Whose kiss will bring betrayal by and by."
They did not look at Judas curiously,
But each man murmured, "Master, is it I?"

Each one looked inward, frightened lest he find
A shoddy place where he had dreamed of steel.
None placed the guilt on any other guest
Who had partaken of that gracious meal.
When there are hungry on my little street,
When I see tears or hear a heart's hurt cry
Because someone has failed to keep high faith,
May I, too, murmur, "Master, is it I?"

—Helen Welshimer.

THE SACRIFICE

The sun sank low in the crimson west
The mob had worked its will.
Three crosses stood in the fading light,
On top of the barren hill.
For many hours of the bright spring day,
The victims had suffered there.
While decadent throngs milled about
To mock at their despair.

At midday power the pitying sun
Faded away to darkest night
The granite hills then bowed their heads
Shuddering under the earthquake's might
The soldier guards, tho' men of war
Were gripped with chilling fear.
With ashen lips to each they said,
" 'Tis Christ that's dying there."

The haughty priests and lying scribes
Who jeered in the early day
Saw the reeling hills and fading light
And fearfully hurried away.
At the foot of the cross a little group
Kneeled to offer a silent prayer
Pain-wrought faces of disciples and friends
Joined His sorrowing mother there.

A moment before she had heard Him say
That now His work was done,
She then recalled the day He said
That to Me all men may come.
She knew that by this sacrifice
Her Son had suffered there
He had paid the price for the sins of man
And raised them from despair.

—Marion Ellsworth.



"Now is Christ risen from the dead, and become the firstfruits of them that slept. . . . As in Adam all die, even so in Christ shall all be made alive" (1 Cor. 15:20, 22).

"In him was life; and the life was the light of men" (John 1:4).

"Our Saviour Jesus Christ . . . hath abolished death, and brought life and immortality to light through the gospel" (2 Tim. 1:10).

SWORD OR LOVE?

By Tom Savage, Waite Park, Minnesota

WE ARE living at a time when decisions are necessary. What will we use? Shall it be a sword or love? This pertains not only to nations but also to the daily lives of individuals.

The sword is an offensive weapon that says, "You do what I want you to do or else I will cut you down." The sword speaks a language opposite from that of love.

"He said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing" (Luke 22:35).

The necessary things for life are food and raiment, and the Lord provides them. Followers of Christ went into strange villages teaching the Kingdom of God. Their mission was, also, to heal the sick. When they returned to Christ, they rejoiced, knowing that the Kingdom message was received by many. Was this message of the Kingdom preached by use of love or by use of force? We know it was love that conquered and not the sword.

The crusades were furthered by the method of armed force. This is not the way for Christians to profess their Lord. The Crusades must have failed to achieve their purpose, otherwise, it would not have been necessary to try six or seven times to accomplish their end. The disciples of Christ preached without purse, scrip, or shoes. The Crusaders failed to achieve their goal six or seven times with force.

Then said Jesus to them, "But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one" (v. 36). Does this scripture conflict with the teaching of Christ? From the face value it seems strange that the Champion of Love would tell His followers to sell their garment and buy a sword.

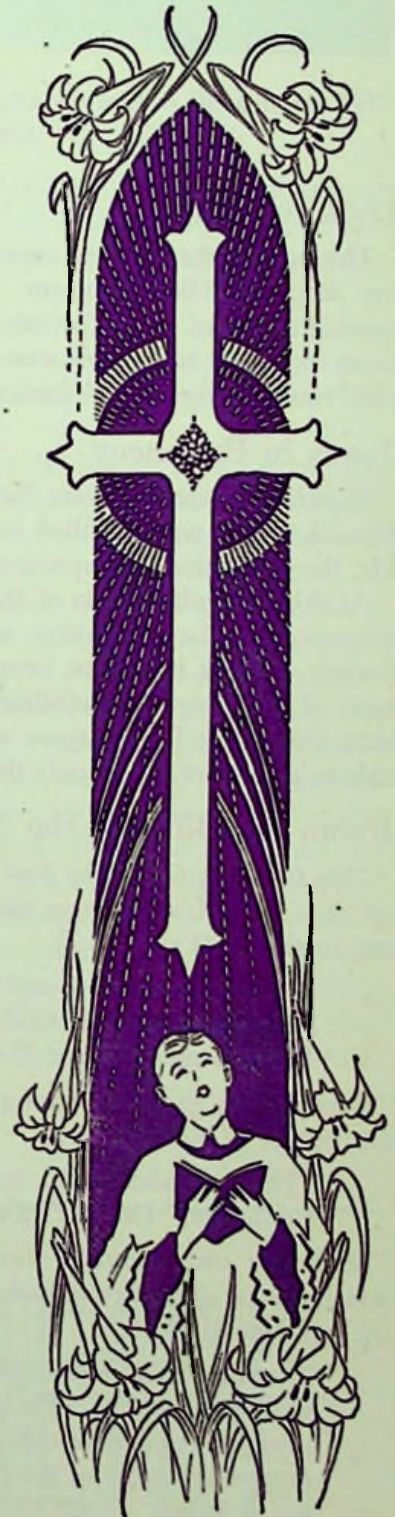
"He was reckoned among the transgressors" (v. 37). Was Christ a transgressor? No, but the Scripture said He was *reckoned* among the transgressors. Christ was not one of them. Everyone that sins is a transgressor, so Christ, the only one without sin, was classed as among them. To the writer there seemed to be a fuller meaning to Christ's telling them to buy swords.

Jesus answered, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews" (John 18:36).

Was Jesus' answer to Pilate a supposition on His part? If this Kingdom was to be of this world, or age, would not His servants fight? We answer, "Yes," because they would and did even to the extent of drawing blood by cutting off the ear of the High Priest's servant. What body of people were they fighting against? The Jews.

The Prophet said, "He was numbered with the transgressors" (Isa. 53:12). They thought swords also would fight. Why? Because they were transgressors, and the lesson of love was preached by the Master Himself. Put up thy sword! If He wished help, He would ask and receive help from His Father.

Do you and I wish to win others for Christ? Love will overcome all barriers.





"His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed" (Psalm 72:17).

Looking Back

Throughout the last few months, we have been learning about the Old Testament. We have learned about many interesting people, events, and prophecies. Many times the stories and people were well known to us; however, much of the Old Testament was new to us.

Jesus in Prophecy

Especially interesting were the many prophecies of the Messiah which were fulfilled in detail in the birth, the life, the crucifixion, and resurrection of Jesus Christ.

At this particular season of the year, we are especially interested in the crucifixion and resurrection of our Saviour. I think it may be interesting to compare scriptures of prophecy and fulfillment related to these subjects. Due to the limited space we, of course, will not be able to give all of them; only the most interesting.

From the Old and the New

"My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring?" (Psalm 22:1).

"About the ninth hour Jesus cried with a loud voice, saying . . . My God, my God, why hast thou forsaken me?" (Matt. 27:46).

"They part my garments among them, and cast lots upon my vesture" (Psalm 22:18).

"They crucified him, and parted his garments, casting lots" (Matt. 27:35a).

"Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me" (Psalm 41:9).

"Verily, verily, I say unto you, that one of you shall betray me. . . . He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon" (John 13:21, 26).

"They gave me also gall for my meat; and in my thirst they gave me vinegar to drink" (Psalm 69:21).

"Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth" (John 19:29).

"He keepeth all his bones: not one them is broken" (Psalm 34:20).

"When they came to Jesus, and saw that he was dead already, they brake not his legs" (John 19:33).

Truly it is an inspiration to read the writings of the psalmists and prophets and find how wonderfully true is the Word of God!

The Risen Christ

"Oh! may each Resurrection morn
Show joy along our way,
Till Christ shall come to reap the fruits
Of that first Easter Day."—*Bessie Patton Gilmore.*

Birthday Greetings to—

Glenda Ruth Wolfe, Mar. 31, age 13, Gatesville, Texas
Virginia Ann McKinney, Apr. 1, age 8, Hammond, La.
Charline Lee, Apr. 1, age 6, Hammond, La.
Marilyn Louise Mercer, Apr. 1, age 12, Macomb, Ill.
Sharon Kauffman, Apr. 2, age 9, West Milton, Ohio
Marlo Kay Vanderwall, Apr. 2, age 4, LaPorte, Ind.
Vivie Kay Mercurio, Apr. 2, age 4, St. Louis, Mo.
Edward Bauerle, Apr. 3, age 13, Hammond, La.
Sharon Goit, Apr. 4, age 9, Portsmouth, N. H.
Glenda McMinn, Apr. 5, age 8, Asheville, N. C.
James D. LaRue, Apr. 5, age 4, Tuscon, Ariz.





A paraphrase of Luke 24:13-35.

He Is Risen!

*By William Dick, Berean Editor
510 Marshall Drive
Fredericktown, Missouri*

On the afternoon of the first Easter day, two friends walked along a rough path which led from Jerusalem to the village of Emmaus. They talked about the strange things that were reported to have happened that morning. The story of the women had not convinced them. They would have to see such things with their own eyes!

While they continued talking, a stranger joined them on their journey. He became interested in their conversation and asked, "Why are you so sad? What is all this that you are discussing with each other on your way?"

Surprised at such a question, they stopped, and Cleopas said to the stranger, "Are you the only visitor to Jerusalem who does not know what has happened?"

He said, "What is it?"

They said to Him, "It is about Jesus of Nazareth, who in the eyes of God and of all the people was a prophet mighty in deed and word, and how the high priests and the members of our council gave Him up to be sentenced to death, and had Him crucified. We were hoping, however, that He was to be the deliverer of Israel. Why, besides all this, it is three days since it happened. Some women of our number have astounded us, for they went to the tomb early this morning and could not find His body but came back, saying they had actually seen a vision of angels who said that He was alive. Then some of our party went to the tomb and found things as the women had said, but they did not see Him."

Then the stranger said to them, "How foolish you are and how slow to believe, after all that the prophets have said! Did not the Christ have to suffer thus before entering upon His glory?"

He continued talking with them, relating the history of Moses and all the prophets, and explaining to them passages all through the Scripture that referred to Himself.

Presently they came to the village of Emmaus. The stranger acted as if He were going on, but the two friends urged Him to remain, saying, "Stay with us, for it is getting toward evening, and the day is nearly over."

The stranger accepted their offer and sat down to eat supper with them. As was His habit, He took the bread, blessed it, broke it into pieces, and handed it to them. When He did this, His two friends recognized Him. He was Jesus! As soon as they recognized Him, He vanished from their sight. It dawned upon them then that they had been talking with Jesus all that time; yet they did not know Him. They said to each other, "Did not our hearts glow when He was talking to us on the road and was explaining the Scriptures to us?"

Immediately they arose, returned to Jerusalem, and went to the house where the eleven disciples were gathered. Bursting in, they related to the disciples all that had happened to them and affirmed, "The Lord is risen indeed!"



BEREAN
Department

AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

- April 19—Spring Youth Rally, Morning Star Church, South Bend, Ind.
- June 11-15—Minnesota Spring Conference at Saint Cloud.
- June 16-July 11—Summer Bible Training School, Oregon, Ill.
- June 19-22—Northwest Conference of the Churches of God at Corvallis, Ore. (T. A. Drinkard, guest speaker.)
- June 21-29—Indiana Conference at North Salem, Ind.
- July 14-25—National Berean Youth Rally, Oregon, Ill.
- July 29-August 6—Illinois State Conference and Bible School, at Oregon, Ill.
- August 7-9—General Conference of the Churches of God at Oregon, Ill.

HAPPY WOODS CHURCH

Hammond, Louisiana

A few of the more zealous members have been working in the evenings, sanding and finishing the floors of the newer classrooms, adding greatly to their appearance and the ladies' convenience in cleaning.

Sr. Vernis Wolfe underwent surgery at Baton Rouge General Hospital on March 19 and at present is recuperating nicely. Also, Bro. G. G. Landry, who has been ill at the Veterans' Hospital in New Orleans, is reported well on the road to recovery.

The latest addition to our Sunday school is Joyce Marie Lukawecki, who was born on March 9 and enrolled on March 16. Her parents are Mr. and Mrs. Bill Lukawecki; her mother is the former Rita Landry.

Our choir, under the direction of Ernest Barnum, has been busy preparing for an Easter concert to be presented in conjunction with the Christian Church choir on April 8, along with preparation for our annual Sunrise service on Easter morn.

To anyone who may be in our vicinity or passing through, we extend a cordial welcome to our services. Dorothy Guillory.

NATIONAL BIBLE INSTITUTION

Oregon, Ill., Church of God S. S.	\$ 15.10
Eden Valley Church of God	30.20
Oregon Bible College Students	3.00
Gospel Gleaners, Brush Creek S. S.	6.00
Church of the Open Bible, Pomona	16.00
Verna C. Thayer	5.00
Mrs. Jane Lansbery	10.00
F. G. Carpenter	15.00
A Family	2.00
Mrs. Minnie Hendon	2.00
Adult Men's Class Golden Rule S. S.	25.00
Michigan State Conference	42.26
Mrs. Etta L. Elton	100.00
Mrs. C. L. McCorkle	75.00
Pennellwood Church of God	32.80
Oregon Bible College Students	10.00
Clarence & Edith Dimmick	100.00

MISSOURI CONFERENCE

The Missouri Quarterly Conference was held on March 14, 15, at the Fredericktown Church of God, with about eighty members and visitors present from the Jordan, Doniphan, Saint Louis, and Fredericktown Churches.

The speakers during the Conference were A. W. McCoy, Francis Burnett, state president, and William Dick, local pastor.

Much good was received by all who attended the Saturday afternoon Bible school and the other services during the Conference.

The Ladies' Aid prepared and served supper in the basement on Saturday evening, and a basket dinner was served in the basement on Sunday noon and evening.

The state board officers met to continue plans for the state conference and the state work. Bro. Burnett announced that the state conference would be held at the Jordan Church, August 9-16, with Bro. C. E. Randall as guest speaker. Plans were also made for another quarterly conference to be held in June. Florence Thal, Church secy.

Mrs. Frances Murice was killed in an automobile accident in Vallio, Calif., on February 25. Mrs. Murice was sister of Flora E. Anthon. Bro. and Sr. Alfred Anthon went to Oakland, Calif., to attend funeral services." —Flora E. Anthon, 435 Kings Road, Corvallis, Ore.

OREGON BIBLE COLLEGE

Communion was observed on Friday, March 14, conducted by David Holquist and Don Harvey.

As we looked around the college last week, we found the Maranatha staff busy getting pictures taken. Group and individual pictures have been taken.

At a party on Friday night, March 28, fellowship was enjoyed by all. Games were played and a lunch was served.

Over the week end of March 9, Phoebe Kessler a former student from Ohio, visited in some of the students' homes and attended classes on Monday. It was good to have Phoebe with us again. Come again!

Virginia Wagenaar, Mr. and Mrs. Curtis Simpson and son Phillip, and David Holquist journeyed to Grand Rapids, Mich., March 15, 16, to visit friends and parents. David was in charge of services at the Southlawn Church.

Our prayers have been with Virginia Wagenaar and Tom Zirkelbach who attended funerals of their grandparents at Grand Rapids and Eldorado, Ill., respectively.

Some of the students attended the Illinois Spring Conference at Ripley last week end. Helen Burnett.

E. E. GIESLER

The Church of God has lost a true and trusted friend and worker in the person of Bro. Edgar Edwin Giesler, who died at Omaha, Nebr., on March 14. For the past few years, Bro. Giesler has been in failing health, but he had a strong faith and was an ardent believer in prayer, and with this background to sustain him and with the aid of medical science, he fought the dread disease of leukemia that at last claimed him.

Bro. Giesler was born to George and Nancy Giesler in Collins County, Texas, March 6, 1884. In earlier years he moved with his parents to Sweetwater, Texas, where he grew to manhood. He entered the ministry in 1905, working in Texas until 1928, when he moved to Blair, Nebr. In 1930, he moved to Moorefield, Nebr., where he spent the remainder of his life ministering to the Church of God of the Abrahamic Faith. Bro. Giesler did a fine work at Moorefield and served the Western Nebraska Conference well.

He leaves his wife Novella; three daughters, Mrs. Dortha Lovell, Sacramento, Calif., Mrs. Weltha Galazes, Los Angeles, Calif., and Mrs. Mary Rogers of Sweetwater, Texas; two stepchildren, Wallace Harkey, San Saba, Texas, and Mrs. Gladys Stedman, Moorefield; his mother Nancy; brothers Lee and Roy of Sweetwater, Gus, Moody, and Austin of Clovis, New Mexico; sisters Lila of Sweetwater and Emma of San Antonio, Texas. He leaves eight grandchildren and four great-grandchildren.

The funeral services were conducted by the writer from the church in Moorefield, and the large number of friends and church members that attended the services testified to the esteem with which Bro. Giesler was held. The auditorium was filled to capacity, and the basement was filled to overflowing. The writer was assisted in the services by the pastor of the Methodist Church in Curtis, Nebr., and the following ministers of the Church of God: Bros. M. W. Lyon, Omaha, Vivian Kirkpatrick, Holbrook, Nebr., Ernest Graham, Eden Valley, Minn., and Arnold Johns of Minneapolis, Minn.

Bro. Giesler was laid to rest in the cemetery near Moorefield, where he awaits the resurrection hope at the last day. We commend to those who survive, the faith and the hope which was so dear to him and which he was very anxious and always ready to testify concerning. In the passing of Bro. Giesler, we have lost a good worker, and it will be hard to fill his place. Clyde E. Randall.

HERALD RECEIPTS

Merle Davis; Mrs. Harry C. Ely; Louise M. Johnson; Mrs. Paul Uline; Lucille Wilmot; Mrs. Miriam Hendon; Rolla Hightower; Mrs. Pearl Jewell; Mrs. Annie Guthrie; Ralph E. Thomas; Iva Moore; Mrs. Mary Jones; Mrs. Edward Barek; Mrs. Jesse Robins; David Sprinkle; Albert F. Pohmer.

PLEDGES

March 27, 1951—pledges and contributions in support of the budget—\$26,707.06.

April 1, 1952—pledges and contributions in behalf of current budget—\$20,588.50.

With a larger budget to raise, we are \$6,118.56 behind one year ago. Can we improve this situation ? ? ?

"I hope The Restitution Herald continues the good work of putting out God's true Word."—Mrs. Carl E. Hoganson, Route 1, Box 325, Spanaway, Wash.

"We hope to be enjoying our pews by next Sunday, March 30."—Iva Mae Holt, Morristown, Tenn.

"Bro. and Sr. H. D. Hathaway have returned from New York, where Sr. Hathaway received medical care. She is feeling better."

Three persons have enrolled a friend in the "Christian Friendship Circle." This is an excellent opportunity to bring a friend to Christ through The Restitution Herald and twelve Christian gifts. See Page 16.



SUMMER BIBLE TRAINING SCHOOL -- 1944

The Summer Bible Training School of 1942. How many of these people can you identify? What church positions are held by these people? Do you see your pastor in the group? There are three pastors there.

Plans are proceeding for the resumption of the Summer Bible Training School which will be held at Oregon, Illinois, June 16 to July 11. It is truly an inspiration to look at the pictures of past Summer Bible Training Schools and notice how many young people who attended later became ministers, minister's wives, and church leaders. It would be an interesting and enlightening study to trace the past summer school enrollments to learn how many students decided to go into the ministry as a result of the school. It would be equally interesting and enlightening to learn how many young people and adults were baptized as a result of the summer schools which have been held. We realize, though, that there have also been a few who attended the classes who have since left the church and are now serving the world. How many of these are there?

The Church of God is teaching the soon return of Christ. We sincerely believe that He will return in a comparatively short time. Are you ready for His coming? Have you sufficient knowledge and understanding to meet the troubled days ahead?

We feel that the Summer Bible Training School will be another opportunity for young people and adults to increase their Biblical knowledge and increase their Christian fellowship.

The early Summer Bible Training Schools were composed of many adults as well as young people. Will the adults attend this year? It is an opportunity for all between the ages of 17 and 71.



*Did you ever feel that this
was the only way you could
lead that friend to Christ?*

If so, read on; this message is for you!

A New Approach To an Old Problem

We all have intended to do something about bringing our friend to Christ. Those good intentions often are lost in the demands of daily life. Sometimes a natural timidity makes it difficult for us to bring these things to his attention.

Christian Friendship Circle

Here is the way it works. For a small fee, we will establish regular anonymous contact with any friend you desire to enroll. We will send *The Restitution Herald* into the home every week for one year (fifty issues), beginning May 1, 1952.

In addition, we will send an interesting or unusual gift once each month with a brief personal note from *A Christian Friend*. These gifts are quality items, such as a New Testament, prophetic books, helpful Christian booklets, and a special Bible game Christmas gift of interest to everyone.

These personal gifts will guarantee that you will not forget those good intentions and they are designed to lead the individual to a greater interest in the Bible and possibly to a decision for Christ. You will not be revealed as the sponsor of these gifts until you desire to do so yourself.

The cost of enrolling a friend in the *CHRISTIAN FRIENDSHIP CIRCLE* is only \$5.00 per year, including *The Restitution Herald*, all gifts and special attention. The group now forming will begin May 1. No enrollments will be accepted for the current year after that date. Send your enrollment at once to:

Christian Friendship Circle

National Bible Institution, Oregon, Illinois

The Restitution Herald

April 8, 1952

VOLUME 41

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

NUMBER 27



—Authenticated News Photo.

These Marines, cautiously approaching a Korean hut which may house cut-off Communist guerrillas, are a fitting symbol of the violence that is rampant; violence which marked the days of the antediluvians and symbolizes the days preceding the return of Christ. See Editorial.



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.

James M. Watkins, Editor

\$3.00 per year

Paul C. Johnson, Associate Editor

The Example of Noah's Day

"As the days of Noe were, so shall also the coming of the Son of man be" (Matthew 24:37).

No words have been quoted more extensively as an example of social conditions at the end of the age than these words of Jesus. The common interpretation has been that Jesus was emphasizing that it would be a period of time in which people would marry and remarry indiscriminately. They point to the insincerity of many modern marriages as an example of those days. To a certain extent this is true. Considering these verses further, however, there are two additional thoughts of equal or greater importance which are seldom mentioned.

The first of these is the fact that Jesus was using this illustration as an example to show how unexpected His return would be. His thought begins in verse thirty-six that the day and hour of His return was known to no man, not even to the angels of heaven. This knowledge was vested in His Father only. Verse thirty-seven begins with a conjunction that ties these two thoughts together and makes His later illustration subject to interpretation by the first. The illustration of eating and drinking, marrying and giving in marriage, was used to illustrate utter disregard for events which overtook them.

Their primary fault was not in the sinful nature of their social life, but in that they permitted everyday happenings to obscure completely the warning of Noah. This fact makes Christ's words of grave concern to the people of our time. He had previously warned that the "cares of this world" (Mark 4:19) constituted as grave a threat as the more overt sins. Certainly it requires little thought to convince oneself that there are far more persons losing their opportunity for eternal life by having their spiritual life and interests overshadowed by everyday cares and worries than by the commission of actual sin. There are many persons living good moral lives entirely above the reproach of their fellow citizens. They have become so engrossed, however, in building a home, raising a family, or making a living that they have left no time to consider or prepare for the impending return of Christ.

In addition to this thought, we found it interesting to

reread the record of the days of Noah. In pronouncing His judgment upon the earth, which culminated in the Flood, God made clear the reason for that judgment. He said, "The end of all flesh is come before me; for the earth is filled with violence through them."

There were many contributing factors that brought the Flood upon the earth, but the one thing that inspired God's wrath was the fact that the antediluvians' way of life had generated violence. By using Christ's example and comparison, we may assume that any similar period of violence ultimately will bring God's retribution.

The world today is faced with a growing spirit of violence. There are obvious forms of physical violence reflected in the war in Korea, tumult in Indo-China, the internal disruption of life in Russia, the social antagonisms of China combined with labor strikes and personal assaults in our own country.

Violence is also interpreted as "the overcoming or prevention of resistance by threats of violence." This means to exert undue influence to attain our own goals or purposes. In this sense the whole world is filled with violence. Every politician, or labor leader, or industrialist is attempting to form a powerful clique by which he may endeavor to control completely his own sphere of influence.

Violence is also applied to the practice of profaning or desecrating anything held sacred by others. Our generation has done violence to laws, the constitution, to international honor, to standards of morals, to the reliability of the Bible, to respect for womanhood, and to God Himself. If any group or person shows noticeable recognition of the sacredness of anything, it is certain to be subjected to criticism and ridicule.

God brought the Flood upon the generation of Noah because men had done violence to all sacred standards. That period was to serve as an example of the days preceding the return of Jesus. No social trends can serve to fulfill them more completely than the very days in which we are living. Everything held sacred has been subjected to doubt and ridicule by some segment of world society. The disregard for standards, tradition, personal honor, and integrity are blossoming out in many forms of physical violence. It is not hard to believe that these are the days that foreshadow the coming of the Son of man.

AFTER HIS RESURRECTION

A radio message by C. E. Randall, Tempe, Arizona

LAST WEEK we considered the resurrection of Jesus. Now, we want to consider some of the things which Jesus did and said during the forty days following His resurrection and prior to His ascension to heaven, where He sat down on the right hand of the throne of God.

We do not know much concerning the forty days between His resurrection and ascension, but what we do have is vital to understanding the life and work of Jesus. Luke gave us some graphic accounts of Jesus after His resurrection. He wrote concerning the physical nature of Jesus. It would be the natural approach for him to take, being a physician.

In Luke 24, we learn that Jesus joined two men on the way to Emmaus. They were discussing the events of the past few days, the trial, and crucifixion. As they reasoned together, Jesus joined them. "Their eyes were holden that they should not know him." Right here we have an important event in connection with this whole account. We must not deduct from this statement that Jesus was some sort of an optical illusion which could change from one image to another. Such reasoning is contrary to law and fact. Verse 31 gives the clue that makes the statement clear and reasonable:

"Their eyes were opened, and they knew him; and he vanished out of their sight." The reason these two disciples did not recognize Jesus was that their eyes were restrained from recognizing Jesus. The same power that kept them from knowing Jesus raised Jesus from the grave. In Acts 2:24, we are told it was not possible that Jesus should be "holden" of death; that is, He was not and could not be retained by death, whereas, in the case of the two disciples, they were retained or held from knowing Jesus. The failure to identify Jesus was caused through the power exercised on the two disciples, and not that Jesus was an individual that could be changed from the celestial to the terrestrial and vice versa.

The next appearance which Luke records is the meeting with the eleven apostles and some of the disciples. "They told what things were done in the way, and how he was known of them in breaking of bread. And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled?

and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have" (24:35-39).

What the eleven thought they saw was a phantasma or phantom, but Jesus disabused their minds of such by saying that He was not anything of the kind but that He had flesh and bones. He encouraged them to handle Him and behold His hands and His feet. Jesus avoided using the expression "flesh and blood," for that was what He was prior to His death, when He poured out His blood or His life in ransom for mankind. He did have flesh and bones, however, and was as corporeal as He was prior to His death.

Not only did Jesus stress His physical nature, but He asked them for something to eat. They gave Him a piece of fish and honeycomb, and He took it and did eat. It does not state that Jesus had to eat to satisfy hunger or supply the needs of His body, but the record does at least teach that Jesus was capable of eating and did eat. All of this indicates that Jesus was something more than a will-o'-the-wisp, a spiritual nothingness. He was a real corporeal being, and the marks of identification were those which are used today to identify a person. When Jesus returns, these same marks will be used to win the hearts of the people who said at His first coming, "Away with this fellow."

The prophet Zechariah said: "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn. . . . One shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends" (Zech. 12:10; 13:6).

Yes, Jesus will look the same when He returns as when He went away. Those who pierced Him will see Him coming in the clouds with power and great glory, and not only those who crucified Him, but it is written, "Every eye shall see him" (Rev. 1:7).

When the Scripture states that the overcomers shall be made like unto Jesus, we can accept it with full faith, believing that when it happens we will be as real and as

corporeal as was Jesus following His resurrection. Here are words of inspiration: "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). So we see, according to the Word, that we have the promise of being made like unto Jesus, that is, we will be flesh and bones the same as He was. Instead of living the blood life as we now do and as Jesus did before His death, however, we will be animated by the spirit and accordingly live the life of the spirit.

The forty days between His resurrection and ascension were important days, for Jesus gave final instructions to the ones who carried on the work He had instituted. "To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God" (Acts 1:3).

The burden of Jesus' teaching during the forty days was the "kingdom of God" and the things pertaining to it. In these few words we have the essence of the gospel—the Kingdom of God. A gospel that does not concern the Kingdom of God is wanting in its very elements. During the public ministry of Jesus, we are told that He went about preaching the things concerning the Kingdom of God. Matthew 4:23 gives this account of the preaching of Jesus: "Jesus went about all Galilee teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people."

Jesus did not try to reform the Roman Empire or initiate a social movement that would weld people together. He did discharge His duty as a citizen in paying taxes to Rome, but at the same time He emphasized that He also rendered unto God the things which belonged to God, and of first and foremost was the gospel of the Kingdom of God. Not only did Jesus preach the good news of the Kingdom of God and offer the Kingdom to the people, but He also accompanied the preaching with Kingdom conditions, such as healing the sick and delivering people from the various infirmities of the flesh. Jesus gave final instructions about this Kingdom to the apostles during those precious forty days. This final instruction was given to all the disciples. We have this testimony:

"I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures: and that he was seen of Cephas, then of the twelve: after that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but

some are fallen asleep. After that, he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time."

It does not state here that instruction was given to all, but the tenor in the various accounts following the resurrection implies such. The conclusion that I want you to get is that the subject of the Kingdom of God is of such tremendous importance that Jesus gave all His time to preaching and teaching it. It is the very essence of the gospel of Christ and forms the basis for salvation. "Christianity is not sensation; its principle is intelligence, intelligence that is founded on the teachings contained in the gospel of the Kingdom. "Go and teach" is the great command of the Saviour.

A careful study of the content of what the apostles preached will reveal that they conformed their teaching to the instruction received from Christ. Paul, when in Rome, spent two years preaching and teaching the things concerning the Kingdom of God and the name of Jesus Christ. Luke's appraisal of Paul's ministry in Rome was: "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 him" (Acts 28:30, 31).

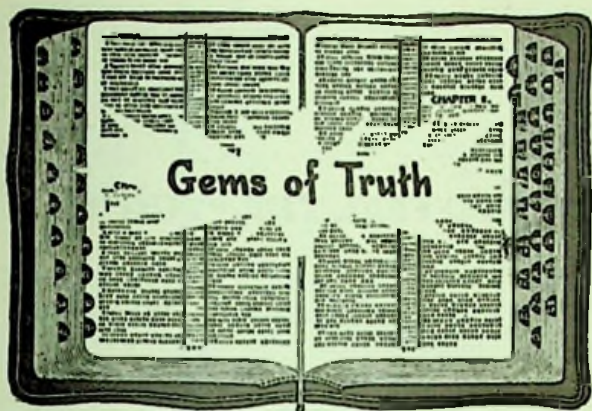
This is the kind of preaching Jesus instructed His disciples to do. This is the kind of preaching the world needs today. There is power in such preaching which gives a foundation on which one can build solidly for time and eternity. Such a message reveals hope and outlines the duties incumbent on those who would be obedient to the message.

"Philip went down to the city of Samaria, and preached Christ unto them. But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women" (Acts 8:5, 12).

This is the duty incumbent on everyone that believes the gospel of the Kingdom. Such a faith and such an obedience builds a hope that is sure and steadfast, from which one is not drawn easily away.

DAILY READING HELPS

- M. April 14. Luke 20:27-38. Conditions after the resurrection.
- T. April 15. Heb. 5:11-6:3. Resurrection was one principle of the doctrine of Christ.
- W. April 16. Phil. 3:8-14. The power of the resurrection.
- T. April 17. John 5:24-29. Two resurrections mentioned.
- F. April 18. John 6:39-41, 47-54. Christ to raise the righteous.
- S. April 19. Rev. 20:1-6. Blessed are those who have a part in the first resurrection.



Treasures in HEAVEN

Seventh in the series

By Robert O. Hardesty, Grand Rapids, Michigan

A FEELING of security is one of man's basic needs. The lack of security leaves one in a state of anxiety and frustration, and one's emotional, physical, and spiritual health becomes greatly impaired.

Recognition of this need for security creates in man the desire for a savings account, a pension plan, social security, hospitalization insurance, and unemployment compensation. One can rest more easily if he knows provision is made for his future needs. Yet with all the present-day security benefits, one may still have anxiety about his future welfare. His savings may be lost or stolen, inflation may reduce their worth, and the cost of medical treatment may eat all of one's accumulated wealth. Many people in other countries have had their property confiscated and have been left in poverty. We hope that will never happen here in America, but it could.

God offers a plan for security which is far more sure than any bank account, insurance policy, or social security program. Jesus briefly stated this plan in Luke 12:33, 34: "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also."

Man's eternal security may be endangered by his efforts to provide comforts and luxuries of this life. Luxuries are not necessarily sinful, but when they interfere with spiritual growth they cannot glorify God. Wealth is not condemned in Scripture, but warning is given lest one put too much confidence in it. Jesus said, "How hard is it for them that trust in riches to enter into the kingdom of God!" (Mark 10:24).

All things belong to God, and the things which we possess have been given us to use in a way pleasing to Him. We are stewards or agents of His property, and, whether He has placed us in charge of little or much, we must be true to Him in the use of His goods. A charge to those who are "rich in this world" is given in 1 Timothy 6:17-19, warning that they "be not highminded, nor trust in uncertain riches, but in the living God, who

giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." Note that generosity and willingness to help others in their need are a part of Christian service.

Surely there is none who is unaware of the necessity for financial support of the great work of the church in proclaiming the gospel of the Kingdom of God. Let us not, however, overlook another work of the church which also is of tremendous importance, that of providing for the material necessities of the needy. This work is an opportunity for the church and should not be left to the Red Cross, Salvation Army, and other charitable organizations. The early church appointed deacons to oversee the care of the poor (see Acts 6:1-7), and in James 1:27 we are admonished that "pure religion and undefiled before God and the Father is this, *To visit the fatherless and widows in their affliction*, and to keep himself unspotted from the world."

One's generosity in giving to the work of the church will be rewarded. There will be the present joy of knowing that others are being helped materially and spiritually and the future hope of living forever in God's perfect Kingdom. If we invest in the things of God, we shall have "treasures in heaven," wealth which time and chance cannot take away from us. Furthermore, our return will be in proportion to our investment. If we give little, we can expect little in return. The Apostle Paul said it this way: "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully" (2 Cor. 9:6). The more we put into Christian work, the more we will get out of it.

The Scriptural standard for giving is the tithe, one tenth of one's gain. The record of the patriarch Jacob (Gen. 28:10-22) illustrates the spirit with which we should give. In the vision at Bethel, God had assured Jacob that He would be with him wherever he went and would bring him again to his own land. When Jacob awoke, he expressed his gratitude in vowing to give a

tithe unto the Lord. He said, in effect, "If you are going to do so much for me, then I want to show my appreciation by giving you a tenth of all my prosperity." Abraham also gave tithes unto the Lord, and neither he nor Jacob was obligated by law to do so. The tithe was the standard of giving among the patriarchs and was an expression of love to God. If Christian people truly love God for all He has done for them, they too will want to give a portion of their goods to the Lord as a token of appreciation.

God is fair and reasonable in all his dealings with man. He is owner of all the world and has, so to speak, set us up in business, the business of living. He has furnished the necessary capital and equipment with which to work, and all He asks is ten per cent of the profits while we keep ninety per cent. Where in the business world can one find such liberal terms?

The tithe is not a tax but an expression of appreciation. It is a fair and systematic standard of financing the work of the church. Love of God should be the motive behind our giving. "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).

Why should we not gladly give tithes to the Lord when He has given and promised us so much? When given in the spirit of love and cheerfulness, the tithe will place no great burden upon us but will rather bring greater joy and blessing. God told the Israelites that if they would pay their tithes, He would open unto them the windows of heaven and pour them out a blessing. We believe that this same promise holds for the tithing Christian. Let us beware, however, lest we think of blessings only of the material kind. God is not obligated to increase the material wealth of the tither, though that does often occur. The tithe should be our gift of love to God for His providence and His promises.

If we lay up for ourselves "treasures in heaven," we need have no fear of the future, for we shall have security indeed and a "peace which passeth all understanding."

CAN YOU FEEL THE "TUG"?

A boy was busy flying his kite. The wind was strong, and it soared upward in a way to delight any lad's heart. Finally it had vanished entirely from sight.

A gentleman came along and noticed the boy hanging onto the strong cord which anchored the kite to earth.

"What are you doing, son?" he asked, smiling.

"Flying my kite," answered the boy proudly.

"Your kite? I cannot see any kite."

"It is up there, sir—'way up out of sight!" declared the boy.

"How do you know it is up there?"

"I can feel it tug, mister! That is how I know it," was the apt answer.

Shortly afterward, this Christian man met an infidel. A discussion of religion ensued, because the infidel never lost an opportunity to try to undermine some Christian's faith, if possible.

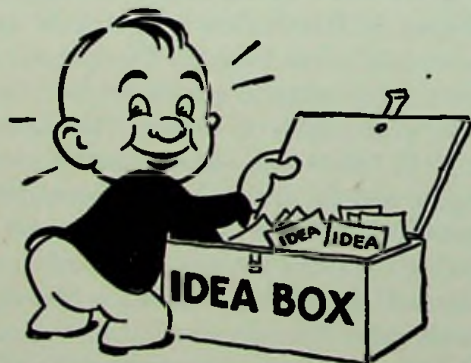
"You believe in a God?" he said, laughing lightly.

"Well, I do not see how you know there is a God up there in heaven."

"I know it by the Spirit, my friend," the Christian replied. Then, remembering the kite incident, he quickly added: "I can feel the tug of heaven and God. I know they are up there!"

Do we feel the "tug" today, in the trying place, in the quiet hour, during the severe trial or temptation?

Let us remember the lad and his kite. The Spirit (the string) bears witness with our spirit, and thus we can feel the tug of God!—*The Gospel Herald*.



Secret Shepherds

The Fountain Square Church of Indianapolis, Indiana, appoints a lay guardian for each new member. The guardian, whose identity is never revealed, checks on his charge's weekly church attendance. By anonymous mailings he offers encouragement and keeps him informed of church events. This idea is worthy of far more general practice. Too many times we are inclined to show all kinds of attention to an individual until he is baptized and received into the church, only to allow that interest to diminish and disappear afterward. New converts are "babes in Christ." Perhaps we would not have such a high mortality rate if we considered them as such and took some practical means to help them grow to maturity.

EASTER REFLECTIONS

Along with countless others at church on Easter Day,
We entered sacred portals to worship and to pray.
The sermon was inspiring—the alleluias grand,
And notes from the great organ swelled toward our God in heaven.

But I found my thoughts were wandering because I chanced to see
A little boy of seven and a little girl of three . . .
Sitting with their parents—a family of four,
And it took me back to other days a dozen years or more,
When another little family sat in church together
At Easter time, or Christmas, or sunny summer weather.

Perhaps I didn't hear quite all the things the preacher said;
Perhaps my prayer was one of thanks; for when I bowed my head
My heart o'erflowed with gratefulness for memories I treasure.
I said, "I thank you, God, for times beyond all measure,
When it was our blessed privilege to worship quietly
With a little boy of seven and a little girl of three."

—Lola T. Hemphill.



—Photo by J. D. Sprinkle

College Receives Portrait

On April 1, which was the birthday anniversary of the late Brother Sydney E. Magaw, an impressive ceremony was conducted in Oregon Bible College chapel. The public was invited to attend the service in which Sister Alice Carpenter of Oregon presented to the College her own hand painted portrait of Brother Magaw.

After singing, "Jesus Lover of My Soul," one of Brother Magaw's favorite songs, and prayer service sponsored by the Student Council, Sister Carpenter related her experience in painting the portrait and spoke in memory and in appreciation of the service of her subject.

She related that through a recognition of our loss in the death of Brother Magaw, she was inspired to contribute a portrait which she hoped would aid in perpetuating his memory. She recognized that he had contributed much to the College and that the College meant much to him. She said she examined several photographs from which to choose a model and chose one of the College pictures.

The superintendent, then, acting in behalf of the College, accepted the gift and briefly spoke appreciation to Sister Carpenter for her very splendid work. He spoke also in appreciation for the service of both Brother and Sister Magaw. After those assembled sang a closing song, chairman Brother Jerry Reeves dismissed the group by prayer.

Otto E. Dick, Superintendent.

"R. G. LeTourneau, Christian industrialist from Peoria, Illinois, returning from a twenty-thousand mile evangelistic tour of Africa, has announced plans to establish a new mission in the jungle wilds."

OUT OF THE MAIL BOX

THANK YOU!

An editorial in the March 18 issue of The Restitution Herald stated that there are some folks who are very much opposed to having The Restitution Herald print the financial needs of the General Conference and that there are others who label the General Conference program unworthy of support because it has never built a church in their locality.

I do not believe that any of us enjoy reading the column asking for support of the work; neither do we want to see the work collapse. If everyone of us will make up our minds to return to God the amount that already belongs to Him, we will not have the little squares printed on the back page any more, but instead we can have four more pages added for evangelistic work. There could be another evangelist in the field, and the ledger could be kept with black ink.

We have learned by experience that if we will clear the ground and start the foundation there will be a builder along finally to help build a new church.

This is a very large country. It is difficult for the General Conference to know where to send an evangelist unless someone calls for help. As "for me and my house," we think the National Bible Institution and its General Conference is a wonderful organization, and, if we cannot give much financial support, let us at least give our moral support.

The staff members work hard and, for these times, are underpaid. We appreciate them all very much.—E. H. Robbins, Peoria, Illinois.

(We are happy to invite Bro. Robbins to read a communication from E. Milton Hall, Illinois state evangelist, which appears in the "Wake of the Great Commission," page 10.—Editor.)



News and Prophecy Digest

C. E. Randall, Tempe, Arizona

CHURCH MEMBERS. In a recent release from the research and survey departments of the National Council of Churches on the number of church members in the United States, a large increase was noted. These latest statistics cover 67 of the largest religious bodies in the United States in 1926 which had a membership of 53,397,575; whereas, in 1950 the number had jumped to 85,310,274. This increase amounted to 59.8 per cent as against an increase in the country's population which amounted to 28.6 per cent. It is interesting to note according to the report that during this 24-year period, Protestants gained almost 64 per cent while Catholics increased only 54 per cent with the Jews having almost a 23 per cent gain. The Southern Baptist Convention doubled its membership during this period of time. Summarizing the report, "Newsweek" points out that "The Church of God in Christ jumped 946.5 per cent in membership and totaled about 317,000, while the Church of God (Cleveland) shot up 652.6 per cent to about 175,000 members in all. These are holiness groups and are strong in evangelism.

PERSECUTION. Reports coming out of China indicate that the Communists have instituted a ruthless drive to control the churches and separate them from any ties with their own organizations. It is reported that the China Protestant missionaries, who at one time numbered nearly five thousand, have been forced to leave the country. Such charges as the following have been thrown at the missionary efforts to bring the gospel to the Chinese people. "They may also make use of Christianity to forward their devices of stirring up internal dissension as they, with scheming intrigues, plot the activities of reactionary forces in China." The missionary effort has been connected by the Communists with "American imperialism." According to a recent article in "Pathfinder," world groups such as the YMCA, the YWCA, the Lutheran World Federation, and the World Council of Churches were purposely formed by the churches for aggression," in charges made by Lu Yung Ti, vice chairman of the cultural and educational affairs committee of the Peking regime.

GERM WARFARE. The Communists of North Korea have charged the United Nations with introducing germ warfare into the Korean conflict. They charged that the United Nations has been instrumental in spreading epidemics of pneumonia, measles, smallpox, and the bubonic plague. These charges have been becoming very violent and as usual contradictory. The question of germ warfare has been introduced into the truce talks. We are certain that the United Nations will not re-

sort to this diabolic means of fighting the enemy. It is undoubtedly true that the United States army has experimented with germ warfare in case the Communists should unleash it against us or the United Nations. Germs and not bullets may be one of the future means of warfare in which the slaying will be from one end of the earth to the other. The outbreak of foot and mouth disease in Southern Canada, which necessitated the closing of the border to the shipment of Canadian cattle to the United States, has been charged by some as having been started by Russia. Some of the Civil defense officials have indicated it is probable that Russia has already planted germs in the United States. One of the reasons for believing this is the appearance in several western states of a fast-spreading poisonous Russian weed that may threaten the livestock of this country. In World War I, Germany resorted to some biological warfare when attempting to infect some of the allied horses with a virus, hoping that it would spread to the troops. Germ warfare is not a modern thing but can be traced back to the early Roman armies who would throw diseased bodies into besieged cities hoping thereby to start a serious epidemic. We should not think it strange if we hear more and more about germ warfare as times become more critical.

PEOPLE ARE INTERESTED. Recently while traveling from Denver to McCook, Nebraska, I went into the train dining car for supper and was seated at a table at which three other men sat. After greeting each other with a pleasant good evening, our conversation took the form of the weather in various parts of the country and then into politics. Both subjects are very much in the minds of people these days. After the subject of politics, our conversation naturally ran toward economic and social conditions in this country. This groundwork gave me an ideal opportunity to lead the conversation in such a way as to inject some Biblical thoughts into our conversation. After saying I was a minister, I remarked that conditions in this country were following the pattern of ancient Rome, during the time when the plebians and patricians ruled Rome, when many agrarian reforms were put into effect. The government of Rome at that time was considered by some to have been more like a republic than any other form of government. Following the rule of the plebians and patricians came government by order in council. This was followed by what is called the rule of the censors. After this type of government was in force for a while, then came dictatorship. As these various forms of government were functioning, there was a constant rise in taxes and, as taxes increased, corruption in govern-

ment was multiplied until eventually Rome was heavily taxed and the government desperately corrupt. What happened to Rome is taking place in our country today and throughout the world. It was high taxes that brought about the division of the kingdom of Israel when Rehoboam, the son of Solomon, ascended to the throne. These men then asked me what I thought the outcome was going to be. I replied from a prophetic viewpoint, "I am unable to see anything else than a collapse of our present order of civilization. This civilization, as we now know it, is destined to be broken into pieces, and it will go down where prior civilizations have been destroyed. At least four previous civilizations went down in what is called the fertile crescent or the cradle of civilization. This area extends from the Persian Gulf up the valley of the Euphrates and around down the eastern shores of the Mediterranean or the western part of Palestine. It was here that civilization was born, and here all nations are going to be gathered in the 'valley of decision' or the 'valley of threshing.'"

It will be here that nations are going to be broken to shivers. These men were very much interested in this line of thought. We sat at our table and discussed these matters until it was time for me to leave the train.

Men and women in the world realize that some great catastrophe or change is in the offing. The opportunities to set forth the purpose of God and the program which prophecy outlines are very great today, and we need not be hesitant in giving an affirmative presentation of what God has decreed will come to pass in the last days.

MARRIAGE. Jesus said that in the days of Noah people married and were given in marriage and that the same condition would prevail in the end of this age. No doubt Jesus had in mind that people married for lust rather than love and had little regard for the sacredness of the marriage relationship. We do not think the antediluvians had anything on a fellow by the name of Bruce Steele, seventy-two, of El Paso, Texas, who recently married his seventeenth wife, having had thirty-one children with his sixteen previous wives. Add to this the view of marriage held behind the iron curtain and you will understand what Jesus meant. Recently, radio Prague warned young people that the Communist party looked with disfavor on "purely personal" romances, such as, "Two young people who always try to isolate themselves from us, constantly holding hands." The broadcast suggested that love should be a neighborhood affair and the entire community help the lovers to know each other better. There is too much interference with the marriage relationship already.

Books for Delight

By J. Arlen Marsh, Cleveland, Ohio



IN THE course of studying the predictions of Ezekiel some years ago, I ran across in Homer's *Iliad* and *Odyssey* almost the precise language used by the ancient Prophet in regard to the nations to be gathered together around Jerusalem at the time of Armageddon. Unlike most Bible commentaries, the two Greek classics made very clear the meaning of the geographical terms.

Ethiopians? Any group, according to Homer, living at the extremities of earth, whether found in modern Ethiopia or not. Isles of the sea? The entire area, according to Homer, lying north of the Mediterranean and extending an undetermined distance into Europe. Ships of Tarshish? Not Phoenician ships, not British ships, not American ships, but, according to Homer, the warships of any great maritime power, whatever it may be.

Now, the *Odyssey* and *Iliad* probably saw the light of day about the same time that Ezekiel was written. The geographical conceptions common in Homer's Greece were common also in Egypt, Palestine, and Syria. The probabilities are, therefore, that Homer and Ezekiel had much the same ideas in mind when they used the same phrases and the same words, despite the fact that one wrote in Greek and the other in Hebrew.

Such practical uses for books are so innumerable in the Bible student's life as to be downright indescribable. Yet churches and Sunday schools, pastors and teachers, seem prone to set the library behind everything else. If a dollar is left after all other expenses have been paid, it may go into a book, or it may go into something of less value in religious education.

Some Churches of God have provided for libraries. In even these rare cases, however, those libraries are not being used as they should be, nor are they being kept as complete and up-to-date as they should be. Knowledge changes, and the *Encyclopedia Britannica* that was tops in its field fifty years ago is almost useless now.

The Old Testament is not dead history. Books like *The Life of the People in Biblical Times* make it come alive. The prophets wrote of making the paths straight; they meant nothing about highways stretching like rulers across the desert spaces. Instead, they had in mind the annual cleaning of refuse, nettles, and weeds from the narrow lanes between high hedges that were grown at the boundaries of large estates and fields, an annual cleaning designed to keep transportation by muleback and foot fairly well open. But how many who can recite

the prophets glibly ever bother to learn exactly what the prophets meant?

Velikovsky has injected a whole new idea into the understanding of the plagues of Egypt. Quite possibly his theory of planetary disturbances and mighty comets visiting the earth is incorrect; but in *Worlds in Collision* he has at least given us a picture never before presented, a picture suggesting that the plagues of Egypt had their repercussions also in Guatemala and Tibet. God's hand was not alone on the Nile when the Israelites were slaves! His work has never been done on any tiny scale.

The Brother carries a portrait of James such as the Bible's brief mention cannot paint. Perhaps the author's characterization is not altogether right—what of it? In a brilliant, sometimes breath-taking, yarn of Jesus' Palestine, *The Brother* has for us, in palatable form, authentic background material on the Pharisees and their ways, on the priests and their government, on the impact of Jesus in the religious life of ancient Jewry. *Ben-Hur* and *Behold Your King* did the same thing for us, as *A Prince of Egypt* and *Moses* gave us new ideas and authoritative background for a still more ancient Biblical epoch.

"The Bible is its own best interpreter," yes; but only in the interpretation of dogma. The ones who were about to whip Paul "deserted him" as he stood chained to a pillar. What drama is there there? Other books tell us what the Bible fails to mention, that death came suddenly and horribly to those who chained a citizen of Rome, that the "desertion" must have been impelled by a fear so intense as to pass normal human understanding. What bitter humor Paul must have found in the situation! Yet, the only source of information that leads us to appreciate the emotional impacts of the story lies in books outside the Scripture.

Modern versions of the Bible are incalculably important, although most church people have no acquaintance with them. The Revised Standard Version of the whole Bible, soon to be published, puts the hard-to-comprehend language of James' day into the speech of our own times and makes clear many obscure passages. A similar service is rendered by *An American Translation*, by Weymouth, by Williams, by the variety of other modern-language translations. To let reading in these versions fall by the wayside is to let one of the most powerful tools for teaching and preaching and personal study go unused.

"On bokes for ta reade I me delighte," wrote Chaucer
(Please turn to page 11)



In the Wake of the Great Commission

Eden Valley, Minnesota

The Church of God again rejoices with the baptism of Mrs. Roma Lang of Paynesville. Bro. Ernest Graham assisted her in putting on Christ Sunday afternoon, March 30. May your prayers guide her life as she follows our Lord until His return. Mrs. Betty Coulter, Reporter.

Evangelism in Arkansas

"All things work together for good to them that love God" (Rom. 8:28). Our experience with Arkansas people proved this. We enjoyed our visit with these people very much. Our first stop was with the Oak Grove Church seven miles south of Little Rock, where we found a very active group of people. We conducted five services for the Oak Grove Church, March 6-9, receiving wonderful reception in each service.

On Monday, March 10, we were shown what an Arkansas rainstorm was like, and between the two that came that day we pulled the trailer to McGintytown. On Tuesday evening we started evening services and continued March 11-15. Again we had a wonderful reception. On Saturday evening the church was nearly filled as the attendance increased each evening. On Sunday, March 16, we left McGintytown in the hands of Bro. H. Scott Smith (this was his regular appointment) and drove over to Little Rock where we preached for the downtown church at Fourth and Scott Streets. We see a need for full-time work with this group. That evening we returned to Oak Grove for services, and it was a pleasure to be with these people again.

We stayed in Little Rock over Monday and returned to McGintytown Tuesday and started our second week of services, which were being held in connection with a Bible school conducted by Sr. Verna C. Thayer. We enjoyed teaching a class of young people each afternoon.

Our services were terminated at McGintytown on Wednesday, March 19, as we received word that Mrs. Wiggins' father had died suddenly. As our next field of

work would be in the north, we postpone our work with the people of Arkansas for the present time. We are now conducting services for the Eldorado, Ill., Church which started Sunday, March 23.

Walter Wiggins, National Evangelist.

Personal Evangelism

The evangelism field is great, so great that we each need all the strength and encouragement we can find. We could all be helped by observing the efforts of Bro. Elzie Robbins of Peoria, Ill. In the last two years or so he has been working as a carpenter but at the same time keeping alert as to possibilities to serve his Lord. It was while helping a farmer build his home that Bro. Robbins convinced him and his wife of the truth and a little later saw them baptized into the Ripley, Ill., Church. On March 16, he again saw the fruits of his labor by witnessing the baptism of Mr. and Mrs. Joseph Schlupp of Eureka, Ill. If each of us would follow Bro. Robbins' example, our church would be a much faster growing group.

Milon Hall.

Harlingen, Texas

Bro. J. M. Morgan conducted preaching services here March 9-16. All enjoyed his stay so much. He is a man of high Christian morals and although past eighty-four years of age is still very active in gospel work. Bro. Morgan's sermons here were concerning God's plan of salvation. We recommend him to the brethren everywhere.

Bro. Morgan accompanied us to Corpus Christi, March 17, and to Riviera, March 21, and preached twice in Corpus Christi, March 23, as he departed.

Sunday school attendance here in the Spanish Acres Church of God the past three Sundays has been sixty-three, fifty, and fifty, for which we thank the Lord. One of the best opportunities here is with the Sunday school.

A cordial welcome is extended to the brethren and friends as they pass through. James Mattison, Pastor.

BOOKS FOR DELIGHT

(Continued from page 9)

a good many centuries ago; and nowadays there is to be found, particularly for the lover of God's Word, a delight in books, an education in books, to be found nowhere else.



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We now have that little booklet you can hand to those who ask about your church. Its pages cover briefly the history, organization, and faith of the church.

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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
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We Have a Message, Lyon, 6pp.	.20	1.25
What Is Man? Patrick, 12pp.	.35	2.30
What Is the Tithe? Denchfield, 6pp.	.20	1.25
What Must I Do to Be Saved? Waggoner, 6pp.	.20	1.25
Words of Comfort, G. E. Marsh, 4pp.	.15	.85
I Am. A. Marsh	Free for postage	
Position of Women in the Church Macy, 6pp.	.20	1.25
Sin in the Church, Railsback, 6pp.	.20	1.25
The Nature of the Soul, Hardesty, 10pp.	.30	1.95
Where Are the Dead, Bronson, 27pp.	.70	5.00
Pleasures of Youth, LeCrone, 8pp.	.25	1.60
The Two Sons of God—Adam in Type and Antitype, Lindsay, 12pp.	.35	2.30
The Word Made Flesh, Thomas, 16pp.	.45	2.95
Who Are Led by the Spirit of God? Jones, 6pp.	.20	1.25
Search the Scriptures, Robbins, 50pp., ea.		.50

National Bible Institution
Oregon . Illinois



"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).

Calvary and Easter

A song of sunshine through the rain,
 Of spring across the snow;
 A balm to heal the hurts of pain,
 A peace surpassing woe.
 Lift up your heads, ye sorrowing ones,
 And be glad of heart,
 For Calvary and Easter Day,
 Earth's saddest day and gladdest day,
 Were just three days apart!

—Susan Coolidge.

What Spring Can Mean

The wonderful feeling that comes with Easter and days following is the evidence of things made new. The resurrection of our Lord may be likened to the season of the year when it took place, spring.

Earth blossoms forth in new glory at the Easter season. Trees which have been bare for months and which gave the appearance of being lifeless suddenly begin to bud. In no time at all their little green leaves appear, and they look "alive" once more.

A New Life

Flowers, too, like daffodils and tulips that have been buried all winter in the frozen earth, begin to grow and push their stems through the earth and soon bud and blossom. If we can understand the new life that appears each springtime, we may better understand the great event of the resurrection of Jesus. This one day of His life is the most important of all. Why? It gave to man the promise of resurrection and a new life also.

Yes, each one of us has the hope of resurrection and a place in the Kingdom of God. We must have faith, believe, repent, and be baptized. Then are we Christ's and heirs to the precious promise of eternal life.

Precious Promises

"Verily, verily, I say unto you, The hour is coming . . . when the dead shall hear the voice of the Son of God . . . 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 5:25, 29).

"This is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day" (John 6:40).

Yes, God sent us His only begotten Son that those who believed in Him should not die without hope but have the promise of everlasting life. "God sent not his Son into the world to condemn the world; but that the world through him might be saved" (John 3:17).

All these promises are ours by accepting Jesus as our Saviour. He already has given up His life to die for us. Should we not accept Him?

Happy Birthday Wishes!

Teddy Lewis, Apr. 8, age 10, Chicago, Ill.
 Earlyne Warmolts, Apr. 8, age 3, Oregon, Ill.
 Elden B. Hawkins, Apr. 9, age 14, Sterling, Ill.
 Freddy Thal, Apr. 10, age 4, Fredericktown, Mo.
 Myrtle Mae McKinney, Apr. 12, age 13, Hammond, La.
 Helen Nickens, Apr. 12, age 11, Hammond, La.
 Veloy R. Parks, Apr. 13, age 6, Paynesville, Minn.
 Carolyn V. Morrison, Apr. 14, age 13, Woodstock, Va.
 Viola B. Garner, Apr. 15, age 10, Grand Prairie, Texas
 Karen Young, Apr. 16, age 10, Hammond, La.
 Mary C. Dunn, Apr. 16, age 13, Hammond, La.
 Jerry Fay LeCrone, Apr. 19, age 5, Arlington, Nebr.
 Gretchen Lee Warmolts, Apr. 19, age 5, Oregon, Ill.
 Delores Hutchinson, Apr. 20, age 12, Hammond, La.

The names of new ECE members may be sent to Patricia Rossner, 1717 Marine Street, South Bend, Indiana.

The Value of Scout Camping

By Mrs. R. C. Duval
396 Slade Avenue
Elgin, Illinois



In a scout camp, girls and boys are taught to live the scout laws. They learn to be honest with themselves and others, loyal to home, friends, country, and religion. They find that they can make friends and work together with children of every race, color, and creed. They respect those in authority and take pride in upholding camp rules.

Many skills are taught these boys and girls which will make them more useful in home and community. They know the meaning of reverence, courtesy, and kindness. They learn teamwork and self-reliance and develop initiative. When trained to understand and appreciate the beauty and endless wonders of the woodlands, they have little time for unclean thoughts. I believe that any boy or girl will return from a camping trip a little higher in stature and greatly enriched by the experience.

Why I Like the Farm

By Don Thomas
(Age 13)
Fredericktown,
Missouri



As I leaned against the rail fence of the hog pen, my thoughts drifted from the squealing pigs eating before me to the city from which I had moved one and a half years ago. In my mind, I compared the farm and the city.

I cannot see why people argue about which is the better place to live. The farm has many advantages. In the city, there are about half a million people who neither have time to stop a minute or to help others.

The country has its riches. In the spring, there are baby

animals, fresh green leaves on the trees, green grass, and the smell of freshly plowed earth. In the summer, there are, as some poets put it, "Waving Fields of Grain," and refreshing visits to the "Old Swimming Hole" after a morning's work in the garden. In the autumn, one may see God's natural beauty of the forest, corn standing in shocks, and pumpkins yellowing on the vine. In the winter, everyone skates on the ice pond and has fun at school during the day. These things make me like the farm so much more than the city.

The supper bell rang and my thoughts again drifted, this time to other things, such as a hot supper and the book I had started to read.

Up-to-Date Book

By Alva G. Huffer
Woodstock, Virginia



Young people need not feel ashamed to believe in the truthfulness of God's Word and to stand for the principles of Christianity.

Although the writing of the Bible was completed nearly two thousand years ago, it is as up to date as tomorrow's newspaper.

The Bible is the Book for the Twentieth Century world. It contains the only workable solution for the problems of mankind.

The Bible is not a scientific textbook. It is not written in modern scientific language. Yet, it contains accurate scientific facts. Theories of science have changed from one age to another but not the Bible. True science and the Bible have always agreed.

The Bible, moreover, is not a history textbook. Yet, it contains some of the most accurate history of the ancient world. Archaeologists daily find new evidence proving the truthfulness of the Biblical accounts of the origin of man, the Flood, the dispersion of nations from the Tower of Babel and other historical facts.

Christianity needs never be concerned when it is criticized. The critics soon pass away; Christianity goes marching on! Young people, with all confidence, can join the ranks and lift up the banners of God's Word!

AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

- April 19—Spring Youth Rally, Morning Star Church, South Bend, Ind.
- May 9-11—Southwest Conference at Tempe, Ariz.
- May 17, 18—Illinois State Berean Rally at Rockford.
- June 9-15—Michigan June Conference at Southlawn Church, Grand Rapids. (Kenneth Milne, guest speaker.)
- June 11-15—Minnesota Spring Conference at Saint Cloud.
- June 16-July 11—Summer Bible Training School, Oregon, Ill.
- June 19-22—Northwest Conference of the Churches of God at Corvallis, Ore. (T. A. Drinkard, guest speaker.)
- June 21-29—Indiana Conference at North Salem, Ind.
- July 14-25—National Berean Youth Rally, Oregon, Ill.
- July 14-20—Camp Bible School of Washington.
- July 29-August 6—Illinois State Conference and Bible School, at Oregon, Ill.
- August 7-9—General Conference of the Churches of God at Oregon, Ill.
- August 16-24—Texas Conference at Gatesville.

A NOTE TO MINNEAPOLIS

We have received an anonymous letter from Minneapolis, Minn. Our regulations forbid the printing of an unsigned message of this sort. However, we do find its content very interesting and well written. We do not see why the author should be reluctant to have his name placed on it. We will be happy to hear from this person and to use it in The Herald.

COLLEGE GOSPEL TEAMS

Mr. and Mrs. Jerry Reeves, son Scott, and Joseph Fletcher of Oregon plan to visit churches in Lawrenceville and Dayton, Ohio, Sunday, April 6. They will continue their trip to Virginia, conducting services at Dry Run, Thursday night, April 10, Cool Springs Church at Browntown, Friday night, and Maurertown, morning and night, Easter Sunday.

Orville Westlund and Neil Thut will conduct services at the Roll Church of God near Hartford City, and the Hillisburg Church of God in Indiana, April 13.

Tentative arrangements are made for a gospel team to visit the Holbrook, Nebr., Church, Sunday, May 4.

We ask your prayers for College students that take gospel team trips. If you care for a team to visit your church, please write Bro. Otto E. Dick, Oregon Bible College.

SOUTH WEST CONFERENCE

The Southwest Conference will be held at Tempe, beginning Friday evening, May 9, and continuing over Sunday, May 11. The Tempe Church extends a cordial invitation, not only to the members living in the southwest, but to our church brethren across the nation to join us in this Conference. The new annex will be completed, and the alteration of the main auditorium will be finished by that time. We will have the finest church plant in Tempe when this work is completed. We are looking forward to a great work in the "Valley of the Sun." Join with us in our Southwest Conference! C. E. Randall, Pastor.

McGINTYTOWN, ARKANSAS

Our Bible school, March 9-23, was the largest and best ever, thanks to the hard work of "Auntie" Thayer, her helper, Anita Heiser, and those who assisted in getting the children home in the afternoon.

We were fortunate in having Bro. and Sr. Walter Wiggins with us during Bible school. Bro. Wiggins taught the young people's class and held services at night. We were very sorry when they were called away by the death of Sr. Wiggins' father. Our deepest sympathy goes to them. We welcome them back, either to work or to visit.

On Sunday, March 23, a large group attended school and a Sunday school rally. Seventy-nine were present for Sunday school with more coming for church and afternoon services. The young people and children's program was held in the afternoon. Everyone enjoyed the program, especially the children's part.

We wish to thank Sr. Thayer and Anita for the wonderful work they are doing. Although Sr. Thayer has not fully recovered from a siege of pneumonia, she is still teaching Bible schools. May the Lord richly bless them in their work.

Recent visitors in our church were from Little Rock and Alexandria, Ark. Come again!

We are sorry to report that Bro. C. E. Weaver is not doing so well. Cards and letters are appreciated, although he is unable to answer them all. Also Bro. H. Scott Smith is sick with heart and blood pressure trouble. Pray for these ministers who are getting old! Both have been faithful in their work in Arkansas.

We were missed by the recent tornado which ripped through Arkansas. The adjoining county received the worst part. It seems to have jumped our county, for only five homes were destroyed in it.

Our church continues to grow. Our Sunday school attendance was low all winter but is beginning to increase again since spring is here.

We ask for everyone's prayers that the work in Arkansas may continue to grow.

Jettie Moreland.

MICHIGAN SPRING CONFERENCE

Michigan Spring Conference, held at Pennellwood Church, Grand Rapids, opened with a youth rally on Saturday, March 8, at 2:30 p.m. Carolyn Ratering was song leader for the choruses, after which there was a round-table discussion on "The Bible" by Star Kent, Norman Johnson, and Mary Lee Sylskar. Jim Holquist, Bonnie Jean Marston, and Marilyn Holquist presented a skit, "The Case of Bobby Backslider." Bro. Ellsworth Routson spoke to the group on the topic, "Youth Needs the Church."

At 3:30 the young people had a short business session. They are looking for a project and are hoping to be able to do something to help the Baraga, Mich., Church. A registration fee of fifty cents was charged, and this money is placed in the treasury to be used for their project.

The group enjoyed a banquet at 5 p.m., with Lois Hotchkiss acting as toastmistress. Bro. C. E. Lapp spoke at this time: "The Church Needs the Youth." There was also special music, all three churches participating. Later in the evening, Bros. Paul Spence and Danford Richmond took the young people to the "Youth for Christ" meeting.

Present for this meeting were sixteen from the Southlawn Church, thirteen from Pennellwood, and ten from Blanchard. As we look at these young people, we look into the future and see the church of tomorrow.

On Sunday there was an exchange of pastors for the morning worship service. Bro. Lapp spoke at Southlawn, Bro. Robert O. Hardesty at Blanchard, and Bro. Routson at Pennellwood. The afternoon service at 2:30 was planned by the Ladies' State Missionary Society. Mr. Albert TerMeer, missionary to Nigeria, gave an interesting and inspiring talk about his mission work there.

The evening service was a panel discussion on, "The Pastor's Duty to the Congregation" and "The Congregation's Duty to the Pastor."

The next conference is to be held June 9-15 at the Southlawn Church, Grand Rapids, with Bro. Kenneth Milne as guest speaker and teacher. Ada Simpson, Secy.

Our "Christian Friendship Circle" will begin on May 1, 1952. Have you enrolled a friend?

BABCZAK-VENARD

On March 24, 1952, at the home of Mr. and Mrs. Francis Venard, Miss Joan Babezak of Streator and James Venard of Macomb were united in marriage. Miss Hazel Rogers of Streator was maid of honor, and Edward Marlowe of Macomb was the best man. The double ring ceremony was read by the pastor of the Macomb Church of God.

May God's blessing be upon both of them as they go on life's pathway together.

Kenneth Milne.

INDIANA STATE YOUTH RALLY

Indiana State Youth Rally will be held at the Morning Star Church in South Bend on April 19. The theme of this meeting will be, "Getting the Most Out of Life."

- Saturday afternoon and evening program—
- 1:30 Registration
 - 1:45 Youth meets youth
 - 2:00 Devotions—Bro. Dale Ward
 - 2:20 Film—"Out of the Dust"
 - 3:00 Recess
 - 3:15 Singing (Each group is asked to bring a special musical number.)
 - 3:30 Afternoon message, "A More Abundant Life," Bro. Harold J. Doan
 - 4:00 Discussion period—Bro. Harvey U. Krogh, Jr.
 - 4:30 Meditation
 - 4:45 Getting acquainted
 - 5:00 Supper (There will be a carry-in supper.)
 - 6:00 Business meeting—Pres. Paul Overmyer
 - 6:30 A teaching film and discussion
 - 7:15 Meditation
 - 7:30 Dismissal

All are cordially invited to attend this meeting, and especially do we extend an invitation to any young persons and their leaders from neighboring states.

Louise LaMunion.

"Our Sunday school attendance at Burr Oak, Ind., Church has been running in the eighties and nineties. How very thankful we are to have the new annex! It is such a help!"
—Louise LaMunion, Culver, Ind.

WILLIAM E. THOMAS

William E. Thomas, son of Edward and Ellen Thomas, was born in Dwygyfylehi, near Penmaenmawr, North Wales, February 14, 1865. At nineteen years of age, he came to this country and eventually took up residence near Fredericktown, Mo.

On August 4, 1887, he married Minnie Frances King of Fredericktown. Seven children were born to this union. Surviving are: Mrs. Ethel Manken of Fredericktown; Robert John of Flat River, Mo.; Mrs. Geneva Manken of Fredericktown; William Lloyd of Overland, Mo.; Ralph Evan of Flat River; and Roy Vernon of Fredericktown. One daughter, Mrs. Anna Bell, preceded him in death. He has been blessed with twenty-two grandchildren and eighteen great-grandchildren, all of which are living.

On July 22, 1940, he confessed faith in Jesus Christ and was baptized by Bro. C. E. Lapp. He stood firmly on the promises of God and was a faithful tither.

After two weeks of serious illness, he fell asleep in death on March 17, 1952, at his home near Fredericktown.

Funeral services were conducted in the Church of God, Faith of Abraham, at Fredericktown at 2:00 p.m., March 19, wherein the writer delivered a message of comfort and assurance from God's Word. Interment was made in Marcus Memorial Park Cemetery, where he sleeps, awaiting the Master's call to life.
William Dick.

GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

Mrs. Leland Hanson, Earlville, Ill., visited last week with her father, F. L. Austin of Oregon. Bro. Austin has been confined to his home. Your prayers are appreciated.

Bro. and Sr. Rolland C. Stilson and Bro. and Sr. W. I. Hunt, South Bend, Ind., visited headquarters, March 29. Come again!

"At Gary France's invitation, I preached in Wenatchee last night (March 30) to a nearly filled church building. Gary has been presenting some excellent radio sermons. Our radio time is now 9:30-9:45 a.m., on Sunday."
—Lyle Rankin, Cashmere, Wash.

"As secretary-treasurer of the Arkansas-Oklahoma Conference, I thank the General Conference for its support of the work in Arkansas. The money is needed desperately. It seems people are more and more neglectful of the Lord's work."
—Mrs. J. D. Moreland, Greenbrier, Ark.

Bro. J. M. Morgan writes that he would be willing to visit and preach in churches or to isolated members. He has been a preacher of the gospel for fifty-five years. Write him at Bristow, Okla., Box 75.

"A new pulpit has been donated to the Macomb, Ill., Church of God by the Van Antwerp sisters in memory of their mother. A new Communion table is ordered and will be here shortly."
—Kenneth Milne, Macomb, Ill., Box 91.

HERALD RECEIPTS

Kenneth Milne; Elzie Robbins (3); Alfred Hetrick; Helen Lewis; J. W. Cooper; John G. Peters; Ray Reints; Monroe Elton; G. W. Browning; Mrs. Mary Wilkerson; C. Robert Lawson; J. S. Taylor; Fred Paisley (4); Duke Parsons; Nello J. Hardaere; Chalmers Thoms; Mrs. Henry Partlow; W. Howard Beemer; A. R. Leavitt; J. Plantner; W. H. Lindsay; Lloyd W. Renner; Daniel H. Judy; Mrs. Josephine Engebretson; Mrs. R. D. Stanton; Mrs. Meredith New; S. J. Humphreys; A. R. Johnson; Mrs. B. E. Holt; Mrs. C. L. McCorkle; C. R. Dixon (2); G. L. Long; J. E. Wilson; Mrs. Andrew Roosc; R. Warren Sorenson; Mrs. Opal Pledger; W. V. Lansbery; Paul Shaer; Dorothy Guilory; Mrs. Rose M. Peterson; John R. Fisk; Mrs. J. W. Dismukes; Mrs. W. M. Nelson (2); A. R. Johnson (2); Mrs. George Carpenter (2); Dale Ward.

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							\$3,000.00 Reported on 3 top rows Jan. 29	\$2,861.50	
							\$1,000.00 Group A	\$1,000.00 Ohio Conference	\$1,000.00 Brush Creek Church
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\$750.00 Mr. & Mrs. Joe D Lawrence	\$526.50 O. R. Anthon	\$500.00 Los Angeles Church	\$500.00 An Isolated Sister	\$500.00	\$500.00	\$500.00	\$500.00	\$500.00	\$500.00
\$400.00 Southlawn Church Mich.	\$400.00 Pennell- wood Church Mich.	\$400.00	\$400.00	\$400.00	\$400.00	\$400.00	\$400.00	\$400.00	\$400.00
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\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00
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The Restitution Herald

April 15, 1952

VOLUME 41

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

NUMBER 28



—Photo by J. D. Sprinkle.

The only way that any man will ever attain faith is through hearing the word. If a minister must work, why not consider those jobs that provide opportunity to visit with people? Brother William Ford, Dixon, Illinois, pictures the opportunity for friendly visits in his barbershop. See editorial.



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.

James M. Watkins, Editor

\$3.00 per year

Paul C. Johnson, Associate Editor

Faith Comes by Hearing

"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?" (Romans 10:13, 14).

We have entered a period of time in which the church is confronted with a problem if it is to propagate its faith. More and more, religion has come to be a very personal thing. This, combined with the fact that most ministers are rendering only part-time service to the church, is putting a decided limitation upon the opportunity for winning new converts.

If men are to be saved, they must have faith. They will never attain saving faith unless there are diligent, consecrated lay members who are willing to talk the gospel wherever they may be. The future success of the church is dependent upon the degree to which we reorganize our thinking to include friendly, personal conversation as a primary must for spreading the gospel.

Rising living costs have lowered church incomes and made it necessary for a majority of the ministers to work for a livelihood. We need to learn how to capitalize on this problem and turn it into an asset instead of a liability. The number one answer to ministerial work, however it is fulfilled, is to meet people. That is the reason we have special meetings—to encourage new people to come out to church. Knowing that we will have to work, there is no reason why we should not prepare ourselves for those jobs which provide opportunities of talking to our friends and neighbors. Many jobs will provide an opportunity to meet and develop a sound acquaintance with more individuals in a single day than several weeks of pulpit delivery.

If a minister is not repulsively aggressive in talking about his faith, there are many jobs that provide unlimited opportunity for testimonies and discussions. If a minister must work, he can do it constructively in jobs that will enhance and enrich his ministerial services. One opportunity is that of a barber, which we have portrayed on our front cover of Brother William Ford of Dixon. A barber-shop is a clearinghouse for general information. Many

individuals who come in for the necessary tidying up from time to time want to visit. There are far more people ready and willing to talk on timely Biblical themes than we realize.

Another neglected opportunity is nursing. Many young ladies, who can prepare themselves for the task of helping to alleviate human misery, could find a multitude of responsive hearts never available to the preacher. A minister willing to participate in male nursing would likewise find an entirely new field of possible service. Doctors and dentists have an opportunity that pulpit work will never supply. They can use their periods of personal conversation for a gentle, soft-spoken testimony of the value of the Bible and Christ in their personal lives.

Being a Raleigh man offers a wonderful opportunity for the minister who may be interested in this type of work. Calling at strange homes develops the capability of talking easily to all people. Many homes contain unhappy people who would be more than glad to unburden their hearts to the individual who reflected the sincere understanding and helpfulness of Christ. In the course of a day's work, one salesman could reach and help and encourage several people.

It is not fair to take the time of an employer to devote to your church work. For this reason it is far better to provide some business of your own where you are free to use your time as you see best. In the case of nursing, the mere fact of sharing the pain and misery with the attitude of helpfulness is, in itself, a Christian testimony, and the few words that can be said along the way do not detract from the task for which a nurse is paid. Any job that provides an opportunity to meet people in a quiet, unobtrusive way should be considered a vital part of our ministerial existence.

Spreading the gospel must be done effectively but not offensively. A great many individuals are genuinely interested in help the Bible can give. A well-respected barber visiting at his chair has opportunity to make friends for the church that a minister in the pulpit will never have. A salesman has opportunity to sell Christ to individuals that the minister does not have. If a minister must work, the time has come to consider jobs which are spiritually productive sources of livelihood.

KING --- but not SAVIOUR!

A radio sermon by Harold J. Doan, Chicago

JESUS' Palm Sunday march into Jerusalem taught and demonstrated a spiritual truth. People were willing to accept Jesus as King but not as Saviour. They were willing to have Him as political leader, to dole out material blessings, but they did not want Him to save them from sins. Jesus' spiritual teachings, His rebuke of evil, His insistence on heart worship, inner cleanliness, and transformation of life before He would or could establish for them a kingdom was His undoing. The people wanted a king but not a saviour. They wanted freedom from Rome but not freedom from sin. They wanted a fellow countryman to rule the world, not to meddle in their personal affairs. We indict these people because they acclaimed Jesus King on Sunday and crucified Him a few days later. We wonder how they could be so fickle and cold-blooded. Yet, these people were not unusual, for this happens every day. It would be impossible to guess how many people in this world would have been willing, and are now willing, to have Jesus rule the world as political King, who would be only too glad to share in the glories of His reign, who even yearn for the blessings He can give, yet they want nothing to do with Jesus the Saviour. How many people are there who rejoice to hear about the coming Prince of Peace, love to hear about the joys of the Millennium, yet hate to hear about the need for sacrifice, holiness, consecration, separation from the world, the need for spiritual living, and other such subjects. Are they not like the people of Jerusalem, who wanted a king, and the blessings of a kingdom, as long as they could be easily had, without any personal sacrifice?

What was it that really turned the people against Christ? What did Jesus say or do that made the crowds change their cry from "Hosanna to the son of David" to "Crucify him! Let his blood be upon us and upon our children"? The first thing He did was to cleanse the temple. "The multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest. And when he was come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus the prophet of Nazareth of Galilee. And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves, and said unto them, It is written, My house shall be called the house of prayer; but ye have

made it a den of thieves. And the blind and the lame came to him in the temple; and he healed them. And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David; they were sore displeased" (Matt. 21:9-15).

This lost many people to Him and aroused an active opposition. This act served notice on religious leaders and priests that some radical changes would be made in the religion if Jesus became King. There were thirty-six thousand priests who lived here permanently, all supported by the temple. They were immediately against Jesus, as were the Levites, the merchants who sold to the temple, and the farmers who supplied animals for offerings. The temple was big business in Jerusalem. It accounted for a tremendous tourist trade as well as for enormous permanent trade. Anyone associated with this business immediately decided that perhaps Jesus would not make such a good king after all. When the Lord demonstrated that there would be no place in His Kingdom for graft, dishonesty, and mere religious formality, where godliness was a form and not a power, but that He would insist upon humility, prayer, sincere worship, and the fruits of godliness, He made enemies of a great segment of the population.

This same fact turns people away from Christ in our time. Any number of people enjoy the blessings and fellowship of the church and glory in the hope of Christian reward, but they do not want Jesus to interfere in their business or social lives. Here is the point where many would-be Christians turn back, when their church and the Word begin to require changes in their way of life, and sacrifice of some of their lifelong habits and ways of seeking wealth and enjoyment. Jesus lost most of His following in Jerusalem when He made it clear that under His reign the lives of the people would have to be changed. He often loses His following today for the same reason.

In this country nearly everyone respects the church and Christ, as long as they keep their place, as long as the church deals with general subjects like brotherhood, the evils of Communism, and the saving power of the United Nations. Everyone is willing to attend and support until the church begins to speak against dishonesty in high and low places, the low quality of the nation's morals, the need for spiritual rebirth, return to God, forsaking sin,

and praying for revival. Then the multitudes suddenly decide, "Maybe it is not worth while after all." People today want a king; they want world peace; they want world prosperity with a television set in every room, a helicopter on every roof, and a mink on every back, but they do not want a saviour who says, "You will have no kingdom until you change your ways." When He says that, they decide to try some other way.

How many professing Christians are there who attend church on Sunday but do not want any of this foolishness about reading the Word, praying, and living a godly, consecrated, witnessing life during the week? Those are people who acclaim Jesus King but then crucify Him when He calls for transformed lives of consecration and personal sacrifice.

What else did Jesus say or do during those few days between Palm Sunday and crucifixion that turned the multitudes away from Him? By the implications of cleansing the temple, He lost the priests and all the people who depended upon the temple business. The next day He put on the finishing touches by arousing the ire of the Pharisees, Sadducees, and Herodians, all large religious sects. These religious and political leaders might not have been opposed to Jesus as King if He had not also demanded to be their Saviour. These sects would have found no fault with His miracles, nor with His ideas about the Kingdom, if He only had stayed away from speaking about their sinful condition, their need of salvation, and their need to live new, holy lives. Because these sects were extremely proud and self-righteous and thought they were chosen vessels holding the only book of tickets into the Kingdom, they could not tolerate Jesus' inference that they were lost, and had to be saved, and that He and His teachings were the only way to salvation.

Jesus told 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 . . . Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" (Matt. 23:13, 33). To the Herodians He said, "Why tempt ye me, ye hypocrites?" (22:18). To the Sadducees, "Ye do err, not knowing the scriptures, nor the power of God" (v. 29). This was the end. From then on they, with the priests and the temple workers, conspired to kill Jesus.

How many people, who would be glad to have Jesus ruling the earth, and who would be glad to support His moral work here and now, resist Jesus because He insists that they are sinners and stand in need of the salvation only He can give? How many are resisting the truth that no matter how good one may be he is still born in sin and is lost without the grace of God given through acceptance of Christ as Saviour? As far as I know there

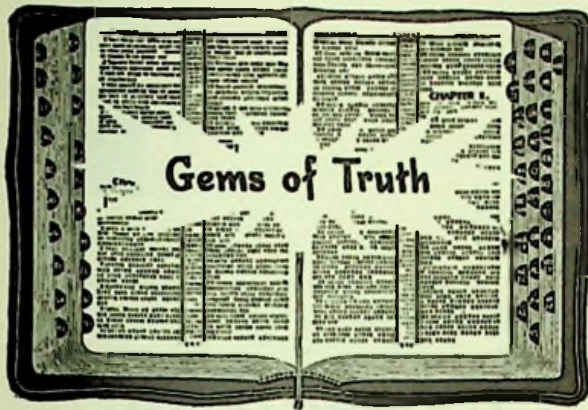
are no more sects of Pharisees, Sadducees, and Herodians, but there are many Pharisees at heart. Multitudes of people are willing to admit that Jesus was a great man, even the Son of God, and that the world would be better off if His teachings were followed and if He were King. At the same time, however, they will tell you, "I am as good as you are. I am no great sinner. I do not need remission of sins or anything like that. I give to the church, help the Red Cross, and do not cheat my friends." That was the Pharisees' attitude: "We are good, righteous, God-fearing men; why should we repent and be baptized? Why should we humble ourselves; after all, look who we are?" So they rejected Christ who could not be their King until He had been their Saviour. Some go only part way with Christ today, not admitting their need of salvation and not letting Him take away their sins. Good or bad, these Pharisees are lost.

The reactions of the multitudes to the Palm Sunday entrance into Jerusalem and to Jesus' later Passion Week teach a spiritual lesson. Human nature does not change. Those people were materialists, interested only in the tangible blessings He could give them if He were King. A majority of people are similarly inclined today. They want peace, prosperity, no troubles, and solution of all problems. We all long for these things, but when most people look at the price tag they are no longer interested. The people wanted Jesus as King, but when they realized it would require a complete spiritual change, they crucified Him instead.

Jesus promises to be the King of the earth, the long-promised Messiah, the One who will usher in the Golden Age of Bible prophecy. He voluntarily assumed that role on Palm Sunday. We learn also from these events that before we can enter the Kingdom, Jesus must save us from our sins. We must bury the old nature, become new creatures, laying aside, as Peter said, "guile, and hypocricies, and envies, and all evil speakings, as newborn babes" (1 Peter 2:1, 2). We must be converted. Jesus must be our Saviour, then our King. *(Please turn to page 10)*

DAILY BIBLE READINGS

- M. April 21. Luke 24:1-12. Jesus was bodily missing from the tomb.
- T. April 22. Luke 24:13-24. Jesus heard confused reports of His resurrection.
- W. April 23. Luke 24:25-35. Jesus reveals and explains Himself.
- T. April 24. Luke 24:36-48. Jesus asserts His flesh-and-bone existence.
- F. April 25. Luke 24:49-53. Jesus ascended to heaven.
- S. April 26. Rev. 1:1-7. Jesus will come in the clouds.



A Life of Prayer

Eighth in the series

By Mrs. Lucille Appleby, Arlington, Nebraska

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Matt. 7:7).

A CHRISTIAN who does not spend much time in prayer life is like a motor without electricity or an automobile without gasoline. The motor may be capable of generating much horsepower but is unable to exert any of that power unless electricity is surging through it. The automobile may be the latest model, beautiful to look upon, capable of going one hundred miles an hour, but without gasoline in the fuel tank it cannot move an inch. Similarly, a Christian who does not spend much time in prayer is one without power, regardless of capabilities.

Prayer is God's appointed way for His children to receive blessings from Him. If we do not receive these blessings, probably we have not learned how to pray.

Have you found fullness of joy in your Christian life? Do you possess the peace that passes understanding? Are you free from care and anxiety? Have you accomplished anything really worth while in your service for the Lord? If not, it may be because you have not asked, for James said, "Ye have not, because ye ask not."

Prayer will develop us spiritually more than anything else, with perhaps the exception of Bible study, but prayer and Bible study are dependent upon each other. Without faith it is impossible to please God. What better way is there to increase our faith than through the experience of answered prayers? It makes God real, near to us, and gives boldness and confidence to ask again.

Jesus spent much time during His early ministry in prayer, often continuing "all night in prayer to God." He now lives at the right hand of God to make intercession for us, so prayer is an important part of His heavenly ministry, too. If we are to be followers of Him, then we, too, must spend much of our time in prayer.

"Lord, teach us to pray," was the request one of the disciples made of Jesus. No doubt he made this request because he had often heard Jesus pray and had seen the strength and power Jesus received from it. As we begin to realize the purpose and advantages of prayer, we, too, will plead, "Lord, teach us to pray."

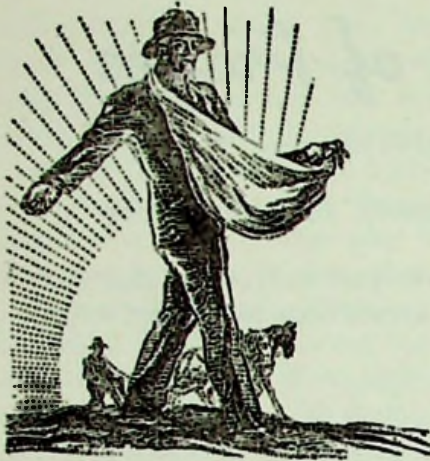
Many times Jesus spoke to His followers about prayer. "Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full" (John 16:24).

"All things, whatsoever ye shall ask in prayer, believing, ye shall receive" (Matt. 21:22). "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:7). "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Matt. 7:7). These and many other similar statements of the Master were surely meant to teach that if we have faith to appropriate these promises unto ourselves we can expect to receive whatever we ask of God.

Many people will pray for a thing once or twice and then, not having received it, will give up asking and say, "It must not be God's will," or "God answered, 'No.'" He has not promised, however, to give us what we ask for at our first effort. That would be too easy. We would become spiritually lazy. He often makes us pray and pray and pray for the thing desired before giving it.

In two parables in the Gospel of Luke (11:5-8 and 18:1-8), Jesus taught that men ought always to pray and not to faint. In the first parable we find the expression, "Because of his importunity he will rise and give him as many as he needeth." This word "importunity" means literally "barefaced or shameless." Jesus seemed to be teaching that God would have us come to Him with boldness and a determination to receive from Him the things we ask, even though it may mean asking a thousand times. That faith and determination that will not take "No" for an answer is pleasing to God and will secure a definite answer from Him. That is the kind of asking Jesus meant when He said, "Ask, and it shall be given you."

If, then, you are dissatisfied with your Christian life, if you have not had the success you had hoped for in your Christian labors, if you are afraid of what tomorrow may bring, concerned about the salvation of some friend or loved one, or worried about money matters, take your burden to the Lord and *leave it there*. Be sure the thing you ask for is right, and then "pray without ceasing" until God grants your request. "Ask, and it shall be given unto you" is the promise of Jesus. Have you proved its truth?



In the Wake of the Great Commission

Services at Eldorado, Illinois

"We are about to have a real old-fashioned revival break out here. Interest is very good, and yesterday we baptized James L. Patton of Evansville, Ind. Mr. and Mrs. Johnson Stacer have confessed their faith in Jesus Christ. Attendance has been very good. Twenty-one sermons have been given during these meetings." — Evangelist Walter Wiggins.

Bro. Wiggins will conduct sunrise, morning, and evening services for the Morning Star Church at South Bend, Ind., for Easter Sunday.

Vacation Bible School Time

During March, Sr. Verna Thayer and her helper Anita Heiser conducted Bible schools at Mount Springs, Russellville, McGintytown, and Havana (Walnut Grove), Ark. Sr. Thayer reports 16 services, 986 miles driven, and 401 persons contacted. Other than her regular work, they made lesson helps for twenty people and Bible school lessons for six places. We are happy to report that Sr. Thayer is gaining a little every day over her recent illness.

O.B.C. Alumni Survey of 1951

Out of 30 active alumni, 22 reported as follows: 1,926 sermons were preached, 1,072 Bible classes taught, 85 baptisms, 19 weddings, 41 funerals, 88 preaching services other than regular appointments, and 14 Bible schools conducted. Bro. Huffer reports the highest number of sermons, 180, including his radio sermons. Bro. Harold Doan reports the highest number of Bible classes, 139. Bros. Huffer and Sorenson report the highest number of baptisms, each conducting 10. Bro. Macy reports more services other than regular appointments, 10.

Coming Conferences

Examine the schedule of coming conferences, Bible schools, and special meetings given on page 14. Select one or more and plan to attend. Encouragement, edification, and zeal may be gained from such Christian fellowship.

Report From Texas

Four regular Bible classes were conducted at Riviera in March. Attendance is not large, but, as long as we can be of help, we plan to continue the work. The work has a good reputation among several in Riviera. Many are indifferent. One of the members of the class has been thinking of being baptized. We pray she will be.

The Corpus Christi Sunday school continues to meet in the Odd Fellows hall, with attendance around fourteen. By mutual agreement, preaching services were planned for the second and fourth Sundays of each month. On March 9, the writer conducted preaching both morning and afternoon, returning to Harlingen to teach the Bereans Sunday night. The brethren in Corpus Christi enjoy all the services, and we look forward to the day when regular services can be established and a church built. On the fourth Sunday, Bro. J. M. Morgan delivered the messages. Bible class work will continue on the first and third Monday nights in the different homes. This way there will be a service every week, except in the months with five Sundays. Pray for the work here.

We were pleased to have Bro. Morgan with us for special meetings, March 9-16.

The Spanish Acres Church of God average Sunday school attendance for March was over fifty-one. This is the first time the average have been over fifty.

On March 27, the Bereans sponsored a party for all the children and young people. Thirty-eight were present in the children's party at the church. Fifteen were present at our home for the young people's party. All enjoyed the fun, and several new ones came. We must provide Christian entertainment for our young people in these times.

The women of the church met for their second meeting on April 1. Their first project is to make a quilt for Golden Rule Home. If any of you ladies have suggestions to this new group, please write.

All are cordially invited to attend services in Corpus Christi, Riviera, or Harlingen, or stop to see us as you go through.
James Mattison.



Your Funeral Sermon

A radio sermon by H. Gary France, Wenatchee, Washington

MAN is inclined to pay too little attention to God. Whenever one hears the Scripture read at a funeral service, his mind is so charged with grief that he loses much of the message God has for him. One should hear such a message when he is not overwhelmed with sorrow. We look to the Bible for the message God has for man on the occasion of death.

Adam was careless in his relationship to God, and death upon all mankind was the result. When one is faced with the death of a friend, he will do well, therefore, to remember that death's origin in the family of man was caused by man's laxity toward God.

Adam's religious carelessness is described in the opening chapters of the Bible. God gave him not only food and comfort but security and the opportunity of a deathless life. The only stipulation was that he could not eat of the tree of the knowledge of good and evil. God said, "In the day that thou eatest thereof thou shalt surely die" (Gen. 2:17). Whether or not Adam believed God would be problematical. It is apparent he was not unduly worried about the prospects of dying if he disobeyed. The serpent said to the woman, "Ye shall not surely die" (Gen. 3:4).

Man always has preferred to believe that he will not die. Even when death does strike, men are inclined to minimize death's power by saying that the person actually continues living. To believe that instead of dying one actually enters a more complete life is to commit the same error Eve committed when she believed the statement, "Ye shall not surely die." Because of that religious error of minimizing death, death came not only upon Adam and Eve but upon all their posterity. Genesis 5:5 records that Adam died. If only Adam had not been inclined to minimize the absolute powers of death, death might not be reigning today.

As God pronounced the death sentence upon Adam, He stated, "Dust thou art" (Gen. 3:19). God was referring to the creation of Adam recorded in Genesis 2:7. "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Then God continued the death sentence, as follows: "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." God's statement of Adam's destiny carries with it the implication that Adam had not been realistic in his thinking. The serpent's unreal minimizing of

death had its effect on Adam and Eve. God's own down-to-earth statement to Adam brought the pair crashing back to reality: Adam was dust; Adam did die and returned to the ground from whence he was taken, and his final resting place was in the dust.

Death now is man's chief problem. Despite man's efforts to minimize its powers, death comes to every man. Man, however, has not been abandoned without hope. The Bible not only is comforting to the Christian but also gives a concrete hope of eternal life when Jesus returns to earth. Paul wrote, "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him" (1 Thess. 4:13, 14). The passage continues describing the return of Jesus and the saints being resurrected and going as far as the clouds to meet Jesus. We note that the passage refers to death as a sleep. Sleep is an apt term for two reasons. Sleep suggests the possibility of awaking or being resurrected. Also, sleep denotes the senselessness of a dead party.

Man's inclination to minimize death as did the serpent to Eve is reflected repeatedly in the Bible. Whenever death is described, no latitude is given to diminish the completeness of death. Consider, for example, the Psalmist's description of death: "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish" (146:3, 4). The Psalmist's statement carries an anticipation of the serpent's desire to deny the powers of death. Using the same tactics God used in describing death, he mentioned returning to the earth. As if he expected the serpent to claim that death is not complete, the Psalmist pointedly concluded, "In that very day his thoughts perish."

Similarly, Solomon described death in such a way as to inform any reader that death is complete and that its absolute powers are not to be diminished. He wrote, "The living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing . . . Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest" (Eccl. 9:5, 6, 10). It is

(Please turn to page 10)



News and Prophecy Digest

C. E. Randall, Tempe, Arizona

CHRISTIANITY VERSUS POLITICS. In a recent visit to this country, Martin Niemoller, President of the Evangelical Church in Hesse and Nassau, gave his views concerning the status of the church in Russia. Pastor Niemoller came to this country from Russia. Some of his statements seem to indicate that he is an apostle of Stalinism as he was of the Kaiser in World War I, when he was a U-boat commander. Speaking about the church in Russia, he said: "There is a Christian church in Russia really looking upon Jesus Christ as her real master." He went on to say, however, that it is "considerably different from the type of churches as we know them in the Western world." What seems to line Niemoller with political trends behind the Iron Curtain is to be found in his statement, "Christianity cannot offer itself as a compartment away from politics." This assertion counters a prior statement that "the Russian orthodox church is not considered with Bolshevik propaganda, but with the Christian masses." Of course, this is the old propaganda of those who think the brand of Communism that is seeking to dominate the world permits the church to have an unfettered existence. Everyone knows this is bald subterfuge and contrary to facts. When the church is made a compartment with politics, it is about as low in moral and spiritual strength as it possibly can go. The gospel of the Kingdom is, as Jesus said, "not of this order or arrangement."

RESOLUTION. Among the resolutions which the Binai B'rith in Executive Committee session made, the following were adopted:

"1) Denazification. Because of the shocking failure of the denazification program in Germany, which has resulted in a resurgence of Naziism and anti-Semitism, and which threatens the peace of the world, the Executive Committee renewed its protests to the appropriate departments of the Government, and asked them 'to take effective measures against the continuation of this grave situation.'

"2) Human Rights. Because Arab governments are discriminating against Jews today, and because the basic human freedoms are denied to people of all faiths behind the Iron Curtain, the Executive Committee urged the United States Government to introduce a resolution in the United Nations General Assembly 'calling for an immediate, independent, and objective survey of the extent to which the right of religious freedom and other human rights are being violated throughout the world today, with recommendations for United Nations action to end such practices.'

"3) Hungary. The Communist government of Hungary has outraged the free world by its mass deportations and persecutions of its own citizens, and aroused the American peo-

ple by its blackmail against four American fliers who lost their way over the country. The Executive Committee therefore urged the United States to oppose the admission of Hungary to membership in the United Nations 'until such time as the Hungarian Government gives effective guarantees that it will cease its cruel and shocking treatment of its own people and engage in practices that are in conformity with the Universal Declaration of Human Rights.'

CHURCH GIVING. The Department of Stewardship and Benevolence of the National Council of Churches in a report lately released stated that individual contributions per annum have gone up from \$30.51 to \$32.23. The highest per capita giving among the various religious bodies goes to the small groups. The Free Methodists head the list with an annual average of \$163.76 per member; with the Seventh-Day Adventists next with an average of \$143.11 per member. The Wesleyan Methodists are third in order with \$114.95. It should be observed that these groups that lead all religious bodies in giving, believe in clean living, and abstain from many fleshly habits at which other religious bodies wink. It would appear that abstinence from worldly habits and high per capita giving go hand in hand. Also, these three religious groups are advocates of tithing.

Covering the 1951 period, the 36,000,000 Protestant and Orthodox members out of the forty-six denominations on which the report was based contributed \$1,166,437,357 to religious work. The increase over the 1950 contributions was about the same as the increase in the cost of living.

RESURRECTION AND LIFE. Jesus spoke of Himself as being the "resurrection and the life." This twofold title is of utmost significance and cannot be ignored if we are to have a true perspective of the redemptive work of the Lord Jesus. The expression was used in connection with the resurrection of Lazarus. Jesus said to Martha, "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." The twofold title which Jesus appropriates to Himself has to do with two classes of saints. Jesus is the resurrection to the saints who have died, and He is life to saints who will be living at His return when dead saints are resurrected. Paul spoke about these two classes of saints as being corruptible and mortal. When Jesus becomes the resurrection and the life, the corruptible ones will put on incorruption, and the mortal or living ones will put on immortality. The resurrection of Jesus was a seal of hope to both classes of saints.

EXCHANGE OF PASTORS. Another church union is in the making between the Presbyterian Church in the U.S.A., the Presbyterian Church in the U.S. (Southern), and the United Presbyterian Church. These respective groups have the following memberships: The Presbyterian Church in the U.S.A., 2,500,000, the Presbyterian Church in the U.S., 700,000, and the United Presbyterian Church, 210,000. At a recent meeting held in Cincinnati, Ohio, the joint union committee made arrangements for the three-way exchange of some five hundred pastors. It is hoped that this will help pave the way for final action when the various assemblies meet in 1953.

PALESTINE EXPORTS. During the past year, there were over a million cases of citrus fruit exported from the port of Haifa. Palestine fruit is finding a ready market among the nations of the world. We have not had opportunity to eat many Palestine oranges for some time, but, while living in Canada, we were able on many occasions to purchase oranges grown in Palestine. They were very luscious and compared favorably with any of the oranges grown in this country.

SUNDAY OBSERVANCE. Strict observance of a day of worship is vital to a dynamic Christianity. Throughout the history of the children of Israel when they observed the day of worship and rest in a scrupulous manner as outlined by Divine injunction, their spiritual tone was high and their financial status good. When they ignored the day of worship, their moral standards were depreciated, and their economic standards lowered.

The church today is not under the Sabbathical rule by which Israel lived. We observe the first day of the week in commemoration of the resurrection of Christ. When this day of worship is "just another day," then we are heading toward spiritual and moral decline and a weakened church.

Each year the Royal Winter Fair is held in Toronto, Ontario. It may be kept open on Sunday if the executives of the fair carry out their plans. "Farmers Advocate and Canadian Countryman," which is a Canadian farmers' magazine, raises an objection to commercialization of Sunday. Not long ago, the people of Toronto voted to permit professional sports on Sunday. One loosening of restrictions leads to the lifting of others, and, when people begin to disregard the day of worship, it is not long until there is no respect for it at all. As a church we need to watch our ramparts or our respect for the day of worship as a memorial of the resurrection of Christ and our obligation to God will disintegrate, and our spiritual and moral character will reflect the carelessness.



Sister Lou Lyon, Brother John Mehrens, and Sister Hazard were three who attended the Eastern Nebraska Conference at Omaha last fall, having been faithful followers of Christ for more than sixty years. Their testimonies were an inspiration to all, and the joy of Christian fellowship which radiated from them added much to the Conference.

They did not wait until they had a so-called good time before giving their lives to the Master, but began early to live, as Brother Mehrens said, "the greatest life a person can live, and there's nothing like it."

We are reminded of a few words in Proverbs 3:1, 2: "Let thine heart keep my commandments: for length of days, and long life, and peace, shall they add to thee."

Many have found inspiration in the lives of these three faithful servants of Christ. May you also be encouraged to serve!

Harvey U. Krogh, Jr.

Too Many Immigrants. With 665,000 new persons coming in, Israel has more than doubled its population in the past three and a half years and faces the danger of growing inflation and falling living standards. Therefore a notable change in policy has been announced. Henceforth, immigration from friendly countries will be restricted, so that anyone wishing help on his transportation fare to Israel will have to show that he is young and able.—*Signs of the Times.*

Cheating at College. From a poll of five hundred students at Cornell University the student council reported forty-seven per cent of the undergraduates admitted they had cheated during the school year. At the University of California at Los Angeles, a poll taken by the school paper revealed an even higher incidence of dishonesty—forty-nine per cent.

A Voice From the Past

HOW MAY I BEST SERVE GOD?

By Grace M. Marsh

Reprinted from the January 31, 1928, *Restitution Herald*

Andrew brought his brother Simon to Jesus for instruction.

Certain women ministered to Jesus of their substance.

Samuel, as a small child, spent his time with Eli in the temple, ministering before the Lord.

Dorcas "was full of good works and almsdeeds which she did.

Miriam and the women of Israel sang to the Lord because of His glorious triumph over the Egyptians at the Red Sea.

The small boy gave his five barley loaves and two small fishes to Jesus, that the multitude which had gathered to hear of the Kingdom of God might be fed.

The penniless widow, facing starvation with her son, yet made from the last meal and oil that she had a cake for Elijah.

Lois and Eunice, in a Christian home, trained Timothy in childhood in the faith for which he later became a missionary.

Abraham gave to Melchizedek, the priest of the most High God, "tithes of all."

Mary sat at the feet of Jesus and learned of Him.

Paul dictated some of his greatest epistles while in prison and continued his teaching until the time of his death.

John took the bereaved and dependent mother of his Lord into his own home.

A poor widow, having only a farthing to give, gave all to the temple treasury.

The little Israelitish maid, serving as a slave in the land of Syria, told her master of a prophet in Samaria who could cure him of his leprous condition.

The Macedonian Christians made gifts even beyond their means to Paul and his associates to support them in their great affliction.

Zacchaeus pledged almsgiving and fourfold restitution to atone for any past dishonesty.

Of the woman who gave her precious treasure of spike-nard to show her love for the Master, Jesus said, "She hath done what she could."

WILL YOU?

YOUR FUNERAL SERMON

(Continued from page 7)

well to remember that death is a returning to the earth. Man is without hope of life during death. Beware man's serpentine inclination to say of death, "It is life."

God has not given ministers authority to judge the past life of the deceased. To suggest at the funeral that the deceased is to be saved or condemned is to be minding the business of God instead of the minister. Our business is to emphasize to man his opportunity to obtain victory over death by conforming to God's prepared plan.

God has allowed death to come on all men because of Adam. It is reasonable therefore that God allows every conforming man to obtain life through Jesus. (Rom. 5:12, 17.)

One Scriptural passage outstanding for specifying the manner of overcoming death is the following: "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).

Man need not be subject to death. One overcomes death not by denying its power but by accepting the sacrifice of Jesus. "He that believeth and is baptized shall be saved" (Mark 16:16). We thank God that though death is effective one can be saved.

When God told Adam that he would die, God specified that Adam would return to the dust from which he was created. Isaiah described resurrection as follows: "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" (26:19).

Death is effective and absolute. Adam and Eve were careless in their attitude toward death, and they shared the serpent's fatal belief that death is not real. As a result they were given to understand that they must die and that death would return them to the earth from whence they were created. Later the prophets wrote in harmony with God's description of death by emphasizing that after one dies he is no longer conscious. Man has not been abandoned but has been offered life through Jesus. Even when the Bible speaks of the hope of resurrection, however, it teaches that the resurrection is made from the dust of the earth.

Death is real. To lack realism in one's philosophy of death is to fall into the same error as did Eve. The reason men die today is that Eve was careless about believing she

would die. Anyone who continues that carelessness is likely to fall again in the same manner as did Eve. Overcome death according to the plan of God. Accept the faith of Jesus Christ, for only then can one look with confidence and realism to overcoming death.

KING, BUT NOT SAVIOUR

(Continued from page 4)

We invite you, today, to go all the way with Jesus. If you want Him as your King, if you want the blessings of His reign, if you want to live and reign with Him, let Him be your Saviour. Give your life to Him to cleanse and use! Bury the old man with Him in the watery grave and arise to walk in new life! Will you accept Him as Saviour? or, will you, too, crucify Him?

SCRIPTURES ABOARD FLYING ENTERPRISE

A large part of the world paused to salute Captain Henrik Kurt Carlsen for his valiant attempt to save his ship, *The Flying Enterprise*, while battling the storms of a howling Atlantic. When the vessel finally went down, she took with her Scriptures which on her last visit to New York harbor had been given to the captain and crew by Mr. Leonard Piropato of the Marine Division of the New York Bible Society. Needless to say, Mr. Piropato followed with breathless anxiety the accounts of the struggle in the Atlantic as they appeared in the press each day, recognizing the faces of many members of the crew as old friends.

Marine agents of the New York Bible Society meet the seven hundred vessels which each month enter New York harbor flying the flags of thirty-two nations, and supply them with Scriptures in all required languages. This they have been doing for 142 years—casting the Word of God as "bread on the waters" to be carried to the ends of the earth.

Another project of the New York Bible Society is the placing of large Scripture text signs, printed on a sheet thirty by forty-six inches in bold type, in the New York Subways of the Independent Subway System throughout the city. Reaction to these silent evangels has been cordial and even enthusiastic. At the 142nd annual meeting of the society, Dr. David J. Fant, General Secretary, reported that during 1951 the society distributed a total of 996,952 Bibles, Testaments, and Scripture portions. This brings total distribution throughout its history to over thirty-three million copies. The work of the society centers about the harbor and land area of New York.—EP.

BAPTISMAL FORMULA

By *John R. Fiske*
Winfield, Kansas



JESUS commanded His disciples to baptize sinners "in the name," selected and made use of by the Father, as one in which Himself, His Son, and His Spirit would be represented. As "the faith of the Father, and of the Son, and of the Holy Spirit" (Twentieth Century Version) means "one faith" only, so the "name of the Father, and of the Son, and of the Holy Spirit" means one name and one name only. As "the God of Abraham, and of Isaac, and of Jacob" certainly means "one God" possessed or made use of by those three, so "the name of the Father, and of the Son, and of the Holy Spirit" means one name only, possessed or made use of by these three.

This one name so selected and so made use of is a representative one. It is the name in which the three are represented. Whoever, therefore, baptizes a believer in that "name" honors the three represented in it. This name, selected and made use of, is that of Jesus. Consider these texts:

1. First Corinthians 1:13, 15; Acts 19:5; 4:12; Philippians 2:10. As baptism "in the name of Paul" means the use of that "name," for he said, "Lest any should say that I had baptized in my own name," so baptism "in the name of the Lord Jesus" means the use of that name only. "Neither is there salvation in any other." At that name "every knee should bow."
2. "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus" (Col. 3:17). So, all preaching, (Luke 24:47), all prayer (John 16:23), all miracles (Mark 16:17), and all baptisms must be performed in that "name."
3. Jesus commanded His disciples to perform miracles in His "name" (Mark 16:17, 18). Did they say, "In the name of the Father, and of the Son, and of the Holy Ghost arise and walk"? They did not! When told to do miracles in His name, they invariably said, "In the name of Jesus Christ . . . rise up and walk" (Acts 3:6), or they commanded evil spirits in the name of the Lord Jesus to come out of the people (Acts 16:18; 19:13, 17). So, when the Lord commanded believers to be baptized by "calling on his name" (Acts 22:16, R.V.), they were invariably "baptized in the name of Jesus Christ," or the "Lord Jesus" (Acts 2:38; 10:4-8, A.R.V.; 8:16; 19:5).
4. Jesus is God's great representative in the salvation

and judgment of the world. (John 6:38; Acts 2:22; 10:36; 17:31.) Whoever, therefore, honors Jesus by baptizing a believer in His name, honors God. (John 5:22, 23.)

5. Obeying Jesus' words in Matthew 28:19, the apostles invariably baptized in the "name of Jesus." Here are six instances:

"Repent, and be baptized in the name of Jesus Christ" (Acts 2:38).

"He commanded them to be baptized in the name of Jesus Christ" (Acts 10:48, R.V.).

"They had been baptized in the name of the Lord Jesus" (Acts 8:16).

"They were baptized in the name of the Lord Jesus" (Acts 19:5).

"Be baptized . . . calling on his name" (Acts 22:16, R.V.).

"Was Paul crucified for you? or were you baptized in the name of Paul?" (1 Cor. 1:13). If Paul were crucified for them, baptism in his name would have been proper, but, since Christ was the one crucified for them, baptism must be in His name. As it is a certainty that baptism into the name of Paul meant, as Paul expressed it, "my own name" (v. 15) only, so it is an equal certainty that baptism "into the name of the Lord Jesus" means the use of Christ's own name.

YOUTH LEADER SPEAKS

"Communism is a devilish counterpart to Christianity," Dr. Robert A. Cook of Chicago, president of Youth for Christ International, told the executive council session of the movement in Kansas City, Missouri, recently. "It starts with conversion, includes sacrifice and other things common to our Christian way of life, and ends up with a world vision of attempting to make its doctrines the way of life for everyone in the world."

Cook further declared that no matter how much people attempt to whitewash the moral decay now festering itself into America it exists and is growing. He advocated a down-to-earth policy of stopping the dope traffic in high schools through the lives of the 350,000 youth now enrolled in the movement's twelve hundred Bible clubs. Juvenile delinquency, he stressed, often can be cured by bringing young people into the hearing of the gospel and showing that Christianity is a real and alive thing. "Most of all," he challenged the fifty men gathered from all parts of the United States and Canada, "tell the youth of our land that 'Thus saith the Lord.' The world is crying for men who speak with conviction on the things of God."—EP.



"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day" (2 Timothy 4:8).

Preparing for the Harvest

Everyone knows that to have a good harvest one must have planted good seeds. We must also plant these seeds in good ground and give them good care.

Surely, if we expect to have carrots at the time of harvest, we would plant carrot seeds. No matter how much special care and attention we would give it, a celery seed will not grow up to be a carrot. Therefore, when we are planting our gardens we must be careful to plant the right kind of seeds.

We also mentioned the ground where the seeds are to be planted. Would you choose a shady, sandy spot, or would you choose a bright, sunny corner with black earth? Yes, the best place is where the sun will shine upon the earth and where the rain will water it.

To gather in a good crop one must give constant attention to see that the good plants are able to grow.

The Parable of the Sower

Jesus often gave illustrations in the form of parables or stories so that the people could understand Him. He gave many lessons in this manner, one was the parable of the sower.

Turn with me in your Bible to Matthew the thirteenth chapter and starting with verse three, let us read, "He spake many things unto them in parables, saying, Behold, a sower went forth to sow; and when he sowed, some seeds fell by the way side, and the fowls came and devoured them up." We have worldly people who cause us to forget God's Word, when we allow them to.

"Some fell upon stony places." The seeds could not become deeply rooted, therefore they lasted only for a little time.

"Some fell among thorns." Bad thoughts sprang up with the good and soon the good thoughts were crowded out by the bad thoughts.

"Other fell into good ground, and brought forth fruit." This seed had found good ground and brought forth

much fruit. If we are careful to plant God's Word into our lives and remain good, we, too, may bear much fruit. We may perform good works for the Master.

Planting an Old-Fashioned Garden

To have a garden that will benefit us the whole year around follow the directions given below:

First, plant five rows of P's
 Promptness, Preparation, Patience,
 Perseverance, and Purity.

Next, plant three rows of Squash
 Squash gossip,
 Squash criticism,
 Squash indifference.

Then five rows of Lettuce
 Let us be faithful to duty;
 Let us be unselfish and loyal;
 Let us be true to our own obligations;
 Let us obey rules and regulations;
 Let us love one another.

No garden is complete without Turnips
 Turn up for meetings;
 Turn up with a smile;
 Turn up with new ideas;
 Turn up with determination to make
 everything count for something good
 and worth while. —Selected.

Happy Birthday Wishes!

Phyllis Snyder, Apr. 21, age 9, Kokomo, Ind.
 William E. Arnold, Apr. 22, age 5, Galesburg, Ill.
 Katherine Robinson, Apr. 23, age 13, Hammond, La.
 Rebecca Ann Patrick, Apr. 25, age 9, Ashland, Ohio
 Helen McKinney, Apr. 25, age 11, Hammond, La.
 Janielle Brown, Apr. 27, age 7, Wichita Falls, Texas
 William Jeffery, Apr. 27, age 12, Orange, Calif.
 Mildred L. Powell, Apr. 27, age 14, Judsonia, Ark.

They Satisfy ~~-----~~ or Do They?

By William Dick, Berean Page Editor

ONE of the leading tobacco companies in the United States has "hit the nail on the head" exactly. To advertise its particular brand of cigarettes, it has adopted the slogan, "They satisfy." No one can deny that cigarettes satisfy. If they discontinued giving pleasure and satisfaction, people would stop smoking. Cigarettes satisfy a craving, a hunger which many times is stronger than the desire for food. If a smoker had only a quarter to spend in one day, he invariably would buy a package of cigarettes instead of something to eat.

Casual smokers are few. Habit-forming drugs are contained in tobacco. You have heard people say they could stop smoking any time they wanted to. Could they? Those who were once enslaved by the tobacco habit testify that trying to stop smoking was the toughest fight they ever had. Few have pushed tobacco aside completely and cured themselves of the smoking habit. Why is this?

Why is it that nonsmokers have no craving for tobacco? Odor produced by smoking is offensive to them. When a person first starts to smoke, he becomes extremely sick. Should this not be enough warning to him that God has not made the human body to be a smoke-stack? Cigarettes do not satisfy the nonsmoker. Tobacco advertisers neglect to mention this. Desire for more smokes results from effects of drugs in cigarettes themselves. After the human body has changed to become accustomed to tobacco smoke and its poisons, it craves more.

We have admitted that cigarettes satisfy—but do they? To satisfy his craving for smoking, a person lights up a cigarette, only to find that he has not gained complete satisfaction after all. The drug in that cigarette has caused him to want another. One cigarette leads to another. Do they *really* satisfy?

Doctors and scientists testify that tobacco contains several poisons which are harmful to the human body. One cigarette contains enough nicotine to kill a cat. This appears to be a weak argument against smoking, for very few people die of smoking. Many heavy smokers outlive the average span of life. How can they do this in spite of the harmful effects of tobacco? Again God should receive the glory. He has created the human body to build resistance against detrimental poisons and disease germs and has enabled it to eliminate poisons of tobacco smoke as quickly as possible. The fact that a cigarette will not kill a person does not, however, give him permission to start smoking.

Why smoke? Most sensible people have a reason for everything they do. Can you give one sound reason why you should smoke? Common arguments heard today are that smoking relieves nervous tension or it cures asthma. When these reasons are examined thoroughly, they are found to be only feeble excuses that are produced to attempt to cover up people's inability to free themselves from an enslaving habit.

Ask anyone who smokes! Talk to smokers you know and ask them if they would advise you to start smoking. The majority of them will admit readily that it is a filthy habit and wish they could stop themselves.

The use of tobacco calls for sane thinking upon the part of every Christian. We think nothing of seeing a worldly man with a cigarette, but one of the most horrible things, in our estimation, is to see so-called Christians adopting this habit and seeing nothing wrong in it. How can Christians maintain holy lives in God's sight and still smoke?

Men repeatedly challenge us to quote a Scripture verse which forbids smoking. Certainly the Bible says nothing about smoking. Neither does it forbid standing on our head for twenty-four hours, but we know better. We are told to present our bodies "a living sacrifice, holy, acceptable unto God" (Rom. 12:1). We are informed also that our bodies are temples of God and should not be defiled. (1 Cor. 3:16, 17.) Certainly smoking is detrimental to the general health of a Christian. If it were possible for you to meet Christ personally, would you offer Him a cigarette?

"Tobacco in all its forms belongs to the world. It fits perfectly into the face of the fellow or girl who wants to be smart, ultrasophisticated, worldly wise, and entirely independent of all restraining influences, including God. The gambler, the drinker, the prostitute, and the gangster all look and smell perfectly natural with cigarettes drooping out of their mouths or tobacco juice oozing down their chins. On the other hand, tobacco and the principles of the Bible do not agree. Smoking does not go with churches or prayer meeting."—*William W. Orr.*

Young Bereans, I challenge you to set good examples before the church and the world and to keep your bodies holy by refraining from use of all forms of tobacco. You will receive no satisfaction from smoking, and God will be more satisfied with you. The best way to stop smoking is never to start.

AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

- April 19—Spring Youth Rally, Morning Star Church, South Bend, Ind.
- May 9-11—Southwest Conference at Tempe, Ariz.
- May 17, 18—Illinois State Berean Rally at Rockford.
- June 9-15—Michigan June Conference at Southlawn Church, Grand Rapids. (Kenneth Milne, guest speaker.)
- June 11-15—Minnesota Spring Conference at Saint Cloud.
- June 16-July 11—Summer Bible Training School, Oregon, Ill.
- June 19-22—Northwest Conference of the Churches of God at Corvallis, Ore. (T. A. Drinkard, guest speaker.)
- June 21-29—Indiana Conference at North Salem, Ind.
- July 14-25—National Berean Youth Rally, Oregon, Ill.
- July 14-20—Camp Bible School of Washington.
- July 29-August 6—Illinois State Conference and Bible School, at Oregon, Ill.
- August 7-9—General Conference of the Churches of God at Oregon, Ill.
- August 16-24—Texas Conference at Gatesville.

PLEDGES

April 10, 1951—pledges and contributions in support of the budget—\$26,928.28.
 April 8, 1952—pledges and contributions in behalf of current budget—\$20,888.50.
 With a larger budget to raise, we are \$6,039.78 behind one year ago. Can we improve this situation? ? ?

THE LONG AND SHORT OF IT

I was wondering about long meetings—
 Our minister ran overtime at church today,
 Five minutes!
 He preached twenty-eight minutes' service—
 Which is too much,
 So some people say,
 And if our preacher doesn't watch out
 They'll be handing him his hat and asking him
 What's his hurry!
 Because one hour and five minutes in church
 Is an outrageous long time.

I was wondering
 How those folks stood it
 To sit three hours at the movies,
 And two and a half at the theater!
 I never heard of a dance only one hour long,
 Or a sixty minute card party.
 People seem to want to get their money's worth
 When they go to shows and things.
 Well, perhaps that's why they want only one
 hour in church,
 That's all they've paid for!
 I never thought of that. —Selected.

Summer Bible Training School Oregon Bible College

June 16 - July 11

After school is out, then what!

How would you like to spend four enjoyable weeks with other Christians, searching the Scriptures in a wholesome setting under the leadership of instructors of Oregon Bible College? Would you like to increase your knowledge of Scripture and at the same time enjoy a pleasant four-weeks' vacation? If you would, enroll now in the Summer Bible Training School. Fill out the request form below and return it immediately to Otto E. Dick, Superintendent, Oregon Bible College, Oregon, Illinois.

PLACE—Oregon Bible College

TIME—June 16 - July 11

COST—\$60.00 for board, room, and tuition

AGE LIMITS—17 to 70

Course	Instructor
Important Bible Doctrines	Otto E. Dick
Principles of Christian Living	D. A. Jones
Book of Romans	Otto E. Dick
First and Second Corinthians	D. A. Jones

Dean of the Summer School, D. A. Jones

Please enroll me as a student in the Summer Bible Training School.

Name

Address

I am a member of the
 (Name of church)

located at

NATIONAL BIBLE INSTITUTION

Dorothy Magaw	\$ 12.00
Weldon Holland	20.00
Oregon Bible College Students	6.00
Mr. & Mrs. A. E. Karnett	13.00
Two Friends	12.00
A Friend	5.00
Fredericktown, Mo., S. S.	90.00
Mrs. E. R. Hillard	23.00
Brush Creek S. S.	36.76
Mr. & Mrs. Howard Moore	10.00
An Isolated Sister	100.00
Church of the Open Bible, Pomona	22.50
Mrs. Anna Cochran	2.00
Hattie A. Woods	2.00
Mrs. Frank Moran	5.00
Geraldine Miller Stewart	5.00
Dixon Church of God	.50
Hopo Chapel	5.00
Mrs. J. L. Harland	12.00
H. S. Lasher	10.00
Happy Woods Church of God	19.22
Church of God, Ripley, Ill.	123.25
Maybelle Hanson	5.00
Virda Sittler	25.00
Mrs. May White	10.00
Oregon Bible College Students	5.00
A Family	2.00
Mr. & Mrs. Charles Netts	5.00

Mr. & Mrs. H. U. Krogh, Jr.	5.00
Dixon, Ill., Church of God S. S.	10.00
Mrs. Joe Chapman	7.00
Truth Seeker's Church	25.00
Mrs. Emma B. Coleman	10.00
Mr. & Mrs. C. D. Whitmer	10.00
Delta, Ohio, Church of God	125.00
Macomb Church of God	18.70
Mrs. Alice Lindstrom	10.00
Oregon Bible College Students	10.00
H. J. Stadden	10.00
Charles & Mary Ellen Jones	5.00
Saint Cloud, Minn., Church	7.23

HERALD RECEIPTS

Ralph Milkey; Mrs. W. H. Allard; Mrs. Claude Rinehart; Mrs. Cleora Denchfield (2); Cecil A. Smead; Mrs. W. H. Holland; Frederick M. Claussen; Elsie F. Doll; Melvin Richardson; Virda Sittler; Eva L. Page; J. B. Coverdill; Mrs. R. D. Stanton; Harvey U. Krogh, Jr.; Mrs. Dorothy Sherrill; Ben Carpenter (4); Mrs. Vince Holt; Dora Coleman; Bud Goodwin; Mrs. A. D. Rasp; Mrs. A. P. Leamon; Donald E. Mattison (6); B. E. Alexander; J. F. Ellis; Russell Currens; H. & M. Huey (2).

FOOLISH EXCUSES

"A young man stated frankly, at a Christian service that he never wanted to become a Christian. When asked why, he said, 'I was in a man's kitchen once. He was a professing Christian, but when he found me there he swore and kicked me out. I decided then and there I wanted nothing to do with that religion.' The minister to whom he made this confession said, 'Would you please write that statement out for me on a slip of paper and sign it?' The boy said he would, and did so. When he had finished and handed the paper to the minister, the minister handed it back and said, 'Now, when the day of judgment comes, you just hand the Lord this paper so He will know why you never became a Christian.' The boy saw immediately that his excuse was very foolish and soon came to Christ. Are you letting the sins of the tares, imitation Christians, keep you from the Lord? Do not be so foolish."—Dawn.

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.

Gleanings from the Field

"The field is the world."—Jesus.

Bro. and Sr. William Densmore, who spent the winter with their daughter, Sr. Albert Logsdon, at Oregon, Ill., returned home to Ripley, Ill., April 9.

Miriam Ruth, daughter of Bro. and Sr. Kyle Davis, arrived on April 9. Weight: 7 pound, 12 ounces. Kyle is a senior at Oregon Bible College.

Minister and Lay leaders: The National Berean Society (Oregon, Ill.) wants the names and addresses of all Bereans who are graduating this spring or who graduated last winter. We need this information immediately. Will you please send their names?

Attention: It has seemed advisable by the National Berean Board to retain the \$25 tuition charge for the 1952 National Berean Youth Rally at Oregon. Please disregard the tuition charge found on the back page of Truth Seekers' Quarterlies.

"Bro. Ray Brown and I have surveyed the field at Osakis, Minn., and found there a good potential seedbed for planting the gospel. We have rented a very satisfactory hall for Thursday night meetings and are ready to go next Thursday night, April 17."—Ernest E. Graham, Eden Valley, Minn.

After visiting his mother, Sr. Ruth Wachtel in Chicago, Bro. William Wachtel, pastor at Litchfield, Minn., visited a few days with Oregon, Ill., friends on his way back to his work.

Bro. F. L. Austin, Oregon, Ill., has improved somewhat in strength the past week.

Radio Station WKAI, Macomb, Ill., now carries two fifteen-minute Church of God broadcasts each Sunday morning. Truth Seeker's Bible Class is on at eight o'clock, and Bro. Kenneth Milne, local pastor, broadcasts at nine o'clock.

The Illinois Spring Conference held at Ripley, March 29, 30, was well attended and interest was good. Sermons by Bros. Kenneth Milne, D. A. Jones, and Warren Sorenson were timely and edifying. Out-of-town visitors were royally entertained by the Ripley congregation.

Bro. and Sr. Lewis Buskirk and daughter of Pennellwood Church, Grand Rapids, Mich., were recent visitors at headquarters.

Because of serious illness of his brother Fred at Franklin, Ind., Bro. James M. Watkins has been absent from his office for a few days.

Many Oregon Bible College students are off on Gospel Team trips or home on Easter vacation.

Pastor J. R. LeCrone, Oregon, Ill., was in his pulpit on Sunday, April 6, after a sickness which kept him confined to his home for three weeks.

Sr. Alice Anderson, Fairmont, Minn., spent the Easter holidays in Indiana and Oregon, Ill.

Time is running out for entering your friends in the Christian Friendship Circle. See back cover page for details.

ATTENDANCE CERTIFICATE

This is to certify that:

_____ was in attendance at _____ Sunday school _____, 19__.

You See

The Quick and Easy way to satisfy those requests for a note verifying the attendance of visitors in your class is to have some of our attendance certificates handy (3 by 5 inches in size).

Only 2c each

Order from

NATIONAL BIBLE INSTITUTION
Oregon, Illinois



*Did you ever feel that this
was the only way you could
lead that friend to Christ?*

If so, read on; this message is for you!

A New Approach To an Old Problem

We all have intended to do something about bringing our friend to Christ. Those good intentions often are lost in the demands of daily life. Sometimes a natural timidity makes it difficult for us to bring these things to his attention.

Christian Friendship Circle

Here is the way it works. For a small fee, we will establish regular anonymous contact with any friend you desire to enroll. We will send *The Restitution Herald* into the home every week for one year (fifty issues), beginning May 1, 1952.

In addition, we will send an interesting or unusual gift once each month with a brief personal note from *A Christian Friend*. These gifts are quality items, such as a New Testament, prophetic books, helpful Christian booklets, and a special Bible game Christmas gift of interest to everyone.

These personal gifts will guarantee that you will not forget those good intentions and they are designed to lead the individual to a greater interest in the Bible and possibly to a decision for Christ. You will not be revealed as the sponsor of these gifts until you desire to do so yourself.

The cost of enrolling a friend in the *CHRISTIAN FRIENDSHIP CIRCLE* is only \$5.00 per year, including *The Restitution Herald*, all gifts and special attention. The group now forming will begin May 1. No enrollments will be accepted for the current year after that date. Send your enrollment at once to:

Christian Friendship Circle

National Bible Institution, Oregon, Illinois

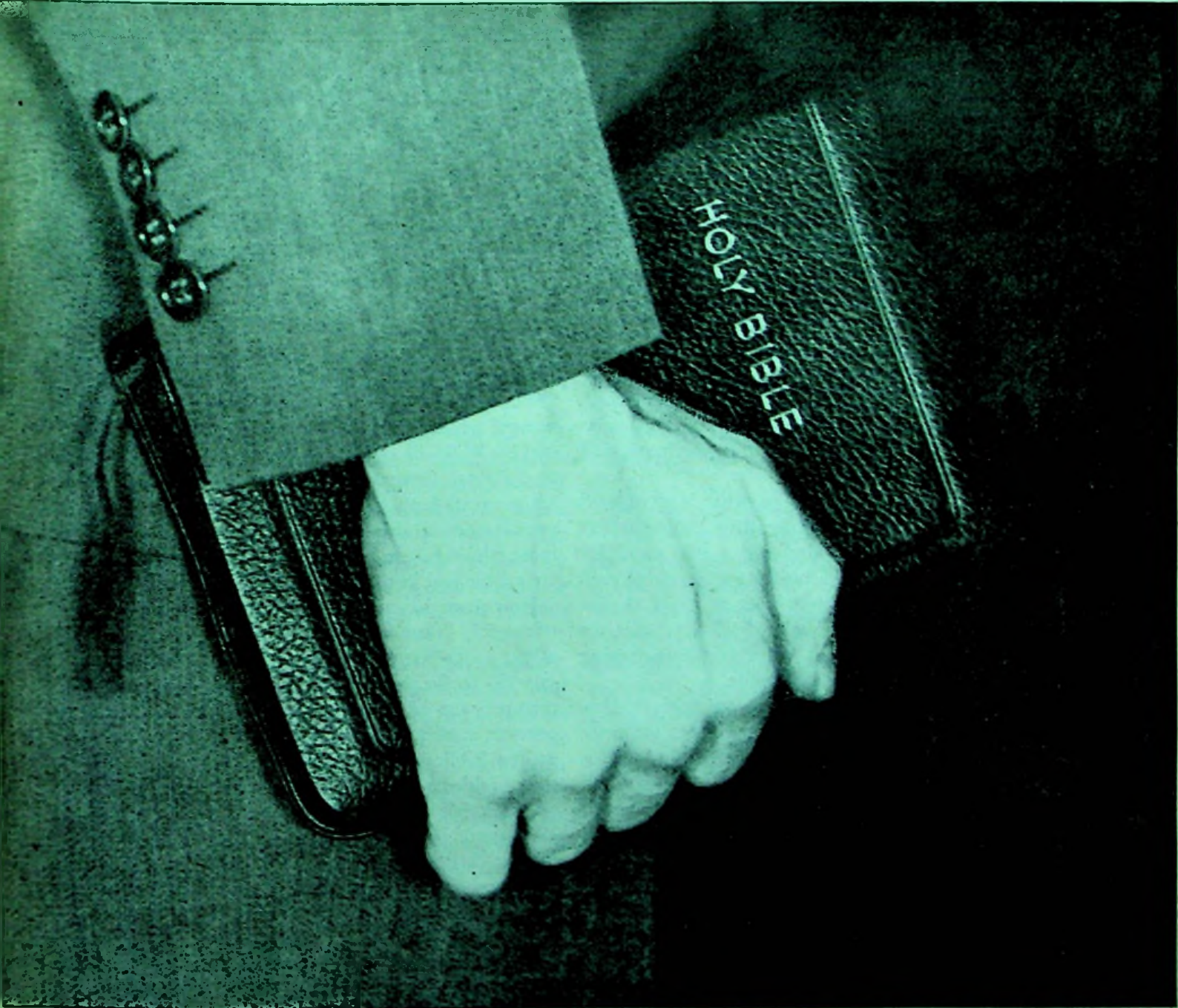
The Restitution Herald

April 22, 1952

VOLUME 41

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

NUMBER 29



—Photo by J. D. Sprinkle

Like many others we believe we accept the Bible one hundred per cent. After pondering the matter, however, we wonder if we follow the Bible as completely as we profess.



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.

James M. Watkins, Editor

\$3.00 per year

Paul C. Johnson, Associate Editor

Have We Accepted the Word?

"Unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it" (Hebrews 4:2).

The Bible has been available to many generations under a wide variety of conditions. All Christian groups claim the Bible as the sole authority for their faith. Some denominations have resulted from differences in interpretation. More often, however, sects and divisions have been caused by the practical way in which certain scriptures have been emphasized, or perhaps over-emphasized, in relation to others. This tendency to make a single verse or promise the all-important basis for doctrine is reflected in many church groups of our time.

Because their belief is founded on what is considered very sound and reasonable Scripture, these people believe their faith to be Biblically sound and a true creed for eternal requirements. It is difficult for any group to realize that over-emphasis can distort truth as easily as mis-interpretation. We often believe also that we practice the complete essence of the gospel while blithely ignoring many express requirements of the Bible.

Like many others, we rest secure in our faith that we accept the Bible one hundred per cent, even to the point of a certain degree of intolerance for the views of others. If we consider the matter, however, we wonder if we follow the Bible as completely as we profess. Is it possible that we can be a little guilty of the fault we find in others?

Many see no justification for the use of the term "Reverend." We profess to see many scriptures that forbid the use of that term. However, we use the first chapter of Titus as a Scriptural standard for the ministry. In this chapter the ministerial elder of the church is designated as "Bishop." We have never heard a remote suggestion that this Scriptural title be used instead.

In the seventh verse of the same chapter of Titus, church elders are required to be "no strikers." If an elder or minister had membership in a union that engaged in a strike, would we consider it just cause to bar

him from church office the same as we would for intemperance or immorality? Our Scriptural standard makes no such distinction!

Ephesians 5:24 requires that "as the church is subject unto Christ, so let the wives be to their own husbands in every thing." For us to explain away or ignore the second portion of this verse, we must explain away or completely ignore the first portion. We emphatically require that the church be subject to Christ but inconsistently ignore the subjection of wives to husbands as a part of teaching and practice.

James, the recognized leader of the early church, said, "Above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath" (5:12). With all of our acceptance of the early church as doctrinal authority and of the Biblical requirements for personal faith, we know of very few who give any consideration to this express requirement. Many feel that those who refuse to take an oath or swear to legal papers are a little odd in the application of their religious faith!

How many have given serious consideration to 1 Corinthians 6:1? "Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?" So far as we have been able to observe, church members sue other church members or drag them into court as readily as they do nonmembers, in spite of the express Biblical admonition that Christians should settle their problems according to the elements of Christian justice and righteousness before the leaders of their church. We cannot imagine members of the modern church allowing their elders to judge the merits of the disagreement according to that which is right, rather than legal; nor can we imagine their abiding gracefully by the decision of the elders if they did judge their problem.

Perhaps we too have a long way to go before we can claim to be entirely consistent in applying the Bible to our faith. The only difference between those who profit from the Word and those who do not is the degree to which the Word is mingled with faith. The degree to which we accomplish this will be reflected in the extent to which we are consistent in our application of the whole Word to our way of life.

The Earth and Its Inhabitants

By C. E. Randall, Tempe, Arizona



WHEN HAGAR fled from her mistress Sarah, she was met by an angel in the wilderness, who said, "Whence camest thou? and whither wilt thou go?" Sometime or another, there comes to every person the questions: "Where did you come from? Why are you here? Does existence on earth have any relation to the purpose of God? Is this purpose being realized? Have men and circumstances set aside or defeated the original purpose as planned by the Creator?"

These questions are not useless but have a direct bearing upon life. One stumbling block in the path of mankind is our inability to find our way toward a purpose great and sublime and then seek to accomplish that purpose and fulfill our mission.

"In the beginning God created the heaven and the earth" (Gen. 1:1). This is the primeval cause of earth's existence. The earth is not here by accident but as a direct result of the creative power of the God with whom we all have to do. God created the earth, and nothing in the universe refutes this beginning. Upon this premise that God created the earth we stand. The Creator is exact in His Word in ascribing to Himself the work of creating the earth.

Isaiah 44:24 reads: "Thus saith the Lord, thy redeemer, and he that formed thee from the womb, I am the Lord that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself." The testimony here affirms that God created the earth and that He did it by Himself. This closes the door to any other god sharing in the work. In Isaiah 45:21, God is Jehovah, and there is no other God beside Him. Thus, from ancient time to the present, God stands supreme as the one and true God. As Moses of old said, and is quoted by Paul, "To us there is but one God."

What was the condition of the earth when the Creator had finished His work? We are not left to surmise, but we have God's own appraisal in these words: "God saw every thing that he had made, and, behold, it was very good." When God had completely finished the earth, it was a work well done. Sin had not entered; therefore, the earth was free from the curse, hence without thistles and briars with which we must contend today.

Man wonders how God created the earth. In Psalm

33:6-9, we are given the divine account of how God brought into being the earth on which we live. "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth. He gathereth the waters of the sea together as an heap: he layeth up the depth in storehouses. Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of him. For he spake, and it was done; he commanded, and it stood fast."

Why did God create the earth? Certainly, there must have been a purpose behind this great planet on which we live. We will let the Word establish the purpose: "Thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord; and there is none else" (Isa. 45:18).

God did not form the earth and establish it in vain. He formed it to be inhabited. Thus, in simple language, the purpose behind God's creating the earth was that it would be inhabited. We are here to fulfill that purpose. With this purpose in mind, many other texts fit into the thought which otherwise would be difficult to understand. For example, read Psalm 115:16: "The heaven, even the heavens, are the Lord's: but the earth hath he given to the children of men."

The earth was created for men. People were created to inhabit it. That is why we are here. We are earthborn and earth-bound creatures. Man has never been promised any other inheritance. We are of the earth, earthy. We are here for a purpose. After the earth had been created and man had been created to inhabit it, he fell from favor with God through disobedience. He transgressed the prohibition of God in the Garden of Eden. He walked contrary to God. This contrariness and opposition to God brought forth penalties which separated man from the Garden of Eden and brought a curse upon the earth.

In pronouncing this curse, "Unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to

thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return" (Gen. 3:17-19).

Because man disobeyed God and brought upon himself, his posterity, and the earth he inhabited a curse God's original purpose would seem to be entirely defeated. Man, however, cannot frustrate or defeat the purpose of God other than in his own life. God knows the end from the beginning and the things that are not yet done. "Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure: calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken it, I will also bring it to pass: I have purposed it, I will also do it" (Isa. 46:10).

It would be discouraging if man knew that his God could be defeated by the creatures of His making. We thank God that He is able to mastermind His creation and in the end bring it to the finished purpose which He had in mind in the beginning. I want to remind you again of the fact that God created the earth, that He created it to be inhabited, and in this original condition it was good and very good. When the finished purpose of God is realized, the meek shall inherit the earth.

When mankind has been redeemed, earth will be delivered from the curse and will once again be perfected as it was when God created it. A beautiful description of the earth when it is restored to its Edenic condition is found in Isaiah 35:

"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. Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, 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: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes. And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, and the ransomed of the Lord shall return, and come to Zion

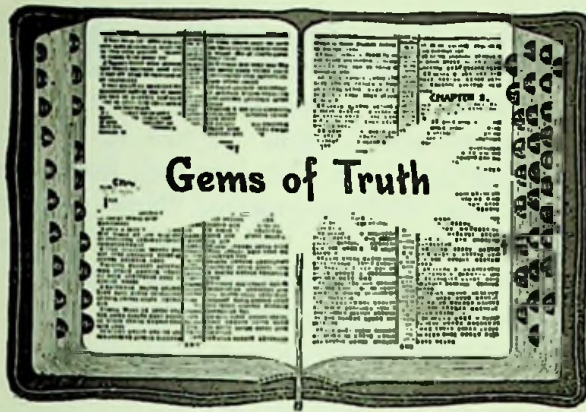
with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

The picture which the prophet has given has never been enacted upon earth. Earth, when it came from the hands of the Creator, was untouched by the curse, and beauty adorned its bosom. The picture is one in which the blighted earth will be recovered from its curse and restored to a precursal condition. Inhabitants also will be redeemed people. They will be individuals who had suffered from sickness, disease, and infirmities of the flesh. Being redeemed from these sin-caused infirmities, they will join in singing the songs of Zion, having been freed from sorrow, and sighing. It is a picture of the kind of earth God originally purposed and which He gave to man in the beginning. Man, having sinned and alienated himself from the presence and favor of God, but, when it is finished it will be complete. Man will inherit the earth and righteousness will cover it as the waters cover the sea.

Mission Leader Returns From World Tour. (EP) Returning from two months of consultation with missionaries in Africa and Europe, Dr. Vincent Brushwyler, general director of the Conservative Baptist Foreign Mission Society, said he was more convinced than ever that the greatest need of the world today is the gospel of Jesus Christ. "While it is true that Africans and Europeans want bread for their stomachs and clothes for their bodies, their greatest hunger is spiritual," he declared. "That is why Communism and, in some areas, fetishism are attracting hundreds of thousands. Everyone is looking for meaning and purpose in life." Dr. Brushwyler was accompanied on his two-months trip by Dr. Walter Pegg of Huntington Park, California, vice president of CBFMS. On the trip they visited Belgian Congo, French West Africa, Italy, and Portugal, as well as other countries.

DAILY BIBLE READINGS

- M. April 28. John 17:9-21. Jesus prayed for unity in the church.
- T. April 29. Acts 13:6-12. Paul used the Holy Spirit to perform miracles.
- W. April 30. Acts 3:1-11. Peter performed miracles in the name of Jesus Christ.
- T. May 1. 1 Cor. 14:19-28. Paul limited the practice of speaking in tongues.
- F. May 2. John 20:24-29. Jesus converted a doubter.
- S. May 3. Matt. 7:13-23. Salvation is abundant only to the faithful.



A Spirit of Love

Ninth in the Series

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

"We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death" (1 John 3:14).

SCRIPTURE is very plain regarding the importance of love. From Paul's letter to the Corinthians (chapter thirteen), love is of greater necessity in the Christian's life than anything else we could mention. At least Paul testified that without *love* these other necessary things are of little or no value. In effect, Paul said that if we do not have love we are nothing.

Some may take issue with Paul on his emphasis of love, in regard to his statement, "Now abideth faith, hope, charity [love], these three; but the greatest of these is charity" (v. 13). How can charity or love be greater than faith by which we are saved? In his letter to the Ephesians, Paul said: "By grace are ye saved through faith; and that not of yourselves: it is the gift of God" (2:8). To declare unto you all the counsel of God we must add that "faith without works is dead" (James 2:20). Love, however, is that special quality which always accompanies genuine faith and prompts the truly faithful to serve the one in whom they have faith.

More than once the great Apostle Paul spoke of a labor of love on the part of brethren. It was that work which they had done by faith having been motivated by love. Without that love, we cannot have the kind of faith which saves. When we have that love we have assurance of eternal life.

Love is greater than faith and hope because love will always abide. Faith shall be turned into sight for the faithful at the close of this age, and, after we have received eternal life, we will not hope for it any more. Love, however, grows and lives eternally. Consider the practical greatness of love. Hatred, love's opposite, will be short-lived. Suppose two men hate each other. They quarrel and fight. One is slain, and the other soon dies of wounds received in the conflict. Their hatred destroys them, and the hatred dies also. Even if their families continue that hatred, sooner or later it will destroy itself and those who harbor it.

Love, on the other hand, prolongs itself and the lives of those who cultivate it. The spirit of love in the hearts of two men will cause them to do good to one another. They are sustained and blessed by their mutual affection,

and that spirit will spread and grow in those who see its benefits and joys.

We see the power of love in the life of Paul when he said, "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend" (1 Cor. 8:13). The spirit of love will make anyone show great concern for his fellowman. Who needs to ask the question: "Will it hurt me to do this or that which some believe to be too near the border line of sin?" when the spirit of love has made him first answer the question: "Will it cause my brother to stumble?" Judge for yourself as to whether or not you are ruled by love.

How can we obtain the spirit of love? God is the author of love and is spoken of by John as being the very embodiment of love. All love is either directly or indirectly from God. Of course, it does not follow that everyone who may have a little love is necessarily in God's favor, but it is to God that we must go to obtain that high quality of love which places us in line for eternal life and delivers us from the condemnation of death.

It is not the one who understands all mysteries and all knowledge nor even the one who comprehends the greatness of God, but rather he who yields himself to the will of God is he who will receive the spirit of love in his heart. God is no respecter of persons, but He is a respecter of those who respect Him and His will.

To have the kind of love of which we are speaking, one must cast aside selfishness, and the first selfish thing that must go is our will which opposes God's will. Jesus overcame and yielded to the full extent when He said, "Not my will, but thine, be done" (Luke 22:42). If we are willing to surrender our will which is contrary to God's will, our selfishness will be replaced with His love.

This full submission usually does not come all at once, nor is our faith tested all at once. God does permit us to be tried more as we grow strong and are able to overcome greater temptations. We will find, however, that greater blessings will come in proportion to the extent we give ourselves wholly into God's hands.

To be filled with the love of God is the crowning glory of Christian achievement. There is no higher goal in this life, and without it no preparation for eternal life can be complete. It is as essential as believing and being baptized.

The only difference is that faith and baptism should come first, and if our faith does not include the quality called love which moves us on to active fellowship with God and His Son, there may be no place for us in the Kingdom. "He that loveth not his brother abideth in death." "Abideth" is the key word, and, as long as one abides in death he cannot, in the sense in which it is used here, be the heir of eternal life.

We ought to give greater consideration to the teaching of love in the Word of God. We must note that the true spirit of love cannot be feigned, and, if we should suppose that we could deceive men, we must know that we would not be deceiving God.

Love is the fulfilling of the law because love works no ill to his neighbor. Jesus said, "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35). Are we saying too much to say that without love, we are not His disciples?

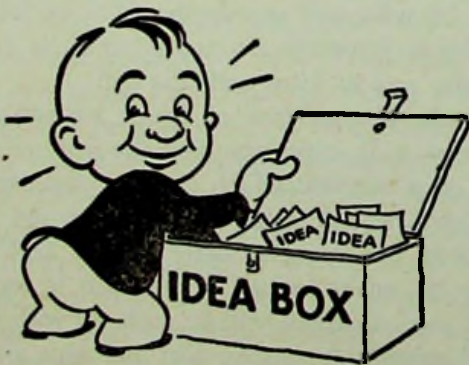
You can be as certain of eternal life as you are sure that you love the brethren. Pray that God's love will fill your heart!

Communists Abolishing Sunday. Constant appeals are being made in Iron Curtain countries for the workers to give up their Sunday rest and "work voluntarily" for the welfare of the country and peace. These appeals are partly because of the need for increased output from industry and also because of the Communist's desire to abolish Sunday as a day of rest and worship.—EPAS.

God Mocked in Russia. An editorial in *The Loud Speaker* reports this unconfirmed but plausible story about Russian attempts to discredit both God and prayer. Children in the schools of Russia are told to pray to God for candy and ice cream. They bow their heads and pray, and of course nothing happens. "Now pray to Stalin to give you candy," the Communist leaders say. The children pray, and they are showered with candy. The godless Communists drive home the lesson they intended.—*Youth on the March.*

Niemoeller Called in Question. Frankfurt, Germany (EP) A resolution reproving Dr. Martin Niemoeller was proposed by Siegfried Erbsloeh, a Synod member at the Synod of the Evangelical Church in Hessen and Nassau, charging that Niemoeller presumed to judge Russian conditions after a six-day visit, particularly since his Moscow escort and representatives he talked with were "top Communists." The resolution admonishing Dr. Niemoeller, head of the Synod, to "maintain the greatest reserve" was rejected by the Synod with a vote of eighty-three against twenty-two. Mr. Erbsloeh warned that Russia may try to abuse Dr. Niemoeller's visit by seeking to infiltrate Communist aims into the West German Republic "through the back door."

"If someone comes on your property and damages even a chicken coop, the law will certainly do something about it. If a brewer comes on your property via the radio or television and damages the mind and spirit of your child by teaching him to drink, there is not a thing you can do about it."—*Clipsheet.*



Lest We Forget

The tendency of our current generation to pay little attention to the former generations who have lain down to sleep provides a worthy and unselfish opportunity for teen-age groups.

In every community there are small, isolated cemeteries almost abandoned to weeds and disinterest. Why not take an active responsibility for one of these as a regular class project? Ask permission to make one a garden spot in your community. It is a task that will pay tribute to the past and win the gratitude of the present in a way entirely new and different.

Resurrection to Immortality

A radio sermon (WAIT, Chicago) by Harold J. Doan

THE RESURRECTION of Christ was a great demonstration of the power of God. It was an object lesson for all the world to see, and it was especially effective for the church in teaching by illustration the true nature of its hope—resurrection from among the dead to immortal life by the power of God.

The mere fact that Jesus was raised bodily from the grave was not new, nor did it begin belief in bodily resurrection as a reward for faithful children of God. Belief in bodily resurrection is an old doctrine, accepted among God's faithful children from the beginning. Bodily resurrection was even demonstrated a thousand years before Christ was born, when Elisha raised the widow's son from the dead.

The hope of bodily resurrection at the end of the age prompted Job to wish he were dead. Job even requested God to take his life when he was in agony with boils and was grieving over the loss of family and goods. Job said, "So 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). This was at least fifteen hundred years before the birth of Christ, yet Job spoke with conviction of the day when he, too, would arise from his long home, the grave.

Hope of resurrection from the grave must have been strong in the mind of Abraham, else how could he have believed the promises of God and been counted as righteous for his belief? It was promised that he would inherit Canaan for an everlasting possession, yet it was also prophesied that he would die and be buried. Abraham could not have believed each of these facts unless he also believed he would be raised from the dead to claim his inheritance. We know Abraham's hope for resurrection because of these words in Hebrews 11:17-19:

"By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up

his only begotten son, of whom it was said, That in Isaac shall thy seed be called: accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure." We who are of the faith of Abraham share this hope. Our faith rests upon God's ability to raise us even from the dead to inherit the promises made to us through Christ.

Hope of bodily resurrection prompted Jacob and Joseph to request in Egypt that their bodies be embalmed after death and returned to Canaan to be buried. On the morning of resurrection they wanted to arise from their long sleep in the Promised Land. Abraham, Sarah, Isaac, Jacob, and Joseph are all buried in the cave of Machpelah in the midst of the land of Canaan. They will rise according to their hope: at the voice of Christ, for Jesus Himself said, "I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven" (Matt. 8:11).

There were two truths taught by Jesus' resurrection that had not been understood or taught before. These truths are contained in this thought: the faithful will be raised in a select resurrection from among the dead to a changed glorified, immortal condition.

Until the resurrection of Jesus, little was known about what the faithful will be like when they arise from the grave. The various resurrections until this time proved nothing, for those people all arose as they died and then died again.

Jesus' resurrection, however, was entirely different, for He showed Himself after resurrection to be at the same time physical and immortal, real yet glorified, visible and tangible yet no longer confined by the natural laws.

The reason that Christ's nature after His resurrection is important to us is that believers are promised to be like Him in their resurrection bodies. Of course, we understand very little about how Jesus really was after His resurrection, but we shall be satisfied, I am sure, when we awake to be like Him. David said he would be.

Listen to these promises made to all who are in Christ, who are bought with His blood, redeemed by His death, who have had their sins washed away: "Beloved, now are we the sons of God, and it doth not yet appear what we

(Please turn to page 10)



Harold J. Doan



News and Prophecy Digest

C. E. Randall, Tempe, Arizona

A SUICIDE. Tempe and surrounding communities have been shocked by a suicide of a young college student at Arizona State College, Tempe. This young man apparently had been contemplating taking his life for some time. He had talked it over with one college companion, and the afternoon before the act was committed he spent several hours with his friend discussing his decision. His friend left him alone in the car to carry out his plan while he took a walk in the desert. After the agreed lapse of time, he returned to find the lad dead of asphyxiation in the car. A hose, taken along for the purpose, had been attached to the exhaust pipe and ran into the car in which the windows were closed.

One naturally wonders why anyone would resort to such a course. Certainly, if this young man had been in a normal frame of mind, he would not have taken his life. Terming him a crackpot, psychopath, or some other term to define an abnormal character does not supply the answer. He lost his grip on life and was disillusioned in some way from some source as to the purpose of life and the nature of death. Hope faded or was lost sight of, for no one with a cheerful hope would allow himself to be frustrated, defeated, and commit himself to a cowardly course of avoiding life and its responsibilities. People with hope and a consciousness of purpose and responsibility to their fellows live not in the selfish fear of personal desire and sole aim but find a motive to live by living for and serving others. The fruitful life can say, "For me to live is gain."

SEGREGATION. Civil rights legislation, which will remove all barriers to color, religion, and sex, is one of the foremost problems which has been injected into politics, social practices, and religious life. Certainly, from the Christian point of view, God has made of one blood all nations to dwell upon the face of the earth; and in Christ Jesus there is neither Jew nor Greek, bond nor free. While this approach to Christian brotherhood and fellowship gives dignity to the Christian man and woman, yet this does not warrant or give occasion to remove the color line which God has placed in the human family. Personally, we cannot subscribe to some demands being made for the removal of all race and color barriers. The movement against racial segregation leads into other areas of life which are loaded with evil. Break down race and color barriers and widespread intermarriage among different colors and races will be the rule rather than the exception. In a report made by one of the committees of the United Nations, it set forth the proposition that intermarriage among peoples of different colors presents no biological problems. Thus, those who seek to get the camel's head under

the tent in a move against color segregation hope to open wide the tent entrance to unrestrained marriages between different colors and races of people. In this move they hope to bring in a united world through recognition of a common brotherhood of all men. If the time comes when He who put the color line in the human family removes it, well and good, but let us not try to cover it up with a "make-up" of human plans.

LAY PREACHERS. Nearly all religious groups are finding themselves on the short end of the number of ministers required to fill the needs of their fields. This is due to the fact that the various religious groups have been expanding faster than they have been training men for the ministry. Many religious bodies have been pressing qualified workers into active work to take care of many pastorless churches. In Minnesota, Episcopal Bishop Stephen E. Keeler met the shortage of ministers in his diocese by recruiting businessmen who felt the call to greater Christian work. The Episcopal Church requires a liberal-arts training of men who enter the priesthood, but the canon of rules makes an exception of men over thirty-two who have "shown such proficiency in business and professional life as gives promise of usefulness in the ministry." Thus practical experience is recognized in ministerial training. In all, there were some forty "Bishop's men" who volunteered for work in the Episcopal Church in Minnesota. These men, having had "executive experience and selling techniques," proved themselves able to adapt these experiences in a profitable way in Christian work. Most of these men in their business careers earned from five thousand to fifteen thousand annually, whereas in their role as ministers they receive as low as three thousand dollars per year. The qualified and trained man who follows the ministry makes a sacrifice financially. He could use his talents in the business world and earn much more.

BELIEF IN GOD. The American Institute of Public Opinion in a nationwide survey covering people of all creeds stated that better than nine out of ten Americans are definite believers in the existence of God. The percentage of believers in God varied according to different sections of the country. People in the South and the Rocky Mountain areas turned in the highest percentage. The survey gave the United States a percentage of ninety-four. In contrast to other countries, according to a compilation made by John E. Gibson, the United States ranks fourth with the following nations or countries in this order:

"A wide-scale study surveyed the populations of 10 countries during 1948. Brazil ranked first, with 96 per cent of its people be-

lieving in God; Australia second, with 95 per cent; Canada third; and the United States fourth, with 94 per cent. Trailing behind the United States in the following order were Norway (84 per cent), Finland (83 per cent), Sweden, Denmark, and Holland (all 80 per cent). Most skeptical was France, where only 66 per cent of the population professed belief."

LAST RESORT. It is interesting to note an investigation made by Princeton University among a selected group of students who were churchgoers as to what effect prayer had in their lives and why and when they prayed. The results indicated that the majority used prayer as a "last resort." Many did not feel it had any direct bearing on life, but those who did use it employed it only in times of critical need and when they needed help which could not be obtained in any other way. A few used prayer to express gratitude and give thanks for blessings received.

This survey, indicating that prayer was a last resort when hope had faded away, is characteristic of most people. The person who cries out to God only in times of need and distress usually will find it difficult to know how to pray and will be at a loss to know what the results will be. People who are effective in the use of prayer are those who use it often and know from experience that the prayer of a righteous man availeth much. Those who use prayer "when their backs are against a wall" will find it hard to humble themselves and get down on their knees. It is hard to bend when you are standing against a wall. A little girl prayed, when she went to bed, for God's protection over her during the night but said she could take care of herself during the day. She learned a lesson the hard way when the next morning she fell and broke her leg. Thereafter when she prayed, she asked God to take care of her both day and night. May we learn early in life that God is present at all times, is needed, and should be recognized other than in times of distress.

PROBLEMS OF YOUTH. Various age groups have their own distinctive problems with which to contend. The problems of children and adolescents may not seem too great, but to the one wrestling with the problem it may seem almost mountainous. Syracuse University made a study of adolescents, and among their religious problems four were prominent. These were as follows:

- 1) Dislike for church service.
- 2) Mentally upset over what becomes of people when they die.
- 3) Conflict between science and religion.
- 4) Wanted to know the meaning of heaven and hell.

PLAYING the Fool

SEVERAL years ago I saw a man take a ten-dollar bill from his pocket and deliberately strike a match to it. Fortunately I was able to snatch the bill out of his hand before it was destroyed. The man was under the influence of drink and was therefore irresponsible. You say, "He was playing the fool." He was.

There is more than one way of playing the fool. Many a young man squanders many times ten dollars on cigarettes. If he takes them into his mouth and sets fire to them one by one, is he not just as surely playing the fool? There are thousands of boys and young men, girls and young women, in every community who are burning up their money as truly as did the drunken man and in addition are inhaling the poisonous fumes from burning cigarettes.

The cigarette smoker is not merely smoking tobacco; he is smoking other harmful products as well, which have been added in the manufacture of cigarettes. Some of these may be harmless in themselves, but in the burning of them poisons are developed which are more injurious than the nicotine in the tobacco smoke.

Today cigarette making is an art, and in this probably lies the greatest evil connected with the trade. The purpose of manufacturers is to make a cigarette that will have a decided drug effect which is agreeable in flavor and does not bite the tongue when smoked. To accomplish this, other ingredients are added. These may differ slightly in different brands of cigarettes, but they certainly are added to improve the cigarette not from a health standpoint but solely for commercial purposes. One of the products developed from the smoking of cigarettes which contain glycerine is aeroline. A few years ago one of Thomas Edison's assistants who was conducting experiments in the laboratory chanced to inhale the fumes of burning glycerine and suffered almost fatal results.

Yet the boy who smokes cigarettes is continuously inhaling such deadly fumes. It is especially injurious to the nervous system and in time brings about a degeneracy of the brain and nerve cells. The boy who smokes cigarettes becomes restless, irritable, coarse, and careless in his deportment. He develops nervous symptoms of a marked character, and in time criminal tendencies often manifest themselves. According to estimates received from principals of schools, ninety to ninety-eight per cent of the boys who fail in their studies are cigarette users.

As early as 1860 Emperor Louis Napoleon of France

appointed a commission to make a careful investigation of facts pertaining to the influence of tobacco on intellectual development. So striking was the evidence obtained that on one day he caused the pipes of thirty thousand young men in Paris to be broken and ordered the expulsion of all smokers from the schools. This was a sane procedure, because possibly one half of the public funds employed in the education of boys who use cigarettes is thrown away.

Even from an economic point of view, there should be state or governmental interference with the sale of cigarettes. Surely their use by American youth should not be tolerated.—*Advocate of Truth.*



RESURRECTION TO IMMORTALITY

(Continued from page 7)

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). Is this not a glorious hope?

"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). Our bodies will be changed, glorified, and made like His. In those bodies will be no ache, no pain, no decay, no deformity. They will be perfect, even as He is perfect. "When Christ, who is our life, shall appear, then shall ye also appear with him in glory" (Col. 3:4). As Christ appeared in glory, so shall we be in the glory of God. It is said, "All have sinned, and come short of the glory of God." That is our present state, but at resurrection we shall appear in the glory of God, fully redeemed, forgiven, and perfected.

Thus, Jesus' resurrection taught and illustrated this new truth, that believers in their resurrection will be immortal, never again able to die. Believers will be perfected, physically and spiritually, and will be in the nature of Christ in His resurrection.

Secondly, the select resurrection of Christ to immortality opened the apostles' eyes to a new truth which, though it had been taught by the prophets and Jesus, had escaped their understanding. That truth is that the resurrection of believers will be a select resurrection out from among the dead. This is known as the first or better resurrection. Before Jesus' resurrection from the grave, coming forth immortal, the apostles could not understand what Jesus meant by the peculiar way in which He had spoken of resurrection. "They kept that saying with themselves, questioning one with another what the rising from the dead should mean" (Mark 9:10). The word here used in the original is, "resurrection out from among the dead," or raising to leave other dead ones behind. When Jesus was thus raised, they understood that the resurrection of believers will be similar. They would rise in a resurrection unto life, leaving unbelievers in their graves awaiting a future resurrection unto damnation.

There will be order in resurrection. "As in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming" (1 Cor. 15:22, 23). Everyone who has ever died will be raised eventually, but in his own order. The word "order" as used here is a military term referring to rank. Those sleeping in death will not all be raised at once but in order of their rank.

The first one raised was Christ, the first fruits of the grave. The next in order will be those who "are Christ's at his coming," these are those spoken of in 1 Thessalonians 4: "The dead in Christ shall rise first." "Then cometh

the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power" (1 Cor. 15:24). Then, after one thousand years in which those in Christ will rule the world with Him, will come the end resurrection, when the rest of the dead, small and great, rise up to be judged.

The resurrection of Christ foreshadowed the resurrection out from among the dead, the first resurrection of those who are dead in Christ at His coming. This is the better resurrection, the select resurrection, the glorious resurrection, which is the hope of the church. "Blessed and holy is he who hath part in the first resurrection" out from among the dead (Rev. 20:6).

There is good reason to be in this special resurrection of the just who shall rise up immortal at the appearance of Christ. Notice what the Scripture has said about those who are in this resurrection: they are blessed and holy; they live and reign with Christ a thousand years; on them second death has no power; they die no more; they are rewarded in this resurrection for their works.

Jesus' resurrection was a demonstration of the power of God. Jesus' resurrection was proof of His position as God's Son and Saviour of the world. The first Easter visualized the possibility of bodily resurrection, and it spurred on the work of the apostles, encouraging them and encouraging us with the Lord's presence. In addition to this, the Lord's resurrection demonstrated two new truths which have become uppermost in Christian hope.

First, we were shown that believers in Christ, who are saved by Him, will be raised immortal to the perfect nature of Christ after His resurrection. This is the real foundation stone of Christian hope: to be made like Him at His coming; to put off carnality and morality and put on Christlikeness.

Secondly, we now realize that resurrection is in order by rank, that Christ was the first, that those who are in Christ at His coming will be next, and that one thousand years after this will come the end or final resurrection when the world will be raised for judgment. We know that blessed and holy is he that has part in the first resurrection. He will live and reign with Christ one thousand years, and on him the second death has no power.

Christ earned the right to resurrection from among the dead to immortality by what He did. We are given this hope because of what He did for us. To share in the resurrection of Christ, to be in the first resurrection unto immortality, we must be in Christ. We must first die with Him, being buried with Him in baptism, having our sins washed away by the blood. We must believe in Him, die with Him to sin, and rise to walk in newness of life with Him if we are to be His at His coming. As you think of the death, burial, and resurrection of Christ, will you not decide to come to Him?



The Summer Bible Training School of 1949. How many of these people can you identify? What church positions are held by these people? Do you see your pastor in the group? Three are pastors.

SUMMER BIBLE TRAINING SCHOOL

OREGON BIBLE COLLEGE -- JUNE 16-JULY 11

Can you give a good reason for your hope of eternal life?

Can you readily give Scriptural evidence for such hope?

Can you quote Scripture in answer to frequent questions relative to your faith?

If you would like to answer, yes, to the above questions, enroll in the Summer Bible Training School at Oregon Bible College, where "Important Bible Doctrines," one of the four courses to be taught, will emphasize the following subjects:

God, the Father; Jesus, the Son; The Holy Spirit; The Mortal Nature of Man; All Have Sinned; The Nature of Death; The Abrahamic Covenant; Jesus the Saviour; Christian Baptism; Jesus, Our High Priest; The Return of Jesus; Resurrection of the Dead; The Kingdom of God; Heirs of God; Did Christ Pre-exist? What Is the Soul? What Is Hell?

Cost: Tuition, board, and room \$60.00

Other Courses Offered:

1 and 2 Corinthians

Principles of Christian Living

Book of Romans



"What shall be the end of them that obey not the gospel?" (1 Peter 4:17).

Obedience

Obedience shall be the theme of this week's lesson. Perhaps at first you will not be able to see the connection between the different subjects; but with each subject given it shall become more clear.

Blameless

Blameless is a condition of living that each of us should try very hard to maintain. We need to be constantly on guard that we, each one, follow the advice given in Philippians 2:15, "That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation [generation], among whom ye shine as lights in the world."

Why is it important to be blameless? The answer was given by Paul, "That ye may be blameless in the day of our Lord Jesus Christ" (1 Cor. 1:8).

Elect

Elect are the chosen of God. They are chosen because of their own efforts in pleasing God and keeping His commandments, of accepting Jesus as their Saviour and being baptized in His name. "He shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other" (Matt. 24:31).

Diligence

Diligence is the manner in which we should go about our Christian way of life. That is, we must be attentive to it, work at it continuously. Peter told us definitely, "Give diligence to make your calling and election sure" (2 Peter 1:10). Also, "Be diligent that ye may be found of him in peace, without spot, and blameless" (3:14).

I

I am the one who must be diligent and blameless to make *my* election sure. It matters little how good my sisters and brothers are if I am not good, for they will not be able to make me one of the chosen.

Endurance

Endurance is necessary for each to reach the goal that we have set before us. We have a promise given in Matthew 10:22, "He that endureth to the end shall be saved."

New Birth

New birth is the realization of your duty to God and Christ. Whether this realization comes from within or from above, it is a necessary step to our salvation. Everyone must be humble, innocent, and have the faith as a child, for Jesus said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom."

Cross

Cross and Jesus, the crucified, are the means by which we all are given the hope of eternal life.

Eternal Life

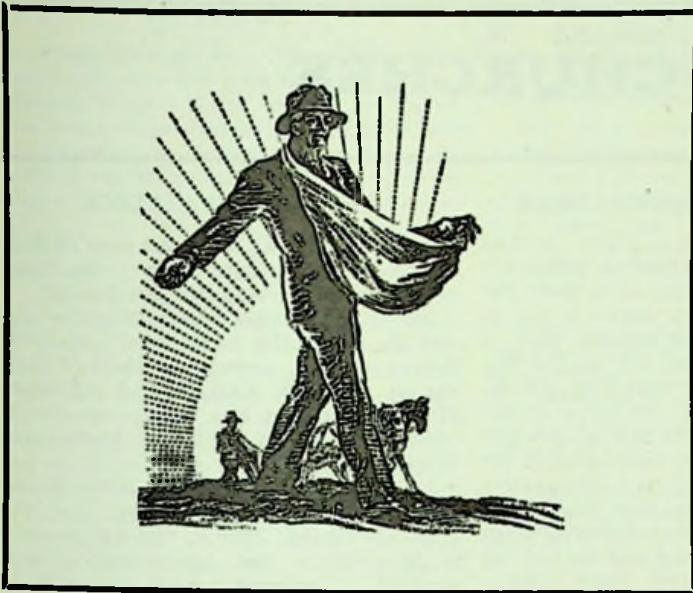
Eternal life is the reward of obedience to Jesus and God. Surely there is none greater. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Do you not think that to be worthy of this gift we should be faithful and obedient to the Giver?

The Theme

Now, go back over the headings of each subject and write down the first letter of each.

Birthday Greetings!

Ronald Barnett, Apr. 28, age 14, Holbrook, Nebr.
 Matthew Hoy, Apr. 29, age 6, Youngstown, N. Y.
 James Gould, Apr. 29, age 11, Jacobson, Minn.
 Rebekah Kirkpatrick, Apr. 30, age 7, Holbrook, Nebr.
 Donald Needham, May 1, age 7, Hammond, La.
 Jerry Lee Pearson, May 1, age 7, West Milton, Ohio
 Dean Swartz, May 2, age 13, North Olmstead, Ohio
 Jerry Bryson, May 2, age 14, Macomb, Ill.
 Bettie Louise Compton, May 3, age 4, Manassas, Va.
 Carol Kauffman, May 3, age 6, West Milton, Ohio
 Russell Reye, May 4, age 10, Columbia Station, Ohio



Whose Body Is Yours?

By William Wachtel

Litchfield, Minnesota

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1). "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).

What a revolutionary teaching! Is it not true that slavery exists no longer, that men are free, that they own their own bodies, and that they have the right to do whatever they please with their own bodies? Is this not a free country, where men are no longer purchased and sold at the pleasure of their owners?

Yes, these things are true, at least as far as the world is concerned, but are these things wholly true of the Christian? In the last analysis, *is* he his own master, and *does* he have the right to do with his life and body whatsoever he pleases? Does he have the right to defile and weaken it with harmful intoxicants and loose living? Is he authorized to put to his mouth *anything* that would hinder his body from being a temple of the Holy Spirit, as our text indicates?

Peter tells us we have been purchased—yes, bought or redeemed. The price that was paid for us, however, was not silver or gold but something infinitely more precious, even the shed blood of our Lord Jesus Christ (1 Peter 1:18, 19). What a price! It required our Saviour to go through the most horrible and agonizing death conceivable—hanging, nailed hand and foot, to a cross!

Do we, then, belong strictly to ourselves? Can we say

we have the right to govern our own lives? God says we are not our own. We now belong to His Son. Anyone who reads these words of His lightly and does not solemnly consider all they mean to one's everyday actions can hardly consider himself a temple of the Holy Spirit or a child of God.

Laborers

By C. E. Randall

Tempe, Arizona

"We are labourers together with God: ye are God's husbandry, ye are God's building" (1 Cor. 3:9). It is a great privilege for one to be a worker with God. When one takes up the Christian warfare, he is not engaging in a "lone wolf" venture, for he always has a partner. God never expects man to work alone. We have the assurance, "I will never leave thee, nor forsake thee." If we are working for the Lord, we can go forth with confidence and courage, knowing that whatever our task may be, it can be done, for we have One who knows no defeat and who always succeeds. We can always move forward, therefore, with an outlook that savors of victory. It is an optimistic approach to all our work. Optimism is contagious!

When we talk about being workers together with God, we are thinking about workers, not drones. From the very beginning, God has always given toil an honest character, but laziness is always condemned. The nature of one's work, whether diligent or listless, will soon be revealed; for it is written, "Every man's work will be made manifest."

As workers, we are builders, not for time but for eternity. Only that work which abides until the age to come will deserve reward. Work that has no permanent nature will not call forth any reward. It is written: "If any man's work abide which he hath built thereupon, he shall receive a reward."

There is much work for every Christian to do. Jesus said to His disciples, "The fields are white unto harvest." At that time, workers were few. Today the field is larger than in the days of Jesus. The harvest is more mature, and the workers are still few. If one cannot find something to do in the Master's service today, it is because his heart is not desiring it, and his mind is not searching for it. There is no substitute for work. The injunction, "Occupy till I come," has never been revoked. There is a place in the Sunday school, in the church, in the Bible study, in the Dorcas, and in the Bereans for every person. In the name of the Lord, we invite one and all to become a steady worker and labor together with God!

AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

- May 9-11—Southwest Conference at Tempe, Ariz.
 May 17, 18—Illinois State Berean Rally at Rockford.
 June 9-15—Michigan June Conference at Southlawn Church, Grand Rapids. (Kenneth Milne, guest speaker.)
 June 11-15—Minnesota Spring Conference at Saint Cloud.
 June 16-July 11—Summer Bible Training School, Oregon, Ill.
 June 19-22—Northwest Conference of the Churches of God at Corvallis, Ore. (T. A. Drinkard, guest speaker.)
 June 21-29—Indiana Conference at North Salem, Ind.
 July 14-25—National Berean Youth Rally, Oregon, Ill.
 July 14-20—Camp Bible School of Washington.
 July 29-August 6—Illinois State Conference and Bible School, at Oregon, Ill.
 August 7-9—General Conference of the Churches of God at Oregon, Ill.
 August 16-24—Texas Conference at Gatesville.
 August 17-24—Eastern Nebraska Conference at Omaha. (Harold Doan, guest speaker.)

ARKANSAS

We were very glad to have Bro. and Sr. Walter Wiggins visit Arkansas. His preaching and teaching were well accepted. We were sorry they were called away. Sometime we hope they can visit other churches in Arkansas.

The Bible schools at McGintytown and Clarke's Chapel were larger and better than ever. Sr. Thayer is doing a good work. The Bible school at Walnut Grove, too, was larger this year. The first week of the school the writer preached while the children were doing their homework. The second week's Bible lessons were taught by Bro. Coverdill and Bro. J. Ellis.

While at Bear on my regular appointment, Sr. Thayer and her helper came. We were surprised and glad to have Bro. and Sr. E. Richard Smith and Roy Hutchinson from the Blood River Church near Hammond, La., visit the Bear Church. Services were well attended. We had a basket dinner at the church, and in the afternoon we had a hymn sing.

C. Alan McLain.

HERALD RECEIPTS

Nellie I. Campbell; R. W. Jorgensen; Delbert Jones; Mrs. Lela Peterson; Mrs. Ethel Gross; Mrs. Edna Weaver; Lozelle D. Burnett; Grace Wiggins (2); Mrs. Letitia Walker (2); Milton Long; Mrs. Lyle J. Doan; Delos Andrew; Helen Grau; Olaf Hammer; Mrs. Lottie Graham.

CHRISTIAN FRIENDSHIP CIRCLE

May 1 is the last date on which enrollees can be accepted for the Christian Friendship Circle. Hurry! Get those names in fast! For five dollars we extend this service to you in an effort to help convert someone near or dear to you. That person will receive The Restitution Herald every week and will receive monthly gifts that will speak or tell of the Saviour of men. The first month's gift will be a New Testament, and thereafter for one year he or she will receive a gift monthly besides The Herald weekly. Here is an opportunity to evangelize, an opportunity to reach a nonmember and bring him into the body of Christ.

THANK YOU

To the dear brothers and sisters who have remembered me with their kind words of sympathy and help in my deep sorrow, words fail to express my gratitude for everything.

May the Lord bless each one is my prayer, and may the Lord Jesus come quickly to awaken His sleeping ones.

Sr. E. E. Giesler, Moorefield, Nehr.

ILLINOIS BEREAN RALLY

May 17, 18 are the dates for the Illinois State Berean Youth Rally to be held at Rockford (Blessed Hope) Church of God. Follow U.S., Route 20 on West State Street until you come to Johnston Avenue, between 2400 and 2500 block. Turn north two blocks. The church is located on the corner of Johnston and Jefferson, 2425 West Jefferson.

The program for the two-day rally is as follows:

Your Life Is Christ's

Saturday, May 17:

Business meeting and song service—3:00 p.m.

Picnic and social—5:00 p.m.

Sunday, May 18:

Sunday school—9:45 a.m.

Worship service—10:45 a.m. "Preparing Yourself"

Basket dinner—12:30 p.m.

Worship—2:30 p.m. "Let Your Light Shine"

Supper—5:30 p.m.

Worship—7:30 p.m. "Your Reward"

Come one! Come all! We have plenty of room and are looking forward to seeing all Illinois youth and youth from surrounding states. If possible, please write Rand Smith, 1735 Douglas Street, Rockford, Ill., if you plan on coming and wish sleeping facilities.

OREGON BIBLE COLLEGE

On Tuesday, April 15, classes were resumed at Oregon Bible College. We were very happy and thankful to be together once more.

During the holiday season, many of the students were active in the Lord's work. On Sunday, April 6, services were held in Indiana at the Roll, Kokomo, and Hillisburg Churches. Those taking part were Orville Westlund, Neil Thut, Shirley Huffer, and Virginia Wagenaar.

Joe Fletcher, Rowena and Jerry Reeves traveled to Ohio, Washington, D.C., and Virginia. On Sunday, April 6, they held services in the Dayton and Lawrenceville, Ohio, churches. A midweek service was held at Washington, D.C. During the remainder of the week, the team conducted services at the Dry Run, Browntown, and Maurertown churches in Virginia. They report it was a wonderful experience.

David Sprinkle, Curtis Simpson, and Roy Humphreys were in charge of services Easter Sunday at the Casey, Illinois, church.

On April 9, a daughter was born to Mary and Kyle Davis. The young lady's name is Miriam Ruth. Congratulations!

While several students remained in town during the holidays, others visited their homes. Among those traveling home were Marion Otto, Virginia Wagenaar, and Don and Evelyn Harvey.

Phoebe Kessler and sister Becky visited the college on April 17. It was good to have them with us. Come again!

Curtis Simpson preached at Southlawn Church of God, Grand Rapids, Mich., April 20.

In New Testament Studies 2, we have begun to study the book of James, which contains very inspiring and instructive words.

Communion service was conducted on Friday, April 18. Orville Westlund had charge; Joe Fletcher and Jack Keenan assisted.

Dorothy Elliott.

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.

ABOUT PRAYER

Prayer Changes You. "There was an old gentleman who was remarkable for his gentleness. When a young man, he was known to have a violent temper. He was asked how he managed to overcome his temper. He said it was 'By praying to God and speaking low.' When persons are angry they raise their voices and speak loud. To overcome anger and learn the lesson of gentleness we must 'pray to God and speak low.'"

Not a Strong Preacher. "A young preacher had just settled in his first pastorate in Philadelphia, when he was visited one evening by one of the laymen of his church. The man said bluntly to him, 'You are not a strong preacher. In the usual order of things you will fail here, but a little group of us have agreed to gather every Sunday morning to pray for you!' The young man saw that group of people grow to more than one thousand, praying weekly for their pastor. The minister was J. Wilbur Chapman, who grew to be one of the greatest preachers America has ever known."—Sel.

Not noticed. "Has your church noticed? Said a pastor, 'I abandoned my prayer meeting long ago.' 'How did your church officers like that?' 'Oh, they did not find it out for more than a year.'"—Church Business.

Is Prayer Impractical? "The Living Church tells how a missionary doctor saved the life of the famous Arctic explorer, Stefansson. It was a case of double pneumonia, and the explorer had to be brought fifty miles to the hospital. When he had recovered and was going on, he said to the doctor, 'Money cannot repay what you have done for me. You have saved my life. But I should like to make one criticism. You would accomplish more if you did not spend so much time in religious work, and in prayer.' Then the doctor replied, 'If it had not been for prayer, I should not be here; this hospital would not have been here, and you would be lying dead in the snow.'"—Bible Expositor and Illuminator.

If We Only Pray. "Sir John Kirk, the founder of the Ragged School Union, once said to a friend, 'If you can only get people to pray for the work, there will be no difficulty about getting them to pay for it.'"—Sunday School Times.

NATIONAL BIBLE INSTITUTION

Verna C. Thayer	\$ 5.00
R. H. Judd	2.00
Mr. & Mrs. Kenneth C. Krogh	25.00
Cool Spring Church of God	3.31
Oregon Bible College Students	10.00
Russell & Laura Harman	50.00
M. J. Osborn	100.00
West Side Ladies Guild, Cleveland	10.00
Maurertown, Va., Church of God S. S.	60.42
Mr. & Mrs. Lyle Doan	25.00
Mr. & Mrs. John S. Taylor	40.00
Mrs. Lottie Graham	5.00
Mr. & Mrs. M. W. Lyon	100.00

Sowing and Reaping

"We sow a thought and reap an act,
 We sow an act and reap a habit;
 We sow a habit and reap a character;
 We sow a character and reap a destiny."

GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

Mrs. Eva. Johnson, 1010 South Sixth Street, Stillwater, Minn., wishes to thank those who have so kindly written letters and cards but is unable to answer each one yet. Mrs. Johnson has been sick for some time.

Minnesota Berean Conference will be conducted at Eden Valley, April 26, 27.

Dedicatory services will be conducted for the new Litchfield, Minn., Church of God on Sunday, May 4. Bro. D. A. Jones, Rockford, Ill., will be guest speaker. On Easter Sunday, the group worshiped in the auditorium for the first time.

Congratulations to Bro. and Sr. Stanley O. Ross, on the arrival of Connie Gail, Monday, April 14!

Bro. Floyd Kessler, Sr., and daughters Phoebe and Becky, West Milton, Ohio, visited at headquarters last week.

Bro. J. M. Morgan writes his schedule for the year as follows: Walnut Grove Church of God, Havana, Ark., April 15-25, also other Arkansas churches; he may go east to North and South Carolina, Virginia, and Kentucky; then to Washington, Oregon, California, Arizona, and west Texas. If you wish to have him stop in your community, write him. We wish him Godspeed on his journeys!

Bro. H. J. Prosser, Portland, Ore., died, April 13. We extend our sympathy to his relatives and friends.

The Thistle and the Honeybee

Two Scotchmen came to California from their homeland, and each brought with him something to remind him of his native land. One man brought a thistle, the national emblem, and the other brought a swarm of honeybees. Before long, the country around the first Scots' home was covered with thistles, while the forests and fields are laden with the sweetness of honey on the other man's farm. We reap as we sow. Children of the Kingdom are blessed while children of that wicked one are like the thistle, useless now, and destined to be destroyed.

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The group now in preparation will begin May 1, 1952. No enrollments will be accepted after that date.

Send your enrollments now to:

Christian Friendship Circle

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The Restitution Herald

April 29, 1952

VOLUME 41

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

NUMBER 30



—Photo by J. D. Sprinkle

"Perhaps the greatest paradox of our time is the fact that people are hungry for friendship and pleasant association."—See editorial.



Editorial

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James M. Watkins, Editor

\$3.00 per year

Paul C. Johnson, Associate Editor

An Unfriendly World

"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" (2 Timothy 3:2, 3).

In considering prophetic trends, many have formed the practice of giving the most time and thought to political trends of our times. This is natural because world affairs loom far more important on our horizon by reason of their magnitude.

There are many more significant things that we are likely to overlook because they are so much closer to home. Lessons are reflected in the social trends of our time and are manifested so clearly in simple everyday life of people.

In the scripture from Second Timothy, each word and phrase opens an entire field of interesting speculation. We cite the example of a time to come in which men shall be "without natural affection."

The meaning of this phrase is clarified in Romans 1:31. Here the marginal reference translates its meaning as "unsociable." Detailed study of the term reveals that this is the meaning intended. The phrase from Second Timothy implies a period of time in which people will not express natural friendship or affection toward humanity in general. They will become more and more unsociable. A natural compassion for mankind creates a personal appreciation for a friendly handshake on the street, a wave and a pleasant greeting down the block, or pleasant, social conversation in the home of friends.

In light of this prediction of things to come, let us look at the days in which we live. How many times have you heard it said that people are not as friendly as they used to be? Perhaps the greatest paradox of our time is the fact that people are hungry for friendship and pleasant association; yet eight out of ten overtures of friendship are met with a cool rebuff or a stony stare.

Nothing can be more clear than the fact that our generation is not friendly naturally and is growing more unsocial as so-called industrial progress takes over. A clear indication of the modern trend is to be seen in just a

few comparisons. There is far greater interest in neighbors and friends in rural areas than there is in cities. Generally speaking we may expect that friendly sociability will decrease in the same ratio that population increases.

A visit in those sections of the country more recently developed, or where social and industrial progress has been retarded, will prove that as the world becomes more prosperous and self-sufficient the spirit of friendship and neighborliness decreases. How much easier it is to walk in on folks in some sections of the country! They offer their best and treat you like home folks. As those sections progress industrially, however, their neighborliness and common courtesy gradually disappear. Because this trend seems to be inevitable, there is little reason to assume that it will be avoided in the natural course of our own expansion.

Society as a whole is becoming more and more unsocial. There are many things that contribute to this state of affairs. The tendency is to depend more and more upon money than upon one another. This is a distorted sense of values but is the natural result of increasing humanism. The desire for material possessions is replacing the desire for friends. There are few who are willing to shorten their income in favor of a friendly visit. When a friend comes to visit, the host tries unsuccessfully to pay lip service to the common courtesies while his mind wanders absently to a hundred and one details of the more material demands of life.

It is to be regretted that the church is following obediently in the footsteps of the world. Consider your own fellowship! How many of your families take time to spend an evening together for a visit? How many men of your group take time to sit down on a cracker box on the sunny side of the garage and talk about nothing in particular and everything in general? How many young people meet at one house and gather around a piano to sing hymns and talk religion? How many people linger in the church yard on Sunday morning to chat with everyone? You know the answer as well as I. Like the world, we tell ourselves we do not have time. The real reason, however, is that we are losing our love for other people. We do not love people like we used to.

Listen Preacher!

By Zachery Brice Long
Reprinted from "World's Crisis"

LET ME tell you some true incidents which have come within my own knowledge. I am using fictitious names. Otherwise the accounts are accurate.

Mrs. Ross was a feeble old lady of nearly ninety who had been unable to attend services for many years. Several pastors had come and gone in her church, but she had not got to feel acquainted with any of them. In a near-by town lived Mr. Brown, a minister whom she had known from his boyhood, and whom she had often declared should preach her funeral sermon. Shortly before Mrs. Ross died, a new minister by the name of Rider was appointed to her church. Out of regard for Mrs. Ross's wishes, her relatives asked Mr. Brown to preach but showed Mr. Rider the courtesy of asking him to assist with the service, both men being ministers in the same denomination.

Rider was indignant and gave them to understand that he would conduct the whole service or have no part in it. Mrs. Ross's relatives were not Christians. Around the dinner table the day of the funeral, they minced no words in expressing their opinion of a man who professed to represent the lowly Jesus and yet insisted on occupying the center of the stage himself. If that was Christianity, they wanted none of it.

Lewis was pastor of a Methodist church. One of his members was marrying a Lutheran from another town and planning to join his church. The bridegroom requested that his own Lutheran pastor should officiate at the wedding, which was to be solemnized in the bride's home church. The bride agreed, but she invited Pastor Lewis to both the wedding and the reception.

Lewis felt deeply insulted and, declining to attend, sat and pouted in the parsonage adjoining the church while the marriage took place. The whole town knew about the affair, and the unconverted freely wagged their tongues about the sensitive preacher.

Pastor Dixon did not see fit to keep up a weekly prayer meeting in his church. Five of his members who were bosom friends decided to gather privately once a week in each other's homes for prayer. Pastor Dixon found it out and was much offended that they had not consulted him. He gave them to understand that people had no right to meet together for a service without notifying their pastor. One would have supposed that his heart would have been overwhelmed with joy if a dozen groups in his church that met weekly to play cards without notify-

ing him would suddenly turn to holding private prayer sessions. Pastor Dixon wished to be the recognized head of any religious activity in which any of his members dared to participate.

Jones was the pastor of a group who accepted immersion only for baptism. Attending his church was an earnest Christian lady who became desirous of uniting with that church; but when she could not see immersion as the only Scriptural method of baptism, Pastor Jones became quite exasperated with her.

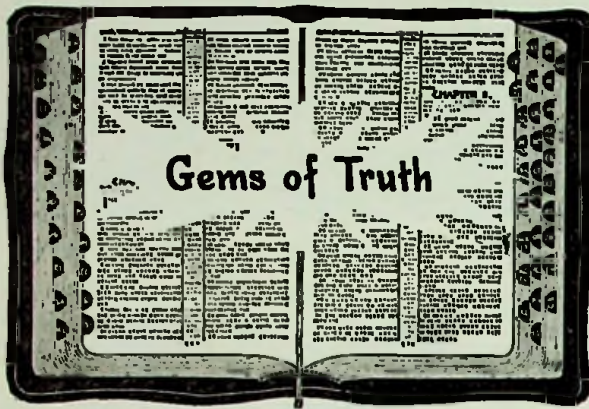
Later Pastor Lennis of another town succeeded in convincing this lady that immersion was the only mode of baptism set forth in the Bible. She asked Lennis to baptize her, which he did.

When Jones learned what had happened he was "sore." He felt edgewise toward Pastor Lennis and provoked at the lady for letting another than himself immerse her. All the church became aware of his irritation, and the story spread far and wide.

As it happened, Pastor Jones' pet subject was sanctification. He could wax pretty ardent in preaching to others their need of crucifying the "old man," of dying out to self, of being filled with the Spirit, of living the victorious life. It became evident that in his own case "I" stood so high that it could not help but get hurt. To some people who had heard his insistence on sanctification it did not make sense.

Now listen, Mr. Preacher: If you know nothing about sanctification in your own life do not try to cram it down other folk's throats. Have you been sent to preach the gospel or to seek recognition for self? Wherever you go there have been pastors before you—some of them loved by certain people as you can never expect to be. Your aim should not be that of stealing people's affections away from some beloved predecessor but simply that of so truly representing the Lord Jesus that they will lose their hearts to Him. In the case of marriage, death, and baptism it is natural and right that people should desire the presence and services of an old friend, tried and true. Why should one be forced to call upon a comparative stranger just come upon the field because otherwise the new pastor will be hopelessly offended? If, in the case of baptism, one must employ a man in whom he has lost confidence, then much of the sacredness of the occasion is lost to the candidate.

I know another pastor who has been so injurious
(Please turn to page 5)



WHERE ARE the Dead?

Tenth in the Series

By T. M. Ferrell, Morristown, Tennessee

"So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep" (Job 14:12).

THE QUESTION "Where are the dead?" may well be as old as death itself, for it is natural for men faced with death to wonder about the hereafter.

The greatest error man has made in the quest for the answer to this question has been in failing to recognize God's Word as authority. The One who created man in the beginning and gave man life, and later pronounced the curse of death upon him because of sin, surely is qualified to tell us where men go when they die. Since the days of Adam and Eve, however, men have refused to listen to what God says about sin and death, and have chosen to believe the "devil's lie" and preach that men are more alive than ever at death. Let us allow the Divine Authority to answer the question for us, and then let us be honest enough to accept what He says.

The thousands of cemeteries that dot the countryside are mute testimony as to the place of the dead, that is, the grave. This has not changed since the beginning, when God told Adam, "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). Solomon said that in respect to death man is not above the beasts, "As the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast. . . . All go unto *one place*; all are of the dust, and all turn to *dust again*" (Eccl. 3:19, 20).

We say not that humans are no better in God's sight than pigs or dogs, but that God has given human animals a common animal life, and at the cessation of that life we face animal death. Man in death does differ from the lower animals in that he is promised a resurrection from the dead, and animals are not.

While the Bible says all go unto "one place" at death, most religionists assert that at death the good go to heaven and the bad to hell. After a closer examination of hell, as used in the Bible, the fair-minded will affirm the grave as the only receptacle now in existence for the dead, wicked and righteous.

The English word "hell" carries no thought of a fiery

place, contrary to popular theory. Derived from the Anglo-Saxon word *helan*, it means simply "to cover." The true meaning of "hell" is obscured by the fact that in our English Bible "hell" is translated from *four* Hebrew and Greek words of different meaning, without any way for us to know which word is used in the original. Any good concordance to the Bible will reveal this fact.

In the Old Testament, "hell" is translated thirty-one times from the Hebrew word *sheol*. It is translated "grave" thirty-one times and "pit" three times. There is no fire in *sheol*, rather it is the common place of the dead, rich and poor, wicked and righteous, animal and man. Righteous Job begged to go there (Job 14:13); the rebel Korah went there (Num. 16:33); and the Psalmist said that man is "like the beasts that perish," and "like sheep they are laid in the grave [*sheol*]" (Psalm 49:12, 14).

Keeping the Old Testament Hebrew *sheol* in mind, we now turn to the New Testament Greek word *hades*. Happily, the etymologist finds a "Pometta Stone" in this passage of Scripture—"Thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption." This verse is found verbatim in Psalm 16:10 and Acts 2:27 and is referring to Jesus. In the Psalm, the word "hell" is translated from the Hebrew *sheol* which we have already discussed; in the reference in Acts the word "hell" is from the Greek word *hades*. Through the Divine inspiration of Scripture, we may conclude, without fear of contradiction, that the Hebrew *sheol* and the Greek *hades* mean the same thing, namely, *the grave*.

Jesus died and was buried in *hades*, the common grave, where He remained three days and three nights; but He was not left there, for God raised Him from the dead to become the first fruits of them that slept. Jesus has the keys of *hades* and death (Rev. 1:18), not Peter or Satan. Jesus is coming again in power to deliver dead ones of all ages from their graves.

As to death condition in the grave, God described it as a *sleep* in death. Job said, "Now shall I *sleep in the dust*; and thou shalt seek me in the morning, but *I shall*

not be" (Job 7:21). Like other Bible types, the comparison of sleep and death cannot be carried to extremes, yet there are some profitable points to notice.

A dead person, like man in a deep sleep, is unconscious. Solomon said in Ecclesiastes 9:5a, "The dead know not any thing." As a man takes a rest in sleep, so in death "the weary be at rest" (Job 3:17b). Solomon further asserts that there is "no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest" (Eccl. 9:10).

What a beautiful thought! Those who have endured long illness, those who have labored hard throughout their span of years, when overtaken by death, fall asleep and are laid in the dust of the earth, there to rest, oblivious to the world and its cares, to await the time when "many of them that *sleep* in the dust of the earth shall *awake*" (Dan. 12:2a). This will happen simply as the time Jesus went to Bethany and stood at the tomb of Lazarus to "awake him out of sleep," and he who had been dead four days and had begun to decay came forth to life at the command of Jesus. He had no stories to tell of his experience during those four days, because he had been nowhere in any form but lay unconscious in the tomb awaiting the call of the Master.

Where are the dead? The Bible answer is the grave. The Bible affirms that the grave is inescapable for righteous and wicked, rich and poor, kings and beggars, and that they all sleep in the dust, unconscious, unrewarded, and unpunished until the day Christ awakens them in the resurrection. The Bible also affirms that there is no fiery "hell" now open for the reception of the wicked, but that *sheol* and *hades* are the grave, the destruction of the wicked being reserved until after the great judgment day.

What comfort and hope! Death, though real, is not to be feared in itself, only as the cessation of life. Jesus is coming again to this earth to deliver His own from the power of the grave, and change them to incorruptibility and immortality, and to destroy death itself that this earth may again be a good place to live, as it was in Eden. Seeing we have such hope, who could want it any other way?

LISTEN, PREACHER!

(Continued from page 3)

around certain women that he is being talked about. Pastor, keep your hands off the ladies! The familiarities in which worldly people indulge is not for the Christian. You should have been warned about that before you were ever ordained. If some girl frequently places herself in your way, expecting you to stop and give her a ride when your wife is not along, see to it that you take another route. If you attend a public meeting, find a seat next to a *man*. Old-fashioned standards? Some people think morality itself is old-fashioned. You have no right to be preaching the glorious gospel of the Lord Jesus unless you are willing to make sacrifices for the gospel's sake. Once your fair name becomes besmirched, you can never to your dying day entirely free it from the stain. "Abstain from all appearance of evil" (1 Thess. 5:22).

Pastor Bruce undertook to dictate to the ladies as to what foods they might serve at their dinners, though most people felt that the ladies knew more about getting a meal than he did. He tried to obtain the Ladies' Aid hard-earned missionary funds to promote his own pet schemes. When he did not succeed, he was heard to call the ladies "old hens" and "tightwads." The Word of God warns us against "being lords over God's heritage" and instructs us to be "ensamples to the flock" (1 Peter 5:3).

Mr. Preacher, when you have truly placed *self* on God's altar, then sensitiveness, selfishness, bossiness, and desire to be *it* will die out, and Christ's beautiful life will become manifest in you to the glory of God.

"I would not have you to be ignorant, brethren, concerning them which are asleep. . . . 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. . . . Wherefore comfort one another with these words" (1 Thess. 4:13, 16, 18).





In the Wake of the Great Commission

Holbrook, Nebraska

Since the death of Bro. E. E. Giesler, the Holbrook Church has released me for the all-day services now held at Moorefield on the third Sunday of each month. In addition, I go there for an evening service the night of the first Sunday of each month.

The Word sown by Bro. Giesler is still bearing fruit. At the close of the evening service held March 30 at Moorefield, a young married couple, Roland and Betty Cross, responded to the invitation and came forward requesting baptism. They were buried in the waters of baptism the following Sunday afternoon, when we met on the Medicine northwest of Stockville.

Work still continues at Cozad with varying numbers out but enough to be encouraging. Two weeks ago we had our largest attendance when we had eight in the adult class and Sr. Mary Lou Hornaday in the children's department had a total of nineteen children.

V. E. Kirkpatrick.

National Evangelism

Bro. Walter Wiggins is taking a trip through the Southern states preparatory to opening a definite work at some point in Texas. He will visit Eldorado, Ill., Morristown, Tenn., Hendersonville, N. C., Arkansas, Blood River, Happy Woods, and Baton Rouge, La., and points in Texas. Tentative plans call for the development of a new church field at El Paso, Texas.

Sr. Verna C. Thayer is continuing her vacation Bible school work on schedule and is slowly recovering from her recent illness. Sr. Lucille McKinney, who has been assisting her, has returned home because of illness in her family and is being replaced by Ruth Sprinkle, Royal, Ark.

Decade of Evangelism

The Virginia Churches of God have a definite vision of a decade of evangelism. In an appeal to every member of

their churches for personal co-operation, they have designated the years 1950-1960 as a "decade of evangelism." There is no doubt that the establishment of definite goals and consecrated effort toward their attainment a little at a time will accomplish the unbelievable. We are happy to recommend it to other conferences or individuals interested in evangelism. Their bulletin expresses their plan in this way:

"Recognizing the need for a definite goal toward which to work, the Executive Board, Sunday, April 6, adopted a long-range plan of evangelism. The Board feels confident that every member and friend of the churches associated with the Virginia Conference will do his utmost in helping to reach this goal.

"Two years of the decade, 1950 and 1951, have already passed. We are thankful that God has caused these years to be years of growth and development for the churches. At the present time, we have three churches, two pastors, more than one hundred active members, and two radio stations carrying our program, "The Voice of Tomorrow."

"The goal adopted, which the group hopes to attain by the year 1960, is to have at least six churches, four pastors, two hundred active members, four radio stations carrying our programs, and to distribute eighty thousand pieces of religious literature (bulletins, tracts, booklets).

"This goal is within the range of possibility. It can be attained if everyone works. It may be that the goal will be so far surpassed by 1960 that you will look back and wonder why we set our goal so low."

"The People's Church in Toronto, Canada, reports a total income for 1951 of \$264,457. Of this amount, \$216,443 was received for missions and was disbursed for the support of some 290 missionaries through 27 missionary societies of different faiths. . . . The goal for missions in 1952 is \$250,000."—EP.

"Understandest Thou?"

By W. T. Roberts, Moody, Texas

"Understandest thou what thou readest? And he said, How can I, except some man should guide me?"

DISCUSSION of the Word of God with people reveals the fact that the Ethiopian eunuch was not alone in his difficulty in understanding the Word of God. People daily complain, saying, "I read my Bible, but it is a mystery to me, I cannot understand it." With the exception of some texts and themes not yet clearly revealed, the Bible, properly divided, will interpret itself.

Originally, the Bible was not divided into chapters and verses. This often requires that we transpose verses and sometimes divide verses.

We must understand, also, that the Bible is written largely in positives and negatives. These are so closely related that one cannot be given without the other being definitely implied. For example, we read in Mark 16:16, "He that believeth and is baptized shall be saved [positive]; but he that believeth not shall be damned" [negative]. In Matthew 7:21 both are recorded: "Not every one that saith unto me, Lord, Lord, shall enter the kingdom of heaven [negative]; but he that doeth the will of my Father which is in heaven" [positive].

Keeping this in mind, the use of these simple rules will be very effective: 1) ascertain who is talking, 2) when he did the talking, 3) to whom he was talking, 4) about what he was talking. For example: "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever" (Dan. 2:44). Applying the rule, we find: 1) speaker, Daniel, 2) spoken about 603 B.C., 3) spoken to Nebuchadnezzar, king of Babylon, 4) spoken about a kingdom to be established sometime subsequent thereto. At no time has any part of this prophecy been fulfilled. So, we can understand that it will be fulfilled at some date yet future.

Another example: "Thou son of man, thus saith the Lord God; Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood" (Ezek. 39:17).

Applying the rule, we find God is speaking through

Ezekiel. He spoke about 587 B.C.; to the beasts and feathered fowls, in the presence of Gog, prince of Meshch and Tubal. He spoke of a great battle to be fought sometime in the future that was to dwarf all other battles in carnage. Some believe this prophecy was fulfilled in 70 A.D., when Titus besieged Jerusalem. Twenty-six years subsequent to the destruction of Jerusalem, 96 A.D., the angel of the Lord exclaimed: "I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great" (Rev. 19:17, 18).

You may readily see from this that up to 96 A.D., this prophecy had not been fulfilled. From 96 A.D. until now, history does not indicate that it has been fulfilled, so we conclude with safety that it is yet to be fulfilled.

Further application of the rule often requires that we transpose verses and sometimes even divide a verse in the middle in order to make proper application. We are not responsible for this practice, as we are not left without a precedent. The Master did this when He read from Isaiah in the synagogue at Nazareth. (Luke 4:19; Isa. 61:2.) He "closed the book" with the statement, "To preach the acceptable year of the Lord" and declared, "This day is this scripture fulfilled in your ears." The reason He did not quote all of the verse is that the last clause is yet to be fulfilled.

Isaiah 2:4 is another verse that has to be divided when reckoning time: "He shall judge among the nations, and shall rebuke many people." We believe this will be fulfilled when Christ sits upon the throne of His glory, and the nations will be gathered before Him, and He will judge them. (Matt. 25:31, 32.) At the end of His reign, when satan will be loosed to deceive some nations into a war with the saints, satan and his host will be destroyed. (Rev. 20:10, 11.) Then the last clause of Isaiah 2:4 will be fulfilled: "They shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they

(Please turn to page 10)



News and Prophecy Digest

C. E. Randall, Tempe, Arizona

POWER. The Apostle Paul spoke about the Word as being a powerful agent, sharper than a two-edged sword. We have been most agreeably surprised in the trend among the secular papers and in radio commentators to quote the Word without attempting to interpret it. In a broadcast on Easter morning, the program, "We Hold These Truths," devoted its entire program to reading the story of the trial, crucifixion, and resurrection of Jesus. It was a moving account that needed no embellishments.

Some years ago we listened to a young minister use considerable Scripture. His father thought he weakened his sermon by using too many texts. One can perhaps read too much from the Word without causing people to understand what he is reading. The Word of God, however, is far more effective than comments of the speaker. The more one can focus the minds of people upon the Word of God, filling their hearts and minds with words that are "spirit and truth," the better off people will be.

LITTLE FELLOW. Life has many facets that have dramatic character. This is illustrated by a little railroad shrine out on the prairie of South Dakota. When this railroad was built some seventy years ago, there was a little tousled-haired boy who belonged to one of the families engaged in building the railroad. As the work train shuttled back and forth, the sun-tanned lad would wave at the engineer and brakeman. The little fellow became ill and died. As the work train moved west, the little fellow's grave was marked by a stone. For sixty years train crews on that line stopped once a year to place flowers on the grave of the "little fellow by the track." Trains have ceased to run there any more, but this yearly service is now continued for the "little fellow" by the Rotary Club at Clark, South Dakota. The little fellow has long been dead, but the wave of his hand and his friendly "hey-ahh!" started a drama that still lives in many hearts. Friendliness, kindness, and a ready smile live long after one dies.

TREND. Whether planned or whether brought on by our complex system of government, one thing is certain: a socialist state, in which the lives of individuals, communities, cities, counties, and states will be ruled from a government in Washington, is nearer than most people realize. More and more, freedoms cited in the Bill of Rights are being infringed by order in council of the Federal Government. Proof of this trend is to be seen in the seizure of industries. They are forced to yield to the demand of organized labor or submit to the wishes of the politically minded. The seizure of the steel industry

is another move toward nationalization. We can expect more of this, for individuals and organizations are going to become captives, not only of a national government but of an international government before the end of time. It is all a part of that larger pattern toward subjugation of individuals and the sovereignty of a world state. Right or wrong, individual freedom is fast disappearing. The right or the power of the state over the individual is not alone the practice of iron curtain countries. Its tentacles are reaching out in all parts of the world. Little can be done to stop the pendulum of time and circumstance as it swings toward world rule.

144,000. In Revelation, we have the sealing of 144,000. We are told that these are taken out from among the twelve tribes of Israel 12,000 from each tribe. There are many views regarding these sealed ones. Some make them representative of the saved of all ages, others see in them the church class. There is no warrant, however, in trying to make these sealed ones any other than the sealed of Israel. This group does not include the whole house of Israel. They are a particular class and are picked out from the whole house of Israel for a specific work. Doctor J. A. Seiss in his lectures on the Apocalypse said:

"These 144,000, then, are Israelites, living in the period of judgment, who are only then brought to be confessors and praisers of God, whilst the most of their kindred continue in unbelief and rebellion. Viewing the Son, as their fathers never would view Him, they acknowledge Him as their Messiah and Judge. As Jews, they thus constitute a distinct company to themselves and are blessed. As the result of their conversion, they are also very active in practical righteousness. They strive and wrestle against their own and their nation's long obliviousness to the truth as it is in Jesus, hearing and obeying now the voice of the Lord, cleaving unto the shelter and home promised by the prophets as the portion of those who call upon the name of the Lord even at that late hour."

RUSSIA. There are over 180,000,000 people living in Russia, and of this number there are only 5,000,000 who belong to the one-party Communist system that rules Russia. This small number rules through "terror and oppression." The Russian people are kept in subjugation through terrorism and abject poverty, and, while no doubt the majority of the Russian people believe in God, yet they are not permitted to worship only as such worship fits into the Communist plan.

PASSOVER. There is a small group of people in the United States that is organized under the name of "United Israel World

Union," which holds to the view that the Old Testament is the only means of salvation and which looks upon Christianity and New Testament teachings as of pagan origin and without authority from Jehovah.

There are always some trying to find some other way of salvation than through the Son of God. Sometime ago, in conversation with a retired rabbi, he remarked that they had discovered a "trick by which to interpret the New Testament." Someday people will learn to their sorrow that tricks do not produce salvation.

The United Israel group conducted a Passover service at Easter time and offered sacrifice in keeping with the ancient custom. Men seemingly will never learn that it took the life of the Son of God to provide a covering for sin. For centuries, Israel offered the paschal lamb which symbolized the real Lamb of God which took away the sin of the world. Had it been possible for the blood of bulls and goats to take away sin, they would not have ceased to be offered. Keeping the shadow obscures the substance in which deliverance rests.

It will be a glorious day when righteousness will be made plain and all shall know the Lord from the least to the greatest.

A SMALL THING. Writing to the Corinthians, the Apostle Paul, in speaking about man's day (1 Cor. 4:3, margin), called it "a very small thing." This comparison is in relation to the day of the Lord or the Lord's day. That is, man's day in contrast to the day of the Lord is indeed small in every phase of comparison. Man's day is that period of time when man is exercising rule in the affairs of earth. He is judging and ministering the governments of earth. If our present order of society is plagued with problems and difficulties, it is because of the weakness of our system of government as developed and carried on by men. The present time is called in Scripture, "this present evil world." From this order we need not expect much improvement, but, on the contrary, the problems of life will become more complex. Over and against this, we have the day of the Lord or the Lord's day. The two terms are synonymous. The Lord's day is not Sunday or Saturday, but it is that period of time when the Lord Jesus Christ will take over the direct rule of government and establish His Kingdom on earth with the kingdoms of this world becoming the Kingdom of our Lord. With the introduction of this new type of government, the affairs of men will be righteously governed, and the welfare of mankind will be as fresh as grass after a spring rain. The day of the Lord is a great thing: the day of man is "a very small thing."

Faith

By Mrs. Mabel Maysilles
Oregon, Illinois

THIS IS a skeptical age; almost everything must be seen, proved, and demonstrated to be believed. That should not seem too strange to Christians, however, for Scripture suggests that the time will come when such skepticism will prevail. Jesus' words were: "When the Son of man cometh, shall he find faith on the earth?" (Luke 18:8). In spite of present-day skepticism, the Christian must have faith in things which seem impossible to prove. Faith itself suggests confidence in something not proved. In Hebrews 11:1 "faith is the evidence of things not seen" but hoped for.

Belief must be based upon faith in God. His Word, as given in the Bible, has never been demonstrated to us as it was demonstrated to many in times past. Faith of today must be greater than that exercised by Thomas when he refused to believe the resurrection. Faith is believing without seeing. Jesus said: "Blessed are they that have not seen, and yet have believed" (John 20:29).

Christians today need the unwavering faith demonstrated by fathers of old, a faith such as Job's during his afflictions. Job said: "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. . . . 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" (Job 14:14, 15; 19:25-27).

Christians today need a faith such as that of Abraham. "God brought him [Abraham] forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. And he believed in the Lord; and he counted it to him for righteousness" (Gen. 15:5, 6).

Christians today need faith such as that of Noah when it was declared to him that a flood would destroy the earth. Though he had never seen rain, he nevertheless believed the Word of God and prepared an ark for the saving of himself and his family.

Christians today need a faith such as that demonstrated by the Apostle Paul, who, when proved wrong, spent his lifetime trying to rectify his former mistakes. Paul was one of the most zealous men for the Lord in all time. What Christian today would be able to stand firm and true to his convictions if it became necessary for him to endure for the gospel's sake what Paul had to endure?

Said Paul: "I am more [the minister of Christ than were those who reproached Him]; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen . . . in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches" (2 Cor. 11:23-28).

Faith kept Paul fighting past middle age up to the time his enemies imprisoned him in Rome and when he was expecting death. Faith led him to write to Timothy: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (2 Tim. 4:6-8).

Life was not easy for Paul. To embrace that cause, though persecuted, to lose family, friends, old hopes, old ambitions, all these required an unwavering faith in God. These were crosses Paul had to endure for the gospel's sake.

Faith is the basic principle of Christianity. Without faith it is impossible to please God. One of the secrets of Christian happiness, contentment and success is faith. Faith proves the promises of God and discovers that they are sure. God never fails. Every worth-while achievement in Christian work has had a life of faith back of it. If we work by faith and live by faith, the victory will be ours also.

DAILY BIBLE READINGS

- M. May 5. Matt. 5:3-12. Jesus appealed more to the dissatisfied than to the happy.
 T. May 6. Luke 5:26-32. The sick need the physician.
 W. May 7. Luke 6:20-26. The "fortunate" seem to refuse salvation.
 T. May 8. Matt. 19:13-17. Jesus diverted attention from His own goodness.
 F. May 9. Ezek. 3:17-21. A man of God is not at liberty to weaken God's message.
 S. May 10. Acts 3:19-26. Peter concludes his message.

"UNDERSTANDEST THOU"?

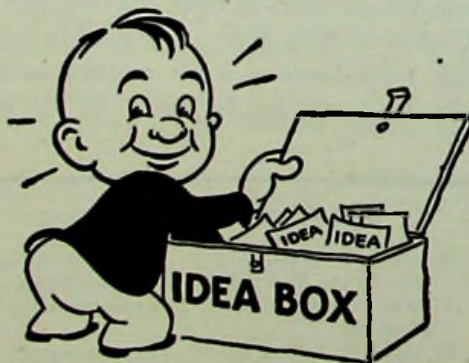
(Continued from page 7)

learn war any more." There is a thousand years between the beginning fulfillment of Isaiah 2:4 and its complete fulfillment.

Now an example of transposing verses: Turn to 1 Corinthians 15:23, omit verse 24, read verses 25-28. Then read verse 24 between 28 and 29: "Every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. . . . For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power." Read also Revelation 20:11-15.

The mentioned verses, with key and rules, will open a limitless avenue of Bible study. Bible facts seen through a glass darkly will become clear and understandable. "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).

Americans drank more liquor during the first nine months of 1951 than in the comparable period of 1950 by 2.4 per cent. A total of 135,658,536 wine gallons of imported and domestic liquors was consumed according to a report on liquor consumption made public.



Fix-It Night

Like any other property, the church is subject to an accumulation of odd jobs that demand attention if its tangible worth and practical usefulness is to be preserved. Like other properties, many churches are suffering today because of its members' inability to find time to supply its needs and the high cost of hiring all the odd jobs done. The Dixon, Illinois, Church has worked out an answer to this problem by establishing a "Fix-It Night." A list of everything in need of attention is prepared, and an evening is set for all the congregation to meet. The ladies serve a lunch; each man does a job or two; and every task is completed—with fun and fellowship.

HAVE FAITH

If thou would serve thy living Lord
And cling unto His precious Word;
If thou would be made pure as He
And put on immortality,
Then, friend, faint not at either care or strife;
We all have burdens in this life.
We all must bear a bit of cross,
But He will purge away each dross.
He knows each trial; He knows each pain;
He will a steadfast friend remain.
Into each life some rain must fall.
God is the giver of it all.
Christ is the Way, the Truth, the Light
And shines the brightest on darkest night.
Christ is the way in every need.
He is thy bond of strength indeed.
He asks thee just abide in Him,
If thou would know His peace within.
Have faith, dear friend, and seek His face
And, seeking, thou wilt find thy place.

—Mrs. Anna Lunderby.

Rains in Palestine Desert. Jerusalem (EP) Heavy rains fell in the northern Negev (the desert area south of Palestine) on February 2 and 3, with Beersheba registering 25 millimeters, and Ein Husab 20 millimeters. So far, Beersheba has had 174 millimeters of rain this year as against 41 last year, while Tel Aviv has registered 559 as compared with 190 last year. Jerusalem has had 474 compared with 95 last year. Elath had 15 millimeters of rain one night, alone—the equivalent of its entire normal rainfall for a year.



Delegates Enrolling at Springfield, Missouri

SPRINGFIELD ROCKED WITH SUNDAY SCHOOL CONVENTION

"The little metropolis of the Ozark country, Springfield, Missouri, recently received some 10,000 visitors who were attending the Tenth National (First International) Sunday School Convention of the Assemblies of God. Springfield rolled out the welcome mat and gilded its fringes, with merchants of the town hanging welcome banners across the streets, scheduling special sales events to attract the conventioners, and restaurants serving food from special Convention menus. The editor of the Springfield newspaper threw open his columns for widespread coverage of the event and, a welcome editorial on page one, stated that a conservative estimate would indicate that Convention guests would leave \$400,000 in the town in the four days of the Sunday school meeting.

"To house the mass meetings each night, three of the town's largest auditoriums were used, with duplicate sessions going on in the Shrine Mosque (seating 4,300), the Southwest Missouri State College Field House (seating 4,000). J. Raymond Ton, children's worker and ventriloquist-magician-artist, entertained a thousand or more of the children each night in the auditorium of the Springfield High School (seating about 1,500). Top speakers in the Sunday school field presented their phases of the work in Sunday school. Twenty-nine specialized and departmental conferences were scheduled during the afternoons of the Convention, and mornings were devoted to mass meetings at the Shrine Mosque.

"Actual registration was 8,668. It is possible that this Convention was the largest Sunday school convention in history. The Convention sessions are open to all of every denomination and visitors from other organizations both in U.S., and different parts of the world flocked to Springfield to take part in the conferences."—EP.

TRACTS--BOOKS

Bible-Centered Gospel Messages

We here present a new tract list that features our most complete and up-to-date Gospel Messages. All new and reprinted issues are now offered with eye-catching, attractive covers. We are continuing our policy of presenting only quality tracts at the lowest possible cost consistent with our standards of quality. Our Bible theme tracts are not designed for wholesale distribution, but are recommended for select distribution to interested readers and Bible Students.

Title	Per Doz.	Per 100
A Study of the Word "Soul," 4pp.	.15	.85
Baptism, Lindsay, 8pp.	.25	1.60
Basis for Tithing, A. Marsh, 2pp.	.10	.45
Can You Believe? Reed, 6pp.	.20	1.25
Essential Truths, 2pp.	.10	.45
First Principles, G. E. Marsh, 20pp.	.55	3.55
God's Promises, Drew, 2pp.	.10	.45
God's Two Great Witnesses, Anderson, 16pp.	.45	2.95
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The Kingdom of God, Goekler, 6pp.	.20	1.25
The Kingdom of God, Goekler, Spanish edition	.20	1.25
The Reasons Why, 2pp.	.10	.45
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? Deuchfield, 6pp.	.20	1.25
What Must I Do to Be Saved? Waggoner, 6pp.	.20	1.25
Words of Comfort, G. E. Marsh, 4pp.	.15	.85
I Am, A. Marsh		Free for postage
Position of Women in the Church Macy, 6pp.	.20	1.25
Sin In the Church, Railsback, 6pp.	.20	1.25
The Nature of the Soul, Hardesty, 10pp.	.30	1.95
Where Are the Dead, Bronson, 27pp.	.70	5.00
Pleasures of Youth, LeCrone, 8pp.	.25	1.60
The Two Sons of God—Adam in Type and Antitype, Lindsay, 12pp.	.35	2.30
The Word Made Flesh, Thomas, 16pp.	.45	2.95
Who Are Led by the Spirit of God? Jones, 6pp.	.20	1.25
Search the Scriptures, Robbins, 50pp., ca.		.50

National Bible Institution
Oregon . Illinois



"Kept by the power of God through faith unto salvation" (1 Peter 1:5).

Word Puzzle

- The first is in *gold* but not in *old*.
- The second is in *land* but not in *lend*.
- The third is in *seal* but not in *sea*.
- The fourth is in *live* but not in *love*.
- The fifth is in *toll* but not in *toy*.
- The sixth is in *ten* but not in *tin*.
- The seventh is in *penny* but not in *pony*.

What Is the Word?

Put the letters together and they spell
 Yes, this is the name of a sea that plays an important part in our story today. This sea is sometimes called by other names; however, this name is the one that we know best.

Near this small sea Jesus lived and spent much of His time. Many events of Jesus' life that are recorded in Scripture happened near or on this sea. I shall tell you of one now.

Jesus Walked on the Sea

Jesus was alone on the mountain praying. He often went off by Himself to pray. Jesus' disciples were in a ship on the Sea of Galilee rowing to Capernaum, a well-known city on the seashore.

The disciples rowed and rowed, for a fierce wind had caused a storm to come. This storm made the water very rough. The waves were high, and the men had to row twice as hard to make any headway at all. The men grew tired from so much hard rowing. The disciples possibly recalled the time that Jesus had been with them once before and there was a storm on the sea. Jesus spoke to the winds, and the sea became calm. They probably wished that Jesus was with them then.

Jesus had not forgotten His disciples. He may even have been praying for them at that time.

Jesus saw the stormy sea, the wind, and the waves. He came down from the mountainside, walked to the sea, and started out to meet the ship. Yes! He walked out on the water. Remember, Jesus was the Son of God

and was given power from God. It was this power that made Him able to walk on the water without sinking.

The men in the ship were frightened. This had never happened before. "Surely it must be a ghost," some thought. They cried out. It was dark. Would you not be frightened also to see a man walk on the water?

When Jesus heard the men cry, He stopped and told them, "Be of good cheer, it is I; be not afraid."

Then Simon Peter, who was in the ship, called out, "Lord, if it be thou, bid me come unto thee on the water."

Jesus said to him, "Come."

Peter Nearly Failed

Peter went over the side of the ship and walked out to meet Jesus. Peter did not sink until he took his eyes off Jesus and looked around him at the wind and water. Then he became frightened and began to sink.

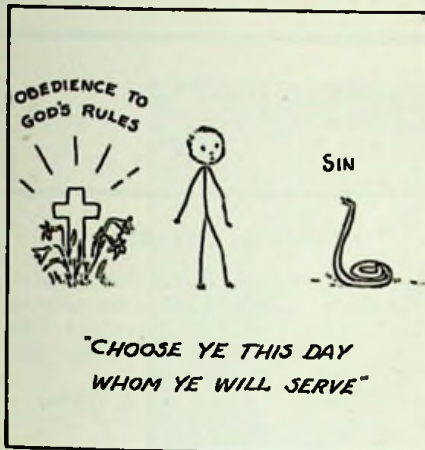
Jesus, holding out His hand and keeping Peter up, said, "O thou of little faith, wherefore didst thou doubt?"

The two then got into the ship, and all that were on the ship worshiped Jesus, and said, "Of a truth, thou art the Son of God."

It is important that we keep our eyes on Jesus, the Son of God, and be faithful to Him or we will perish.

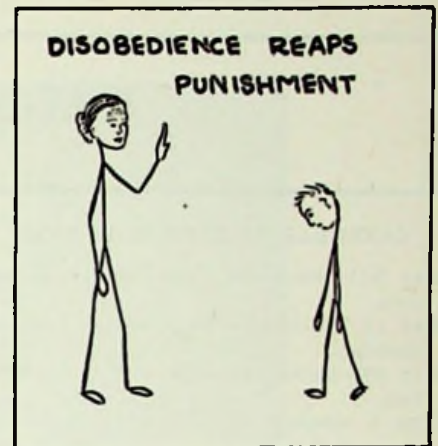
Happy Birthday Wishes!

- Diane Kirkpatrick, May 5, age 7, Eden Valley, Minn.
- Janis VeNard, May 6, age 5, Tuscon, Ariz.
- Delores M. Macy, May 7, age 14, West Milton, Ohio
- Joanne Peters, May 7, age 10, Paynesville, Minn.
- Russell Follin, May 7, age 7, Plymouth, Ind.
- Kenneth L. Cramer, May 8, age 8, Bedford, Ohio
- Freddie Bollin, May 8, age 10, Hammond, La.
- Dede Baired, May 8, age 12, Hammond, La.
- Marie Hutchinson, May 9, age 4, Hammond, La.
- Doris Denchfield, May 9, age 12, Arkansas City, Kan.
- Dallas Denchfield, May 9, age 12, Arkansas City, Kan.
- Edward Goit, May 10, age 7, Portsmouth, N. H.
- Edgar J. Gainey, May 10, age 5, Hammond, La.
- Darlene J. Eades, May 11, age 10, Eden Valley, Minn.



Old-Fashioned!

By William Dick,
Berean Page Editor



Nothing hurts the pride of a young fellow or girl any more than to be called "old-fashioned." Where is the young person who does not want to be modern and keep up with the latest fashions and ideas? There is nothing wrong with being up to date. Nearly everyone has the human trait of preferring new things to old ones.

Even in the realm of wickedness, youth wants to be modern. You may have heard them say, "We did something the other day my folks never did." Young people only fool themselves if they think they are starting a new fad. Sin is no new thing. To fall short of God's expectations is very old-fashioned.

Dorothy Dix, who wrote a syndicated column of advice to lovers and parents, received the following letter from a perplexed mother: "I have a very attractive daughter who has had a good environment all her life, and devoted parents; yet she does things and has ideas that distress her father and me very much.

"She resents our every attempt to control her, and calls us 'old-fashioned' when we try to keep her from doing things of which we disapprove, such as frequenting the apartment of two young men. I tell her that that can lead to no good, and her answer is, 'Oh, Mother, can't you come up to date?'"

"What can I do about it?"

Dorothy Dix replied: "You might tell your daughter it is not virtue and decency that are 'old-fashioned'—it is wrongdoing.

"There has not been a new sin invented since the fruit-eating experience in the Garden of Eden, and it would be amusing, if it were not so tragic, that the young people of today think that they are the first people in all the history of the world who ever strayed off the straight and narrow path.

"Everybody has always been doing it. There is not a 'frank' sex novel hot from the press whose plot is not foreshadowed in the Ten Commandments, nor a vice that was not old when its warnings were thundered from Sinai. . . .

"Girls think they show how ultramodern they are

when they boast about how many cocktails they can drink, and about getting lit up like a Christmas tree at a party, but there is nothing new in a drunken woman. Generation after generation has seen the poor, bleary-eyed, straggle-haired, frousy creatures stumbling along the streets, muttering to themselves, or lying in the gutter.

"Girls think they show how adventurous and high-spirited they are when they throw their caps over the windmill and have affairs with married men and other men who cannot or will not marry them. But there is nothing new in immorality. . . . It is old stuff."

How true the words of Dorothy Dix! Wickedness has prevailed from the creation of man. So, young people, you are as old-fashioned as Adam and Eve when you do wrong.

To sin is to miss the mark, to fall short, to ignore Christian principles, and to disobey God's commands. God promised severe punishment for sin when He told Adam, "Of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" (Gen. 2:17). God has not changed His mind. His punishment today is as severe. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). God's punishment is modern as well as old-fashioned!

As God's final retribution for wages of sin is definite, so are fruits of wickedness bitter. No good thing can be gained from indulging in sin. Its rewards are sorrow and regret. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption: but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Gal. 6:7, 8). Do not be deceived by the advertising of the world. Vain men glorify sin, but God abhors it.

Young people, do not be old-fashioned. Do not make the mistakes your ancestors made. Be modern! Reject sin in all forms. Accept Christ and He will cleanse your heart from all evil.

AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

- May 9-11—Southwest Conference at Tempe, Ariz.
- May 17, 18—Illinois State Berean Rally at Rockford.
- May 25—Annual May Meeting at Fonthill, Ont.
- June 4—Commencement exercises at Oregon Bible College. (Harry A. Sheets, guest speaker.)
- June 9-15—Michigan June Conference at Southlawn Church, Grand Rapids. (Kenneth Milne, guest speaker.)
- June 11-15—Minnesota Spring Conference at Saint Cloud.
- June 16-July 11—Summer Bible Training School, Oregon, Ill.
- June 19-22—Northwest Conference of the Churches of God at Corvallis, Ore. (T. A. Drinkard, guest speaker.)
- June 21-29—Indiana Conference at North Salem, Ind.
- June 28-29—Illinois Quarterly Conference at Eldorado.
- July 14-25—National Berean Youth Rally, Oregon, Ill.
- July 14-20—Camp Bible School of Washington.
- July 29-August 6—Illinois State Conference and Bible School, at Oregon, Ill.
- August 7-9—General Conference of the Churches of God at Oregon, Ill.
- August 16-24—Texas Conference at Gatesville.
- August 17-24—Eastern Nebraska Conference at Omaha. (Harold Doan, guest speaker.)

NATIONAL BEREAN YOUTH RALLY

The 1952 National Berean Youth Rally will be conducted July 14-25 at Oregon, Ill. This is the sixth consecutive National Rally. Last summer, eighty students attended the Rally; more than eighty are expected this year.

Young people will be supervised by an efficient staff, which is as follows:

Dean, Bro. Emory Macy, Gatesville, Texas; matron, Mrs. Arthur Otto, Paynesville, Minn.; teachers, Bro. Harvey U. Krogh, Jr., South Bend, Ind., Bro. Norman J. McLeod, Pomona, Calif., and Bro. Macy; cooks, Sr. Mattie Agard, Tustin, Calif., and Sr. G. E. Holquist, Grand Rapids, Mich.

Students will be housed in the Illinois Conference dormitory, board, room, and tuition amounting to \$25.

This can be a two weeks' period in any young person's life that he or she will always remember. Christian classes, fellowship, and fun are invaluable. Supervised games, hikes, picnics, and other recreation are planned.

Much time and effort are put forth on these rallies, so, young people, between the ages of 13 and 17, take advantage of attending the 1952 National Berean Rally! Write National Berean Society, Oregon, Ill., for further information.

GOLDEN RULE CHURCH OF GOD Cleveland, Ohio

February 29 found a group spending a few hours at a very successful Leap Year party. Games and refreshments were the order of the evening, and a good time was had by all.

Stunt Night in March was the next item on the agenda of the Social Committee. At this social activity it is understood that many learned of much hidden talent among our members.

One of the nicest activities of the year was the Easter Sunrise service and breakfast. Even though it was raining, it was an inspiration to gather very early in the morning to listen to Bro. G. E. Marsh's message and to worship our risen Lord. Sixty persons were served pancakes and maple syrup by Sr. Tavenier and her very efficient and faithful committee. A sunrise service on Easter morning had never been attempted by our church before this year, but perhaps this may become an annual event. Regular services followed, and Bro. J. Arlen Marsh brought an inspiring message to a near capacity crowd.

Bro. and Sr. Donald H. Sevebeck of Pittsburgh, Pa., attended services on Palm Sunday. Bro. and Sr. George Kieffer returned with them to spend the week in Pittsburgh. Their granddaughter, Sr. J. T. Augenstein, and her husband brought them home and were in attendance at the Easter services.

Golden Rule Church is happy to welcome Bro. and Sr. J. Arlen Marsh and family to Cleveland, where Bro. Marsh is now employed.

Mr. and Mrs. Edward Carr are the parents of a new daughter. Congratulations!

Mr. David West recently underwent a major operation at Saint Luke's Hospital.

Sr. Eunice Alleman, her husband Tom, and baby Catherine enjoyed a week's visit at the home of her parents, Bro. and Sr. William Halls, and attended Easter services.

Sr. James Patrick accompanied Bro. and Sr. Cecil Patrick to Florida for a two weeks' trip. Upon their return to Delaware they packed their household goods and moved to Terra Haute, Ind., where Bro. Cecil has a new position. For the present they may be addressed at Box 305, Terre Haute.

Bro. Ralph Lindstrom has been transferred temporarily from French Morocco to the Island of Malta where he is working in a Navy Disbursing Office.

Bro. and Sr. Herbert Stadden and family accompanied Bro. and Sr. Joseph Plantner and Alice to Fonthill, Ont., April 19 and 20, where they visited Bro. and Sr. Grover Gordon.

Our next social gathering will be "Family Night," May 13. Alice Lindstrom, Reporter.

"Funeral services were conducted at Niagara Falls, N. Y., April 2, for Bro. Edward Engle, long-time member of the Niagara Falls Church. He now rests in that blessed hope of resurrection."—G. J. Gordon, Fonthill, Ont.

FONTHILL, ONTARIO

"On February 14, before the morning service, three girls were baptized in the name of the Lord Jesus. They were Janet and Joan Rose and Donna Zwierschke. We pray that they will continue in the faith."

G. J. Gordon.

SOUTH BEND, INDIANA

Hope Chapel was pleased to have Bro. Timothy Pearson of Dayton, Ohio, with us for a week of nightly sermons including Palm Sunday and Easter. Bro. Pearson delivered excellent sermons. We pray for his continued success in the ministry and especially his work among the people of Dayton.

Patricia Rossner.

CASEY, ILLINOIS

We were happy to have with us at Easter week end Bro. and Sr. David Sprinkle and son, and Bros. Curtis Simpson and Roy Humphreys of Oregon Bible College.

Bro. Sprinkle gave the Saturday night message; Bro. Simpson, Sunday morning, Bro. Humphreys, afternoon, and Bro. Sprinkle evening.

Other visitors were Bro. and Sr. Warren Sorenson, Bro. and Sr. Ritchey, Bro. Murphy and David, Bro. Theron Murphy and Anna Cline.

Tincie Stephens.

About seventy persons from the Hedrick, Hillisburg, Kokomo, Burr Oak, Morning Star, and Hope Chapel Churches in Indiana met for a youth rally, April 19, at Morning Star Church.

OREGON BIBLE COLLEGE

Once more report cards have been handed out to students, and so we have happy faces and then we have more determined faces. Classes are inspirational, and we can gain much wisdom in them. Many of us have learned more about the book of Daniel than we ever knew before. In "Religions of the World" we are learning of the various religions from the beginning of man's creation to our own time. "Evangelism" has opened our eyes to many weaknesses in telling the gospel to the world; each student is required to undertake an evangelistic project, as an outgrowth of this course, using methods learned in class. Some students are writing research papers. Those students studying "Psalms" and "New Testament Studies 2" are dwelling on interpretation and meaning of God's Word. Of course, all students must at one time or another master "English" and "Public Speaking."

Mary C. Railton.

On April 18, Linda Kay was born to Mr. and Mrs. Darrell Maddock, Marshalltown, Iowa. Congratulations!



The Summer Bible Training School of 1948. How many of these people can you identify? What church positions are held by these people? Do you see your pastor in the group?

SUMMER BIBLE TRAINING SCHOOL

OREGON BIBLE COLLEGE -- JUNE 16-JULY 11

What constitutes a true Christian life? We know that Christ will return soon, but are we actually ready for that coming? In the parable of the virgins, all ten were expecting the bridegroom to come, but only five were truly prepared.

Brother D. A. Jones will teach a class in "Principles of Christian Living." In this class, the following questions will be answered:

What is a live Christian? What is the place of a Christian in social life? What is the greatest thing in the world? Must Christians be born again? What is the purifying hope? Can a saved person be lost? What is steadfast Christianity? Why must a Christian be unspotted from the world? Should Christians pet? What is true temperance? When are we born of the Spirit? What professions should Christians follow? What is the Biblical basis for divorce? What is the unequal yoke? What is the place of prayer in the Christian's life? What are Christian duties? Why must Christians be good stewards? What is Christian forbearance?

Cost: Tuition, board, and room \$60.00

Other Courses Offered:

Book of Romans Important Bible Doctrines 1 and 2 Corinthians

Pledges for the 1951-'52 Budget

Our record of helping hands in "Building for a Better Day"

Conference Budget \$35,000.00
Received to Date \$21,188.50

Brethren are urged to pledge now to finance this 1951 - '52
 General Conference program. Pledge now; pay later!

	\$1,000.00	\$3,000.00 Reported on 3 top rows Jan. 29	\$2,861.50
	Group A	\$1,000.00	\$1,000.00 Brush Creek Church
	\$500.00	\$500.00	\$500.00

\$1,500.00 Delta Ohio Church	\$500.00 Ripley Ill. Church	\$500.00 Mr. & Mrs. Vernon Nichols	\$500.00 Group "C"	\$500.00 Eden Valley Minn. Church	\$500.00	\$500.00
\$750.00 Mr. & Mrs. Joe D Lawrence	\$526.50 O. R. Anthon	\$500.00 Los Angeles Church	\$500.00 An Isolated Sister	\$500.00	\$500.00	\$500.00
\$400.00 Southlawn Church Mich.	\$400.00 Pennell- wood Church Mich.	\$400.00	\$400.00	\$400.00	\$400.00	\$400.00
\$300.00 Truth Seeker's Church Chicago	\$300.00 Maurertown S. S. Va.	\$300.00	\$200.00 Minnesota State Bereans	\$200.00 Burr Oak Ind. Church	\$200.00 Mr. & Mrs. Francis Burnett	\$302.00 Mr. & Mrs. Frank C. Montross
\$250.00 Dixon Ill. Church	\$250.00 Group B	\$200.00 Oregon, Ill. Church of God S. S.	\$200.00 M. A. Patrick	\$200.00 Mr. & Mrs. Don Overmyer	\$200.00 Mr. & Mrs. Cecil A. Patrick	\$200.00 O. B. C. Students
\$100.00 Albert City Iowa Church	\$100.00 Golden Rule S. S. Cleveland	\$100.00 Weldon Holland	\$100.00 Frederick- town Mo. S. S.	\$100.00 Mr. & Mrs. H. H. Hawkins	\$100.00 Golden Rule Family	\$100.00 R. T.
\$100.00 M. J. Osborn	\$100.00 Mrs. Clara Hoke	\$100.00 Betty & Henry Schwier	\$100.00 Mr. & Mrs. M. W. Lyon	\$100.00 An Isolated Sister	\$100.00	\$100.00 Mr. & Mrs. Clarence Dimmick
\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00
\$100.00 Mr. & Mrs. Robert O. Hardesty	\$100.00 Mr. & Mrs. Willard M. Naylor	\$100.00 Church of the Golden Rule	\$100.00 Mrs. May White	\$100.00 Alfred & Flora Anthon	\$100.00 F. B. Winfrey	\$100.00 Mr. & Mrs. Waldo E. Wood
\$100.00 Mrs. Nellie I. Ling	\$100.00 Mr. & Mrs. C. E. Mills	\$100.00 Mr. & Mrs. Floyd A. Stilson	\$100.00 Mrs. T. J. Ellis	\$100.00 Mr. & Mrs. Otto E. Dick	\$100.00 Olaf Lewis	\$100.00 St. Cloud Minn. Church
\$100.00 Mr. & Mrs. Elmer C. McChesney	\$100.00 Memory of Mrs. Agnes Sealey Congdon	\$100.00 Almus Dimmick Family	\$100.00 Marian R. Richards	\$100.00 Harry & Ruth Sheets	\$100.00 O. F. Marsh	\$100.00 Silas Claypool

\$250.00 Blessed Hope Church Rockford	\$250.00 Minn. State Conference	\$250.00 Omaha Church of God
\$200.00 Fonthill Church of God	\$200.00 Mr. & Mrs. E. J. Demmitt	\$200.00 Missouri Family
\$100.00 Mr. & Mrs. Clarence Dimmick	\$100.00 Mrs. Etta L. Elton	\$125.00 Mr. & Mrs. Wm. Huffer
\$100.00 Well- Wishers	\$100.00 Southwest Conference Ch. of God	\$100.00 Howard E. Huey Family
\$100.00 "Two Isolated Members"	\$100.00 Mr. & Mrs. Charles Lapp	\$100.00 H. J. Stadden
\$100.00 Mr. & Mrs. Willis Roose	\$100.00 C. R. Stearns	\$100.00 George and Effie K. Jones



*The
Restitution Herald*

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NO. 31

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



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.

James M. Watkins, Editor

\$3.00 per year

Paul C. Johnson, Associate Editor

A Mother to Remember

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (James 1:27).

We are preparing this editorial in a motor court in western Indiana. Yesterday, and again today, we are traveling in response to the demands of death. None is exempt from the claim death lays upon us. In spite of this, however, there are always the demands of life to meet. So, before traveling on we pause for a few moments to give thought to our editorial needs.

It is easy to understand why our Lord went aside from time to time to meditate and pray. Here alone in a strange part of our country, where we do not know our next door neighbor, we find the early morning hours an opportune time to meditate.

It is natural, under the circumstances, for our thoughts to turn to the issues of life and death. Death has had a profound effect upon the lives of many individuals. A death in the family has converted sinners, has caused saints to fall away, has created enmities, and has re-established friendships. It has disrupted lives and destroyed faith. Death has plunged many households to depths of despair. Death has brought out the best in men and also the worst. It has caused men to rise to new heights of endeavor and has caused many to lose all interest in the future.

Down through the years and in our present day, no single group of individuals has been affected more by death than the widowed mothers left alone in its path. Mother's Day may well remind us of those mothers who have overcome physical hardships and heartaches to provide for their children after death had taken away the family provider.

Daily news makes it so easy to become skeptical of modern mothers, especially when we learn of mothers who abandon their children, disrupt their homes, and ignore entirely the most fundamental aspects of motherly responsibility. When we think of those mothers who have given their all, however, it does much to restore our faith. Every community has at least one example of a mother

left with several small children who has given herself unreservedly to the task of being both mother and father.

It is no wonder that James admonished the church to remember the widows and fatherless. When a father has been taken from a family, the mother is faced with the necessity of creating an entirely new way of life that will provide for herself and her children. Death creates the need for many adjustments. Yet out of such homes come some of the greatest men of all time. Poverty or added responsibility has often helped to build a solid foundation in the lives of those who experience it. Perhaps the fact that the home was kept together and the children grew up in the security of a mother's love and family fellowship did much to create a stable foundation for life. Such families, knit together by adversity, become a close unit, and appreciation for the mother's sacrifice inspires a sense of responsibility in each member, causing him to fulfill his part.

We do not glory in the adversity of those mothers who have been left without a provider and have been forced by circumstances to assume the entire responsibility of the home. Yet, as we look back over the years and recall stories of mothers who have done just that, it brings a new surge of appreciation for motherhood. They accomplished the unbelievable. They provided a livelihood for themselves and their children against the greatest opposition. They bowed their backs, knarled their hands, and grew prematurely gray in discharging the obligations of motherhood. Certainly these have been mothers with a capital M. In our disillusioning world, they stand as a true example of motherhood. Neither are they all in the past. Life and death continue to create valiant mothers who will continue to give their all for the welfare of their children.

As the strain of life increases, undoubtedly widows will increase. Men are not surviving the great task of being a success. Although general age limits are increasing, there are far more widows left in the world. Mingled with life there is death. In the midst of death, there is a growing band of truehearted mothers, who have steeled their determination, allayed their fears, and continued on to new heights of achievement. May the Lord reward them according to their deeds!



The Blessing of a Godly Mother

By D. A. Jones, Rockford, Illinois

"For this child I prayed; and the Lord hath given me my petition which I asked of him: therefore also I have lent him to the Lord; as long as he liveth he shall be lent to the Lord. And he worshipped the Lord there" (1 Samuel 1:27, 28).

WE HAVE heard it said that men are what their mothers make them. Indeed, much is in that adage, for mothers mold and form the child's character.

Emily Dickenson often lamented, "I never had a mother," and her life reflected that fact. It is pitiful when a person approaches maturity and suddenly realizes that his mother has not been a true mother to him.

We well remember asking pupils in a tenth grade English class to write their autobiographies so that we could learn about their home life, their likes, and dislikes. We enjoyed reading the papers until we came to one which seemed to literally rend our heart. This paper related how the author, an attractive young girl, had been shuffled from one home to another, but the truly sad part of the paper was where she stated, "I have never known what love is. No one ever wanted me around the house. I have been so lonely that I could just die." When we went to class after reading the composition, we noted her with renewed interest. Her face was very sweet, but you could not help but notice the sad, sad eyes. They were expressive, but they were so sorrowful. How different it would have been if she had known a mother's love! Had she received from her mother words of comfort instead of anger and rebuke when she hurt herself because of her carelessness, she would have had happy eyes. Upon visiting her, we learned that she seldom heard prayers. What comfort and joy could have been hers if she had but had a godly mother.

One of the outstanding records of the influence of a mother on her child is recorded in 1 Samuel 1 and 2. It is a beautiful story filled with inspiration and love.

One fact is that Hannah was a praying mother. The very name of her son Samuel means, "Asked of the Lord." How fervently Hannah had prayed that she might have a child! God heard and answered her prayer.

There are women throughout the world who are praying that they may be blessed by having children, but, after

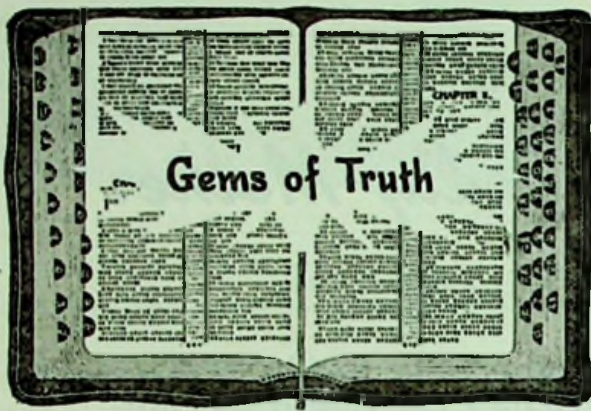
they have been so blessed, their prayers do not cease. A conscience-stricken sailor said one night, "My mother's prayers haunt me like a ghost." When a young person knows that his mother is praying for him, the youth has greater resistance to the forces of evil. What reason is there for a youth to make a valiant fight for right when no one cares what he does? Oh, I well know that Christ knows and cares about each son and daughter, but we cannot overemphasize the part a mother's love plays.

One fact that we dare not overlook is that Hannah had a supreme love for God. She loved Him so much that she dedicated her son to His service. What a sacrifice that was for a woman who had longed so much for a son! In Hannah we find the unselfish love of a mother who gave God first place in her heart. She is an example for all time. We need more mothers like her today. The world has long suffered because there are so few mothers who pray for their children or who will dedicate them to the Lord. Too often we hear mothers say, "We would like to have him go in the ministry, but . . . Well, you know what a difficult time ministers have." Where are the mothers with the faith of Hannah?

Who can estimate the influence of even one loving, pious mother? Matthew Henry, author of one of the most outstanding Bible commentaries; the Wesleys, founders of Methodism; and many other notable Christian men and women have acknowledged the power of a mother's love. Who can tell the total effect that Hannah's love had on mankind? By the same token, who can tell how much good will be accomplished by a mother of today pouring out her love on the child she has borne?

We pray for a rededication of womankind today, that they all may have the godliness which Hannah possessed. Mothers, will you set the example before your children, the example of praying fervently for daily necessities and thanking Him for His blessing?

We need godly mothers!



Jesus Is Coming

Eleventh in the Series

By Richard Smith, Hammond, Louisiana

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which be'ore was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:19-21).

THE TIMES of refreshing and restitution will be brought about by the return of Jesus to restore the conditions of the Garden of Eden to this earth.

Christian or non-Christian, you may find peace and satisfaction if you place your faith in the words of the messengers of God at the ascension of Jesus: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as you have seen him go into heaven" (Acts 1:11). Read also the words of Paul: "Unto them that look for him shall he appear the second time without sin unto salvation" (Heb. 9:28). Therefore, as you see the world drawing nearer to the day when God must cleanse it by the very breath of His lips, give thanks to God that He has allowed you to live in these days of unfolding prophecy. (Matt. 24:1-13.) To anchor your hope of an eternal life and eternal service in a revitalized world, walk hand in hand with God and His Son Jesus through the devious pathways of this world's affairs.

At last, when Jesus returns, He will fulfill His promise: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne" (Rev. 3:21).

This past year, two ships in the port of New Orleans collided with considerable damage. As it was apparent that a collision would take place, alarms were sounded. Everything possible was done to change course, but the one ship had lost steerage, and the crash inevitably came.

We have seen the world in the past forty years, which have included two world wars, moving inevitably closer to the time when the forces of God must clash with and overcome the forces of a world drifting like a derelict in a sea of evil.

Good, honest, and just men have worked with utmost sincerity to pull the world back from the shoals of de-

struction. Through the years between wars, the League of Nations served with little success. Now the United Nations is having even less success in bringing peace to a troubled world.

It is more than possible that the late Prime Minister of South America, Jan Christian Smuts, gave the real reason for man's failure to establish peace on earth. Addressing the first Security Council as it met in San Francisco in this postwar period, he said, "There is one thing missing here today; we should have a chair for Jesus Christ."

Peace is an elusive object that cannot be found in its entirety outside of Christ. Peace among nations and within nations can come only as men yield themselves to God through Jesus.

In this time of "running to and fro" and "nation against nation," it should be plain to the Christian that the hope of mankind lies in the return of Jesus to take up his rightful heritage as King of kings and Lord of lords.

That Jesus has the right to reign over the house of Jacob (Israel) forever cannot be denied. (Luke 1:32, 33.) That he is to rule the earth and bring it into subjection is taught by the Apostle Paul as he said: "He [J:esus] must reign, till he hath put all enemies under his feet" (1 Cor. 15:25):

His only opportunity to rule will be found through return to this earth. The Apostle Peter, preaching at Jerusalem, said, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

The Redeemer in Prophecy

By Alva G. Huffer
Woodstock, Virginia

BEFORE MAN had sinned, God had planned for man's redemption. God's promise of a redeemer gradually is unfolded in His Word. In His eternal wisdom, God had planned for the redemption of mankind through His Son, Jesus Christ.

If one had been standing in the Garden of Eden after man had sinned, he may have asked, "Who will be man's redeemer? Who will be the one to redeem man from sin, suffering, and death? Who will be the one who will undo the evil man has done?"

Would the redeemer be some angel who would leave its heavenly work and come to be man's deliverer? Would the Saviour be some animal that could be slain on the sinner's behalf? Would the sinner's redemption result from some plant that could be taken by prescription to give relief from his sins? Or, would it be that some mighty conqueror that lived on another planet would triumphantly invade the earth and rescue doomed sinners from their punishments?

God has answered these questions through the prophecies of His Word. Through prophecies, God revealed a picture of man's redeemer. Each additional prophecy contained a new detail, making the promise of the Saviour more definite and clear.

The first promise of a redeemer was made in the Garden of Eden after Adam and Eve had sinned. This first prophecy of Jesus is recorded in Genesis 3:15. God spoke to the serpent, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

The Redeemer was to be—not an angel, not an animal, not a plant, not a conqueror from another planet—but a man, the seed of the woman. The Seed of the woman was to bruise the serpent's head, but the serpent was to bruise the Redeemer's heel. The Redeemer was to die, but He would be raised to immortality and be given the keys of death and the grave. He would rule until all enemies, including the serpent, would be put under His feet.

The first prophecy concerning man's redeemer revealed that He would be a man, the seed of the woman. "Well," someone may remark, "that could be almost any man. All men are descendants of Eve, the mother of the human race." Just any man, however, could not be the Redeemer, as succeeding prophecies reveal. Each additional

prophecy limits the possibilities of the ones who could fulfill that work.

During the Flood, all men—the seed of the woman—were destroyed except four men, Noah and his three sons. Since the Redeemer was to be born in the human race, He would be a descendant of one of Noah's three sons. In Genesis 9:26, we read, "He said, Blessed be the Lord God of Shem." This verse indicates that through the family of Shem the Redeemer would come.

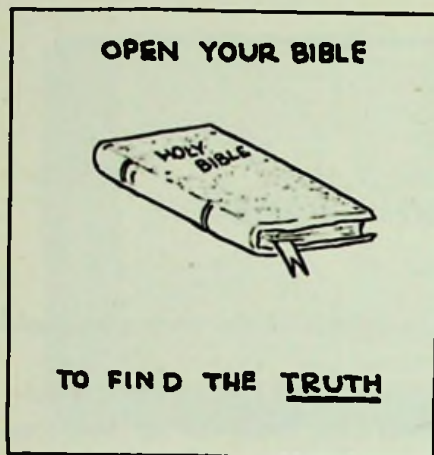
Shem had many descendants. The promise becomes more definite, however, in Genesis 12:3, which records God's promise to Abram, "In thee shall all families of the earth be blessed." The blessed Saviour was to be a descendant of Abraham, and through Him all families of the earth would be blessed.

Genesis 17:18, 19 reveals that the bloodline of the Messiah, the family tree of the Saviour, would be through Isaac. Genesis 28:13, 14 records that the blessing would be through Jacob. Jacob, however, had twelve sons. Which son would be the ancestor of the Saviour? In Genesis 49, the dying Jacob prophetically blessed each of his sons. To Judah, he said, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be" (Gen. 49:10). The word "Shiloh" means peace and is prophetic of the Messiah who is the Prince of Peace. The Messiah was to be born of the tribe of Judah.

God made a covenant with David, a descendant of Judah, that his seed would reign upon his throne forever. (2 Sam. 7:12-16.) The Saviour was to be a descendant
(Please turn to page 10)

DAILY BIBLE READINGS

- M. May 12. John 3:16-21. Cause of persecution, love of darkness.
- T. May 13. John 15:18-25. Hatred of Christ brings hatred of His followers.
- W. May 14. Matt. 5:4-12. We should rejoice if persecuted falsely.
- T. May 15. Heb. 11:23-28. Faith inspires men to choose suffering for right.
- F. May 16. Rom. 8:14-18. Suffering saints will be glorified with Christ.
- S. May 17. Acts 5:30-42. Disciples rejoiced because they could suffer for Jesus.



A Personal Letter from a Christian Friend

Dear Ones:

I wish more than anything right now that I were a gifted, experienced writer with the ability to really project my tremendous enthusiasm for this subject to you.

I have begun to read the Bible—often, and with great interest. Friends drop in and find me engrossed in it. Some of them look at me as if to say, "He reads the Bible, but he's fairly normal otherwise." Others are openly questioning, and they say, "What can you see in it?"

It is this provocative question which leads me to write of a personal experience in the hope that even one of you who is not already reading the Bible often as a great source of enjoyment, information, and inspiration, will be imbued with even a slight amount of interest, or curiosity to begin.

In school they taught us in writing to avoid the use of the word, "I," and other expressions which might sound egotistical. Because I have been taught better, I apologize, therefore, for the personal tone of what I write. However, experience, no matter how humble, *does* have a value of its own; and, when it comes to trying to fathom conditions admittedly obscure, almost anyone's story is worth telling.

My story is the process by which one individual learned to pick his way through the difficulties which attend the reading of the Bible, and to find in small measure a portion of its message—enough at least to inspire an unceasing desire to study on.

The desire is the prime essential. The beauty and truths of God's Word are not handed to us on a silver platter. From the exercise of private judgment, there is no escape. Even when we flounder in ignorance, we do so of our own volition. The mother who cries, "I am at a loss as to what to teach my child about the Bible," is at a loss because she chooses to be. It is a matter of desire, or intensity of desire.

I had the desire, but when I began to read, it appeared a maze of ancient language, perplexing idioms, and allegorical tales; and I was discouraged and disheartened

by the enormity of the task, and especially by the conflicting interpretations of the various doctrines.

There is a scripture in Hebrews to the effect that a baby must first learn to drink milk before he can learn to eat meat; and, armed with this sage parable, I stopped trying to comprehend or solve all the controversial questions and began to read the stories of the Bible for the sheer pleasure in it—as one would read a novel.

And what stories! The narrators of the Bible are unsurpassed, if equaled, to this day. There are sagas, such as the saga of Jacob and Joseph; hero tales, as of Gideon and Samson; romances, as in the story of David; tragedies, as of the dark ironic tragedy of Saul; realistic stories like those many sordid incidents in King David's tempestuous and ill-governed household; or in the cruel designing lives of Ahab and Jezebel. There are short stories such as the idyllic love story of Ruth, and the humorous story of Jonah sulking under his withering gourd. There is literally no character omitted—the wise and foolish, rich and poor, faithful and treacherous, designing and generous, pitiful and prosperous, innocent and guilty, spendthrift and miser, the sorry, the tired, the exasperated young, misled impetuous girls, young men who lusted, and young men who loved, bad mannered children and children well reared. Once one discovers these characters, still alive after many centuries, they become not only fascinating in themselves, but typical of the people we know today.

One soon discovers as one reads these chronicles that a question will arise here—an answer there; and each new revelation is an inspiration like a green light; and, most important, toward God's magnificent plan of salvation for the human race—which, after all, should be the foremost interest in our mortal lives.

Apart from our interest in our own personal eternal destinies, I do not believe that God asks us to read or try to understand the Bible without the prospect of a practical return here and now. Too often this reading is urged on us as an academic duty, with no manifest objective. The precise good we are to gain from it is not explained. The reader has a suspicion that he may be wasting his time. Why should he take the pains to understand an ancient literature, not always sympathetic,

even when it is intelligible, when, for all he can see, he gets along just as well without it?

To this the answer is concise. The God of the Bible is pre-eminently a God for man's use now. According to Scripture, He is our paramount daily asset. He is the one factor on which we can count that never fails, once we have learned how to count on Him. He assumes our cares. He stills our anxieties. He furthers our plans. He pros-

pers our good work. He heals our sickness. He gives us an abundance of everything we need. This is not figurative; it is literal.

May I be presumptuous enough to say, "If you are not tapping this vast resource of guidance, help, strength, and hope, you are cheating yourself!"

Sincerely,
A Christian Friend.



Without Natural Affection

ON A bleak day in the year 1934 an old shepherd was found dead in the snow on the lonely plains of western Nebraska.

No one had been with Sam Stewart during his last hours, but apparently life had gone quietly from the old man. His sheep dog had kept watch over him until a passing rancher found him.

The acting coroner and owner of the only funeral service in the nearest village was duly notified and came out to make an inquest. It was clearly a case of an aged, weakened heart having stopped in the midst of a beat, never to take up its work again. There had been nothing spectacular about the old man in life; neither was there in death—*almost* nothing.

Encircling the emaciated frame was a tattered money belt, containing \$2,400 in currency—an almost fabulous sum in Nebraska in those days of depression. Neighbors marveled, and discussed the incident for months.

Were there any heirs? The coroner found less than a half dozen dog-eared letters from children, the dates on them several years old. But from these addresses he was finally able to locate one son, in Vermont. He called him by telephone.

"Was your father's name Sam Stewart?"

"That's right."

"I am sorry to have to inform you that your father has passed away."

"No! How did it happen?"

"Evidently heart failure. He was found dead on the prairie day before yesterday."

It developed that all the children had been out of contact with the old herder for several years. Oh, they had received letters from him from time to time—but

"you know how hard it is to keep up correspondence."

"Now, Mr. Stewart, I suppose you will want your father's remains sent back to you for burial."

"No, that wouldn't be necessary. Probably the old man would have preferred to be buried right there in Nebraska, since he'd been there so many years and it was home to him."

"Well, then, where do you want him buried?"

This produced evidence of irritation on the other end of the line.

"Well, you've got a graveyard, haven't you?"

"Yes. But what about the funeral? Who is going to pay this bill?"

Definite irritation. "Can't the county give him some kind of a funeral? Don't you have any kind of a county fund there to take care of old people like him? What kind of a place is that, anyhow? Times are hard—we haven't anything to take care of the old man's funeral."

"Then what about this money? Mr. Stewart had \$2,400 in cash on him when we found him."

"WHAT?"

"Mr. Stewart had a money belt on him with \$2,400 in currency in it."

"You mean to say that *Father* had saved that much?"

"Apparently."

"Don't proceed any further with the funeral. I think perhaps I had better come out there."

He did. He *slew* by commercial airline. He bought a funeral service for his father costing \$165. A rather plain affair—just the way Father would have had it. He bought him a headstone costing \$40. Father had been a quiet, simple man who wouldn't have wanted anything elaborate.

(Please turn to page 10)



News and Prophecy Digest

C. E. Randall, Tempe, Arizona

PROGRESS. Back in 1914, The Pennsylvania

Railroad put in operation the magnificent train, "The Congressional," which was run between New York, Philadelphia, and Washington. At that time "The Congressional" was considered to be the peak of excellence in travel comfort. The locomotive with seven cars cost the large sum of \$151,000. Thirty-eight years later, on March 17, the same railroad put in operation the new Congressionals. One locomotive and eighteen cars, which make up one of the Congressionals, cost \$3,224,000. This newest train is the finest in travel comfort and luxury at the present time. No doubt in a few years these present Congressionals will be out of date and will give way to something better. Certainly, "The Congressional" of 1914 that set new standards of travel comfort would not draw business today if it were operating.

Times have changed in respect to church work, churches, and equipment. Churches must keep abreast of the times in methods and equipment or their approach will be as outmoded as the "Old Congressional" of 1914. People are slow to adopt and adapt modern methods and means to the work of the church. The Church of God needs to use modern methods and equipment if its message is going to be adaptable to our present-day society and effective in a program of expansion. I am not suggesting that we need a different message, but we do need to adapt our message to the times in which we find ourselves. We are living in a time of progress. Progress has little sympathy for obsolete methods and equipment.

STRAINING AT A GNAT. The expression about people straining at a gnat and swallowing a camel is one familiar to nearly every person. The meaning, of course, is that trivial things demand more attention than important matters. Oftentimes this is true in church work and within the framework of our own church life. We lose sight of the great purpose of the church and the ministry of the gospel by haggling over unimportant things and spending time on unimportant matters to the neglect of great, vital truths and work. With the passing of the Easter season we observed that some have stressed the time of the week when the first Communion service was instituted by the Lord. One suggests it was on a Tuesday night, another Wednesday, others Thursday, and some Friday. We are not deriding the importance of the time element, but we do believe that it is far more important to win people to Christ and develop, promote, and carry out a constructive church program than it is to waste time on days, weeks, months, and years. There is not anything constructive in debating and arguing over things which are not vital to salva-

tion. With so much to be done and with so little to do with, let us not waste our time and energy on gnats and ignore the camels. It would be far better for us and we would grow faster if we do more weeping for the lost and less debating for the trivial.

VATICAN APPOINTMENT. Members of the House of Representatives made sure that the President would not make a recess appointment for a representative at the Vatican. The State Department in its request for funds had included an item of seventy thousand dollars for the purpose of establishing an embassy at the Vatican, but on April 4 the House of Representatives in the appropriation for funds for the State Department made specific mention that no funds were to be used for a papal representative. This prevented the President from making a recess appointment. Of course, if he wished to be obstinate and determined to have his way, the President may appoint a personal representative. Apparently the Vatican realizes the sentiment here in the United States and does not desire such a backdoor representation. American Protestantism has let the Congress know in no uncertain way how it feels toward recognizing in a special way the Roman Catholic Church over and beyond Protestantism.

LAY WORKERS. The duties of the average minister and priest have become so numerous that their physical powers and time are being taxed beyond their capacities to serve and at the same time give themselves over to pastoral and evangelistic work. More and more, the minister is being made the servant of the community as well as the servant of the church which he serves. To meet this situation, the Bishop of London introduced classes for lay members that would prepare them as assistants to the priests (Anglican) and thus help them to carry the load and do evangelical work. Lay members who are trained to help with pastoral work not only make efficient workers, but their interest is intensified in the work of the church. The more that the lay members can be worked into the active life of the church the greater will the interest of the membership be in Christian work.

The Apostolic Church found its greatest strength not in the apostles and prophets, but in the active saints that went everywhere preaching the Word. In those days everyone was an evangelist.

JUDGMENT. In his address before the Athenians on Mars Hill, Paul stated that God had appointed a day in which He would judge the world in righteousness by Jesus Christ, whereof He had given assurance to all men

of this truth through the resurrection of Jesus from the dead. When some heard of the resurrection, they mocked at the idea. Others said they would further look into the future. Their attitude toward the pronouncement of Paul does not have any bearing upon its being fulfilled. God has set a certain day for judgment. This is not a twenty-four hour day but is a period of time similar to the day of salvation, the day of redemption, and the day of the Lord. It is a future time in which mankind will be judged. One should not conclude from this that all are to be judged at one and the same time. There are at least two general classes: those who send their sins beforehand to judgment and those whose sins follow them to judgment. The first class is the church. It is now standing in judgment, for judgment begins at the house of God. For this group, now is the judgment time. For the wicked, judgment will follow the coming of Christ.

KINGDOMS SMASHED AND CONSUMED.

In the picture which we have in the metallic image of Daniel, we see the time coming when the stone cut out of a mountain without hands, which is the Kingdom of God, smiting the image on its feet and breaking to pieces the kingdoms which that image represents. The smiting is done on the feet of the image and it breaks into pieces the whole image, and the stone which does the smiting grows until it fills the whole earth. This is said to be the Kingdom that shall stand forever. We are told it shall not be left to other people but will be given to the "people of the saints of the most high." The "people of the saints" is the genitive of apposition, people and saints being the same. The Kingdom will be given to the saints. This Kingdom, although like a small stone when it is first established, will grow, and "of the increase of its government" there shall be no end. It does not appear to the writer that the smiting of the nations as portrayed by Daniel involves the crushing of all nations of earth. There are some nations that are not going to be broken to pieces. There are to be some nations, after the Kingdom is set up, that will go to Jerusalem year after year to worship and present before the Lord their gifts of homage. The nations that are to be smitten and broken to pieces will be the nations that will stubbornly refuse to bow in allegiance and kneel in obedience to the King of kings and Lord of lords. Daniel's preview of end-time developments reads as follows:

"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."



"Shine as lights in the world, holding forth the word of life."

—Philippians 2:16.

In the Wake of the *Great Commission*

Eldorado, Illinois

At a last-minute notice, services were conducted at the Eldorado Church, each evening, March 23 through April 6, by Bro. Walter Wiggins, National Evangelist.

Attendance was excellent, and the church was nearly filled at times. Four additions to our membership made us very happy. On Sunday morning, March 23, James Randall Wiggins accepted the call and was baptized in the afternoon. That evening he was received into the church membership and left soon after for service in the air force. His address is: A—B James R. Wiggins, A.F. 17-341-205, 3717 Bmts. F.L.T. 501, Lackland Air Base, San Antonio, Texas.

On Sunday, April 6, James Lonnie Patton, Outer Park, Route 112, Evansville, Ind., accepted Christ and was baptized in the afternoon. That evening, Mr. and Mrs. Johnson D. Stacer, Route 1, Eldorado, confessed Christ and were baptized on Wednesday afternoon. A. M. Jones.

Burr Oak, Indiana

On Palm Sunday it was our privilege to baptize DeVon L. Kuhn into the name of Jesus Christ for the remission of sins. DeVon has been studying and worshiping with us for several years and so understands the gospel. His decision for Christ brought happiness to all. His high principles and integrity make him a valuable addition to our membership.

Easter Sunday we received Burton Feece into the church by letter. Burton, too, has studied and worshiped with us for several years. His sterling qualities make him another valuable addition to our church.

DeVon and Burton were given the right hand of fellowship and extended full rights and privileges of the church, following the morning worship on Sunday, April 13.

The wife of each young man was already a member; thus two families were united in a common faith. We pray God's blessing and guidance to be with them always.

Harry Sheets.

A MOTHER'S GIFT--THE BIBLE

Remember, love, who gave thee this
When other days shall come,
When she who had thine earliest kiss
Sleeps in her narrow home
Remember! 'twas a mother gave
The gift to one she'd die to save.

That mother sought a pledge of love,
The holiest for her son,
And from the gifts of God above,
To choose a goodly one;
She chose for her beloved boy,
The source of light, and life, and joy.

She bade him keep the gift, that, when
The parting hour should come,
They might have hope to meet again
In an eternal home.
She said his faith in this would be
Sweet incense to her memory.

And should the scoffer, in his pride,
Laugh that fond faith to scorn,
And bid him cast the pledge aside,
That he from youth had borne,
She bade him pause, and ask his breast
If she or he had loved him best.

A parent's blessing on her son
Goes with this holy thing;
The love that would retain the one,
Must to the other cling.
Remember; 'tis no idle toy:
A mother's gift! remember, boy.

—From "*McGuffey's Fourth Reader*";
selected by Mrs. Florence Pease.

Dead or Alive? Every church is divided into two classes that may be called trees and posts. Plant a tree; it begins to grow. Stick a post in the ground; it begins to rot. The difference between the tree and the post is simply a matter of life. The tree is alive, while the post is dead. Any pastor enjoys the living trees of his church, watches them grow and bear fruit, while he is often perplexed to know what to do with the posts that show no signs of life. It takes much of his time and effort to paint and prop up, and then finally have to carry off the posts when they have fallen down. Which are you, a tree or post?—*A. C. Dixon.*

THE REDEEMER IN PROPHECY

(Continued from page 5)

of David. In the first verse of the New Testament, we read, "The book of the generation of Jesus Christ, the son of David, the son of Abraham." The mother of Jesus was a descendant of David. Jesus came to fulfill all the promises God had made to that ancient king.

Notice that each succeeding prophecy concerning Christ becomes more definite than the preceding ones. Each additional prophecy eliminates vast numbers of mankind and narrows the possibilities concerning the One who can qualify as man's Redeemer.

Isaiah 7:14 indicated that the Messiah would be born of a virgin. Micah 5:2 revealed that He would be born in Bethlehem. Each prophecy paints additional details on the predictive portrait of the Redeemer. With such a picture presented, how could man fail to recognize Him?

One of the most important prophecies of the Messiah is recorded in Luke 1:35, "The angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God."

The Redeemer was to be, not only of the Seed of Abraham, the tribe of Judah, the house of David, born of a virgin, in the city of Bethlehem, but also, the Son of God. Only because Jesus is the Son of God as well as Son of man can He be our Sacrifice, Mediator, Lord, and Redeemer.

It is not surprising that believers, having such a Saviour, sing His praises. Jesus the Christ has fulfilled and will yet fulfill all the prophecies God has revealed concerning Him.

WITHOUT NATURAL AFFECTION

(Continued from page 7)

Then he boarded a train and piously went back to Vermont. He had given Father the final respects that were due him. He also had \$2,195 in his jeans.

There are some things, it is said, that people won't do for love nor money. It appears in these days that there are a good many other things that people won't do for love—even though they should—but they will for money. Maybe they've always been that way. But I'm reminded of a prediction made several hundred years ago: "*In the last days . . . men shall be lovers of their own selves, . . . disobedient to parents, unthankful, . . . without natural affection; . . . having a form of godliness, but denying the power thereof*" (2 Tim. 3:15).

Is it possible that Paul could have been thinking of our times? —J. H. Murray in *Signs of the Times*.

TRACTS--BOOKS

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National Bible Institution
Oregon . . . Illinois

ATTENTION! High School Graduates!



I have a surprise for every one of you. I know many of you are thinking of entering College in the fall. So, because I've spent four years in College myself and am almost ready to be graduated, I feel qualified to answer some of your questions.

If your big question is the same as mine was I know I can answer that for you. Entering College means a lot of "where with." In my four years of College I paid for three out of four years from my earnings while in College. That's right, I'm one of those that worked her way through College. But let me tell you, anyone entering Oregon Bible College next fall will have a better deal than I ever had. Have you got a pencil and paper handy? Let's go to figuring and find the surprise. I know you will be happy to learn that

anyone can afford to go to Oregon Bible College. Ready?

When I entered, students were charged a total of \$135 tuition for one whole year of school. Divided by nine, this amounts to an average of only \$15 a month for all the wisdom and learning I have received from my classes.

May I say this in passing! I have appreciated many friends I know nothing about. For without the General Conference I could not have been graduated from OBC. The General Conference has contributed \$17 every month along with my \$15. And I'm not a privileged character. They do that for every student in OBC. By the end of the year, I have paid \$135 tuition charge, and the General Conference has paid \$155 tuition charge towards my education. I think it is wonderful to have folks who cheerfully give that much money so I can be at OBC.

But, ladies and gentlemen, here's the surprise! We have the National Bereans on our side, too! They have officially offered to pay half the first semester's tuition of any new student entering Oregon Bible College next fall. Zowie! What does that leave you to pay? You'll have life twice as easy as I did! Pick up your pencil from the floor and let's figure this out. The regular tuition is \$135 per year, or \$15 per month. The National Bereans will pay half the first semester, if you enter next fall. If my subtraction agrees with yours, the answer is \$7.50 per month. You will pay only \$7.50 per month if you enter Oregon Bible College next fall. What a bargain! Believe me, what learning you receive will be worth much more than only \$7.50 per month.

Just think! When we started figuring, tuition cost \$290 per year, or \$145 per semester. Now we have it down \$15 per month, and on down to \$7.50 per month, thanks to the General Conference and the National Berean Society. Isn't that wonderful?

Say, gentlemen, if you've been thinking of coming to Oregon Bible College, you'd better do it now while this wonderful offer is open to you. Ladies, this is the one opportunity you have been waiting for. Your financial worries are practically nil! Your biggest problem is solved!

Write to Bro. Otto Dick for a catalog and enrollment blank today! Have any more problems or questions? See if we can't answer them as easily as this one?

Mary C. Railton.

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 8, 1952.

Name

Address



God Makes a Happy Mother

by Mary C. Railton
Children's Editor

Hannah was very sad. Many times before she had been sad. It seemed much worse when the time came each year for the people to go to Shiloh for worship. She sat by the side of her tent crying and trying to keep her husband Elkanah from seeing how unhappy she was.

She could not keep Elkanah from finding out. He saw that she cried much and that she did not eat her meals. Elkanah loved his wife very much. He went over and sat down beside her. He said, "Why are you weeping?" Hannah knew that he loved her very much. He was always doing things to make her happy.

Hannah looked up at her husband and said, "I am unhappy because I do not have a little boy. Every year when we come to Shiloh to worship, someone laughs at me because I am not a mother, and it makes me very unhappy."

Elkanah took her hand gently in his. He said, "Am I not better to you than ten sons?"

Hannah smiled wistfully through her tears, but Elkanah could see that he had not made her completely happy. He said, "When one is unhappy, she should pray to God. Let us go up to the place where Eli sits in the temple and pray about it."

Hannah arose and hand in hand she and Elkanah went into the temple to pray. Hannah went over by herself and kneeled down to pray to God. She promised that if God would give her a son she would let him give all his time to serving the Lord.

Eli, the priest, was watching her while she prayed. He saw her lips moving, but he could not hear what she was saying. Eli did not know that she was a good woman. He thought that she was one of those bad women who sometimes got drunk.

Eli said to Hannah, "How long will you be drunken? Put away your wine." He knew that a good mother could not drink, and he wanted her to change her ways.

Hannah answered, "No, my lord, I am a woman of a

sorrowful spirit: I have drunk neither wine nor strong drink, but have poured out my burden before the Lord." She did not want Eli to think that she was a woman that would get drunk.

Eli knew then that Hannah was a very nice woman but was unhappy. So Eli said, "Go in peace: and may the God of Israel grant you your petition that you have asked of him."

Hannah knew that God was with Eli. When he promised that God would answer her prayer, she knew it would happen. It was such a wonderful feeling to know that she could talk to God and He would answer her prayer. She went back home and was no longer sad or unhappy.

One day after that she became the mother of a little boy. She was so happy because he was such a nice little boy. She called him Samuel, which means, "Asked of God," because he was everything for which she had asked. She did not forget that it was God who had made her happy. When her little boy was old enough for her to leave him, she took him to Eli. She told Eli to teach Samuel all about God and to teach him to work in the temple. Samuel became a great teacher. Today, we would call him a preacher.

Because she believed in God and was willing to ask God for help, Hannah not only made her and Elkanah very happy, but Hannah became one of the nicest mothers in the Bible.

New Editor

Send all names and addresses for the ECE Club to Mary Railton, Box 231, Oregon, Ill. I will be writing for your page from now on.

Happy Birthday Wishes!

Thomas W. Coulter, May 12, age 1, Eden Valley, Minn.
Larry Magaw, May 12, age 11, Tipp City, Ohio
Paul Anthon, May 13, age 8, Hammond, La.
Wilma Foster, May 15, age 10, Hammond, La.
Vivian Kirkpatrick, May 16, age 4, Holbrook, Nebr.
Henry Fisher, May 18, age 12, Niles, Mich.

Do You Have Good Eyes?

Unscramble these words and see if you can remember the names in our story:

hháann
lei

lasume
kenalah

Children's Corner



The Berean Page

William Dick, Editor

Fredericktown, Mo.



"Behold Thy Mother!"

Jesus suffered the most horrible death known to man. As our Saviour hung upon the cross, He had no desire to respond to the taunts and shouts of His executioners. He knew better than to reply to their impudent remarks. His heart felt no hate for those who were making fun of Him. His final words were spoken in love, deep concern, and tenderness.

Looking down upon John, His beloved disciple, He said, "Behold thy mother!" In pain and agony, Jesus still thought of His mother. In His circumstances, He could have been selfish and felt sorry for Himself. He was concerned only about the welfare of others. He would be leaving His mother soon and wanted to see that she had proper care. John would take her to his home and treat her as his own mother.

When Jesus spoke those words, He showed respect for family relationship. Although Jesus called His disciples to leave their homes and families to follow Him, He did not want them to be left without proper care. He sanctioned the home and family as correct institutions upon which to build lives and society.

Our present generation tends to disregard ties of home and family. Lack of respect for authority at home is the root of our social problems. We hope Christian homes have not become stricken with the same malady. Let us adopt the attitude of Jesus. Christian men and women, behold your children! Young Bereans, behold your parents!

Your Mother's Church

Remember when Mother took you to Sunday school? When Sunday morning came around, she washed and scrubbed you, combed your hair, and put a clean suit of clothes on you. Then you and your brothers and sisters climbed up and sat beside Dad on the front seat of the Model T. After all the family was in, Dad started the motor, and you were off to the little church in the village.

Upon arriving at the church, you jumped out of the

car and then walked quietly and reverently through the door of the church. You followed close behind Mother's heels and sat down beside her in the family pew. For the first few minutes you sat with mouth open, listening to Miss Emerson play the organ. Then came the song service. With Mother's assistance, you found the correct page in the songbook, and then you looked up into the faces of Mother and Dad to see if they were singing. After the songs and prayer came the sermon. You could not understand much of what Parson Peabody said, but you heard him talking about the "gospel," "the little boy Jesus," "the Kingdom of God," and "faith."

Those were the good old days. Your mother was a devout, sincere, sweet woman, and she knew what was best for you. If she were yet living, she would still be going to the little church in the village. You—well, out of respect for your dear mother, you would still go with her to hear Parson Peabody preach about the "gospel."

Why has the picture changed so much today? Mother is gone, the Model T's have passed out of the picture, and people in general feel no need for attending church. It is you, the people, the world that have changed, not the village church. It is the same as it was back in Mother's day. The church still stands in the village. A few people are sheltered therein on Sunday. They are singing the same songs you used to sing. The minister is preaching the same gospel he preached to your mother.

Your mother's faith still lives in the Church of God. We preach the same gospel and believe with the same faith that were taught and shown by Jesus to the world over 1,900 years ago. Would not you like to continue to share these truths that have endured the test of time?

This Sunday morning, why spend your time just sitting at the breakfast table remembering Mother and her church? Why not follow your memories through the open door of the Church of God and experience your former sense of comfort and satisfaction that you are walking again by your mother's side toward the beckoning promises of the Kingdom of God.

AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

- May 17, 18—Illinois State Berean Rally at Rockford.
- May 25—Annual May Meeting at Fonthill, Ont.
- June 4—Commencement exercises at Oregon Bible College. (Harry A. Sheets, guest speaker.)
- June 9-15—Michigan June Conference at Southlawn Church, Grand Rapids. (Kenneth Milne, guest speaker.)
- June 11-15—Minnesota Spring Conference at Saint Cloud.
- June 16-July 11—Summer Bible Training School, Oregon, Ill.
- June 19-22—Northwest Conference of the Churches of God at Corvallis, Ore. (T. A. Drinkard, guest speaker.)
- June 21-29—Indiana Conference at North Salem, Ind.
- June 28-29—Illinois Quarterly Conference at Eldorado.
- July 14-25—National Berean Youth Rally, Oregon, Ill.
- July 14-20—Camp Bible School of Washington.
- July 29-August 6—Illinois State Conference and Bible School, at Oregon, Ill.
- August 7-9—General Conference of the Churches of God at Oregon, Ill.
- August 16-24—Texas Conference at Gatesville.
- August 17-24—Eastern Nebraska Conference at Omaha. (Harold Doan, guest speaker.)

OMAHA, NEBRASKA

We have a lovely new green rug on our rostrum, a gift of the Willing Workers of Blair, Nebr., Church and our own ladies' Bible class.

On Easter Sunday evening, the junior choir, under direction of Sr. M. W. Lyon accompanied by Sr. Alice Harper, gave a splendid program during the church hour. It is an inspiring little group, increasing in number. Mrs. Valura Karnett.

HILLISBURG MISSIONARIES

The Fellowship Missionary Group of the Hillisburg, Ind., Church of God had its third meeting on April 24. To date we have sent a box of new and used baby clothing to the Jews, collected two boxes of used clothing to be sent to Gordon Landry for his work, sent The Restitution Herald to one member, made a quantity of candy to be distributed among elderly people, packed a box of food for missionaries in India, sent \$3.45 to the Jewish people, and have \$6.22 to send to Bro. J. M. Morgan.

We would be interested to hear from other missionary societies concerning their work and plans. Mrs. Geneva M. Bond, Secy.

OREGON BIBLE COLLEGE

On Sunday, April 27, Joseph Fletcher preached at the Southlawn Church of God Grand Rapids, Michigan. He was accompanied by Sr. Leota Hanson and Bro. David Holquist. Bro. Fletcher preached on "Prayer" and "The Sting of Death."

A very enjoyable afternoon was spent at the Pines the same Sunday by the rest of the student body. Curtis Simpson helped to get two turkeys for the occasion and from all reports everyone had plenty to eat. The most valuable part of the day was credited to the display of wonderful Christian fellowship.

Many students are making plans for the approaching summer school. In these days of chaos it is encouraging to know that there are still Christian young people who want to study God's Word.

Several gospel teams were sent out this week end to help spread the saving gospel of Jesus Christ. We shall be looking forward to receiving a report after the teams return. It is certainly a great experience to visit our churches and see what they are doing. We are very thankful for these opportunities and wish to thank the people who make these opportunities possible for us. David Holquist.

The day is fast approaching. The time is drawing nigh! You say you will do it tomorrow? But did you not know?—that is when Jesus is coming. The time for all our effort is NOW. Brother Milton Hall, Illinois State Evangelist, is available for special services in any locality within reasonable traveling distance from Illinois. His address is 216 E. Monroe, Casey, Illinois.

NATIONAL BIBLE INSTITUTION

Eden Valley, Minn., Church of God	\$42.50
Ernest Barnum	12.00
Irma Metzger	25.00
Leo Behrends	10.00
Ida Vogel	7.00
Mr. & Mrs. Delos Andrew	5.00
Jessie M. B. Kauffman	5.00
Oregon Bible College Students	5.00
Pennellwood Church of God	32.46
Fonthill Church of God S. S. (M.F.)	75.00
Mr. & Mrs. Albert Kastner	5.00
Mr. & Mrs. Cecil Smead	10.00
Mrs. Laura A. Kirker	2.00
Gospel Gleaners Class, Brush Creek	3.00
Oregon Church of God S. S.	5.00
Delta, Ohio, Church of God	\$225.00
Oregon Bible College Students	31.00
Mr. & Mrs. A. E. Karnett	10.00
Mrs. Hettie Fetters	5.00
Charles & Mary Ellen Jones	5.00
Mr. & Mrs. Otto E. Dick	25.00
Mrs. Mabel Maysilles	5.00
Happy Woods Church	21.67
Mr. & Mrs. Harold Doan	30.00
Oregon, Ill., Church of God	11.66

GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

"On April 12, Bro. and Sr. A. E. Shaw, 5100 Perry Street, Denver, Colo., celebrated their sixty-ninth wedding anniversary. We pray they may have many returns of this happy occasion."—C. D. Shaw, Cushman, Ark.

Bro. William Arbogast died at his home in Oregon, Ill., on Sunday, May 4. Funeral services were to be conducted from the Oregon Church of God on Wednesday.

Week-end visitors in the F. L. Austin home in Oregon, Ill., and at church services on Sunday, May 4, were Bro. and Sr. A. G. Townsend of the Pennellwood Church in Grand Rapids, Mich.

At a meeting of the WAIT Radio Committee last week, Bro. Harold Doan submitted some encouraging reports of response to the radio messages. We hope to give something more about this later.

Illinois State Evangelist, Bro. E. Milton Hall, preached for the Rockford, Ill., congregation on Sunday, May 4, in the absence of Bro. D. A. Jones. Bro. Jones was in Litchfield, Minn., as dedicatory speaker for the new church building there.

Bros. David Holquist and Ronald Dilamarter, assisted by other Bereans, are planning to paint the Illinois Conference dormitory basement walls.

"We are happy to report the arrival of a son, born on April 26, weight: seven pounds and three ounces. He will make his home with Bro. and Sr. James Roach. The mother will be remembered as Virginia Shaw."—D. G. Harvey, Kokomo, Ind.

ALBERT J. SHEETS

Albert J. (Bert) Sheets, son of Isaac and Catherine Sheets, was born near Lansing, Mich., September 28, 1875, and died March 28, 1952, at Blanchard, Mich.

He was united in marriage to Maude Leona Davis at Portland, July 2, 1897. To this union were born eight children, two of which died in infancy. Surviving are his wife and the remaining children: Harry A. Sheets of Burr Oak, Indiana; Ada Simpson of Grand Rapids; Edna Lockwood of Hesperia; Vernon Sheets of Marion; Inez Diehm of Remus; Frances Wood of Blanchard. Also surviving are fourteen grandchildren and eleven great-grandchildren.

Funeral services were conducted from the Blanchard Church of God by Bros. Cecil Smead and Ellsworth Routson, assisted by Bro. C. E. Lapp. Interment was in the Pine River Cemetery. Ellsworth Routson.

MRS. HENRIETTA WARD

Mrs. Henrietta (Tinkel) Ward, born March 12, 1870, died Tuesday evening, April 22, 1952, at her home, 1330 South Locke Street, Kokomo, Ind.

She was united in marriage to William Ward, September 22, 1896, to which union nine children were born, six surviving: Lonnie, Walter L., and Philip R., and Mrs. Lodemia Willyard, all of Kokomo, Mrs. Stella Uhrineah of East Gary, and Mrs. Mary Timmons of Hammond, Ind.

Her husband and three sons, Jonnie, Robert, and Wilbur, preceded her in death. In addition to the surviving six children, she leaves to mourn her death three brothers, Sam of Paoli, Okla., Roe of Dennison, Okla., and Russell of Portland, Ore., a sister, Mrs. Clare Hicks, Coburn, Calif., twenty-nine grandchildren, thirty-two great-grandchildren, and a host of friends.

Henrietta was baptized many years ago in the name of Christ and attended church at the Church of God of Abrahamic faith in Kokomo. Funeral services were held at Eller's Funeral Home, and burial was in Riverside Cemetery at Nobelsville, Ind.

Leon Driskill, Pastor.

T. J. MAYHEW

On Wednesday, March 19, death came suddenly to T. J. Mayhew, 73 years of age, Eldorado, Ill. His entire life had been lived in this community. Funeral services were conducted by the writer at the Oak Grove General Baptist Church, and interment was made in the near-by Oak Grove Cemetery. Besides his wife, he is survived by one son and five daughters, of whom Sr. Grace Wiggins is one; eleven grandchildren, of whom Tommy Zirkelbach of Oregon Bible College is one; and nine great-grandchildren. During his last brief illness he talked often with the writer and expressed his desire to be ready to meet the Lord.

A. M. Jones.

HORACE JAMES PROSSER

The pillar of the Northwest Church, Bro. H. J. Prosser, son of a pioneer minister, William Prosser, rested from his labors April 12, 1952, at the Donner Rest Home, Beaverton, Ore., at the age of eighty-seven years. He was born in Wisconsin.

The writer officiated at the funeral.

Bro. Prosser was laid to rest in the beautiful Mountainside Cemetery at Scholl's Ferry, Ore. The land for this cemetery was donated by Bro. Prosser's father long years ago. He is survived by one sister, Mrs. Walter Vin-gard, Fresno, Calif.; one son, Harold, Port-land, Ore.; two granddaughters, Mrs. Joan Wolverton, Portland, and Mrs. Elizabeth Chambers, Beaverton, Ore.; and five great-grandchildren.

All of the Northwest deeply mourn. This occasion causes us to cling tighter to those precious promises that Bro. Prosser tried so faithfully to teach. Therefore it seemed our duty to repeat his admonitions, for Bro. Prosser has arrived at that place in life when nothing has value except that which is written on his page in the Book of Life.

Alfred Anthon.

HERALD RECEIPTS

Stanley O. Ross; David Stein; Nettie B. Crundwell; Mrs. Hazel Millard; F. H. Burke; Mrs. D. L. Holt; Ruth M. Bauserman; H. H. Stebbins; Mrs. W. H. Tremaine; Ira T. Rit-enour; Mrs. Gus Landry; Mrs. Jennie Thorp;

Mrs. Ora Maples; Ernest Barnum; Grace Whitaker; Mrs. Ernest Rice; Clarke Ballen-tine; Leila Mac Doeden; Ida Vogel; Walter O. Thal; Mrs. Laura A. Kirker; E. D. Eaton; Mrs. Marian R. Richards; E. M. Fisk; R. L. Huddelstun; Mrs. J. W. Wilson; Hillisburg Church of God; Mrs. E. W. Johnson.

Summer Bible Training School

Oregon Bible College

June 16 - July 11

After school is out, then what!

How would you like to spend four enjoyable weeks with other Christians, searching the Scriptures in a wholesome setting under the leadership of instructors of Oregon Bible College? Would you like to increase your knowledge of Scripture and at the same time enjoy a pleasant four-weeks' vacation? If you would, enroll now in the Summer Bible Training School. Fill out the request form below and return it immediately to Otto E. Dick, Superintendent, Oregon Bible College, Oregon, Illinois.

PLACE—Oregon Bible College

TIME—June 16 - July 11

COST—\$60.00 for board, room, and tuition

AGE LIMITS—17 to 70

Course	Instructor
Important Bible Doctrines	Otto E. Dick
Principles of Christian Living	D. A. Jones
Book of Romans	Otto E. Dick
First and Second Corinthians	D. A. Jones

Dean of the Summer School, D. A. Jones

Please enroll me as a student in the Summer Bible Training School.

Name

Address

I am a member of the _____,
(Name of church)

located at

Pledges for the 1951-'52 Budget

Our record of helping hands in "Building for a Better Day"

Conference Budget \$35,000.00
Received to Date \$21,188.50

Brethren are urged to pledge now to finance this 1951 - '52
 General Conference program. Pledge now; pay later!

							\$1,000.00	\$3,000.00	\$2,861.50
							Group	Reported	
							A	on	
								3 top rows	
								Jan. 29	
								\$1,000.00	\$1,000.00
								Ohio	Brush
								Conference	Creek
									Church
\$1,500.00	\$500.00	\$500.00	\$500.00	\$500.00	\$500.00	\$500.00	\$500.00	\$500.00	\$500.00
Delta Ohio Church	Ripley Ill. Church	Mr. & Mrs. Vernon Nichols	Group "C"	Eden Valley Minn. Church					
\$750.00	\$526.50	\$500.00	\$500.00	\$500.00	\$500.00	\$500.00	\$500.00	\$500.00	\$500.00
Mr. & Mrs. Joe D Lawrence	O. R. Anthon	Los Angeles Church	An Isolated Sister						
\$400.00	\$400.00	\$400.00	\$400.00	\$400.00	\$400.00	\$400.00	\$400.00	\$400.00	\$400.00
Southlawn Church Mich.	Pennellwood Church Mich.								
\$300.00	\$300.00	\$300.00	\$200.00	\$200.00	\$200.00	\$302.00	\$285.00	\$250.00	\$250.00
Truth Seeker's Church Chicago	Maurertown S. S. Va.		Minnesota State Bereans	Burr Oak Ind. Church	Mr. & Mrs. Francis Burnett	Mr. & Mrs. Frank C. Montross	Blessed Hope Church Rockford	Minn. State Conference	Omaha Church of God
\$250.00	\$250.00	\$200.00	\$200.00	\$200.00	\$200.00	\$200.00	\$200.00	\$200.00	\$200.00
Dixon Ill. Church	Group B	Oregon, Ill. Church of God S. S.	M. A. Patrick	Mr. & Mrs. Don Overmyer	Mr. & Mrs. Cecil A. Patrick	O. B. C. Students	Fonthill Church of God	Mr. & Mrs. E. J. Demmitt	Missouri Family
\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$125.00
Albert City Iowa Church	Golden Rule S. S. Cleveland	Weldon Holland	Fredericktown Mo. S. S.	Mr. & Mrs. H. H. Hawkins	Golden Rule Family	R. T.	Mr. & Mrs. Clarence Dimmick	Mr. & Mrs. Etta L. Elton	Mr. & Mrs. Wm. Huffer
\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00
M. J. Osborn	Mrs. Clara Hoke	Betty & Henry Schwier	Mr. & Mrs. M. W. Lyon	An Isolated Sister					
\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00
\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00
Mr. & Mrs. Robert O. Hardesty	Mr. & Mrs. Willard M. Naylor	Church of the Golden Rule	Mrs. May White	Alfred & Flora Anthon	F. B. Winfrey	Mr. & Mrs. Waldo E. Wood	Well-Wishers	Southwest Conference Ch. of God	Howard E. Huey Family
\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00
Mrs. Nellie I. Ling	Mr. & Mrs. C. E. Mills	Mr. & Mrs. Floyd A. Stilson	Mrs. T. J. Ellis	Mr. & Mrs. Otto E. Dick	Olaf Lewis	St. Cloud Minn. Church	"Two Isolated Members"	Mr. & Mrs. Charles Lapp	H. J. Stadden
\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00
Mr. & Mrs. Elmer C. McChesney	Memory of Mrs. Agnes Sealey Congdon	Almus Dimmick Family	Marian R. Richards	Harry & Ruth Sheets	O. F. Marsh	Silas Claypool	Mr. & Mrs. Willis Roose	C. R. Stearns	George and Effie K. Jones



*The
Restitution Herald*

VOL. 41

MAY 13, 1952

NO. 32

OREGON BIBLE COLLEGE
MARANATHA ISSUE



DEDICATION

WE DEDICATE THIS MARANATHA ISSUE OF THE RESTITUTION HERALD TO BROTHER OTTO E. DICK, WHO HAS LOYALLY SERVED OUR SCHOOL AND MORE CLEARLY SHOWN US THE LOVE OF GOD. BY HIS UNTIRING EFFORTS, HE HAS HELPED EACH OF US IN CHRISTIAN GROWTH. HIS HELPFUL SMILE, HIS SENSE OF HUMOR, AND HIS HELPING HAND WILL LONG BE REMEMBERED BY EACH STUDENT OF THE SCHOOL. TO PERPETUATE THE MEMORY OF BROTHER DICK, WE, THE STUDENTS OF OREGON BIBLE COLLEGE, RESPECTFULLY INSCRIBE OUR ANNUAL TO HIM.



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

Editorial

Guest Editorial

* * *

By Delbert A. Jones

There are twenty-nine Oregon Bible College graduates who are serving pastorates at the present time. Can you visualize the condition of our denomination if none of the graduates were filling his present position? We cannot fully comprehend how much good has been done by the College. If we base our evaluation of Oregon Bible College on the number of ministers and do not take into consideration other students who have attended but have dropped out for various reasons and those who have graduated but have not served as ministers, we have lost at least half of the value of the College.

Only a few students have completed their work and have received their diplomas, but they are not now serving as pastors. This year we have a girl who is receiving her diploma. She does not plan to serve the Lord as a pastor, but she will serve Him by working as Brother James Watkins' secretary. There are many ways that God may be served. For example, Christ needs Sunday school leaders, Berean leaders, elders, deacons, and deeply consecrated laity.

What is the value of spending a semester or a year in attending Oregon Bible College?

The first benefit is in Christian fellowship. Here we have a group of students who are nearly of the same age and who have the same basic likes and dislikes. Many of this year's students have stated that they would not have missed this Christian fellowship for anything. It is priceless! The strange thing is that you cannot obtain the same Christian fellowship in the large state colleges or universities.

The second benefit to be derived from attending Oregon Bible College is an increase in ability to resist evil. So often young people feel that they are all alone in their fight for high Christian ideals, but here they find that there are many others who have had the same temptations and trials and that they too have overcome them. Temptations continue throughout life, but the critical

period is youth. If they have the courage and encouragement to withstand evil in their younger years, they will have the moral integrity to overcome their future trials.

The third benefit is an increase in Biblical knowledge. Oregon Bible College has but one purpose and that is teaching the Word of God and closely related subjects. Oregon Bible College cannot begin to compete with state teachers' colleges, universities, or liberal arts colleges in offering varied schedules or programs. Our Bible college was not brought into being with such a varied purpose in mind; neither has it been conducted in such a way as to compete with the privately endowed or state supported schools. We are not training men and women to go out into the world to make their living as teachers, or as lawyers, or as doctors. We are training young people to be better Christians in this life and to be ready for the life which is to come. We readily state that the primary purpose, the only purpose, is to train our young people to be ministers, Sunday school teachers, and church leaders. Of these three groups, we place the most emphasis on the ministerial training.

The fourth benefit is doctrinal training. If a student carries the normal college load of fifteen semester hours, he will receive two hundred and seventy hours of training each semester. All of the students attend regularly the normal church activities at the local church or serve the Lord in various ways in the surrounding community. As we are rapidly drawing to the close of the Gentile age, we should study the Scripture which will make us wise unto salvation. The courses which are offered at Oregon Bible College are systematically arranged to offer each student training which will prepare him for the return of Christ. Each class is doctrinally sound. As far as we know, no other college teaches the same doctrine.

The fifth reason that each young person should attend Oregon Bible College is that he will be spiritually uplifted. I have attended six colleges in three different states and have not found a college which had the spirituality of Oregon Bible College. Even if a person has planned to attend another college and has made the preliminary

(Please turn to page 15)

Seniors



Kyle Davis



Mary Railton



Curtis Simpson



Orville Westlund

Juniors



Joseph Fletcher



Marion Otto



Jerry Reeves



David Sprinkle



Neil Thut



Virginia Wagenaar

Sophomores



Ronald Dilamarter



Ciell France



David Holquist



Ted Howard



Roy Humphreys



Shirley Huffer



Orville Kinsey



Stanley Lawrence



THE FRESHMAN CLASS: (standing, left to right) Don Harvey, Kokomo, Ind.; Tom Zirkelbach, Eden Valley, Minn.; Jack Keenan, Wray, Colo.; Walter Larsen, Wenatchee, Wash.; (seated) Dorothy Elliott, Fonthill, Ont.; Shirley Van Vleet, Oregon, Ill.; Helen Burnett, Ripley, Ill.; Linda Wagganer, Fredericktown, Mo.

Freshmen

When this school year began, we welcomed a new member to our faculty, Brother Delbert A. Jones. Brother Jones came from Kimball, Minn., where he was teaching at the local high school and serving as pastor at the Litchfield Church of God. We have had many good times with our new instructor and we hope that he will continue with us for many more years.

We also welcomed ten new students at the beginning of the year. This gave us a total of twenty-six students. Second semester, two students left, and two new pupils arrived. Then one left during the second semester leaving twenty-five. We are starting a drive now to gain twenty new students for next fall.

Orville Westlund, Mary Railton, Kyle Davis, and Cur-

tis Simpson will be graduating this year. We are going to miss the class of 1952 but know that wherever they go they will be serving the Lord. We pray that God will lead them in their Christian work.

We of the student body wish to thank all the people who make our college possible. Through your support we have been able to train for greater service. Also, we want to thank our superintendent, Otto E. Dick, for his fine example of Christian love. With his constant encouragement, many of us have had our daily burdens lifted. Praise God for leaders of this ability!

As in the past, we extend a cordial invitation to all to visit our classes. We have had many visitors this year and hope to see many more of you next year.



DON HARVEY



DEAN MOORE



TED HOWARD



CLELL FRANCE



ORVILLE WESTLUND

Oregon Bible College basketball interest was renewed during the past season largely through the zeal of the students. As the records indicate, the season was highly successful, but the greatest contribution was the wholesome attitude upon the part of the players, for team spirit and co-operation.

The 1951-'52 basketball team has set a precedent that future teams can equal or even surpass, but only under the same conditions of sportsmanship and genuine eagerness to play. The team of the past year believes that a sports program augments a thriving college curriculum and hopes that basketball and even other sports activities may grow and help develop the College for our Church of God youth.

Ivan Magaw, Coach.



RON DILAMARTER



STAN LAWRENCE



ROY HUMPHREYS



VISITING NIAGARA FALLS



CLASSROOM STUDY



SUNSHINE BOY



NAUGHTY! NAUGHTY!



ORVILLE AND MARY KINSEY



ROCKFORD CONFERENCE



ROSE BETWEEN TWO THOR





AREN'T WE PROUD?



THOSE IPANA SMILES!



READY FOR A GOSPEL TEAM



DIG IN!



GOING UP!



TIME OUT FOR LUNCH



GO AHEAD, TAKE TWO, MARY!



WHAT? NO SPOONS?



O.B.C. BASKETBALL TEAM



OFF WE GO!



LITTLE JEWELS



PAINTED WARRIOR



NICE COUPLE, THE REEVES



CABBAGE HEAD





MARANATHA STAFF: (standing, left to right) Marion Otto, Ted Howard, Shirley Van Vleet, Orville Kinsey; (seated) David Holquist

Maranatha Staff

"If any man loveth not the Lord, let him be anathema. Maranatha" (1 Cor. 16:22, A.R.V.). Paul, in his letter to the people of Corinth, told them that if a man hated the Lord, he was accursed. Then he said, "Maranatha!" or "O Lord, come!" This verse expresses the hope that we of Oregon Bible College have written on our hearts. In our study and in our activities, we try to portray the life that Christ would want us to live. We pray that many lives may be brought to Christ through our service to Him before His return.

The staff wishes to thank everyone who has helped make this issue of *THE RESTITUTION HERALD* available for special college emphasis. We hope that the pictures will

help you see the kind of life we live at Oregon Bible College. The joy that each Christian has can be expressed only in his everyday activities. As you examine the pictures, you will see a sample of this "Maranatha hope" which we hold so dear.

This "Maranatha hope" must be in each Christian's life. One way to show this hope is by supporting Oregon Bible College to prepare workers to proclaim the coming of the Lord. We ask you to pray for us and to pray for new students. We hope that you will enjoy this issue and will show it to others. May everyone follow David's Psalm 100 by entering "into his gates with thanksgiving." Praise God for his goodness to us in the past!



STUDENT COUNCIL: (back row, left to right) Mary C. Railton, Shirley Van Vleet, Otto E. Dick; (center row) Ted Howard, Jerry Reeves, Clell France; (front row) Don Harvey, Joe Fletcher, Orville Westlund.

Student Council

Members of the Student Council for the first semester were: Orville Westlund, president; Jerry Reeves, vice president; Virginia Wagenaar, secretary; Curtis Simpson, treasurer; Stanley Lawrence; Ted Howard; Ronald Dillmarter; and Shirley Van Vleet. The present Student Council is as follows: Jerry Reeves, president; Joseph Fletcher, vice president; Orville Westlund, secretary; Ted Howard, treasurer; Mary Railton; Clell France; Don Harvey; and Shirley Van Vleet. Brother Otto E. Dick is the faculty advisor.

The Student Council sponsored an outing at the White Pines State Park in the fall. During the winter several socials were planned to stimulate more fellowship. At present the Council is planning a trip to Chicago.

One of the biggest things accomplished this year was the Gospel Team plan. This plan provides money for mileage, meals, and payment toward lost wages for the students while they visit churches. All contributions are put into a general fund. When there is a surplus of money, it is possible to visit some of the more distant churches. Through this new plan we were able to send a gospel team to Virginia and Ohio during Easter vacation. It also made possible a gospel team trip to Nebraska.

The Council also sponsors the "Caller" and the "Mar-anatha." Communion and chapel programs are directed through the Council, also. Each Council meeting is opened with prayer. It is only through the help of God that we are able to promote and continue the work of the College.



As Jesus walked along, His gaze shifted from the little spurts of dust that His feet kicked up along the hot road to the slow flicking ears of the donkey that plodded along between his mother and foster father. For many miles they had traveled, and they were now nearing the city of Jerusalem. Ever since Jesus could remember, they had made this journey each year. Yet, somehow, this year was different.

The twelve-year-old boy always enjoyed these trips to Jerusalem for the Passover. He could worship in the temple and see many interesting things in the city. They had walked for about seventy miles. As Jesus looked off in the distance, He could begin to see the hills around the city of Jerusalem. As they reached the top of one hill, Jesus looked down into the valley and saw lines and lines of people and children going into Jerusalem from all directions. He began to think about why they had come here, about His own life, and the work He was to do.

Jesus could hardly wait until they got to the city and could not understand why some of the other boys always wanted to play. They never seemed to want to just sit and think. However, Jesus was anxious to see the lovely spots in the city and also to go to the temple.

As Jesus and His mother and father came closer to Jerusalem, Jesus decided He would go talk to the men in the temple. These men were supposed to be the learned men in the land. If He could ask them some of His questions, He felt sure they could help Him.

As they arrived in Jerusalem, Joseph and Mary went to prepare for the Feast of Passover. As Jesus played with other children, He soon forgot about His parents and wandered down towards the temple.

It was the custom to spend many days in Jerusalem during this feast period. When the feast was over, everyone got ready to return home. Mary and Joseph could not see Jesus. Mary said, "Jesus must be with our kinsfolk."

His father agreed, and so they traveled toward home

A Boy That Surprised Teachers

By Mary C. Railton

Children's Editor

with the others going their way. They spent the first day looking for Jesus among all the people, but they could not find Him. Jesus was lost!

So they turned around and went back to Jerusalem. Mary and Joseph looked for Jesus for three days and could not find Him. Then they went to the temple. There was Jesus talking and asking questions. The men were surprised to hear a twelve-year-old boy ask such hard questions. Why, they could not answer them!

His mother said, "Son, why did you do this?" Your father and I have been looking all over for you."

Jesus answered, "Did you not know that I must be at my Father's house? I must be about my Father's business." Jesus knew that the temple was God's house, just as our church is God's house. Jesus wanted to go to God's house and learn about Him and be with Him.

So, Jesus went home with His mother and father. As He helped Joseph in the workshop, He thought about God all the time. He loved to help everyone whenever He could. Their neighbors would come into the shop and sit with Jesus and talk with Jesus. They began to love Him because He was so kind and wise. God loved Him too.

When Jesus became a man, He preached to many people. He did what His heavenly Father wanted Him to do. He knew He should talk with everyone He met about God.

Happy Birthday to You!

- Claude T. Compton, May 19, age 8, Manassas, Va.
- Aline Forest, May 20, age 9, Hammond, La.
- Vernon Foster, May 20, age 6, Hammond, La.
- Karen Louise Thoms, May 20, age 6, Sleepy Eye, Minn.
- Mary Elizabeth Burnett, May 22, age 8, Jordan, Mo.
- Danny Edward Rickel, May 23, age 1, Galesburg, Ill.
- Marie Pryor, May 23, age 7, Hendersonville, N. C.
- Charles Pryor, May 24, age 9, Hendersonville, N. C.
- Marlene Saatzer, May 25, age 14, Saint Cloud, Minn.

We are happy to announce that promotion day has come for Marlene Saatzer. She is fourteen now, and we invite her to turn her eyes to the next page, the Berean page. Please do not forget us though, Marlene.



Which Way?

By William Dick
Berean Page Editor

Did you ever approach a junction where several highways met? If you had never passed that way before, the network of roads leading to various places was very confusing. Which way should you go? This road is more wide and beautiful, while that one is less traveled. To attempt to understand all the signs made the decision even more difficult. Discussing the problem with your friends and then stopping to ask some local people, who should know the correct way, only made matters more confusing. Finally, you referred to the road map, which pointed accurately to the right highway, and then you drove on with confidence to your destination.

Every person approaches such an intersection early in life. Opportunities branch out from various points to promising fields in the distance. In this generation when new types of work are being developed daily, a young person has a greater variety from which to select his life vocation. To ponder the many occupations now offered must be very confusing. "Which way shall I go? What shall I select as my career? Doctor? Farmer? Teacher? Secretary?" The high school boy or girl meditates upon these things while in class, at play, or as he lies awake at night. He reads appropriate literature, hears enticing advertisements, and listens to anyone, young and old, who gives advice. Suggestions come so abundantly that his head goes into a spin. Common sense should tell him that every idea cannot be right. How thoughtlessly and freely most advice is given!

The tragedy of pointing the wrong way may be illustrated by the story of a dying man: "As a young man he had taken down some signs at a crossroads and replaced them so as to direct travelers in the opposite direction from which they wanted to go. 'Now that I am dying,' he said, 'it worries me greatly how many poor travelers I sent far out of their way and caused to get confused and lost.' While it was a mean prank, yet that deed is not to be compared with the sin of directing young people on the 'broad road that leadeth to destruction.'"—*Cyclopedia of Bible Illustrations*.

Regardless of tremendous responsibility placed upon older ones who influence young people by example or counsel, the individual must make the final decision. He decides which road to take. Life, mistakes, and success are his. He must stand before God to answer for his deeds

alone. "For every man shall bear his own burden," said the Apostle Paul in Galatians 6:5.

Which way shall we go? The greatest way ever offered extends before you. Do not let signs pointing in other directions deceive you. Only one way is right. "I am the way, the truth, and the life" (John 14:6). When you enter this path, you may travel with confidence that you will reach a destiny of blessing.

Young people are known for zeal, enthusiasm, and tireless effort. The Church of God can be strengthened by members with such qualities. Many an ailing church has been rescued by young men with vision who got behind an effort and pushed. Someone has said, "When it is definitely settled that a thing cannot be done, watch somebody do it." While others say, "It cannot be done," young people with the goal of success in mind, say, "It can be done."

If we had to depend upon our own wisdom and strength, however, we would fail in many respects. Oceans have been crossed and mountains climbed by faith in God alone. Paul recognized he could not boast about his own merits, but he did say, "I can do all things through Christ which strengtheneth me" (Phil. 4:13). Man's work is futile, but God's is successful. Jesus told his disciples, "With men this is impossible; but with God all things are possible" (Matt. 19:26).

Why not accept the challenge of God? He seeks young men and women who want to serve Him. Opportunities are vast and rewards an hundredfold. "The harvest truly is plenteous, but the labourers are few" (Matt. 9:37).

Perhaps the richest opportunity for one to serve God is to become a minister. Someone remarked to us recently, "You have selected a wonderful life." She did not say we had an interesting job or occupation, but she commented that we had chosen a wonderful life. The position of a minister or any consecrated worker for Christ is just that. It is not a job to make a living, but a *way of living*.

Will you plan for leadership? Will you choose the life of greatest service for your Master? Oregon Bible College shows you the way!





News and Prophecy Digest

C. E. Randall, Tempe, Arizona

OUR COLLEGE. This being a special college issue, this page is devoted to consideration of matters that are vital to our college and whole church life from the local plane to the national level. Oregon Bible College is "our school." It belongs to you and to me. We have an interest in it, for it affects our spiritual lives through the influence which it wields over our local churches and our General Conference. Being our school, we should concern ourselves with its welfare, giving to it our loyal support and fullest co-operation and upholding it with our prayers and good will. Like all other phases of our church work, the College is a reflection of our interest and zeal. Being our school, we have made it, and it is no more or no less than what we have invested in it. It is our investment. If we would like to see it larger and better, there is only one way to attain the goal—just make it better. Its success does not depend entirely upon the instructors and those charged with its direction. In the final analysis, the responsibility for its success and worth-whileness rests squarely upon the shoulders of each and every one of us. We are the ones that must sustain, support, and build it.

SCHOOL OF THE PROPHETS. Theological schools are not a new thing. Back in the days of the Prophet Elisha, there was what was called the "school of the prophets" in which those who were to follow that profession were trained in its work. The importance of the interest manifested in it can be seen by their building larger quarters. The students came to the great prophet and said, "Behold now, the place where we dwell with thee is too straight for us. Let us go, we pray thee, unto Jordan, and take thence every man a beam, and let us make us a place there, where we may dwell." This request was met with the approval and blessing of the prophet, and he said, "Go ye." Commenting on this early theological college, the "Pulpit Commentary" has this to say, "Our theological colleges, where young men are trained for the office of the Christian ministry, do not receive from the Christian public that attention and sympathy which they deserve. More interest ought to be taken in education generally. . . . The work of our theological colleges is to a great extent different from that of other places of education. The very nature of the studies is such that the general public could not be expected to take much interest in them. But there are other ways of showing an interest in our colleges besides actually entering a college classroom, or listening to a professor's lecture. Occasionally, a rich member of the church leaves a considerable sum to found a scholarship or a bursary; but how little is done by the members of the church

generally! Yet all the members of the church are interested in having not only a godly but also a well-educated ministry."

EDUCATED MINISTRY. Since the beginning of the Church of God in this country, which was in the early years of the nineteenth century, times have changed greatly. The public in general has become much better educated and has better and faster means of travel and communication. People in general are far more abreast with what is going on in the world than what they were even a generation ago. This change toward advanced education and the wider dissemination of knowledge has come about through travel and free press and the educated ministry. Looking back over our history, our workers who made the greatest impact in their ministerial profession were well-educated men, either through college training or self-educated means. Graduates who have gone forth from our college have shown themselves to be well prepared and equal to the tasks which they are called upon to perform. The best evidence of this satisfactory preparation can be seen in the work which they have done in their respective fields. One observation which indicates a healthy condition is the fact that the majority of those graduated from the college has continued to improve efficiency by continuing to pursue study and research work after leaving the classrooms. As time continues, if present trends are followed, our ministry will be better trained and better equipped to perform the duties placed upon them. The church in general and local organizations in particular will profit by this advanced training.

RECRUITS. The work of the ministry is a profession that can well be termed, "a high calling." We sincerely believe in men and women being called into the ministry. It has been said, "If you want to make a minister, start with his grandparents." This was true in the case of Timothy. Timothy had his roots in the teachings of his mother Eunice and his grandmother Lois. It should be remembered, however, that God has a place for every worker in his vineyard, and those who prepare themselves for service will find work to do. Young men and young women can be encouraged to aspire to this high calling and train for efficient service in the Lord's work. There are some who have been instrumental in encouraging and persuading a number of those who have graduated from Oregon Bible College or who are in training to take up this work. If all our pastors and teachers and parents would evaluate properly the work of the ministry and hold its dignity and importance before growing boys and girls, we would soon have so many recruits that we

would have to do like they did in the days of Elisha the prophet, build larger quarters. The present building in Oregon, although adequate for present needs, should be made obsolete for school purposes by literally enlarging the enrollment so that present facilities would be entirely inadequate. This is not a dream of a dreamer but is within the near reach if all of us would do our share in praying for and seeking workers for the whitened harvest.

WHITENED HARVEST. We need not be worried over training too many young men and women for the ministry. From the inception of the church in apostolic times, there has been a constant shortage of workers in contrast to the whitened harvest. It was so during the public ministry of Jesus. The work of the Master, though limited to the small country of Palestine, was handicapped by a dearth of qualified workers. As Jesus said, "The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." We need have no fears of too many workers or of too many fields. The danger which we need to guard against is a lack of interest in training sufficient workers and opening the fields.

SUPPORT OF THE MINISTRY. It is a divine pronouncement that "the labourer is worthy of his hire." It is a good omen that our ministers are being better paid all the time. It is discouraging for a man to train himself and literally pour out his physical powers in ministerial work and then have his spirit broken by a measly income that keeps him depressed most of the time.

Particular care should be exercised that students who go forth from our College to serve over the week end or as part-time pastors should be adequately remunerated so that they would not have their spirits dampened by being robbed of wages due them. Efforts constantly are being made to safeguard the interests and welfare of the students by those who have charge over them. This is right, and local churches are more and more sensing their part in sharing with the students the inevitable expense that attends regular or week-end appointments. I have known cases where students went out to do supply work and were given offerings for their expenses. At times this worked out satisfactorily, but on other occasions when the weather was stormy or roads bad or other factors interfered with the attendance so that it was low, collections were not sufficient to pay actual traveling expenses. For a boy whose every penny counts, this is heartbreaking. Let us always remember that the Lord's servant is entitled to just and honest remuneration.

AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

- May 6-16—Evangelistic services at Glad Tidings Chapel, Dayton, Ohio. (Bud Goodwin, guest speaker.)
- May 17, 18—Illinois State Berean Rally at Rockford.
- May 25—Annual May Meeting at Fonthill, Ont.
- June 2-8—Meetings at Brush Creek Church of God (Ohio). (Harvey U. Krogh, Jr., guest speaker.)
- June 4—Commencement exercises at Oregon Bible College. (Harry A. Sheets, guest speaker.)
- June 9-15—Michigan June Conference at Southlawn Church, Grand Rapids. (Kenneth Milne, guest speaker.)
- June 11-15—Minnesota Spring Conference at Saint Cloud. (Francis E. Burnett, guest speaker.)
- June 16-July 11—Summer Bible Training School, Oregon, Ill.
- June 19-22—Northwest Conference of the Churches of God at Corvallis, Ore. (T. A. Drinkard, guest speaker.)
- June 21-29—Indiana Conference at North Salem, Ind.
- June 28-29—Illinois Quarterly Conference at Eldorado.
- July 14-25—National Berean Youth Rally, Oregon, Ill.
- July 14-20—Camp Bible School of Washington.
- July 29-August 6—Illinois State Conference and Bible School, at Oregon, Ill.
- August 7-9—General Conference of the Churches of God at Oregon, Ill.
- August 16-24—Texas Conference at Gatesville.
- August 17-24—Eastern Nebraska Conference at Omaha. (Harold Doan, guest speaker.)

GLAD TIDINGS CHAPEL

Dayton, Ohio

We were delighted with the Gospel Team from Oregon Bible College which served our Glad Tidings Chapel on Palm Sunday. Linda Wagganer was a surprise and delight to all of us on Easter Sunday. Her message was taken partly from an editorial, and she presented it in such an earnest, straightforward manner that we did not have to make any excuses to the visitors we had that day.

Eunice Pearson.

CHURCH HISTORY

We now have that little booklet you have been wanting to hand to those who ask about your church. It is entitled, "Church of God of the Abrahamic Faith." Its pages cover briefly the history, organization, and faith of the church. This is the simplest way to satisfy those queries and indications of interest.

Prices are: 10c each; \$1.15 per dozen; \$4.50 per 50; \$8.00 per 100.

How many would you like?

GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

"There were thirty present at Sunday school in Dayton, Ohio, April 13. The missionary society of the Brush Creek Church started a Bible class at Ludlow Falls, a couple miles north of West Milton."—Eunice Pearson, 20 N. Jay St., West Milton, Ohio.

Bro. William Dick, pastor of the Fredericktown, Mo., Church of God, and Donald Thomas were visitors at headquarters last week.

"Bro. H. Scott Smith, Russellville, Ark., Route 3, a faithful minister of the Church of God, has made sacrifices to take care of the Lord's work here. I have received a letter from him telling that he was confined to his home with a nervous heart and high blood pressure. The doctor told him he would have to rest and forget his church work for three weeks. He desires the prayers of all Christian people that he may be able to resume his gospel work after the end of that time. He would appreciate letters from anyone that wishes to write him."—W. G. Moffet, Magazine, Ark., Route 2.

Sr. Mary Elma Bell, 774-21st St., Ogden, Utah., would be pleased to hear or meet any of our faith in Ogden or the surrounding territory.

"In April it was my happy privilege to hear Bro. Raymond Brown speak at the Berean Conference at Eden Valley and to hear Bro. William Wachtel speak in Litchfield."—Mrs. Kate Olmstead, Tenstrike, Minn.

Members of the National Board of Directors met for a meeting at headquarters, Oregon, on May 10.

Approximately 160 attended the Litchfield, Minn., Church dedicatory services on May 4. Bro. D. A. Jones was guest speaker.

Stanley Lawrence and David Holquist of Oregon Bible College conducted services at the Ripley, Ill., Church on May 11.

HERALD RECEIPTS

Mrs. Merle Alsbury; Mrs. Kenneth A. Nelson; B. F. Sheels; Mrs. Wm. Densmore; Mrs. Vena Logsdon; Eva L. Stearns; Mrs. Allen Bailey; Mrs. A. E. Karnett; Eunice Pearson; Mrs. Paul E. Bond; Mrs. R. A. Jordan (2); Mrs. Charles E. Page; D. G. Simmons; Ada Mason; F. L. Austin; H. W. Savage; Joe Schlupp, Jr.; George W. Button; Mrs. Frances Shelly; Ralph M. Jones; Burton Smith; Gerald Osborn; Alta King; Leota B. Hanson.

NATIONAL BIBLE INSTITUTION

Mr. & Mrs. F. L. Austin	\$ 5.00
Pella Johnson & Mrs. Hedvie Jackson	8.55
Mr. & Mrs. Howard Moore	10.00
Emma B. Coleman	10.00
Truth Seekers' Church of God	25.00
Golden Rule Sunday school	25.00
Mrs. Frances Shelly	7.00
Mr. & Mrs. C. D. Whitmer	10.00
Mrs. May White	20.00
Pennellwood Berean Society	8.50
Hope Chapel	10.00
Church of the Open Bible	18.00

GUEST EDITORIAL

(Continued from page 3)

arrangements, I am certain that he will be greatly benefited by first attending Oregon Bible College for at least a semester but preferably a year.

We well know from experience the temptations and evils which await each Christian in colleges and universities of today. As you have read newspapers and magazines, you no doubt have noted several of the more outstanding escapades which have occurred at various state institutions this spring.

Consider these five reasons for attending Oregon Bible College. We would like to see many new students next fall and pray that all graduates will consider this important move. The National Berean Society will pay half of the tuition for one semester to encourage all of our young people to attend. Our goal is twenty new students for next fall. Will you do your part? Will you be one of those preparing to serve the Lord in a more capable manner?

S. E. MAGAW SCHOLARSHIP

Oregon Bible College Alumni Association is offering a fifty-dollar Oregon Bible College scholarship in honor of Bro. Sydney E. Magaw, who served the College faithfully as dean and instructor from its beginning until his death. The scholarship will be awarded to that student who writes the best research paper pertaining to some historical phase of the Church of God. This may consist of a biographical study of an early Church of God leader or the history of local, state, or national Church of God work. Any student who has completed at least one semester of work at Oregon Bible College is eligible to enter competition for the scholarship. A committee of three judges who are not directly connected with the College or National Bible Institution will be selected to judge the papers.



HOME OF OREGON BIBLE COLLEGE

College quarters occupy most of the upper floor of this beautiful building

Oregon Bible College offers courses of special interest and value to young men who are training for the ministry, but it includes a sufficiently wide range of subjects that will be of interest to any student. Because of the lack of a sufficiently large student body, Oregon Bible College is not able to offer a great variety of subjects in any one semester. Until further growth, a four-year plan will be used whereby most of the subjects offered will be repeated every four years. As the school grows, more subjects will be offered more often. English and Public Speaking, required of freshmen and sophomores, and a few subjects, offered to upper classmen only, are now offered every two years.

Tentative List of Subjects

Semester One. The Bible and Science, Church History Survey, Child Psychology, Book of Job, Public Speaking I, Ezekiel, Preaching I, Bookkeeping I (one or two to be selected later).

Semester Two. Public Speaking II, Adolescent Psychology, Life of Christ, Between the Testaments, World Literature, Organization and Administration of Sunday Schools and Vacation Bible Schools, Bookkeeping II (one or two to be selected later).

For Further Information

Upon request, a college catalog will be sent to anyone desiring further information. This catalog explains the following: entrance requirements, tuition charges, rooming facilities, earning possibilities, degree offered, plan of ministerial licensing, student loan funds, college regulations, curriculum, and general information concerning the history and purpose of the College. Send your requests to Otto E. Dick, Superintendent, Oregon, Illinois.

Plan to Attend Oregon Bible College!

The Restitution Herald

May 20, 1952

VOLUME 41

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

NUMBER 33



—John O. Kinsey Photo

WINTER SCENE AT WHITE PINES STATE PARK

For "there is a season, and a time to every purpose under the heaven." Taking advantage of the times and seasons does not mean picnicking at this season of the year.



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.

James M. Watkins, Editor

\$3.00 per year

Paul C. Johnson, Associate Editor

A Time to Every Purpose

"To every thing there is a season, and a time to every purpose under the heaven" (Ecclesiastes 3:1).

The other day we were handed a little booklet put out by the Chiropractic Association. One article impressed us. It reminded chiropractors that, with the spring season, they should anticipate and prepare for certain types of treatment. With the increase in the use of tractors, there will be the usual "tractor rider's backache." It also suggested that its associates should be prepared to treat the usual gardening backache for men who thought they were capable of spading and doing unaccustomed work. The article pointed out in detail many physical ailments related to the spring season that demand the attention of chiropractors.

It was the practical anticipation of the chiropractic profession that impressed us. Nothing could have served to emphasize more forcefully the wisdom of Solomon that there is a "time to every purpose under heaven." It would seem that this generality applies even to the chiropractic profession.

The church can take a lesson from chiropractors. We, too, could do a better job of applying literally the words that Solomon uttered. There is a time for every purpose under heaven. The successful individual is one who takes advantage of opportunities at their proper time. Any individual or group can look upon past years and see where there was a failure to take advantage of opportunities related to times and seasons.

The best sermon on earth is worthless unless it falls upon receptive ears. A minister may preach to an individual for many years with no results whatever, only to find that individual converted almost at a moment's notice. This means that the time for that purpose was right, and the words spoken had their greatest influence. Many doctrines of the Church of God mean nothing to individuals until, through sorrow or adversity, they may be applied personally by the individual. So it is with all elements of church work. Ministers preach to many individuals hoping that one day they will speak to the right person at the right time. Although sermons are directed to the

crowd as a whole, the minister preaches for the privilege of saying the right thing at the right time once in the life of each individual. The whole element of salvation is based upon the premise that there is "a time to every purpose under the heaven."

So much time is wasted upon the inopportune things of life. The secret of success in secular work or spiritual attainment is based upon doing the right thing at the right time. Nothing would benefit church labors more than a practical application of the universal rule of Solomon. Any minister who will judge the standards of his work for the past year will notice that at least 90 or 95 per cent of the effort expended has been unproductive. No secular business would succeed under such circumstances. The one answer to unproductive effort is to utilize the "time and seasons."

As our cover picture suggests, we would not think of picnicking in the most beautiful park in the middle of winter. So it is with the church life. There is a time in the life of each church, where a congregation may be built. There is a time when the church has opportunity to win new friends, to expand, and to prosper. Unfortunately, there is also a time when there is nothing more to do but to abandon a church as a forlorn hope.

Modern trends indicate a growing interest in religion, in general. The interest centers in more formalized religion than in personal conversion. An era of this type provides one opportunity. During such a time men are more inclined to worship God with their money than they are with their hearts. Here is the time to build and develop the physical properties of the church. As times become more critical and less prosperous, men are more willing to give themselves. It is then that they search out the spiritual values and devote themselves more completely to them. In this sense there is greater opportunity in the less prosperous eras of time.

In times of sickness and adversity men are ready and willing to hear the Word of God. It is in searching out these opportunities that we can accomplish our most good. It would seem that our chiropractic friends are doing a better job of using the times and the seasons than we who are attempting to satisfactorily serve the Lord.



Four Reasons for ARMAGEDDON

A radio message (WAIT, Chicago) by Harold J. Doan

WE HAVE studied Ezekiel 37 and 38 which prophesy events still to come. Ezekiel 37 tells how the nation of Israel is to be restored to its homeland, a prophecy rapidly coming to its complete fulfillment. Ezekiel 38 tells how that nation during its restoration will be attacked by a federation of nations headed by a prince called Gog who will be the leader of the land of Magog, the ancient name of Russia. Russia and her allies, listed in Ezekiel 38, will come down against Israel and Jerusalem and there be met in battle by another group of nations, probably headed by Antichrist. The battle which follows between Russia and her allies, and the nations of the revived Roman Empire under Antichrist, is the battle of Armageddon, so called in Revelation 16:16 and described in Ezekiel 39, Zechariah 14, Joel 3, and elsewhere. The principal characters in this last battle of mankind are now on the stage, in costume and ready to play their parts. Israel is returning to her land. The Russian federation is gaining strength, and the old Roman Empire is coming into being again under the Atlantic Pact. When the clash comes in the Near East and Armageddon begins, the return of Christ will occur.

We may wonder why the world is working toward this great death struggle and what God hopes to accomplish by allowing the nations to fly at each other's throats again. Though the last war will occur because of the greed of men, God will use it to accomplish four good results, as we will discover from Ezekiel 39.

Ezekiel 39:1 records, "Therefore, thou son of man, prophesy against Gog, and say, Thus saith the Lord God; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal." Gog is the prince, or leader of the federation of northern nations, headed by Russia, which will in days to come, attack the nation of Israel. God said here, "I am against you." God is against Russia and all her principles, dealings, and organization. Therefore, God continued, "I will turn thee back, and leave but the sixth part of thee, and will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel: and I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand. Thou shalt fall upon the mountains of Israel, thou, and all thy 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" (vv. 2-5).

We wonder today about the phenomenal growth and power of Russia. We wonder how this godless, atheistic monster has grown so strong, when it is rooted in hatred and built upon persecution and murder. Why does God allow such a foul organization as Communism to prosper? Here we have God's words, "I am against thee." We Christians trust in the truth, "If God be for us, who can be against us?" We can also trust the reverse, "If God be against thee, who can be for thee?" It is a matter of time until God will put His foot down and stamp out this hideous plague on the human race, Communism and Communists. God is waiting for the opportune moment, the time when His destruction of Communism will also perform other good works. Armageddon will be that time, for in the battle to come, the Russian bully will not be the only ungodly force put down.

We deplore the bestial acts of the Communists. The killing of Christians and Jews, the deceit, the inhuman treatment, and the other criminal acts of the Communist hoodlums make us sick at heart. We know these things are not of God, for He said, "I am against thee." The time will come, and we believe soon, when this great bloc of bloodstained nations will fall forever on the mountains of Israel.

God has other purposes in Armageddon also as revealed in Ezekiel 39. Verse 6 reveals, "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." Russia and her allies will feel the fire of God's wrath when they come to do battle at Jerusalem, but they will not be alone. The verse says the fire will also be for those that "dwell carelessly," referring to all the rest of the Gentiles in the world who have been careless in their relationship with God.

God is disgusted with Communism and will destroy it at Armageddon. Do you think He is any better satisfied with the passive godlessness of the rest of the world? The distinction between East and West, spiritually speaking, is like the difference between good and bad sinners. Our society is quite light and pure when contrasted with the darkness of Communism, but it is black indeed when contrasted with God's will. A young man said in a letter.

"I am a refugee from behind the Iron Curtain, . . . and I know that Americans really need to wake up before it is too late." The day of God's displeasure which is to come will be visited not only upon the godless East, but also upon the sin-darkened West. To be an American is a wonderful blessing for which we should all praise God, but our citizenship and nationality will not guarantee salvation.

Someday in the future Jesus Christ will come to take His church out of the world. Those dead in Him will be raised, and those living in Him will be caught up with them to meet Jesus in the air. After this, all the people left in the world, in the East and in the West, will be dealt with by God. The Lord will send fire upon Russia and her partners, and upon all those who are dwelling carelessly. How about you? Have you been careless with your words, your time, your money, your work, and your acts? Have you been careless about God's service, about the church, about the truth, and about studying His Word? How about that? You may be pretty good when compared to "Uncle Joe," but how do you look to God? The fire of God is reserved for those who "dwell carelessly." Better get right with God through Christ before it is too late! Better be ready when He comes for His own and not be left to suffer those things coming upon the earth!

The third reason for the battle of Armageddon when all nations will engage in a death struggle near Jerusalem, during which Jesus will come to earth, is revealed in Ezekiel 39:6, 7: "They shall know that I am the Lord. . . . The heathen shall know that I am the Lord, the Holy One in Israel." The terror of the battle, and the visible return of Jesus during the battle, will convince the nations gathered in battle that Jehovah of Israel is God and Jesus Christ is His Son. Russia will go to her doom convinced she has played the fool in atheism. Other nations will fall on their faces before the Lord whom they have neglected and tried to do without.

Today, God is trying through love to convince man of His existence and of His love. Today God is revealing Himself in His Word and in His Son, trying to win men to salvation. Generally speaking, God is being ignored. Armageddon will teach them in another way. When the nations see His mighty works, when they see heaven opened and Jesus coming in power and glory, then they will acknowledge that Jehovah is God and Jesus is His Son, but it will be too late. The Gentiles will learn only that the biggest mistake they ever made was when they turned a deaf ear to the gospel message, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins."

The fourth reason for the battle of Armageddon and the spectacular appearance of Christ during the battle is

found in Ezekiel 39:7 and 22: "I will make my holy name known in the midst of my people Israel. . . . So the house of Israel shall know that I am the Lord their God from that day and forward."

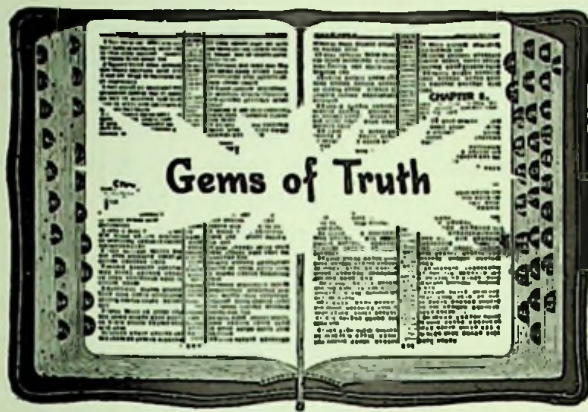
The heathen must be convinced before they are destroyed that Jehovah is God and Jesus His Son is the Saviour of the world. Israel must be convinced of the same truth before she is saved. The peril of Israel in the days which precede Jesus' return, the fall of Jerusalem in the battle of Armageddon, and the terrors of the battle, will force Israel to call upon God and turn to Jesus, her Messiah. Israel will be converted by the battle of Armageddon. It is a shame that people often have to feel real trouble before they will turn to God, but they do, and Israel will.

Here we see four reasons for the battle of Armageddon; four good results of the ordeal to come upon the world after Christ removes His people to be with Him. The great battle of the nations, during which Jesus will return with His people to set up the Kingdom on earth, will serve God in these ways: it will be the place of Communism's final downfall. Those who dwell carelessly will be also dealt with. The heathen will be convinced that God is and that Jesus is His Son. Israel will turn to God, never again to wander and will be persuaded that Jesus is the Messiah. Thus the groundwork will be laid for the Millennial Kingdom to follow when Jesus will rule the earth.

These days are soon coming upon the earth. Those with roles to play at Armageddon are even now on the stage. First the Lord will come to remove those who are in Him to save them and keep them in safety with Him. Are you ready for His coming? Will you be taken, or left among those dwelling carelessly? Hear and be persuaded and come at God's call of love. Do not wait to be convinced at Armageddon when it will be too late. Now He says, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." Then He will say, "I never knew you: depart from me." Which will it be for you?

DAILY BIBLE READINGS

- M. June 2. 1 Peter 4:12-19. Sharing Christ's suffering.
 T. June 3. Matt. 10:34-42. The cost of discipleship.
 W. June 4. John 10:7-18. One flock, one Shepherd.
 T. June 5. Rom. 10:11-18. Lord of all.
 F. June 6. Luke 10:30-37. The good Samaritan.
 S. June 7. Rev. 2:8-11. Triumph through tribulation.



Resurrection of the Dead

Twelfth in the series

By Gerald L. Cooper, Tempe, Arizona

"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).

A BELIEF in the literal and actual resurrection of the dead is an absolute necessity to those who believe in the "natural mortality of man," or, as it is sometimes stated, "the sleep of the dead." Without this belief we would have no hope, for we know that "there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest" (Eccl. 9:10). The Apostle Paul voiced the thoughts of all of us when he stated, "If in this life only we have hope in Christ, we are of all men most miserable" (1 Cor. 15:19). The hope of the resurrection of the dead is precious to young and old alike, for it is then that all our efforts will be rewarded, all the precious promises will be kept, and all our hopes will be fulfilled.

This belief is not new. Many times in conversations with others they will exclaim, "I never heard that before." The early leaders of the Church of God, and early believers, perhaps were more fully indoctrinated with this belief than we are who have their foundations to build upon. William Miller, who, along with others, spent his adult life promulgating the teaching of "The Second Coming of Christ," did not believe in the "sleep of the dead" until an intensive study of the Bible led him to do so. The book, *God's Plan of Salvation*, by J. M. Stephenson, written almost a century ago, devotes over one hundred pages to this and kindred topics. Other writings by those who have long been dead show that they too were motivated by hope of the "resurrection of the dead."

Let us notice the words of our text! "Marvel not at this." The Emphatic Diaglott renders it, "Wonder not at this." Paul, whose teachings of the resurrection are the most profound of all time, had this to say at his defense before Agrippa, "Why should it be thought a thing incredible with you, that God should raise the dead?" (Acts 26:8). Jesus, knowing all men as He did, told His listeners not to "marvel" or "wonder" at His saying, "All that are in the graves shall hear his voice," knowing that they, like Agrippa, would think it "incredible that God should raise the dead." There are many today who do not understand how this can be. It is as simple as this. God is the acknowledged Creator of mankind, and in

that creation He provided means for the reproduction of the race. Thus, God, who made man in the first place, will surely have power to remake him at the resurrection.

"All that are in the graves shall hear his voice." Even at the time these words were spoken, millions of people had died, good and bad alike, and were lying in their graves. Since that time the count would run into billions. Many cities with populations of approximately 100,000 now have more graves in their cemeteries than they have living people. Other cities and localities are beginning to make a serious study of what to do with their dead. Yet, "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."

At some future time, or times, all dead ones will hear His voice and come forth, those who have done evil as well as those who have done good.

In 1 Corinthians 15:35 we find Paul anticipating a question, "Some man will say, How are the dead raised up? and with what body do they come?" In words that we may use, how literal will the resurrection be? The verses that follow through verse 44 are "hard to be understood" by many. From the book previously mentioned, permit me to quote the words of the late Elder Stephenson, beginning at the bottom of page 119. "It is commonly believed that when the disembodied spirits of good men enter heaven they are invested with spiritual bodies: but the Apostle Paul teaches (1) the spirit body is made out of this animal body, and (2) that it comes up out of the ground, and not that it is reserved in heaven for man. He also presents several similes to illustrate the difference between the animal and spiritual bodies. He does not introduce the different kinds of flesh and the difference between earthly and heavenly bodies to show different degrees of glory among the redeemed but to show the difference in nature and position between the bodies of Christians that are buried and the same bodies when raised from the dead." The same body that is buried will arise from the grave. If it is the body of a Christian, one who has been a true follower of Christ, it will be buried

a corruptible body but will be raised an incorruptible one, the same body yet clothed with immortality.

We have an example to show how literal the resurrection will be in that of Jesus Christ, the "firstfruits of the dead," the first one ever to be raised to immortal life. When He appeared after His resurrection to two of His followers near Emmaus, they did not know Him at first, for they were still stupefied by all the events of His trial, crucifixion, and burial. When He sat at meat with them and blessed the bread and broke it as had been His custom, however, they knew Him immediately. Later, He appeared unto the disciples as they sat in a locked room, and to allay their fears that they saw a spirit He said, "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have" (Luke 24:39). He also ate with them, on this occasion and later by the seaside. Paul said that He was seen by over five hundred people, between the time of His resurrection and ascension. What does this mean to us? Ponder these words written by Paul, "Our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself" (Phil. 3:20, 21). What a glorious hope! A body like the Lord's!

How literal will it be? Jesus said, "I say unto you, That many shall come from the east and west, and shall sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven" (Matt. 8:11). The deaths of these patriarchs are duly recorded in Genesis. Therefore, if they are to be in the Kingdom, they must be resurrected. Indeed, the promises made to Abraham and repeated to Isaac and Jacob, and upon which our own hope is based, have never yet been fulfilled, but they shall be after the resur-

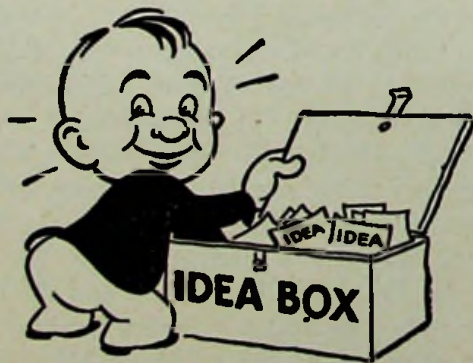
rection. In Hebrews 11, the great chapter concerning faith, the names of many Old Testament faithful are listed. Of these it is written, "These all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect" (vv. 39, 40).

Part of that "better thing" is the resurrection from the dead and the rewards that follow it. Therefore, Scripture teaches that all the faithful shall once more live upon the earth and that they shall be recognized by other faithful of all ages. "Without us [they] should not be made perfect." The "us" are the faithful of Christ who have died through the past nineteen hundred and fifty years: the apostles, the early martyrs of the church, many leaders of the reformation, who paved the way for the church as we know it today, our own early leaders, our ministers and brethren who have died in our generation, and our own loved ones who have died "in the Lord."

The literal, actual resurrection of the dead will bring this about, for it is indeed a certainty. Remember, though, that "all that are in the graves shall hear his voice, and shall come forth." Will you come forth to the resurrection of life and be included in the company of those mentioned previously? Or will you come forth to the resurrection of damnation and be eternally lost?

It is often just as hard to get the Gentiles to accept the Jew as it is to get the Jew to accept Christ.—*Jews in the News.*

The Isabel Street Adventist Church in Glendale, California, with 1,557 members averaged \$242.00 for each member in contributions last year.



A Source of Information

We continue to hear of churches that are perplexed over the reason so many in their neighborhood cannot be interested in coming to church. We feel that there is a very simple and profitable answer to this problem.

Why not assign a city block or a certain section of the community to every two members of your congregation. Let these couples stop a few minutes at each home and simply ask if the residents are active in church. If not, then ask what the church could do to be more acceptable to them. This is the logical way to secure interesting information that will guide future activities constructively.

Pre-Existence

By Albert J. Blakesley, Sumas, Washington

WE HEARD a young man preach recently, and in his sermon he said, "Christ is God." He stated that Christ was the creator of all things. There are many who seem to accept this view. This theory, however, brings many questions to our mind. If it is true that Christ really is God the Creator, why does it not say so in the Old Testament?

The young man said Christ was not God the Father, but He was God the Creator. Should we believe there are two God's? If so, why does the Bible not say so? He professed to believe and teach the plain Word of God through the Bible.

"In the beginning God created the heaven and the earth" (Gen. 1:1). What God created them? Who was He? Who believes it was Christ who did this? Or who believes Christ repented Himself that He had made man on the earth? (Gen. 6:6.) Should we teach that it was Christ who called Abram out of Ur of Chaldees. (Gen. 12:1; 15:7.)

Was it Christ that changed the name of Abram to Abraham, and made the covenant with Abraham, and gave circumcision as a token of the covenant? (Gen. 17:5, 10-14.)

Should we believe that Christ called Moses and sent him down into Egypt to deliver the Israelites? (Ex. 3:4-10.)

If there were two God's in the creation work and in Old Testament times, why is it not so stated? Why does God say, "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear" (Isa. 45:22, 23)? Why did not God say, "To my Son and me," if there were two in the work? Again, "Seek ye Jehovah while he may be found: call Him while He is near. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto Jehovah, and He will have mercy upon him and unto our God for He will abundantly pardon" (Isa. 55:5, 7). Does any Bible student teach that Jehovah is one and that God is another—two personalities? I find Christ spoken of in the Old Testament only in prophecy, such as in Isaiah 55:4, 5:

"Behold, I have given him for a witness to the people, a leader and commander of the people. Behold, thou

shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the Lord thy God, and for the Holy One of Israel." Christ's mission seems to have been a witness to the people in His earthly career.

We also see a prophecy concerning Him in Psalms: "Sacrifice and offering thou didst not desire; mine eyes hast thou opened: burnt offering and sin offering hast thou not required. Then said I, Lo, I come: in the volume of the book it is written of me. I delight to do thy will, O my God: yea, thy law is within my heart" (40:6-8). Then in Hebrews 10:5-7 we read: "Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me. In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will O God."

Thus we see that when Jesus was born He came as it was prophesied of Him—to do God's will and to give Himself as a sacrifice. Thus He became one sacrifice for sin forever.

There are many prophecies concerning Jesus. In Psalm 2 He is prophesied as being God's Son, saying, "This day have I begotten thee" (2:7). That is when He comes in judgment. He is mentioned also in Isaiah 28:16 as a stone and a sure foundation. "Therefore the Lord [Jehovah] himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isa. 7:14). It does not say that He was with God in the beginning as a personal entity. In many places God speaks of Himself as God, the Lord Jehovah and God, the Almighty. Nowhere do we find Him speaking of two god's or as having a partner in His work.

It seems very strange that had there been a partner, a son, or otherwise, there should be no mention of it in all the 39 books and 797 chapters of the Old Testament. It is generally conceded by people of all churches that Genesis 3:15 is a prophecy concerning Christ: "I will put enmity between thee and the woman, and between thy seed and her seed, it shall bruise thy head, and thou shalt bruise his heel."

"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
(Please turn to page 11)



News and Prophecy Digest

C. E. Randall, Tempe, Arizona

COMFORT. A questioner wrote to Mrs. Roosevelt in her syndicated column asking if she could recommend a book that would comfort a woman whose husband had died last year and whose son had been killed recently in Korea. Mrs. Roosevelt replied she knew of no other book but the Bible and Psalm 23 in particular. When Sir Walter Scott was dying, he said to his servant, "Bring me the Book." The servant replied, "What book?" Sir Walter said, "There is only one Book, the Bible." The Bible is a book of comfort and hope, and its teachings implant in the human heart something that gives balance and poise to life and encourages one to strive for nobler things. The trouble with most people is they do not go to the Book until it is too late. Usually it is like locking a barn after the horse has been stolen.

The story is told of a young man during the big San Francisco earthquake who, gripped with fright, rushed down the street. Seeing an old man standing in a doorway, uttering calm and undisturbed, he said to the old man, "Why do you not pray?" The calm, old gentleman replied, "I have done my praying ahead of time." If people would do their reading of the Bible ahead of time they would not find themselves in a frantic mood when disaster and trouble strike. The Word of God, known, believed, and applied, will serve as a safe anchor in all the vicissitudes of life.

CONVERSATION. Recently, I had occasion to call upon the Roman Catholic priest in our city. He inquired concerning our building program and then asked the question, "What do you mean by the expression, 'Abrahamic Faith'?" We have on our church sign, "Church of God of the Abrahamic Faith." This question gave an opportunity to give a reason for the hope which we have and to open a very pleasant and profitable conversation on many Bible subjects. While we did not see eye to eye on all matters, yet I was surprised on how many Bible questions we discussed with a measure of mutual understanding. One thing impressed my mind during our pleasant visit, and that was that one can say most anything if he expresses it in the right spirit. Generally speaking, people respect conviction and admire sincerity when one is able to give a reason for the hope that is in him with meekness and with a kindly spirit.

PRINCE THAT SHALL COME. Recently, I had a letter in which the writer questioned me as to who the "Prince that shall come" in Daniel's account of the seventy weeks was, whether Jesus the Messiah, or the antichrist, and if the "he" of 9:27 refers to Jesus or

the antichrist. There are various views in respect to the seventy weeks and the events and personalities in connection with Daniel's prophecy, but it is our understanding that the seventieth week is one of the three periods that has been cut off in this particular prophecy. Gesenius, Barnes and other scholars state, "This portion of time, the seventy weeks, was cut off from the whole duration, or cut out of it, as it were, and set by itself for a definite purpose." This definite purpose is stated as being upon Daniel's people and Daniel's holy city. The last cut-off period, the seventieth week, is the time when the "Prince that shall come" comes on the scene of action and makes a covenant with Israel and in the midst of the week breaks the covenant by introducing the abomination of desolation. The covenant-making individual cannot apply to Christ, for there is no record that He ever made a covenant with Israel for one week. Secondly, it is this same individual who breaks the covenant through causing the sacrifice and the oblation to cease. The work of this individual fits well into the pattern of work which other prophets ascribe to the man of sin or the antichrist. There is no pattern in past history that fits Daniel's prophecy of the seventieth or last week.

PERSECUTION. The Associated Press carries reports of persecution of Protestants in Colombia, South America. These brutal attacks by Roman Catholics have been directed against seventeen Protestant denominations. The Evangelical Confederation of Colombia has listed twenty-three alleged attacks made on Protestants in eight provinces of Colombia since February 15. Twenty-six Protestant homes were burned and some confiscated. Houses were searched for Bibles. The report stated: "A priest led a gang of children to the Presbyterian Church at Ibague and directed in stoning the building and chanting anti-Protestant taunts. Police stood by while a mob attacked worshippers during a Sunday service and stabbed a man." The account continued, saying: "Policemen prohibited distribution of Protestant literature and seized hundreds of publications. They kicked and insulted one man for having Protestant books in his suitcase and held him incommunicado for two days."

If the Roman Church that values religious freedom in this country, as it claims, wants to give evidence of its sincerity, it could enter a protest against these outrageous attacks by fellow brethren in South America. What is happening in Colombia would be repeated in this country if the ratio of Catholics to Protestants here were the same as in Colombia.

AN EDITORIAL. An editorial in the *Welland, Ontario, Evening Tribune* on "Lack of Interest in Church Attendance" has some suggestive thoughts that deserve candid consideration. Says the editor: "Good preaching has much to do with church attendance, but more than mere eloquence and rhetoric must be implied by good preaching. The spirit of the preacher must reflect the great message he brings into the world. His main effort is to exalt another and not himself. He is sympathetic to the sufferings of the poor and the soul starvation of the rich. He must meet the humble on their own ground and lead them step by step to the higher levels.

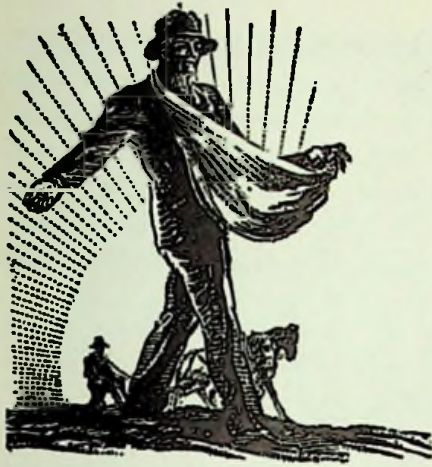
"For neglect of the church there are a multitude of answers, and one heard oftener than others is that the preacher lacks forcefulness. The sentimental or sensational outpourings on the topics of the day or the continual denunciation against those who choose to believe other things that have no appeal to ourselves have no abiding effect. . . .

"A noted American preacher recently stated that millions of adults in the United States never attend church, who find their pastime in sports, reading the super newspaper of one hundred or more pages, printed in many of the big cities every Sunday. There is a change in sentiment but not in the direction of irreligion. It may be that the church is not sufficiently sociable, that coldness exists which depresses the stranger and the poor."

SECTIONAL ATTITUDES. In a recent poll by the Canadian Institute of Public Opinion on the number of people who attend church and whether they think the church is doing a good job, it is interesting to note that as the poll moves westward the number favoring the church grows less. In the Maritime Provinces thirty-one per cent felt the church was doing a good job, while in Ontario the percentage had dropped to twenty-nine per cent, and out in the extreme west in British Columbia the ratio dropped to twenty-four per cent.

Among members of the Anglican and United churches, about one third of them attended services at least once a week, whereas among Roman Catholics the percentage was about eighty-five per cent who go to church at least once a week. (Here in Tempe only about twenty-five per cent of the Catholics attend mass. This is due to the large Spanish speaking membership). Criticism of the church centered around four main points: "It does not reach young people; it is not up to date; it is too concerned with service and ritual; and it is too money-grubbing."

The poll found both men and women thinking alike on the questions asked.



In the Wake of the Great Commission

Evangelism in Texas

The church at Gatesville recently paid the building debt. All are very jubilant over this accomplishment. The Sunday school attendance reached a height of fifty-two on April 13. The 1952 Texas Church of God Conference will be held at Gatesville, August 16-24.

Last year, the Mullin Church brethren tried the "Lord's Acre" plan; that is, a crop was planted, and all the proceeds were given to the church fund. The 1951 drought prohibited the making of the twenty-five acre maize crop. This has in no wise discouraged the brethren, for this year some are marking off small acreages of their own farms for the "Lord's Acre" plan.

An outstanding example of co-operation can be cited in the Harlingen Church of God. A small group of brethren with a zeal to do something in the Lord worked to build a church building of their own. They have never been satisfied with just the building but have proceeded to fill each service with "truth seekers." Their Sunday school has reached the high of sixty-two. They are filled with evangelism and are granting their pastor, Bro. James Mattison, occasional leave so he may serve the Corpus Christi and Riviera groups.

There are a number of isolated brethren throughout the state who always welcome a Bible study in their homes. It is with these small groups or classes we have received the inspiration to continue to return to their homes with the open words of truth. The truth-seeking attitude found in the people of Texas has revived the work at Gatesville, Mullin, Corpus Christi, and Riviera. It has developed a new field in Harlingen. It has banded together brethren at El Paso, Grandview, Buffalo, Aspermont, Vidor, San Angelo, and Dallas. This same spirit may open new places in Lubbock on the plains.

Mrs. Mardelle Wright Lawrence, wife of Dr. William Lawrence, requested us to visit their home at Dallas, April 24, at which time she was baptized into Christ. A Bible class and Communion service followed in the home of Bro. R. F. Robbins, Dallas.

Emory L. Macy, Evangelist.

Baptisms at Saint Cloud

The Saint Cloud, Minn., Church of God is very happy to announce the baptism of four people in the all-saving name of Jesus Christ. On March 15 Lyle Benson took Christ as his Saviour. Lyle is now in the Navy, and his address is S.A. 1st. Div. U.S.S. Higbee D.D.R. 806, Fleet P.O., San Francisco, Calif.

The other three accepted Christ in baptism on May 7 in Pleasant Lake, about eight miles southwest of Saint Cloud. They are: Robert and Roger Saatzer, Saint Cloud, Route 2, and Marilyn Erickson, 51-35 Ave., No., Saint Cloud. May God richly bless them as they go on life's pathway.

Raymond L. Brown.

THE TITHER'S SURPRISE

The Christian who begins to tithe will have at least six surprises. He will be surprised:

- 1) At the amount of money he has for the Lord's work.
- 2) At the deepening of his spiritual life in paying the tithe.
- 3) At the ease of meeting his own obligations with the nine-tenths.
- 4) At the ease of going from one tenth to larger giving.
- 5) At the preparation this gives to be a faithful and wise steward over the nine tenths that remain.
- 6) At himself in not adopting the plan sooner.

—The Truth.

Extravagant Claim of Pope. Cardinal Manning in one of his sermons quotes Pope Pius IX as declaring: "In His (Christ's) right I am sovereign. I acknowledge no civil superior: and I claim more than this. I claim to be the Supreme Judge on earth; and director of the consciences of men; of the peasant that tills the field, and the prince that sits on the throne; of the household that lives in the shade of privacy; and the legislature that makes the laws for the kingdom. I am the last judge on earth of what is right and wrong."

DESIRES

By Naomi L. Harvey, Indianapolis, Indiana

THERE possibly is a time in each person's life when he has an excuse for false desires. Paul wrote, "Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods. But now, after ye have known God, or rather known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?" (Gal. 4:8, 9).

Once we are known of God or once we begin our life anew as Christ's followers, we have no right for any desire other than that of spiritual gifts. "Follow after charity, and desire spiritual gifts, but rather that ye may prophesy" (1 Cor. 14:1). To me teaching and preaching concerning God's Word are most desirable, not only in church but in daily contacts with those we meet. If we as Christ's followers actually follow His example as much as humanly possible, it leaves no time in our lives for such desires as keeping up with the others in and out of our church, in position, clothes, finances, automobiles, homes, and other such cares of this life.

True, some desires or needs are necessary if we maintain life, but, even if that is left up to our heavenly Father, we have no need of fear.

Paul wrote, "My God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4:19). Maybe some do have need of fear. Maybe they fear concerning how they stand in the glory of Jesus Christ. Maybe this fear is what causes some to turn from God and follow the policy, "Every man for himself."

Paul's life was not an easy one. He suffered many hardships. Paul could not have continued on in his way of life alone. None of Christ's followers had luxuries, only necessities. Christ taught them to pray for the needs of each day only. "Give us this day our daily bread" (Matt. 6:11). Can true followers of today expect any more?

David wrote, "The Lord is my shepherd; I shall not want" (Psalm 23:1). If Christ be our shepherd today, we shall not want, providing our desires are only for our needs that we may continue on in His service.

It has been promised to us, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened" (Matt. 7:7, 8). Plant your desires right here. They will grow, and you will grow with them.

Another promise was made: "Whatsoever ye shall ask in my name, that will I do, that my Father may be glorified in the Son" (John 14:13). Jesus has given us every chance to desire life in God's Kingdom, but first we must desire to serve Him today.

By now you must know that nothing spiritual can be done alone. It is also a good time for you to know you are not expected to strive alone. "When ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses" (Mark 11:25). It is impossible to forgive anyone anything unless you "let all your things be done with charity" (1 Cor. 16:14).

Now charity or love takes us back to spiritual desires which can be obtained only by serving our Saviour and King and in serving, glorify our heavenly Father.

We cannot afford to desire the things of the world because it is written, "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 2:15).

We as Christ's followers cannot afford to have any worldly desires. If any have doubts as to when the two desires separate and go opposite directions, try this method: "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). God be with you.

RIDICULOUS RIDICULE

Biblical Missions reports a recent attack on the Bible appearing in the *Presbyterian Tribune*. Under the title, "Why Not a Holy Bible?" the author declares:

"There are many Bible passages which make no sense whatever in any language.

"It is generally accepted that 'not one of the Psalms can be attributed to David,' and that the vast majority of them date from the second temple.

"Many passages in both Old and New Testaments are known to be spurious.

"The Song of Solomon is simply a group of sensuous poems which were chanted at the wedding of some notable. . . . The imagery comes close to being erotic.

"In the books which precede the Prophets, there is pictured a God so revolting as to be comparable to Hitler.

"In some of the stories, Jehovah has not even the moral senses of His worshiper.

"The God of the earlier books of the Bible is a creature in a perpetual rage, with not even an elemental sense of justice."

In addition, the author claims there are 50,000 mistakes in the New Testament. (There are only 31,173 verses in the whole Bible. More mistakes in the N. T. than verses in the whole Bible ? ? ? Did he count the mistakes? There are only 210,000 words in the New Testament. A mistake for every four words? ? ?)—EP.



MODERN GOSPEL GLEANERS

Like Ruth of old, several people of the Ripley, Ill., Church went forth to glean on three different days this past winter. James Paisley, Ivan Porter, and Mrs. Cyril Snyder offered their fields to be gleaned of corn which the mechanical pickers failed to get. Most of the gleaners packed their lunches and set forth in a gay mood early in the morning to take care of the work at hand.

In all, \$419.84 was gained when the corn was sold. This project had its beginning with the Bereans, but young and old helped. With part of the proceeds, stained windows have been installed in the church, and an outside bulletin board has been ordered.

As told in the book of Nehemiah concerning the rebuilding of the wall, so we can say of these, "The people had a mind to work."—Mrs. Wayne Laning.

PRE-EXISTENCE

(Continued from page 7)

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). Now this is prophecy and is spoken in future tense. The child was born; the Son was given. He has fulfilled other prophecies such as Isaiah 53 and portions of Isaiah 55. This is very much like what we read in Luke 1:26-36.

Not a word is said about God, or the Son of God, entering into Mary's womb and being born of her. To Mary it was said: "The Holy Spirit shall come upon thee, and the power of the highest shall overshadow thee." Now if a personality that had been God the Creator, or a partner with God, had been operating with God two or four thousand years, then it was not the seed of the woman at all that was born and called "Jesus." How could the Seed

of the woman be older than the woman? Impossible is it not?

The only way we can see that Jesus Christ existed or pre-existed with God is that He was in the mind and purpose of God, to be the Saviour, the Atoner, or Propitiator for sin. God knew that by His power He could quicken or germinate the woman's seed and cause a son to be born. So He chose a virgin, a pure-minded, undefiled woman to be the mother of the only begotten of the Father.

Let us consider why people often make a mistake in reading John 1:1-4. We read from the Emphatic Diaglott: "In the beginning was the Logos, and the Logos was with God, and the Logos was God. This was in the beginning with God. Through it every thing was done; and without it not one thing was done, which has been done. In it was life; and the life was the light of men." The Logos being God, as it says, how could it be anything but God?

We should be honest with this subject as with all other subjects. We should give to Christ all the honor, praise, and glory due Him.

Do not read anything into Scripture that is not there. We do not read "immortality" with the word "soul"; then why read Christ where God only is meant? Genesis 1:1 and John 1:1-4 are in harmony. If the Logos was God, it certainly was not Christ.

If the Lord intended man to grunt he would doubtless have equipped the hog differently.—Garfield.

Only eight per cent of the time since the beginning of recorded history has been spent by the world entirely at peace. In 3,521 years, only 286 have been warless.—E.P.

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Adam and Eve and the Garden of Eden

By *Mary Railton*
Children's Editor



Adam walked through the beautiful garden. He stopped here and there to smell the pretty flowers. Adam stepped very carefully as he walked because he did not want to injure any new green sprouts coming up.

He stopped to look at a new flower just beginning to open. God had told Adam that he must dress this garden and take care of it. For several days now he watched this flower opening its petals. As he bent over to see it, he heard a rustle in the bushes behind him. He straightened up. Right in front of his face was the head of a big lion.

Adam was not afraid as we would be today. He just smiled and spoke softly to the lion. He reached out his hand and ruffled the shaggy hair around the ears of the lion. Adam was not afraid because things were different in the Garden of Eden. Only a short time before, God had brought all the animals to Adam to be named. Adam looked at them, and just the right names seemed to come to his mind. So he called them lion, sheep, goat, and cow, and so on until every animal had his very own name.

Adam and the animals were very dear friends. Wherever Adam went, one or more of the animals wanted to walk at his heels. They were like your own dog or cat.

Adam walked over to one of the trees. The leaves were beautiful and large. Up in the tree Adam saw beautiful birds singing and making homes to live in. Adam could call them all by name, too, for he had named them.

As Adam and the lion walked side by side a pretty bluebird flew above them and followed along. Many other animals came out from their little homes and followed close behind Adam and the lion.

Soon they came to the river. The water was so cool and clear and beautiful. They could look down into the water and see their faces. Everything was quiet and peaceful.

They walked along the river to a large group of trees. Adam reached up and picked fruit from the trees. God had told him to eat the fruit of all the trees of the garden except one. That one he was not to go near. So Adam picked fruit from all of them but that one.

One day as Adam and Eve came near the forbidden tree, a serpent came close to Eve and talked to her. He said, "Why do you not eat of every tree?"

Eve said, "God told us we could eat of every tree in the garden except one. If we eat of it we shall die."

The serpent laughed and said, "I know why God does not want you to eat of that tree. You will not die. You will be as God, knowing the things He knows." The serpent looked at Eve and showed her how pretty the fruit was.

Eve thought the fruit looked good to eat. She looked from the serpent to the tree. Then she reached out her hand and picked some fruit from the tree.

Then she thought of Adam. She picked some more fruit and gave it to him to eat. Adam looked very closely at Eve. God had said if they ate of that tree they would die. Eve had eaten it, however, and she was still alive. So Adam ate the fruit Eve gave him.

After they ate the fruit they became afraid and hid among the bushes. God called to them and talked with them. He knew they had disobeyed Him.

God said, "Adam and Eve, you will have to leave this lovely garden because you disobeyed me. Because you have sinned you must work very hard."

So, Adam and Eve had to leave their beautiful garden. As they walked through it for the last time, the trees seemed to droop, the flowers seemed to fade, and no animals came out to follow them. All the animals were afraid.

Adam and Eve felt very sad. Oh, how they wished they had not listened to the serpent. Oh, how they wished they had obeyed God.

Slowly they walked out of the garden. God's angel was there to see that they did not return.

Happy Birthday to You!

Jackie McMinn, May 26, age 6, Asheville, N. C.
Rosa Mae Phillips, May 28, age 14, Wadesboro, La.
Deloris Jane Larrington, May 30, age 11, McCook, Nebr.
Eugene Hutchinson, May 31, age 7, Hammond, La.
Mary Lou Baird, May 31, age 10, Hammond, La.

This is promotion day for Rosa Phillips. We invite you, Rosa, to read the Berean page also. Please do not forget us though, will you Rosa?



The Berean Page

THE MORAL UNIVERSE

By Alva G. Huffer, Woodstock, Va.

The universe is governed by unwritten principles, standards, and laws. One can observe orderliness throughout nature, from the structure of atoms to the movements of stars.

Laws governing the material universe, such as the growth of plants, gravity, electricity, air currents, and movements of the solar system, are called natural laws. Laws governing the moral universe, such as man's relationship to God, his neighbor, and himself, are called moral laws.

Natural sciences, such as astronomy, geology, physics, chemistry, and biology, treat with the study of natural laws. Bible theology and Christian philosophy treat with the study of moral laws.

Natural laws and moral laws equally are effective. The God of nature and the God of the Bible are one. The Creator is also Moral Governor. One can no more safely violate the moral laws than he can the natural laws of the universe. Violation results in ultimate destruction. He who lives contrary to Christ's principles is traveling the wrong way on a one-way street. He cannot win. He is heading for disaster. Apostle Paul warned, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Gal. 6:7, 8).

Natural laws and moral laws are related to God's natural attributes and moral attributes. The natural attributes of God include the facts that God is one, infinite, eternal, unchangeable, perfect in knowledge, everywhere present, and all powerful. The moral attributes of God include holiness, love, and truth, and the related qualities: righteousness and justice, lovingkindness and mercy, veracity and faithfulness.

The natural laws of the physical universe reveal, to some extent, God's natural attributes. The moral laws governing man express God's moral attributes. It would be impossible for man to become like God, today, in His natural attributes. Man, however, can become like God to a certain degree in His moral attributes.

Godliness can be defined as God-like-ness. To be godly is to be God-like in character and conduct. Righteousness results in right relationships. When the believer has been transformed according to God's plan for him, he has become a reflection of the character of God and His Son Jesus Christ.

God said, "Be ye holy; for I am holy" (1 Peter 1:16). Holiness is the sum total of God's goodness. It is the glorious expression of His moral excellence. When the believer enters into Christ, he acquires a holy standing on holy ground before God. His character is transformed by the Holy Spirit; his conduct results in a holy walk. The believer, therefore, reflects in miniature God's holiness.

Second only to holiness in importance, love is an outstanding moral attribute of God. John wrote, "God is love" (1 John 4:8). According to Jesus, love summarizes all moral principles. He said, "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 prophets" (Matt. 22:37-40). He also said, "This is my commandment, that ye love one another, as I have loved you" (John 15:12). The Christian's life of love reflects God's moral character and proclaims to the world that God is love.

God's moral principles for mankind express His moral character. God could not change His moral standards without changing His own character. Sin is failure to conform to God's moral principles, and therefore is contrary to God Himself. Sin, therefore, is anti-God. God must disapprove of sin, and the end result of sin must be destruction. This is not an arbitrary law that God has enacted; life is made that way. Sin is out of tune with the character of God and, therefore, is out of tune with the universe.

Man was created to live God's way. Men who live contrary to God's moral standards are headed for disappointment, disaster, and death. Only by living God's way can mankind find true happiness and the best in life. Remember, God's way is the right way. It pays to live for Him.

AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

- May 25—Annual May Meeting at Fonthill, Ont.
- June 2-8—Meetings at Brush Creek Church of God (Ohio). (Harvey U. Krogh, Jr., guest speaker.)
- June 4—Commencement exercises at Oregon Bible College. (Harry A. Sheets, guest speaker.)
- June 9-15—Michigan June Conference at Southlawn Church, Grand Rapids. (Kenneth Milne, guest speaker.)
- June 11-15—Minnesota Spring Conference at Saint Cloud. (Francis E. Burnett, guest speaker.)
- June 16-17—Summer Bible Training School, Oregon, Ill.
- June 19-22—Northwest Conference of the Churches of God at Corvallis, Ore. (T. A. Drinkard, guest speaker.)
- June 21-29—Indiana Conference at North Salem, Ind.
- June 28-29—Illinois Quarterly Conference at Eldorado.
- July 14-25—National Berean Youth Rally, Oregon, Ill.
- July 14-20—Camp Bible School of Washington.
- July 29-August 6—Illinois State Conference and Bible School, at Oregon, Ill.
- August 7-9—General Conference of the Churches of God at Oregon, Ill.
- August 16-24—Texas Conference at Gatesville.
- August 17-24—Eastern Nebraska Conference at Omaha. (Harold Doan, guest speaker.)
- August 27-31—Ohio State Conference at Lawrenceville.

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BURR OAK, INDIANA

101 attended Sunday school and church service on Mother's Day. Mr. Wayne Vanderweele of Argos sang a solo entitled, "Great Is Thy Faithfulness." Paul Overmyer and Joe Currens played a trumpet duet. Flowers were given to the oldest mother, Anna Cochran, to the oldest active in Sunday school, Pearl Zeehiel, and to the youngest mother, Mrs. Donovan Overmyer. The choir, under direction of Wayne Vanderweele, sang a special Mother's Day song. Russell L. Currens.

HARLINGEN, TEXAS

Eight Bible classes were conducted during the month at Harlingen, Riviera, and Corpus Christi. Two in Riviera and one in Corpus were canceled since the writer was confined at home.

Bro. L. L. Crency, 317 Artesia, Corpus Christi, has undergone surgery recently on his spine. He would appreciate cards from the brethren.

The Spanish Acres Sunday school attendance continues in the fifties. It will be necessary to order more children's papers. It may be necessary also to curtain off part of the auditorium for more class space. One class has twenty-four in attendance.

We were recently blessed with a little rain. The drought is not broken yet, but every little bit of rain helps. Irrigation, ear washing, and lawn sprinkling are still banned.

Bro. and Sr. P. H. Garner's new home is half finished now. They are building across from the church. That will make four regular families living in Spanish Acres near the church. The John Hayse family lives in San Benito, eleven miles away. Bro. Hayse is president of the Texas Conference and our adult Sunday school teacher.

Cotton, the mainstay of the valley, is six to eight inches high now but needs water. How little people appreciate water until there is none! We remember the times now when we wasted water. Water is one of God's greatest blessings to us. James Mattison.

Mrs. Elizabeth March, long-time resident at Golden Rule Home, Oregon, Ill., died on May 17. Her eighty-fifth birthday would have been on May 18.

Many thanks to Patricia Rossner, South Bend, Ind., for her effort and work in writing the Children's page during the past year! As you probably have noticed Mary Railton, Oregon, Ill., is the new editor.

Anyone wishing room reservations to attend the Ohio State Conference at Lawrenceville, August 27-31, should contact Mrs. Clark Ballentine, 1841 Pembroke Road, Springfield.

A SUGGESTION TO MINISTERS

"Building Church Membership Through Evangelism" is a very excellent book by Dawson C. Bryan.

Every minister interested in improving his skill in personal evangelism should read this book. Lay members of the church also will find the book interesting reading and will be able to increase their possibilities for service through a study of techniques of evangelism. This text may be secured from National Bible Institution for two dollars.

If you are interested in a good book on the subject of counseling, send to National Bible Institution for "The Art of Counseling" by Rollo May, two dollars. Otto E. Dick

HERALD RECEIPTS

A. E. Weathers; Mrs. Flora Dorsey; Paul A. Trimble; Mrs. Sherman Van Vleet; Mrs. Catherine Davis; Mrs. Kate Olmstead; Mrs. Dorothy Sampson; Tom White; Mrs. W. W. Patterson; Glenn M. Birkey; A. M. Jones; Mrs. Beulah Tabor; Mrs. Myrtle Hodges; Mrs. Russell W. Shellhaas; Mrs. W. H. Hutchinso; Ella M. Siple; Mrs. Pauline Mahoney (2); Harry Gockler; Mrs. Roy C. Juden, Sr.; J. F. Green; Lyle Rankin.

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The Battle for Men's Minds

The conflict which is raging today throughout the world is a battle for men's minds. It is a fight to a finish between two gospels which are unalterably opposed. On the one hand is the gospel of hate and war and slavery. On the other is the gospel of love and peace and freedom, the blessings which God intended for all mankind.

The disciples of Communism are militantly aggressive in their efforts to win converts. Their weapons are lies and chaos and threats. The disciples of Christ must be equally diligent in winning adherents to the cause of the Master with truth and order and justice. That is the main objective of the missions.

The missionary movement was commanded by Christ Himself when He directed His disciples to go forth and teach all nations. As Christians, we cannot disregard this directive. As Americans, we cannot remain neutral in the war between the forces of slavery and tyranny and the forces of liberty and justice. As American Christians, we must support wholeheartedly the work of the missions. In them lies great hope for enduring peace.—*Laymen's Missionary Movement.*

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SCHEDULE

- 8:30 a.m. Morning Devotions
9:00 a.m. Important Bible Doctrines . . . O. E. Dick
10:00 a.m. Principles of Christian Living . . . D. A. Jones
11:00 a.m. Book of Romans O. E. Dick
1:30 p.m. First and Second Corinthians . . . D. A. Jones

There will be sufficient time for rest and relaxation, too.
Picnics and outings are being planned for your enjoyment.

Please enroll me as a student in the Summer Bible Training School which is to be conducted by Oregon Bible College in Oregon, Illinois, June 16 - July 11, 1952.

Name

Address

I am a member of the

located at

The
Restitution Herald

May 27, 1952

VOLUME 41

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

NUMBER 34



—Arab Refugee, Authenticated News Photo.

Strong undercurrents in the Near East foreshadow many possible moves that should be of great interest to Bible students. One such problem is created by the Arab refugees. See "Which Way Arab Desparation?"—page 3.



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.

James M. Watkins, Editor

\$3.00 per year

Paul C. Johnson, Associate Editor

Let's Talk About the Preacher

"Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward" (1 Timothy 5:17, 18).

We recently printed an article from an exchange paper in which the writer pointed out faults of the ministry. Ministers, being human, are not entirely without fault.

We would like to talk a little further, however, about preachers. Perhaps the preacher should be talked about, but not exactly in the former way. In all fairness, we must also acknowledge that we are often thoughtless in our consideration of his spiritual and material welfare.

A generation or so ago, the minister was respected by the community and was given material blessings. As this assistance from the community and fellowship dwindled, it placed a great strain, not only upon his financial resources but also upon his courage and determination to remain in the ministry. There are many ways we could encourage ministers that would require very little from us. It is only because we have been thoughtless that we have failed to do so.

Let us face a few facts frankly and fairly! By talking things over, we may think of a few ways in which you can be of great help to your pastor. Here is one example.

In the past several years, it has been very difficult for many ministers to secure housing. Some have entered a community and have made a heartbreaking search for a place to live. Fruitless uncertainty has taken the life out of their ministry and has forced some to other fields or out of the ministry. We have known instances where members of the church owned homes in the community being rented to outside individuals. We are not suggesting that one always can afford to give a house to the minister rent free, but, if the minister is willing to pay the same rent as anyone else, we can see no justice in not reserving a house for his use. If some well-meaning person would be willing to reserve a home for a parsonage until the church is able to afford one, it would solve a major prob-

lem in many localities and add immeasurably to the ministerial opportunity.

Another problem is created when a minister is obliged to drive several hundred miles to keep a church appointment. This problem increases when fewer churches feel that they can afford a full-time pastor and divide time with other churches. The minister who drives one hundred or one hundred fifty miles to conduct a service is discouraged to find church families, residing only a few miles down the road, feel the weather is entirely too bad for them to attend church. Is not his discouragement more than justified?

There is another way in which lay members can be of assistance to their minister. Ministers used to receive most of their eggs, milk, and butter from members. Let us assume that the average farmer is getting about twenty-five cents a gallon for his milk. Is it not far wiser for him to contribute a gallon or two a week to the minister than to send it off to the market for twenty-five cents and allow the minister to buy it back at twenty-two cents a quart? There are many things that we have in abundance that take little or nothing out of our purse that will aid the minister immeasurably. These considerations add much to the ability of the preacher to survive on the salary he receives.

We know of churches who have hired ministers for a salary of twenty-five dollars per Sunday. They have divided their time with other churches so that each church receives two Sundays per month. In the course of the winter time, it is not unusual for one church to feel that it simply does not care to have service. As a result members call the minister a day or so ahead and tell him not to come the following Sunday. Naturally, they do not expect to pay him if he does not come. Is the preacher expected to quit living that week?

The gratuities the minister used to receive could also help immeasurably today. If they are not forthcoming, they must be considered in the adjustment of wages. If this is not done, our ministers are put under a burden that may force them to new fields. Please consider your minister!



Which Way

Arab Desperation?

By Hon. M. J. Coldwell

*Member of the House of Commons of Canada and
Leader of the Co-Operative Commonwealth Federation*

IT IS disheartening for democratic peoples to witness the grave events now transpiring in the Middle East. That area of the world is an example of how reactionary elements, playing on the nationalistic feelings of the people for their own ends, are unwittingly helping to pave the way for Communism.

It is unfortunate that our nations, out of a war necessity, had to associate with these reactionary elements in the last two world wars. Our association helped to strengthen the very ruling class which is opposed to us today and is antagonistic to the political and economic progress made in our western democracies.

The rulers of the Arab world are especially fearful of the newly founded democracy in Israel, which has set an example of unprecedented progress in what was, and is to a large extent, a backward area. Fear that their own peoples will eventually wish to emulate this small democratic nation and strike out for their freedom keeps these rulers busy plotting the downfall of Israel. Their fears may be well justified, for when Arab peasants gradually learn of the accomplishments of a progressive organization like the Histadrut (General Federation of Jewish Workers), when they discover such things as workers'

rights, workers' unemployment insurance, workers' insurance against sickness, are they not likely to begin questioning the reason for their own conditions?

The fact that these Arab states possess the outward forms of either republicanism or constitutional monarchy does not conceal the fact that the Arab masses have little or no representation. Poor and illiterate, they exist in a virtual serfdom and have, through no fault of their own, become victims of the nationalistic propaganda of their rulers. In other circumstances the demand for national liberation from imperialist control would be a healthy sign of progress and reform. It is obvious, however, that the hate stirred up against the West is for the sole purpose of diverting the minds of the people from the exploitation and poverty at home. Once the Arab people become fully conscious of the exploitation of their rulers, inevitably a social revolution will occur among them.

The danger exists, however, that Communist parties will take advantage of the chaotic conditions in these countries before a real democratic transformation can be made. Recent events in Iran and Egypt indicate only too clearly that Communists directed by Moscow have been actively encouraging extremists on both sides—fanatical

(Please turn to page 11)

Birth of the Spirit

By Mrs. P. H. Garner, Harlingen, Texas

JESUS answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born. Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, ye must be born again. The wind bloweth where it [the wind] listeth, and thou hearest the sound thereof, but canst not tell whence it [the wind] cometh, and whither it [the wind] goeth: so is every one that is born of the Spirit" (John 3:3-8).

Paul said, "Now there are diversities of gifts, but the same Spirit. . . . For by one Spirit are we all baptized into one body" (1 Cor. 12:4, 13).

The John who recorded the conversation between Jesus and Nicodemus also said: "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God" (1 John 3:9). He did not consider himself or anyone else to be born of God at that time, for he said: "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. If we say that we have no sin, we deceive ourselves, and the truth is not in us" (1 John 1:7, 8). He also said, "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous" (1 John 2:1). John included himself, even though he had received the Holy Ghost. So he did not consider that to be born of the Spirit, and indeed it was not.

Acts 1:4, 5 reads: "Being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith, he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence."

"When the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them and they were all

filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (Acts

This was not a birth but a baptism. Acts 1:5 records it as a teacher. Jesus said, "The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26).

Now is not 1 John 3:9 the Holy Spirit's teaching? Paul did not consider himself to be born of the Spirit and unable to sin, for he said, "We know that the law is spiritual: but I am carnal, sold under sin. For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. . . . I know that in me dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not" (Rom. 7:14, 15, 18). Paul also said: "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (1 Cor. 9:26, 27). 2:1-4).

For a closing, read 1 Corinthians 15:42-54.

There are still 60 million people in Latin America still unreached by the gospel. If you were to talk to one of this group every five minutes, 24 hours a day, it would take 570 years simply to talk to each one for five minutes—E.P.

DAILY BIBLE READINGS

M. June 9. Acts 8:18-25. Further work of the apostles since the last lesson.

T. June 10. Isaiah 53. The chapter that the eunuch was studying.

W. June 11. Rom. 10:6-15. Most people need teachers to help them understand.

T. June 12. Mark 16:14-20. Jesus' command to evangelize those of all nations.

F. June 13. Rom. 6:1-12. The manner and meaning of baptism.

S. June 14. Matt. 3:13-17. Jesus, in His own baptism, went up out of the water.



The Dead in Christ

Thirteenth in the series

By Cecil A. Smead, Midland, Michigan

"The dead in Christ shall rise first" (1 Thess. 4:16).

PEOPLE in general are deluded with the idea that happiness comes from getting something. The truth is that happiness consists in being something. It comes from being a workman to the best of our abilities in the work we should be doing according to our gifts and opportunities.

So many conceive that work is something to be avoided. In reality we cannot be happy unless we work. People who do work and who like their work generally are contented and cheerful. They are the ones who give the moral leadership to others. The loafers cause trouble.

After slaves were freed in the South, many of them wanted to get an education so that, according to Booker T. Washington, a great negro educator, they could live by their wits instead of their hands. He told of the colored man, who, plowing on a hot day in the cotton fields, suddenly stopped and looking toward heaven, said: "O Lord, de cotton am so grassy, de work am so hard, and the sun am so hot dat I believe dis darky am called to preach!" Here is a case where the man would have given greater moral leadership by continuing to plow cotton!

In the beginning, "the Lord God took man, and put him into the garden of Eden to dress it and to keep it" (Gen. 2:15). The idea of work is one of the most prominent in the Bible. Jesus said, "My Father worketh hitherto, and I work" (John 5:17). He started His ministry at twelve years of age with the remark, "I must be about my Father's business" (Luke 2:49). He finished His mortal ministry with the statement, "It is finished" (John 19:30). Yet those who know the Bible know that He did some wonderful and loving work upon His disciples after His resurrection and that He still works and will work for all eternity. He has much to do. His labor of love will never end.

The delusion that the life to come will be one of idleness is not attractive to the best that is in us; it is not practical to the way we are made, "in the image of God," who created all things and continues to uphold them.

The foregoing remarks have been offered so that we may be aware of the practical implications of the gem of

truth, "The dead in Christ shall rise first" (1 Thess. 4:16).

People so often have the idea that if they live now the best that they can, with little thought and no preparation given to eternity, that somehow God, who must be loving and merciful, will promote them to eternity because after all they have been fairly decent in this life. Most people are well intentioned.

We know that people see things differently, otherwise everybody may want to have the same job, live in the same place, marry the same person, and so on. We should not blame people for different ways of thinking; neither should we expect them to change and to all have the same understanding about God and the life to come.

It appears that there is the reason why there should be a "first resurrection" before the resurrection of "the rest of the dead" (Rev. 20:5). God would like to fill the earth with righteous servants, all there because of their own choosing of the better way, wherein the greatest will be those who serve most. "Whosoever will be chief among you, let him be your servant," said Jesus (Matt. 20:27). When the fullness of time comes for God's Kingdom to be set up on earth, He will have a need for these servants in the administering of His laws and purposes in that Kingdom.

Through the ages, God has been preparing servants. They are His workmanship, each having been faithful in his day and to his task. When each one died, God laid him tenderly on the shelf of death to sleep in peace even as Solomon laid aside each stone previously made ready in the quarry until every stone was ready. Then the temple was built without the sound of "hammer nor axe nor any tool of iron heard in the house, while it was in building" (1 Kings 6:7). God has collected a great storehouse of proved and loyal servants. Some shall be ready and yet never die. When the last stone is ready, "the Lord himself shall descend from heaven. . . . The dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them" (1 Thess. 4:16, 17). Although most of us probably would like to

never die but be ready and still alive when the Lord comes, some of our leaders have expressed themselves that there would be a special joy in actually coming out of the grave, out of the dust back to life again.

The Lord Jesus was the first one to go through death and be resurrected into the ministry that awaited Him beyond the grave. It was the ministry of intercession. "It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us" (Rom. 8:34). "He ever liveth to make intercession for them" (Heb. 7:25). We can truly say, Our Lord must be busy today!

We know that Christ was raised "after the power of an endless life" (Heb. 7:16). The promise is the same to us who believe, for "we shall be like him" (1 John 3:2). We read that the Lord Jesus Christ is to return, "who shall change our vile body, that it may be fashioned like unto his glorious body" (Phil. 3:21).

From these remarks, the reader may readily see the literal resurrection of the dead. The Bible teaches that the same body of Jesus laid in the tomb came forth on the resurrection morn and that He has never given up His body to take some other form. As Paul asked of Agrippa, "Why should it be thought a thing incredible with you, that God should raise the dead?" (Acts 26:8).

This same resurrection of our Lord Jesus that is commemorated the first day of every week and hailed by multitudes on Easter Sunday is God's answer to death, not only for Jesus Christ, but also for all in Christ. "As in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming" (1 Cor. 15:22, 23).

The expression, "in Christ," found in our text of 1 Thessalonians 4:16, refers to a status that a person may enter and remain within for all time, come what may. Neither life nor death can separate us. The illustration is of a body, of which Jesus Christ is the head and the church is the body. He "hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all" (Eph. 1:22, 23). As a part of this body the individual members are "his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:10).

Entering the body of Christ is an act of faith demonstrated by baptism and followed by useful activity in the job being done by the body of Christ. All our work can in a sense be classified, because we are always in Christ, whatever our daily task may be. "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus" (Col. 3:17).

"Know ye not, that so many of us as were baptized into

Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:3, 4). Individual members are then to be yielded as "instruments of righteousness unto God" (Rom. 6:13).

From all we have said in this investigation into the subject of the first resurrection, we appeal to those who would find the true happiness of service, who recognize the need God has for individuals to value His truth, His promises, and who want to be part of an organization destined to do much good in the world.

More Scrolls Near Jericho. Professor Sukenik of the Hebrew University in Jerusalem has announced the discovery of additional Bible manuscripts in a cave near Jericho, close to the place where similar scrolls were found in 1947. Prof. Sukenik, a leading authority on Bible manuscripts, says the new finds will open a fresh era of Biblical research. It is likely that further discoveries may be made if it is possible to investigate systematically almost one hundred caves in the Jericho region.—E.P.



—Photo by Paran Anderson.

RALLY AT MORNING STAR

A very successful youth rally was held at Morning Star Church of God on April 19, afternoon and evening. There were about seventy from the following churches: Hedrick, Michigantown, Kokomo, Burr Oak, Morning Star, and Hope Chapel. A number of others could not be present.

The next youth meeting will be the banquet at North Salem on June 21 at 6:00 p.m. Plan to be there for a fine time of fellowship.—*Hope Chapel bulletin.*



Is Water Baptism Essential?

By Harold J. Doan

NO CHRISTIAN who sincerely believes the Word of God can escape the truth that we 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 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). 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 must be baptized to be Christian? We cannot get around these texts. 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?

Faith is what God sees in us. He knows our faith. God knows the extent of our belief and our trust. He knows our hearts and our minds. He can base His judgment upon what He sees in us, "but to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness" (Rom. 4:5). Faith is counted in God's eyes for righteousness and for goodness. He attributes good works to those who believe. Faith saves! Faith brings us into God's grace.

James said, "I will demonstrate my faith by my works." Is this necessary? If so, why? The reason is that we must prove our faith. Talk is cheap! Proof is dear! "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).

Baptism is a necessary work of faith, a proof of sincerity and a demonstration of belief in God. "Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ" (1 Peter 3:20, 21). We would translate the phrase, "the answer of a good conscience toward God," as "the demonstration or proof of our new relationship." By this means our sins are forgiven, and we may become God's children. By baptism we pledge that we have died to our old life and will walk in newness of life. Baptism by water is the proof of our faith, the demonstration of our belief that Jesus died, for our sins, was buried, rose again, and is coming again to save His own.

Is it necessary? James said, "Faith without works is dead." Abraham proved his faith when he offered Isaac. Moses proved his faith when he forsook Egypt. Jesus proved His faith when He died on the cross. Are we better than they? The late Dr. Ironsides, pastor for many years of Moody Church, said on this subject of baptism, "I know of absolutely nothing to justify a Christian's neglecting to be baptized after he believes. The fact that such a question can be asked only shows, in my judgment, how far from Scriptural order the church has drifted." Though our beliefs would be different in many respects, we would see eye to eye on the mode of baptism, by immersion in water, and the fact that a valid baptism must follow belief.

There are several phrases used in the Bible, in connection with baptism, that teach us what is accomplished by baptism. We notice first, Colossians 2:11, 12, which reads, "Ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: buried with him in baptism." 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

(Please turn to page 11)



News and Prophecy Digest

C. E. Randall, Tempe, Arizona

MORAL REVIVAL. Several of the top candidates for presidential nomination were interviewed on the question of the moral status of the nation. All seemed to think that unless there was a moral revival, the future would be dangerous, if not disastrous. Senator Taft, one of the leading contenders, said, "The American people do not belong to the government; the American government belongs to the people and the people belong to God. Certainly the time has come for a moral revival which will restore to our people a confidence in the integrity of government and in the principles of their leaders."

While General Eisenhower could not be reached for his view, yet he was quoted from a lecture at Columbia University given in March, 1950, in which he said that man is no better than a wild animal if he does not accept "without reservation the brotherhood of man under the fatherhood of God." He then continued, "If men are not creatures of the soul, as well as of body, they are not better than the field mule, harnessed to the plow, whipped and goaded to work, cared for in the same measure of his cost and value."

Unless there is a quickening of moral consciousness and thought from some in this country, our nation will suffer the same fate of the evil empires of the past that cast aside moral virtues and crucified chastity on the cross of fleshly lust. As it was in former days, so it is coming to pass in this present time. Respect for basic moral and Christian principles is not only weakening in the midst of an ungodly society, but even in the ranks of Christendom these vital principles are being winked at.

FOUR YEARS. The new state of Israel has celebrated its fourth anniversary. As one contemplates the progress which has been made in this little nation in this short time, it is amazing. It has fought a war against great odds and came off victor. It has struggled with an international refugee problem that would have swamped some of the larger nations. Israel has met the problem face to face and with determination and a program at home has slung wide the gates of welcome to Jewish people of all lands. Never in history have a people been scattered so widely and suffered so much and yet been offered the grand hand that Israel has extended to her brothers in every land. Israel's amazing recovery from persecution and world-wide scattering, while not complete, has been one of the noblest chapters in all history.

There is a bond that ties the children of Israel together. In 1952, the United Jewish appeal in the United States, has set the goal

for \$151,500,000 in which it hopes to help "turn the great home-coming into the great home-making." According to the information which the campaign has released, if the goal is reached, it will help to "strengthen Israel's economy and democratic way of life."

The most important thing about this whole transaction is its divine significance. Israel's return and re-establishment in its homeland is one of the greatest prophetic fulfillments which this age has recorded.

Greater things may happen, but up until the present time this tops them all in importance and prophetic significance.

TIMES HAVE CHANGED. This nation has gone a long way since it was brought into existence by the founding fathers, and many things that made the way of life pleasant and secure in the earlier days have gone by the boards and are no longer considered as part of our national life. The Federal government, through emergencies, laws by Congress, and demands by the people, has created a whole new set-up in our way of life. The good old days are gone and gone forever, and during the past twenty years we have been gradually but most surely moving toward the abolition of individual rights and the establishment of the nation with a sovereign power over all its inhabitants. Instead of the government being the instrument of the people, the people have become the wards of the government. The recent attempt of President Truman to confiscate the steel mills and impose on the owners rules for conduct of the business by which the business can be run and requiring all workers to join the union whether they desire so or not is not only on the fringe of dictatorship but is an act of dictatorship. Unless the American people arouse themselves to the dangers that have been rolled in upon them for the past twenty years, their long-cherished freedom will be lost, and we will be just another nation ruled and governed by one who dictates the course, whether he assumes title of dictator or not.

This trend in our national life and economy is an omen of what can be expected in days that lie ahead. If the days be evil, we have only ourselves to blame. If we turn back on God, we have no complaint if God forsakes us.

TELEVISION. Solomon has said that God made man upright, but he has sought out many inventions. This is true of television. Television is a good thing, but that which is good can also be diverted into evil channels, and it is hard to estimate the evil that is being produced by some of the programs that are televised. In a survey made recently in the city of New York, there were between

150 and 200 murders that were committed in one week on the television programs. With such programs being shown in homes of hundreds of thousands, it is bound to have an evil influence on the formative minds of children. Many adults have told me that certain programs upset them and worked on their nerves so that they were unable to sleep for hours after they retired for the night. We are not indicting television as such, for it is a wonderful invention and is capable of providing entertainment and information to many families and many people that would not be able to enjoy much of these sources of pleasure and information if it were not for television. Only as the public demands the type of programs that will be conducive to the good of children and the preservation of ideals among adults will such programs be forthcoming. Many of the programs now are being sponsored by large companies whose sole interest is in the advertising which they get. It cannot be expected that the quality of the programs would be of the type that would develop character. As this industry becomes more stable, it is to be hoped that proper supervision and regulation will eliminate from the daily view of children such scenes as fill their minds with things that are evil.

MODERN EDUCATION. Writing in "The Christian Century," Andrew G. Truxall, who has been teaching in colleges for twenty-five years, relates the experiences of the average senior after having been in college for four years. He sums up the views which these students have expressed to him in the following words: "I am not the same person I was when I came here as a freshman four years ago. I have really had terrific intellectual experiences so that I understand what 'liberal' education means. But now that I am ready to graduate, I find in spite of being a different person intellectually, nowhere in college have I been given values and purposes worth living for, ideals around which to organize my life."

Modern education has worked around the proposition that the primary purpose in education is to implant knowledge. This is one of the weaknesses of our educational system today. Knowledge without character is a dangerous thing. Essential as knowledge is, without character to balance it, the individual becomes merely the possessor of power that he does not know or understand how to control. Acquired knowledge of the arts and sciences with a balance of faith in God and His Word helps make a really educated person. Parents who desire to properly educate their children should give due consideration to providing them a sound foundation that is interwoven with faith, hope, and charity.

SUMMER BIBLE TRAINING SCHOOL

OREGON BIBLE COLLEGE

JUNE 16 - JULY 11



O. E. Dick
Instructor



Bernedene Jones
Matron



D. A. Jones
Instructor

Purpose: The Summer Bible Training School is organized to train young people and adults in Christian work. The opportunity for increasing Christian fellowship with others of like precious faith should not be minimized.

Courses: Important Bible Doctrines; Principles of Christian Living; Book of Romans; and First and Second Corinthians.

Instructors: Brothers O. E. Dick and D. A. Jones.

The Cost: For tuition, board, and room—\$60.00. There will be no additional cost for any books. The student will furnish his own paper and pencil and supplies.

Entrance Requirements: Anyone between the ages of 17 and 71 may enroll. This is an opportunity for many!

Schedule

6:45 a.m. Arise
7:30 a.m. Breakfast
8:30 a.m. Devotions
9:00 a.m. Important Bible Doctrines, O. E. Dick
10:00 a.m. Principles of Christian Living, D. A. Jones
11:00 a.m. Book of Romans, O. E. Dick
12:00 m. Dinner
1:30 p.m. First and Second Corinthians, D. A. Jones
5:30 p.m. Supper
10:30 p.m. Lights out

Enrollment Form

Please enroll me as a student in the Summer Bible Training School which is to be conducted by Oregon Bible College in Oregon, Illinois, June 16 - July 11.

Name

Address

I am a member of the

located at



In the Wake of the Great Commission

Special Meetings at Glad Tidings Chapel

May 6-16, those attending Glad Tidings Chapel, Dayton, Ohio, had a feast of the Scriptures, which was an inspiration to all. Brother Bud Goodwin, guest speaker, brought to us each evening, messages of the gospel in a clear, concise manner which was appealing to all. He gave us much food for thought which will benefit us through the days to come. His messages were preceded by a song service, and there were special musical numbers each evening.

We feel that it was a blessing to have Brother and Sister Goodwin and Kitty Sue fellowship with us and pray that they may soon come again. May God ever bless them in their service to Him! Mrs. Eunice Pearson.

Radio Report

During the months of March and April, we received about seventy-five communications from listeners to Truth Seeker's Bible Class. All but nine of these were from nonmembers of the Church of God. Six of the letters were in violent disagreement to our doctrines (especially our teaching of baptism by immersion for the remission of sins), and the rest were either simple requests for messages or letters of compliment. There were two letters from ministers saying they would use the broadcast, "Are Christians Under the Law?" in their church pulpits, one from a ministerial student complimenting a message, and one from a youth group leader seeking material to teach her class. There was one letter from a young man who recently has started reading the Bible and looks to the broadcasts for guidance. Several asked prayers for themselves or for members of their families. Analyzing the mail, we find that most of our correspondents are people already interested in some church. Our greatest work and influence appear to be in the field of revealing truth to professed Christians of other faiths. Increased activity on the part of orthodox churchmen in this area to refute our teachings in print and on the air leads us to believe we are making headway.

Harold J. Doan, Chicago, Illinois.

Tempe, Arizona

The church at Tempe has passed a milestone which will remain as a monument to the work and spiritual endeavor of the members of the Tempe Church as long as the organization serves in this great state. We have completed the work of building the annex and the remodeling of the main auditorium. The dedicatory services will be held in early fall. Some of the gifts, however, that were presented to the church in memory of some of the faithful workers of the past were received on Sunday morning of our Conference. This included an electric organ in memory of Charles and Ellen Corbell and Joe and Maggie Miller by their children; the chancel furniture, which includes Communion altar, a walk-in pulpit, and railings around the chancel, and the approach were presented to the church in memory of Christian A. and Anna M. Saylor from the Saylor family; a new spinet piano was presented by the Howard Huey family. The Dorcas circle presented artificial palms in memory of Sister Maggie Miller. There is also a fund awaiting disposal by the Dorcas society as a memorial to Sister Williams. The new sanctuary and the annex provide the Tempe Church with a working plant that is a credit to the membership and an asset to the community. Over a period of several weeks, there have been a number who have presented themselves for baptism, but due to the remodeling work we were not able to perform this service. With the completion of our building program, however, which included a new elevated baptistry, this service was attended to on Sunday afternoon of Conference at which time seven people were buried in the likeness of Christ's death and resurrection. These included R. W. Montgomery, who is a father of one of our church families, and Lee Montgomery, his eldest son; 305 East 14th Street; Mrs Rachel Baker, 298 East 14th Street; Marcia Kay Trimble, 102 Maple Avenue; Thomas Stabler, 300 East 14th Street. This unites another family in Christian service; Mrs. Ida Hammer, 308 East 14th Street; and Mrs. Esther Phillips, 947 McAllister Avenue. According to those who witnessed it, this service was one of the most

beautiful that they had ever seen. The new baptistry with its background and the appointments gave a reverence and beauty to the service. For all these blessings we are most gratefully thankful. There are several others who are considering baptism and should take this important step before long.

The work in Tempe is broadening out in every direction. Credit for this is due to the zeal, earnestness, and love for the truth which the members of this congregation possess. The Lord has worked mightily in our midst, and we are anticipating greater things to come.

We have just completed our Southwest Conference which was a glorious gathering of the saints of God. We here in Tempe solicit your prayers that we may work harder and accomplish more in the Lord's cause and for His wonderful name in the days that are ahead.

C. E. Randall, Pastor.

IS WATER BAPTISM ESSENTIAL?

(Continued from page 7)

keep the covenant was circumcision. Without the act, God might reasonably have doubted Abraham's faith and denied him the promises. Similarly, God has made a covenant offer to us through Christ. The seal of our faith and sign before God and the world that we accept this contract and intend to live by it is Christian baptism. Without the act, God reasonably can doubt our faith and deny us the promises. Baptism is the seal of our faith.

Notice the words, "buried with him," 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, Spirit-led 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 beginning 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 texts show that baptism portrays the "washing away of our sins," washing in the blood of Christ, and being cleansed from our sins. Some teachers, imagining they are teaching salvation by pure grace, deny that baptism is necessary for the remission of sins. They believe this, in spite of Peter's words to the first Christian converts on the day of Pentecost, recorded in Acts 2:38, "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." They teach this in spite of

the words of Ananias to Paul on his conversion, recorded in Acts 22:16, "Why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." We teach with God's Word that baptism is necessary for the remission of 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 our faith, the crucifying of our carnal natures, 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 of the world to follow in Jesus' footsteps unto salvation.

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, but that spiritual rebirth itself depends upon water baptism. Salvation depends upon it.

My friend, you must be baptized for remission of your sins. Scripture demands 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?

WHICH WAY ARAB DESPERATION?

(Continued from page 3)

Moslems on the Right and Communist fellow-travelers on the Left—in order to create the anarchy out of which Communism develops. The well-organized and disciplined Tudeh party in Iran, which in 1946 actually set up a puppet state in the northern part of that country under the protective eye of Soviet troops, becomes stronger as economic conditions in that country deteriorate. The situation is similar in Egypt: both city worker and peasant live under indescribable conditions of poverty, and Communist hopes rise.

Undoubtedly the reactionary cliques in both Iran and Egypt have succeeded for the present in placing the blame on the West in general and on Britain in particular for these conditions. How long can they continue to play this game? Now that the West has been forced to withdraw

(Please turn to page 15)



The Boy Who Slew a Lion and a Bear

By Mary Railton

Children's Editor

David looked out across the field to see if the sheep were all right. Then he sat down under a tree and pulled out his little harp. Oh, how he loved to play his harp and sing! He made up his songs as he played. He thought the world was so beautiful that he must sing about it. He sang, "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters." As David sang he got up and walked among the sheep. He wanted to take good care of them, for they were his father's sheep.

He suddenly turned his head. He heard a low growl. David grabbed his slingshot, picked up some stones, and his rod. He ran across the field to where he heard the noise. A giant bear picked up one of his little lambs. He knew he must kill the bear to save the lamb. By the time he got to the bear, the little lamb was in the jaws of the bear. David quickly caught the bear by his jaws and hit him hard. The bear let the little frightened lamb go and slumped down on the ground. David killed the bear with his bare hands. David saved the little lamb from dying. He carried the lamb to its mother. Oh, how happy that little lamb was to see his mother and to snuggle up close to her!

David rested a long time before he could lead the sheep to another place. When he was rested, David was happy again and ready to go on.

Another strange noise caught his ears. David looked to see what was going on. Just a little way from him, a lion had sneaked in among the sheep and was carrying a lamb away. David ran as fast as he could to catch up with the lion. Very quickly, he grabbed the lion by his beard, smote him on the head, and slew him. Then he took the lamb from the mouth of the lion. Another little lamb was happy to run to his mother. Oh, how those sheep loved David for taking such good care of them!

Happy Birthday to You!

Dennis W. Powell, June 1, age 8, Judsonia, Ark.
Ruth Ann Thomas, June 2, age 14, Flat River, Mo.
Jerry Ford Coulter, June 3, age 12, Eden Valley, Minn.
Rebecca Sue Pierce, June 4, age 5, Mishawaka, Ind.
Verginia Louise Smith, June 4, age 5, Hammond, La.
Judith Kirkpatrick, June 4, age 9, Holbrook, Nebr.
June Colleen Thomas, June 5, age 14, Overland, Mo.

We invite Ruth and June Thomas to add the Berean Page to their reading each week, for this is promotion day for them. Do not forget us though, will you, June and Ruth?

Find the Sheep

Did any of you notice anything odd about the picture? Well, I know how many sheep are hidden in that picture; and I wonder if you can find them all? Will you write me, telling how many you find? In two weeks, we will print all the names of those who find the right number and will tell you also how many sheep there are in the picture. If you will finish coloring the picture, it will help you to find all the sheep. Do not forget! After you count them, write me, telling how many you find, and we will see how many find all the sheep. My address is Box 231, Oregon, Illinois.

ECE Club

If you have any friends who do not belong to the ECE Club, ask them to send in their names, or ask them if you can send their names to me. Do you know how many members there are in our Everyday Christian Expression Club? Today, we have 463 members. Can we make it 500?

Be Ye Separate

By William Dick
Berean Page Editor



You may remember the story about the Christian young man who went to a lumber camp to work during the summer vacation. When he returned home, his father asked him if the rough men in the camp had made fun of him because he was a Christian. The son replied, "No. They never found it out!"

What a dangerous attitude to take about the Christian life! The young man may have been ashamed to show Christ-like tendencies, but he was not nearly so ashamed as was Christ of him. "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels" (Mark 8:38).

This little story teaches another lesson. If the young man had remained true to Christ and permitted his daily living to be guided by Bible reading and prayer, he would have found that his character and actions were entirely different from those about him. Since he forsook Christian scruples, he was influenced by the conduct of the men he worked beside every day and, consequently, could not be recognized as a follower of Christ.

This same spiritual sickness exists among many young people throughout the land. Many church-going young people do not hesitate to join their friends in smoking, drinking, dancing, gambling, attending questionable amusements, speaking unclean words, and adopting several other worldly evils. Their conduct differs very little from unsaved youth. One would have a difficult time finding out if they were Christians. When church young people become so stained with the filthiness of sin, they can be only pitied.

When a person repents of his old way of living, turns from it, accepts Christ, and receives a new heart cleansed from sin by the waters of baptism, he lives a new life on a higher plane. A holy Christian should never be tempted to turn around to view once again the pleasures of sin or to let his foot slip back into the mire of evil.

The world is divided roughly into two groups of people—wise and foolish. According to the teaching of Jesus, the foolish build their lives upon sand, while the wise build upon solid rock. When the rainstorms of judgment come, will your house fall or remain firm?

Young people, you are sadly disillusioned if you think you can be Christians and act like worldly people at the same time. "What fellowship hath righteousness with

unrighteousness? and what communion hath light with darkness?" (2 Cor. 6:14). There is as much difference between Christians and people of the world as between black and white. Someday there will be as much difference as between life and death.

Dabbling in sin not only impairs our spiritual welfare but incurs the wrath of God. He commanded us to have nothing to do with the ways of the world. "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). Certainly God knew the dangers of associating with people of darkness or He would not have told us to separate ourselves from them.

Some may go to extremes and ask, "You mean we are not to have anything to do with our neighbors and classmates?" Certainly that is not what God meant. We should love them, be friendly, be good neighbors, invite them into our homes, but, most of all, we should try to win them to Christ. Jesus, our example, sat and ate with sinners and publicans, but He did not become like them. We should not become a social caste, refusing to come near the untouchables of the world, but we should recognize the strong influence of the environment of sin and build our lives to defend ourselves against it.

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful" (Psalm 1:1). The righteous man will not touch unclean things and instruments of sin. Who can put his finger in a bucket of tar without becoming defiled? To show the stain left by a little sin, make this simple test: put a few drops of water into a glass of ink. You will observe very little change in appearance. Now put a few drops of ink into a glass of water. What happened? This sudden discoloration shows the effect of a little sin upon a Christian heart.

"God hath not called us into uncleanness, but unto holiness" (1 Thess. 4:7). Will you hazard your life and eternal blessing by disregarding the words of God?

A page for young people
sponsored by

National Berean Society

AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

- June 2-8—Meetings at Brush Creek Church of God (Ohio). (Harvey U. Krogh, Jr., guest speaker.)
- June 4—Commencement exercises at Oregon Bible College. (Harry A. Shoets, guest speaker.)
- June 9-15—Michigan June Conference at Southlawn Church, Grand Rapids. (Kenneth Milne, guest speaker.)
- June 11-15—Minnesota Spring Conference at Saint Cloud. (Francis E. Burnett, guest speaker.)
- June 16-July 11—Summer Bible Training School, Oregon, Ill.
- June 19-22—Northwest Conference of the Churches of God at Corvallis, Ore. (T. A. Drinkard, guest speaker.)
- June 21-29—Indiana Conference at North Salem, Ind.
- June 28-29—Illinois Quarterly Conference at Eldorado.
- June 29—Missouri Quarterly Conference at Doniphan.
- July 14-25—National Berean Youth Rally, Oregon, Ill.
- July 14-20—Camp Bible School of Washington.
- July 17-20—Arkansas-Oklahoma Conference at McGintytown, six miles east of Greenbrier.
- July 29-August 6—Illinois State Conference and Bible School, at Oregon, Ill.
- August 7-9—General Conference of the Churches of God at Oregon, Ill.
- August 16-24—Texas Conferences at Gatesville.
- August 9-17—Missouri State Conference at Jordan. (C. E. Randall, guest speaker.)
- August 17-24—Eastern Nebraska Conference at Omaha. (Harold Doan, guest speaker.)
- August 27-31—Ohio State Conference at Lawrenceville.

DOUGLAS, ARIZONA

Feeling our services can be used better elsewhere, we are leaving Douglas and have accepted the pastorate of the Blood River Church of God near Hammond, La.

In the past few months, we have received shipments of used clothing from various churches and Dorcas societies throughout the nation. These, with tracts, have been distributed in Mexico to needy families. We thank all who have sent clothing. The Mexicans who received benefit from it appreciated the gifts.

We are to begin working with the Blood River brethren June 1, so please do not send any more clothing to us in Douglas. If you have sent clothing that will not arrive until after we have left Douglas, arrangements have been made to take care of it.

Pray for us and for the brethren here, that they may continue steadfast in the faith.

Gordon Landry.

OAK GROVE CHURCH OF GOD

Little Rock, Arkansas

On the week end of June 27, we had Bro. J. M. Morgan for three sermons on the Kingdom, which we enjoyed very much. On May 4, we had Bro. C. E. Weaver and part of his family with us, also Bro. and Sr. Jake Moreland and baby.

Bro. C. E. Weaver had a wonderful chart on the wall of the Old and New Covenant. He spoke on the new birth or new life in Christ. It was wonderful to see and hear Bro. Weaver speak in the morning and afternoon.

Sr. R. D. Stanton.

SOUTHWEST CONFERENCE

"Speak thou the things which become sound doctrine," and that is exactly what was preached and taught at the Southwest Conference in Tempe, Ariz., May 9-11, with Bros. Randall, McLeod, Landry, Cooper, and Sr. Railsback. We continued throughout the Conference steadfastly in the apostles' doctrine, in breaking of bread, in prayers and singing, with joy in our hearts.

We have obeyed from the heart that form of doctrine which was delivered to us. Being made free from sin, we become the servants of righteousness, and because we have the sound doctrine we must be able to exhort and convince the gainsayers.

Our hearts overflowed when we witnessed seven earnest happy ones buried in baptism. To keep in mind why all this is necessary Bro. Randall passed the bread and wine to our new members of the household of faith. The teachers of these brothers and sisters rejoiced to realize their labor had not been in vain in the Lord.

The new addition to the Tempe church made this a most successful Conference, and a wonderful fellowship prevailed.

May our heavenly Father keep all in His loving care while waiting for the great change.

Jessie M. B. Kauffman.

SUMMER SCHOOL ENROLLEES

1. Kyle Davis, Oregon, Ill.
2. Virginia Wagenaar, Oregon, Ill.
3. Marion Otto, Oregon, Ill.
4. Jack Campbell, Weston, West Va.
5. Sarah Sprinkle, Oregon, Ill.

Enroll now; classes begin June 16.

YOUTH RALLY ENROLLEES

1. Dallas Demmitt, Troy, Ohio
2. Sue Somers, Rockford, Ill.
3. Linda Lindsay, Rockford, Ill.
4. Clarabeth Pestle, Good Hope, Ill.
5. Betty Reynolds, Williamsport, Ind.
6. Dick Worley, Macomb, Ill.
7. David Houser, Chicago, Ill.

To enroll, send your name to Box 231, Oregon, Ill.

GUTHRIE GROVE NEWS

On Easter Sunday, we went to Anderson Chapel to worship and visit with the brothers and sisters there. Bro. and Sr. T. M. Ferrell, Bro. and Sr. Holt, and others were present from Tennessee. We had a wonderful day. Bro. and Sr. Ferrell sang a beautiful duet. Bro. Jack McMinu from Anderson Chapel sang two songs.

The children at the church had a wonderful program. Bro. Ferrell spoke in the afternoon. His talk was very much enjoyed. Bro. Williamson spoke in the morning. These talks together with Bro. Lowie Jones' were on the resurrection. It was good to be with people from other states who are looking for a resurrection from the graves. I had charge of the singing in my weak way. The brothers and sisters from all states backed me up. Our closing song was the resurrection song.

Alonzo D. McCoy.

LEITHLITER - BIRD

On Thursday, May 15, at 6 p.m., Miss Bernice Leithliter became the bride of James Milton Bird in a very pretty candlelight service at the Restitution Church of God, Eldorado, Ill., of which she has been a member for many years.

Pedestal baskets of calla lilies and white snapdragons and candelabrum formed the foreground, and large baskets and other arrangements of garden flowers formed the background for the double ring ceremony which was performed by Pastor A. M. Jones.

Miss Pauline and Philip Leithliter, served as bridesmaid and best man, and Jack Wiggins and Carl Randall Davenport acted as ushers and lighted the candles preceding the ceremony.

Miss Jo Clayton, Harrisburg, played and accompanied Mrs. Marshall Lloyd, who sang "Because" and "The Lord's Prayer." Immediately following the church service, a reception was held at the home of Mr. and Mrs. Ed White. Mrs. White is the former Madalin Davenport, cousin of the bride.

Bernice is the younger daughter of Mr. and Mrs. James Loithliter, residing near Eldorado. After graduation from high school, she was employed in the Burnett Bank until she left to accept a position as teller in a bank at Lancaster, Calif., from which position she resigned to come home for a visit preceding her marriage. Mr. Bird is the son of Mr. and Mrs. H. W. Bird of Hinton, Va., who were present for their son's marriage. He has been employed for some time by the Chanceo Vaught Air Craft Company, Muroc, Calif., as mechanical engineer.

After a wedding trip the happy couple will be at home at 1156 8th St., Lancaster, Calif. Thus another Christian home has been established, and we pray God's richest blessing upon them as they serve Him in another community.

A. M. Jones.

ARKANSAS

We were glad to have Bro. and Sr. Walter Wiggins with us. Together we visited the churches that he had not previously visited. He preached for the congregations visited.

The Saturday before the first Sunday of each month, the writer travels to McGintytown, preaching there that night and the next morning; in the afternoon he conducts services at the Lord's Schoolhouse north of Morrilton.

The second week end of the month is spent with the congregation at Bear near Royal. Services are held Saturday night, Sunday morning and night.

The third Sunday of the month we go to Cleveland, preaching there morning and night.

The fourth week end services are conducted at Walnut Grove on Saturday night, Sunday morning and night. The church is southwest of Havana.

We visited these congregations except Cleveland and Clark's Chapel. The rest of the time Bro. and Sr. Wiggins spent with the churches in Little Rock.

Bro. H. Scott Smith has not been able to preach, but we hope and pray that he soon will be able. Bro. E. Matthews has been helping Bro. Smith by preaching in his place.

Bro. Simmons has been preaching at Brooklyn once a month. He has not been well. Pray for him!

We extend our deepest sympathy to Bro. George Foster whose wife recently died.

The Arkansas-Oklahoma Conference will convene in the afternoon of July 17-20 at McGintytown (six miles east of Greenbrier).
C. Alan McLain.

"The Gospel Team was enjoyed very much by the folks here. It was a group of grand young people you sent our way, and we thank you. We should all be thankful for Oregon Bible College and the instructors. We pray God's guidance and blessings on you all."—The Ripley, Ill., Church by Mildred Laning, Secy.

OREGON BIBLE COLLEGE

Time is growing shorter and shorter before final examinations and the end of this school year. This means that College students are busier than ever, catching up on notebooks, finishing term papers, and reviewing for final exams.

Bro. J. M. Watkins has been taking pictures of College activities to be used in a series of color slides.

A group of students recently presented a short, mostly musical, service at the Ogle County Home. Everyone found inspiration in the experience, and plans are being made for more of such services at various places.

Jerry Reeves served the Church of God at Marshall, Ill., May 18.

The College boys are organizing a softball team for the summer months.

Visitors on Friday, May 23, around the College were Mr. and Mrs. Darrell Maddock and daughter, Linda Kay, also Leon Driskill.

David Sprinkle.

MRS. GEORGE FOSTER

Maratha Josephine Mott Foster was born on April 8, 1880, daughter of Mack and Lizzy Mott. In 1896 she was united in marriage to George Foster. To this union were born seven children, five of whom survive, one having preceded her in death and a son having given his life in the service of our country.

At the age of thirty years, Sr. Foster was baptized into Jesus Christ by Elder J. M. Morgan, a minister of the Church of God, in which church she remained in fellowship until her death on May 15, 1952. Her life of faithfulness was an example to those who knew her.

Funeral services were conducted at Morris Chapel near Havana, Ark., on May 16 by the writer.

Besides her husband, she is survived by four sons, Virgil of Santa Paula, Calif., Everett of Danville, Ark.; Bill of Havana, Ark.; Fred of Muldrow, Okla.; and one daughter, Mrs. Lawrence Owens of Fort Smith, Ark.; ten grandchildren, and three great-grandchildren, and one brother, Will Mott of Havana. C. Alan McLain.

FLORENCE WELHALF

Florence, daughter of Phoebe and Timothy Austin, was born on May 12, 1877 in Ohio, and died in Grand Rapids at the home of her daughter on May 7, 1952.

She was united in marriage to Joseph Welhalf on April 16, 1895. He preceded her in death on August 7, 1947. They lived most of their lives near Blanchard. Both were members of the Church of God, she having been baptized on April 16, 1914.

Surviving are five daughters, Esther Sikkema, Grand Rapids, Alma Foster, Catherine Foster, Rose Woods, all of Flint; and Marie Sinn of Mount Morris, Mich. Also, she leaves thirteen grandchildren and eighteen great-grandchildren. Ellsworth Routson.

WILLIAM PROSSER FISK

Funeral services were held for William Prosser Fisk in Sherwood, Ore. Bro. Fisk died on April 26.

His education was acquired in the public schools of Kansas and Oklahoma.

In 1902 he married Bessie Smith, a pioneer schoolmate. They engaged in farming for several years. In 1909 he moved to Sherwood. In 1910 he was appointed a mail carrier on a Sherwood route until 1920 when he with his family left for Arkansas City, Kan., where he worked as a salesman. He returned to Sherwood and was employed as a car salesman for several years. In 1935 he was appointed postmaster at Sherwood and served in that capacity until his retirement in 1948.

He was baptized into Christ by Elder S. C. Oliver of the Church of God and lived a consistent Christian life. He was well informed on Scriptural subjects and a great defender of the one faith. He was named after William Prosser, one of our pioneer preachers.

He was buried at Tigard, Ore., and leaves as survivors, his wife, two children, four

grandchildren, three brothers, Elliot of Caldwell, Fred of Arkansas City, and John of Winfield, and a host of nephews, nieces, and friends.
John R. Fisk.

WHICH WAY ARAB DESPERATION?

(Continued from page 10)

from most of this area, who is to be the new scapegoat for these unprincipled rulers? When the Arab peoples finally realize that their worst enemies all along have been their own rulers, then might they not resort to Communism as a last and desperate hope?

We in the democracies must realize these facts and act now to save this area from becoming another satellite of Russia. We must co-operate with progressive elements which do exist in these countries and support them in their fight for reform. We should make it abundantly clear that we are ready and willing to recognize all their sovereign rights and to join with them now on a basis of equality in the defense of the vital strategic areas of this region.

At the same time, we should render as much economic aid as possible to this backward area. This will serve the purpose of demonstrating to the Arab people that we of the West are no longer their exploiters but their helpers. Our aid should not be given just because it is politically expedient, but also because it is the most humanitarian thing that we can do. Only in this way shall we achieve an understanding between the Middle East and ourselves which will be to our mutual advantage in our advance toward the goal of social justice for all.—Reprinted from "Land Reborn."

GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

The members of the Conger Street Church of God at Waterloo, Iowa, regretfully have accepted Bro. Linford Moore's resignation and will be in need of a pastor this summer. We would appreciate hearing from any Church of God ministers who may be interested. Please address inquiries to Mrs. Eldridge Ellis, 922 Kern Street, Waterloo.

"Sr. Clifford Weaver of Glad Tidings Chapel, Dayton, Ohio, is again confined to her bed at the home of her daughter and son-in-law, Ellsworth Zizert, Clayton, R. R. She is suffering from a heart condition, which has developed since she broke her leg in an automobile accident last November."—Eunice Pearson.

"I will be available for supply work within a 300-mile radius of Grand Rapids, Mich."—Bro. Richard Smith, 1261 Jefferson S.E., Grand Rapids.

As far as is known, no Bibles have been printed in Russia for two decades and few have been distributed. No Scriptures have entered the Soviet Union in the last three years, but the American Bible Society has \$125,000 worth of Scriptures on hand for distribution in Russia, if and when the situation changes.

ILLINOIS EVANGELIST

E. M. HALL, Editor
216 E. Monroe
Casey - Illinois



is getting BIGGER each day. The size that the *If* is allowed to grow is decided by YOU. The work you started was started on an *If*. You said, "If we have faith we can send an evangelist into the field to call others to God." *If* we will back him financially *Now*, the work can continue. *If* we do not do more than we have done, the work will cease. Jesus said, "Feed my sheep." We can "FEED" by sending those who are available into the "fields of harvest." *If* we would follow Jesus' command, we will do all we can to further that cause. Please observe the treasurer's report on this page!



TRUTH SEEKER'S BIBLE CLASS continues to thank you for your prayers and financial assistance. Through the precedent set by your willingness to help, we are now sending the program out over WKAI in Macomb as well as WAIT in Chicago. Keep your heart in the work, and it will continue to grow.

June Conference is planned for June 28, 29 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. We realize that Eldorado is quite some traveling distance from some of our churches, but the occasion justifies the distance to be traveled to be present. It will be well worth while to be there.

Jesus said in John 9:4, "I must work the works of him that sent me, while it is day: the night cometh, when no man can work." Our "day" for personal work is when the opportunity arises to assist in the promotion of God's Word. Since we recognize that we all cannot search out

a "boat" from which to preach, let us help those who are in the "boat."

ATTENTION Macomb-ites! Keep your radio tuned to WKAI each Sunday morning. TRUTH SEEKER'S BIBLE CLASS comes on the air at 8:00 a.m., and Bro. Kenneth Milne at 9:00 a.m. You will be greatly blessed by listening to these broadcasts.

Your State Evangelist, Milon Hall, stands ready to help you in any phase of your service, in the church, in your home, or in your personal service to bring others into Christ. Feel free to call on him by letter, phone (1552), or in person.—Casey, Ill., 216 E. Monroe St.

STATE CONFERENCE FUND

Balance, July 1, 1951		\$24.90	
Receipts:			
Contributions	\$991.41		
Fall \$ Day	169.50		
Spring \$ Day	130.50		
State Evangelist	879.60	2171.01	
			\$3,095.91
Expenses:			
Pastoral Aid	\$ 350.00		
Miscellaneous	136.65		
State Evangelist	2,316.80	2,803.45	
Balance, May 15, 1952			\$292.46

RADIO FUND

Balance, August 1, 1951		\$9.51	
Contributions		3,308.63	
			\$3,398.14
Expenses:			
Broadcasts—9 months	\$2,710.50		
Salary expense	450.00		
Newsletters	114.01		
Advertising, postage, etc.	18.94	3,293.45	
Balance, May 15, 1952			\$104.69

Mildred Somers, Treasurer
1926 N. Church St., Rockford, Ill.

The
Restitution Herald

June 3, 1952

VOLUME 41

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

NUMBER 35



Authenticated News Photo

"Can any Christian look upon these homeless waifs of Palestine without feeling the urge to put an arm around their shoulder and to snuggle them closely?"



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.

James M. Watkins, Editor

\$3.00 per year

Paul C. Johnson, Associate Editor

"He Took Them Up"

"They brought young children to him, that he should touch them: and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them" (Mark 10:13-16).

Before you read this editorial, we invite you to look closely upon the faces of the children in the cover picture. There are over one-half million refugees in Palestine from Arab countries. Sixty-six per cent of these are children. Our picture portrays a few of the more fortunate waifs. At least, they have the mud wall of an old school between them and the outdoors and a few warm blankets to keep out the chill of night. Hundreds are less fortunate.

As you look upon their faces, can you believe that the intrigue of international politics is important to them? They know nothing of the application of Christianity, nor the theory of prophetic trends. To them, whether they are Jews or Arabs means nothing. There is only one thing of primary importance. There is no father or mother beside them in the dark night. There are no loving hands to soothe them when bad dreams molest their sleep. The unhappy faces of these little ones are multiplied a hundredfold in every nation. They have placed a problem in our minds and a burden upon our hearts.

We have received many requests from local missionary societies and individuals for sound, missionary ventures in which they could participate. In response to these requests, we recommended at the last General Conference the best opportunity of which we had knowledge, the Christian Approach Mission in Bethlehem. As a result, many of our people have begun support of orphans in that orphanage. The motivating purpose behind those who participated was to do an unselfish deed for a little child caught in the turmoil of the world. It was hoped that through us, they might come to know the real meas-

ure of Jesus' love. Perhaps that love and faith may lead them to our College to be instructed in missionary faith and return to carry the gospel message to their own people. These benefactors did not debate whether the children were Jew or Arab, bond or free, male or female. It was a love and compassion that ignored technicalities and carried the spirit of our Lord to those sadly in need.

The fact that there has been no formal co-operation of our Conference with this work has presented some questions. These individuals have the right to assist any work they desire and may continue to do so. It would be far better, however, if there was a definite decision of the General Conference in regard to participation in this orphanage work. For that reason, the question of supporting a group of these orphans should have consideration at the coming Conference. Certainly this project has proved to be one of the best foreign mission ventures in which we could take part. The project requires a definite expression of our attitude toward the whole idea of foreign missions. Previous Conferences have gone on record as favoring some unselfish venture in which we could participate wholeheartedly. It now remains for something tangible to be decided.

A recent letter from the mayor of Bethlehem states, "I have the pleasure to say that the Christian Approach Mission is really helping the orphans and poor children. The Mission is offering them education, food, and clothing. The people of Bethlehem are very thankful to God for sending this mission to them." When any work causes the civic leaders of a nation to give praise and glory to God, certainly its worth has been established.

If we desire to give a portion of our Christian resources to an unselfish end, there is no better investment than in the lives of these pitiful waifs who are without love, food, or care. We doubt if any Christian can look upon the faces of these homeless children without feeling the urge to put an arm around their shoulder and to snuggle them closely. Who would not like to tell them that the Spirit of Jesus still lives in the hearts of true Christians to rebuke those with no regard for the little child?

Our attitude toward this opportunity remains to be decided by the coming Conference.

The Kingdom of God

By Harold J. Doan

THE GOSPEL message of our time that should be ringing forth from the four corners of the earth is the Lord's call, "Repent ye, for the kingdom is at hand." No message is more timely, or more needed, or more Scriptural. Our generation needs to repent from its evil; it needs to turn from sin to God and enter the door of salvation through Jesus Christ, for surely God's Kingdom on earth is at hand!

A Duke University sociologist, Dr. Hornell Hart, in 1946 revealed some charts showing humanity's future. Keys to Dr. Hart's system are two curves which crop up when statisticians chart such unlike patterns as census records, sale of postage stamps, the spread of empires, and life-expectancy figures. Charting national development, Dr. Hart's curves show that nations are about at the end of their separate growth and that one world is just ahead. Whether or not Dr. Hart has found a system for plotting the future, he did hit upon a truth—the one world of God's Kingdom on earth is just around the corner.

When we say that we believe Jesus Christ is coming visibly to earth a second time and that He will establish upon this earth an eternal kingdom over which He and His church will reign on the earth, some believe we are teaching a new doctrine. Not so! This truth is as old as the Old Testament, is verified in the New Testament, and was believed from the days of the apostles until now. Justin Martyr, who lived in the second century after Christ, reflected the current belief concerning God's Kingdom, when he said, "There will be a resurrection of the dead. . . . The everlasting, imperishable Kingdom with Christ is to be enjoyed *in this same land*, a future possession for all saints." Irenaeus, a church leader who lived in the year 130 A.D., wrote, "Christ shall introduce an eternal kingdom which is the resurrection of the just. In times of the Kingdom, the righteous man on earth shall forget to die; there shall be an inheritance in the Kingdom of the earth, foreseen by John." We introduce these two quotations to show that in the early years of the Christian church, its leaders and spokesmen believed that the Kingdom of God was still future, that its establishment would be preceded by resurrection at

Christ's coming, and that it will be located on the earth. We still teach this truth.

Here are some passages from the Word of God which definitely prove that the Kingdom of God is yet future, that it will be preceded by Christ's return to earth and the resurrection of the just, and that it will be ruled by Christ and His church on the earth.

The Kingdom of God is future. It is not now in existence or operation, except in the sense that its future citizens are now living by its standards and laws. The Apostle Peter, writing long after the resurrection and ascension of Christ and long after the church was begun on the day of Pentecost, said: "So an entrance *shall be* ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ" (2 Peter 1:11). Peter was writing to people who were then in the church, "to them that have obtained like precious faith" (v. 1). He held out to them the hope of a future entrance into the Kingdom. Being

then in Christ, and in the faith, and in the church did not mean they were in the Kingdom, for that Kingdom was then and is yet future.

Paul wrote 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." Christ's coming will make possible the resurrection and judgment and the establishment of His Kingdom. The church is not the Kingdom, and the spreading of the gospel is not the growth of the Kingdom prophesied in the parables of Jesus. James, also writing after Jesus' ascension and long after the day of Pentecost, said to those already in Christ, "Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" (James 2:5). Here believers are referred to as "heirs" of a kingdom which is promised. The Kingdom of God is a future kingdom and is not now in existence anywhere.

The Kingdom of God will be preceded by the second coming of Jesus Christ to earth and the resurrection of the just. These are both future events. To emphasize this thought, Jesus told a parable as recorded in Luke 19:11. Jesus "added and spake a parable, because he was



Harold J. Doan

nigh to 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." In this parable the "return," the judging of the Lord's servants, and the establishing of the Kingdom are closely associated.

Acts 3:20, 21 states, "He shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things." After Jesus comes again, the Kingdom will be built, during which all things will be restored. So we see that the Kingdom of God is a future Kingdom which will begin at the coming of Christ to earth a second time.

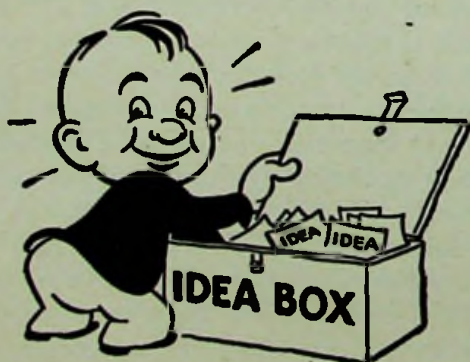
The Kingdom of God will be located on the earth, and it will be the home of Christ and the saints. The hope of Christians is to have an abundant entrance into the Kingdom of God and to live and reign there with Christ. The Scripture is definite as to the location of the Kingdom of God and the inheritance of the saints. Daniel, in his vision of the Kingdom of God, said, "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" (Dan. 7:27). The Kingdom will be *under* the heavens and will be the inheritance of the saints. David prophesied in Psalm 37:9, 11, 29, "Evildoers shall be cut off: but those that wait upon the Lord, they shall inherit the earth . . . and shall delight themselves in the abundance of peace. . . . The righteous shall inherit the land, and dwell therein for ever." Revelation 5:9, 10 speaks of the saints in this way: "Thou . . . hast made us unto our God kings and priests: and we shall reign *on* the earth." The Kingdom of God will be located on the earth, and the saints will live therein, forever reigning with Christ on the earth.

The Bible is clear in its teaching that the Kingdom of God is yet future. It will be preceded by the second coming of Christ, and it will be on this earth made new where Christ and His church will live and reign. This truth is a matter of great importance, for it is vital to the gospel message. It was said of Jesus that He went about "preaching the gospel of the kingdom." Acts 8:12 records, "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." The truth about the Kingdom of God is essential to the gospel which Jesus said should be preached to all nations and which must be believed for salvation.

The gospel message for our time is the message of old, "Repent ye, for the kingdom is at hand." The day will come soon when Christ will appear to judge the world and reward His people. The day is coming soon when Christ will build upon this earth the eternal Kingdom of God, the home of the saints, where they will live and reign with Christ. Now we must turn from sin to God, we must turn from the world to the Lord, for the Kingdom is at hand.

DAILY READING HELPS

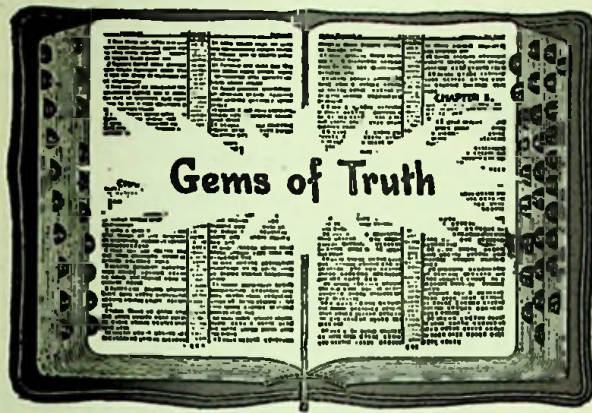
- M. June 16. Acts 7:54-60; 8:1-3. Saul's earlier persecution of Christ.
 T. June 17. Acts 9:21-30. Saul's fearless preaching brings persecution to him.
 W. June 18. Gal. 1:1-24. Saul's extended sojourn in Arabia.
 T. June 19. Acts 11:25-30. After returning from Tarsus, Saul teaches in Antioch.
 F. June 20. Acts 22:1-21. Paul describes his conversion to the Jews at Jerusalem.
 S. June 21. Acts 26:1-23. Paul describes his conversion to Agrippa.



Our Printed Ministry

We get the impression that people are less interested in reading. This is especially true in regard to religious material. The fact remains, however, that those groups which are most successful today in spreading their faith are those most extensive in printing and distributing literature.

Our printed ministry should not be neglected. Every church should have an active program for the distribution of tracts and other literature. No such program will ever be effective, or even started, unless a committee is established for this purpose as a regular part of the church program. Appoint that committee now!



Final Judgment

Fourteenth in the series

By M. W. Lyon

ONE OF the most hopeful features of our Christian faith is the fact that God is going to judge the world in righteousness. Because the world is now governed in selfishness and evil, we so often find the right unrewarded and the wrong unpunished. God's judgment will correct the inequalities of life, and exhibit the justice of God to men as has never yet been done. When men finally see the righteousness of God in His judgment of the world, the whole creation will unite in praise to His justice, as in Revelation 19:1-3:

"Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God: for true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said, Alleluia."

A future day of judgment has been ordained and the Judge appointed. "He hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts 17:31). This is indeed assurance to men. He who knew what was in men in the days of His ministry, and who, by the things He suffered, is able to be a merciful and faithful High Priest, will surely be a faithful Judge. How wonderful to know that our fate will rest in His righteous hands, rather than in those of earth's corrupt rulers!

All judgment has been delegated by the Father into the hands of His Son. "The Father judgeth no man, but hath committed all judgment unto the Son. . . . For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man" (John 5:22, 26, 27). These are His own words, and the Apostle Paul confirms this in such statements as these, "He commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead" (Acts 10:42). "I charge thee in the sight of God, and of Christ Jesus, who shall judge the living and the dead" (2 Tim. 4:1, A.R.V.).

The certainty of coming judgment is one of the most solemn facts each one has to face. Let none lightly dismiss its importance. It is as sure as God's own existence. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Gal. 6:7). We may hide from men but not from God, who knows the inmost thoughts of our hearts. "If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries" (Heb. 10:26, 27).

"They think it strange that ye run not with them to the same excess of riot, speaking evil of you: who shall give account to him that is ready to judge the quick and the dead. . . . For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" (1 Peter 4:4, 5, 17, 18).

Everyone will be held responsible at God's judgment for all that he has done and said. None may hope to escape it. Hear the words of the Judge, "I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment" (Matt. 12:36). "We shall all stand before the judgment seat of Christ. . . . So then every one of us shall give account of himself to God" (Rom. 14:10, 12). "For 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" (2 Cor. 5:10). Why, then, do so many live as though they would never be called to account? Why do so many of the household of faith think that, because they deceive their brethren, they can deceive Him who discerns the thoughts and intents of the heart?

The doctrine of judgment is closely interwoven with that of the mortality of man. No final judgment yet has been passed on anyone. Hence we cannot believe that men go to their judgment when they die. If this were the case, then there would be no need for a future judg-

ment day, and at least three times a future judgment day is spoken of in Scripture. According to Matthew 25:31, the judgment day is to begin at the second coming of Christ, still future: "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."

This is the judgment of the living at the time of the Lord's coming. It is a collective judgment, not an individual one. The people of all nations are to be "gathered" and judged at the same time. The dead are not to be judged until a thousand years later, with the exception of such as those mentioned in Revelation 20:4, to be raised at the Lord's coming. Of all the remainder it says (v. 5), "The rest of the dead lived not again until the thousand years were finished."

After the end of the thousand-year reign of Christ on earth, the rest of the dead will come to their judgment day (Rev. 20:12, 13): "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."

This is the final judgment of all mankind. At this time the destiny of every human being will be fixed forever.

Now, what purpose would this judgment serve, if people, when they die, go immediately to heaven, hell, or purgatory, as millions believe? Would this not necessitate a judgment at death? Then why another judgment later? Even the pagan Roman empire did not condemn a man before he had been judged. (Acts 25:16.) Are we to think that the righteous God has been sending masses of His creatures to their doom long ages before their cases are brought to judgment?

So the belief that man is immortal and is judged at death nullifies the Bible teaching of a future judgment day. Jesus spoke of this future judgment taking place at the time of resurrection. "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 [judgment, R.V.]" (John 5:28, 29). So no one is to be judged finally until the resurrection at the Lord's coming. To this agree the words of the Apostle Paul in Hebrews 9:27, "It is appointed unto men once to die, but after this the judgment." Men are not judged at death, but afterward at the resurrection. So also

Peter spoke: "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). They would not be "reserved" to the judgment day if they were already undergoing their punishment!

Nothing is more indicative of the character of our God than the manner of His judgment of His creatures. If, then, we can see clearly the justice of His dealings, we shall never be tempted to question His ways, and our faith in Him will be strengthened.

Since we shall all stand before the judgment seat of Christ, may we so order our lives that we may be found approved before Him who judges righteously.

OUT OF THE MAIL BOX

HE PREACHED THE BIBLE

"Brother and Sister Lyle Rankin and son Jimmy visited us over the week end of May 3, 4. Brother Rankin preached three good sermons on 'The Kingdom of God.'

"He was invited to preach at a Church of God mission (whose headquarters is in Anderson, Ind.) by the pastor. I do feel the Seed was sown, and God will give the increase. I have had very encouraging words said to me by some of the hearers. They were amazed to hear so much Bible. One lady nearly seventy years of age said, 'I have been in many different churches, heard many ministers, but I want you to know he (Brother Rankin) came the nearest to preaching the Bible of any.' Her daughter-in-law said, 'A week has passed, and Mother has not said a critical word of his preaching.' It seemed to be news to preachers, their wives, and all.

"The sermons were very refreshing, and I am thankful that our preachers can get up and preach a sermon from the Bible and not fill the time used with 'fables and tales.'"—Rachel (Humphreys) Morris, Seattle, Wash.

FROM MINNESOTA

"I am writing . . . to tell you how much I enjoy and appreciate your recent editorials in The Herald. It seems to me that especially during recent months they have attained a high degree of practical, day-to-day helpfulness. For example, I found your editorial on sociability in churches extremely relevant to the situation today, and your observations seemed very accurate. Several with whom I discussed this particular editorial were of the same opinion."—William M. Wachtel, Litchfield, Minn.

"I have read The Restitution Herald for a number of years now. . . . I do not want to be without it, for it helps to see and know the truth, as I am a long ways from a church. I wish that everyone could read it."—George W. Button, Franklin, Minn.

"Your editorial in the April 22 edition of The Herald was very good. The cover picture is very striking also. It seems to me so much Church of God doctrine begins and ends with baptism. I think we need to give heed and understanding to many texts such as you mentioned. Too often we 'strain a gnat and swallow a camel.'"—Mrs. Arthur C. Otto, Pynesville, Minn.

AN OBJECTION

"Some of the pictures selected for the front page of The Restitution Herald are very inappropriate. Please be more careful."—Mrs. Emma C. Railsback, Los Angeles, Calif.

"THE SHADOW"

A short time ago, I attended a board meeting in Oregon. Problems and plans were discussed one by one. A noticeable shadow hung over each discussion.

I have turned that shadow around and around for a full week, looking for its weakness and a way to make it disappear. All the turning revealed only one crevice, and the people who read this hold the wedge that will crack the crevice wide open.

Almost a year ago at General Conference, our physical equipment was in better condition than it had ever been. It was ready to turn out more and better work than ever before. Organization was adequate; plans were made; a budget was voted for a year of effort for the coming Kingdom.

Our year will soon end, June 30, to be exact. On August 7, Conference will convene, take stock, and evaluate results.

What Will the Results Be?

Those plans were made with enthusiasm. They looked like good plans. They were made and accepted by good people. Those were plans to spread the good news of the coming Kingdom to some who have not heard. Those were plans to offer solace to scattered and isolated members of our church. They were to offer strength to some who have wearied in the faith. They were to help some struggling church get on its feet and become more productive for our Lord. *Those Plans Were for Following the Great Commission.*

THE SHADOW? Lack of Funds--an Unmet Budget!

Those who pledged, paid or are paying, but too many neither pledged nor paid. The root of all evil cast the shadow.

When we meet in August, will we look back on this year and say, "We tried"? or will we say, "We did"? Time will tell.

Time Is Running Out!

June 30 ends our year. What does that mean to you?

Our budget can still be met. When broken down to a per-member basis, it is really small. For instance, each Restitution Herald subscriber represents several potential workers, because each subscriber represents a home. If each subscriber would turn loose of one ten-dollar bill, just ten dollars per home, the hill would be made.

Those ten dollar bills would build the wedge to split "The Shadow" wide open and make it fade away.

Now some may feel ten dollars is too much, and any amount, no matter how small, will do its part. Others are able and will want to help by paying for a less-fortunate neighbor or neighbors. Take stock of your blessings! Decide what you can do, then do it now! ! Sins of omission are just as sinful as sins of commission.

Church of God people are not quitters. We can lick this problem. Let's do it now!

Let's meet in August with success and not failure.

Joe D. Lawrence, President.



News and Prophecy Digest

C. E. Randall, Tempe, Arizona

OUR TIMES. Perhaps nothing has happened in recent months that better portrays the times in which we are living and the condition of our country than that which the news reported in Milwaukee. It has been the custom in Milwaukee, like all other places in the country, to have the annual high school dance or prom for the graduates. In Milwaukee after the annual prom came to its close at midnight, many of the high school youngsters would take to the highways and go to the night spots, taverns, and beer joints and spend the rest of the night in revelry, often to end up in tragedy. To overcome this, some of the large business concerns in Milwaukee started a new plan in which a party was held for the high school students and graduates after the prom was finished, and this party would last from midnight to 4 o'clock in the morning. The purpose was to keep the students off the streets and out of the hot spots and entertain them until after the tavern rooms and night clubs and similar places were closed. This is America! This is what is going on here in this country. These youngsters should be home in bed after midnight instead of going out and running wild at all these wicked places that are legalized by the government. I am not saying that these young people should never be out after midnight, but I am saying that it is a sad commentary on our times when taverns and places of evil are legalized, and then efforts must be put forth to keep the young people from attending these places and sporting themselves between the hours of midnight and 4 o'clock in the morning. What is our country coming to? Will our young people continue to give way to lustful and wicked pursuits until industry, aroused by the tragedy and the coarseness and wickedness of it, lays plans to entertain boys and girls until the dawn of day. Our high schools have trained the young people to dance, and dances when conducted for the public are always infiltrated with those with bottles on their hips. No wonder the prophet foresaw the end of the age in which evil men and seducers would wax worse and worse, deceiving and being deceived. Surely the young people of this country need the influence of the church and the protecting power of the gospel. Parents should provide their young people with something more substantial than all-night parties, dances, and brawls.

OLD COMMUNITY. There is a community of Israelites in India that dates back to the days before Christ. It is nearly 2,000 years old and dates back to the beginning of the Second Commonwealth. This group of people is called "Bene-Israelites" and number about 25,000. There are three classes of

Indian Jewry: the Bene-Israelites, the Iraquis and the third group made up of refugees from Germany, Austria, and Poland, who fled during the reign of terror instituted under Hitler.

Since the establishment of the State of Israel, groups of Israelites never before heard of are being identified and are seeking admission to the Promised Land. Conditions in India since the country was separated from British rule have developed into a strict nationalism, and the sons of Abraham are finding it hard to make a livelihood for themselves. The Indians are boycotting foreign businesses.

Another world-wide condition seems to be developing in which the fleshly descendants of the fathers of the covenants are looking to the Promised Land for deliverance from the troubles which are besetting them in nearly all parts of the world. It seems the words of Hosea are ringing true when he predicted: "She shall follow after her lovers, but she shall not overtake them; and she shall seek them, but shall not find them: then shall she say, I will go and return to my first husband; for then was it better with me than now."

EXTREMISM. This is a time of extremism in which isms flourish and isms are always of an extreme character. Examples: Roman Catholicism, Communism, Fascism, and Nazism. Speaking before the Against Discrimination League, which is a Jewish organization, Henry E. Schultz, a member of the executive committee said: "We are not living in normal times, but in an age of mounting international distrust, of group conflicts, of economic, political, and social uncertainty. We are faced by equally hard pressures from the left and the right, but we must necessarily defend the middle ground, because it is the real hope of humanity. We cannot live with extremism. We have got to have a humane world to exist."

In writing to the brethren in his letter, James admonished them not to be allied with either capital or labor, but to pursue a middle course and to be patient unto the coming of the Lord.

WILDERNESS OF THE PEOPLE.

The Prophet Ezekiel spoke about the time when God will gather the Israelites out of all the countries wherein they have been scattered and bring them into the "wilderness of the people," and plead with them face to face as when He pleaded with their fathers in the wilderness on their march to the land flowing with milk and honey. The story of the past event and the forty years' sojourn in the wilderness of Sinai is familiar to all stu-

dents of the Word. Few people, however, are familiar with the prophetic account of Israel's being brought into the wilderness of the people on their deliverance out of world-wide bondage. A few questions that arise concerning this great future event we consider in this paragraph. What is meant by the "wilderness of the people," following Israel's deliverance out from among the nations? It can only refer to the time when all nations will be gathered against Jerusalem to battle, with Israel in the midst of the conflict. When God again pleads for His people and His heritage Israel, we are told that He will "gather all nations and bring them down into the valley of Jehoshaphat." When this happens, Israel will be as a "cup of poison" and a "burdensome stone," with which God will break to pieces the nations assembled.

The second question of time is answered by the order of events that happen. The gathering of Israel into the wilderness of the people will result in their purging as was the case in the wilderness of Sinai. In this final wilderness pleading, the rebels will be purged out, the transgressors removed, and the nation will be brought into the "bond of the covenant." This is the time when God will make a new covenant with the house of Israel.

SOVIET DICTIONARY. Sometime ago, we had an article concerning views of Martin Niemoller, the German religious leader who visited Russia and then came to the United States directly from Russia. During his visit here in this country, he stated that the Communist government in Russia was not interfering with the freedom of worship and that there had been a change of attitude by the Communist leaders toward the church.

In an article in "The New Leader" for March, it was suggested that Pastor Niemoller have a look at the latest Russian dictionary for foreign words published by the Soviet State Publishing House. Says "The New Leader": "There he would have found that religion is 'a fantastic creed devoid of any scientific foundation, that serves for the oppression of the workers and the strengthening of the power of the exploiting bourgeois classes.' He would also have discovered that all religions are based on 'cleverly contrived lies' and represent 'out-moded superstition.'"

MORALS. According to various studies made of moral status of this generation with those of a half century ago, the results show an amazing decline. According to Professor Terman, California, the incidence of virginity at marriage dropped from eighty-five per cent for girls born in 1890 to thirty-two per cent for girls born in 1910; for boys it dropped from fifty-one per cent to fourteen per cent for the same period.

Now Is the Day

By William M. Wachtel

"Behold, now is the accepted time; behold, now is the day of salvation" (2 Corinthians 6:2).



MANY teachers declare that there will be a future opportunity of salvation for those who do not accept God's gracious gift in the present age. They base their argument, for the most part, on God's infinite love and grace, and believe that His justice requires Him to give all men at least "one fair chance" (whatever that may mean) or, further, that all men must eventually be saved.

The writer believes that such teaching does nothing less than betray an incomplete understanding of God's dispensational plan, on the part of the teacher. It might be expected that a belief in the inherent immortality of the soul would lead some to accept the doctrine of universal salvation as an alternative to the eternal torment of the lost; but that one who knows and believes the Scriptural teaching of mortality and that resurrection should espouse universalism is nothing short of astounding.

Where, for example, do we read in the Scripture of a resurrection for probation, teaching, or "fair chance"? The only two resurrections mentioned by the Saviour are those of life and damnation (judgment). (John 5:29.) The doctrine that one of the purposes of the Millennium is to resurrect and teach those who have never heard the gospel in this life or have never obeyed it is most pernicious and positively contradictory to plain Bible statements.

Apart from such unmistakable words as "he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36), where in God's plan of the ages could a resurrection to probation be inserted? "They that are Christ's at his coming" (1 Cor. 15:23), "but the rest of the dead lived not again until the thousand years were finished" (Rev. 20:5). Apparently, then, there are to be no resurrections whatsoever during the Millennium! This, accordingly, is not one of the purposes of the thousand-year reign, as some teach.

Someone will say, "Well, what about those who are to be taught during that time, as declared in Isaiah 2:3 and other texts?" Zechariah cleared that difficulty by showing that the inhabitants of the earth who learn righteousness in those days will be composed of "every

one that is left of all the nations which came against Jerusalem" (Zech. 14:16).

No one living in this age who has not yet obeyed the gospel has a guarantee of living through the terrible period of God's wrath which will be poured out on the earth, but Scripture does teach that some will live through it and possess their mortal life into the Millennium. (Zech. 14:15 and Isaiah 65:20.)

The rest of the dead, those who are not Christ's, not raised at His coming, will have to wait in death until the Millennial reign is completed; then they will rise to face judgment. (Rev. 20:11-15.) Now note the positive element needed to escape destruction—"Whosoever was not found written in the book of life was cast into the lake of fire." Having lacked a "fair chance" in this life will not be enough to escape the consuming fire. One must be written in the Book of Life! Is one's name written in that book merely because he has not obeyed the gospel in this life? If this were so, it were better not to hear the gospel, and be sure of having one's name written in the book!

With the commencement of the eternal age, after the Millennium and "white throne judgment," death shall be no more (Rev. 21:4), and we read nothing of a further resurrection of those destroyed in the lake of fire. Where, then, can the advocates of universal salvation or kindred doctrines place such a resurrection or period of probation and teaching? To assume such a resurrection or period is only to add to the Word of God, which is silent or opposed to such doctrines!

As for the doctrine of "one fair chance for all of Adam's race," we would like to recommend the article, written many years ago by A. H. Zilmer and included in the book *Bible Themes*, by Brother John O. Woodruff; which appears on page 10 this issue.

According to the statisticians, there are 2,231,716,000 people in the world. Most of these do not know that the Word of God ever has been printed, although some parts of the Bible has been translated into the languages used by probably nine tenths of the world's population.—E.P.

A Fair Chance

*From the book, "Bible Themes," by John O. Woodruff
(Submitted by William M. Wachtel)*

By A. H. Zilmer

SCRIPTURE has been cited in great abundance to prove that men will have what is termed a "fair chance." A little analysis of this term will make some startling revelations. A "fair chance" implies a "chance" which is not "fair." Such a chance, then, would be *unfair*; but a "chance" it is nevertheless. We are told that men in the past did not have a fair chance, and therefore they will be given another life with a "fair chance." What is a "fair chance"? A chance which is "open, frank, honest, equal, just." Did the chance they had in the past lack anything with respect to these qualities? Did *none* embrace, and were *none* benefited by, the "chance" they had in the past? This will not be affirmed. Was it "fair" toward those who laid hold upon it? It must be conceded that it was. Must we then say that a *better* "chance" will be given to those who obeyed not the gospel of our Lord Jesus Christ in the past, than they enjoyed who obeyed it? Would that be fair to those who obeyed? In all fairness, will *another* "chance," whatever that may mean, be placed before the neglecters of the gospel as preached by the apostles? As it looks to me, this idea of a "fair chance" is a vain and useless play upon words, not calculated to do good, but full of infinite mischief. We have *present* truth and *present* opportunities, and, when we have preached the gospel with its conditions and promises, its warnings and admonitions, until we can tell the people nothing new about it, we shall be very much older than we are now. Besides, we are on safe ground.

This is the result we come to when we subject the so-called "larger hope" and the "fair chance" to a close analysis. If this is not satisfactory to the reader, it is not the writer's fault, for he has tried to deal with the subject fairly and honestly; but the fault lies with the facts. We must not deny the facts.

Putting the principle to the test of Scripture, we find it to be no more satisfactory from this point of view. We are admonished to "enter . . . in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which

leadeth unto life, and few there be that find it" (Matt. 7:13, 14). Here we have: (1) Two gates, the one wide, and the other narrow. (2) Two ways, with widely differing destinations: the one destruction, and the other life. (3) Many are found in the broad way, while few find the narrow way. (4) An admonition to "enter . . . in at the strait gate," based on the preferableness of the narrow way with life as its destination, over the broad way ending in destruction. The narrow way "*leadeth unto life*," and, when that destination is reached, the way is not said to "lead" farther. The broad way "*leadeth to destruction*." Why should one way lead "*to*," and the other *beyond*, its destination? What is there beyond the life that is higher and more glorious than the life itself? Life is the basis of all enjoyment. The entire effort of the traveler in this way is to obtain that "*unto*" which it leads; that is his goal. With this in view he walks in the "narrow way." When he has the "life" spoken of, he has the object of his seeking; his effort has been amply rewarded. What is there beyond the "destruction" *to* which the broad way leads? Is there hope to those who follow that way to its destination? If there is, it is because there is a promise. The place to promulgate such a promise would have been right here when speaking of the two ways and their destination. Such a promise is entirely wanting, much as we might desire the subject "to be continued." "Destruction" and "life" are here placed in contrast. They are opposites. He who obtains "life" is saved from "destruction"; and he who goes to the end of the way "which leadeth to destruction" forfeits the life in question. "The hope of life" (Titus 1:2) belongs to him who is walking in the narrow way, because that life has been promised on condition that men "lay hold" upon it. (1 Tim. 6:12.) The traveler in the broad way has not even a hope of the smallest kind, because he does not desire it; and cannot hope for life, because he is not in the way of promise. "Destruction," sure and certain, is before him unless he enters in at the strait gate and walks in the narrow way which leads unto life. Only the traveler in the narrow way has hope, while the traveler in the broad way is hopeless.

Pledges for the 1951-'52 Budget

Our record of helping hands in "Building for a Better Day"

Conference Budget \$35,000.00
Received to Date \$21,688.50

Brethren are urged to pledge now to finance this 1951 - '52 General Conference program. Pay by June 30.

							\$3,000.00 Reported on 3 top rows Jan. 29	\$2,911.50	
							\$1,000.00	\$1,000.00	\$1,000.00
							Group A	Ohio Conference	Brush Creek Church
\$1,500.00 Delta Ohio Church	\$500.00 Ripley Ill. Church	\$500.00 Mr. & Mrs. Vernon Nichols	\$500.00 Group "C"	\$500.00 Eden Valley Minn. Church	\$500.00	\$500.00	\$500.00	\$500.00	\$500.00
\$850.00 Mr. & Mrs. Joe D Lawrence	\$526.50 O. R. Anthon	\$500.00 Los Angeles Church	\$500.00 An Isolated Sister	\$500.00	\$500.00	\$500.00	\$500.00	\$500.00	\$500.00
\$400.00 Southlawn Church Mich.	\$400.00 Pennell- wood Church Mich.	\$400.00	\$400.00	\$400.00	\$400.00	\$400.00	\$400.00	\$400.00	\$400.00
\$300.00 Truth Seeker's Church Chicago	\$300.00 Maurertown S. S. Va.	\$300.00 Southwest Conference Ch. of God	\$200.00 Minnesota State Bereans	\$200.00 Burr Oak Ind. Church	\$200.00 Mr. & Mrs. Francis Burnett	\$302.00 Mr. & Mrs. Frank C. Montross	\$285.00 Blessed Hope Church Rockford	\$250.00 Minn. State Conference	\$250.00 Omaha Church of God
\$250.00 Dixon Ill. Church	\$250.00 Group B	\$200.00 Oregon, Ill. Church of God S. S.	\$200.00 M. A. Patrick	\$200.00 Mr. & Mrs. Don Overmyer	\$200.00 Mr. & Mrs. Cecil A. Patrick	\$200.00 O. B. C. Students	\$200.00 Fonthill Church of God	\$200.00 Mr. & Mrs. E. J. Demmitt	\$200.00 Missouri Family
\$100.00 Albert City Iowa Church	\$100.00 Golden Rule S. S. Cleveland	\$100.00 Weldon Holland	\$100.00 Frederick- town Mo. S. S.	\$100.00 Mr. & Mrs. H. H. Hawkins	\$100.00 Golden Rule Family	\$100.00 R. T.	\$100.00 Mr. & Mrs. Clarence Dimmick	\$100.00 Mrs. Etta L. Elton	\$125.00 Mr. & Mrs. Wm. Huffer
\$100.00 Minneapolis Church of God	\$100.00 Mrs. Clara Hoke	\$100.00 Betty & Henry Schwier	\$100.00 Mr. & Mrs. M. W. Lyon	\$100.00 An Isolated Sister	\$100.00 M. J. Osborn	\$100.00	\$100.00	\$100.00	\$100.00
\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00
\$100.00 Mr. & Mrs. Robert O. Hardesty	\$100.00 Mr. & Mrs. Willard M. Naylor	\$100.00 Church of the Golden Rule	\$100.00 Mrs. May White	\$100.00 Alfred & Flora Anthon	\$100.00 F. B. Winfrey	\$100.00 Mr. & Mrs. Waldo E. Wood	\$100.00 Well- Wishers	\$100.00 Arkansas City Church of God	\$100.00 Howard E. Huey Family
\$100.00 Mrs. Nellie I. Ling	\$100.00 Mr. & Mrs. C. E. Mills	\$100.00 Mr. & Mrs. Floyd A. Stilson	\$100.00 Mrs. T. J. Ellis	\$100.00 Mr. & Mrs. Otto E. Dick	\$100.00 Olaf Lewis	\$100.00 St. Cloud Minn. Church	\$100.00 "Two Isolated Members"	\$100.00 Mr. & Mrs. Charles Lapp	\$100.00 H. J. Stadden
\$100.00 Mr. & Mrs. Elmer C. McChesney	\$100.00 Memory of Mrs. Agnes Sealey Congdon	\$100.00 Almus Dimmick Family	\$100.00 Marian R. Richards	\$100.00 Harry & Ruth Sheets	\$100.00 O. F. Marsh	\$100.00 Silas Claypool	\$100.00 Mr. & Mrs. Willis Roose	\$100.00 C. R. Stearns	\$100.00 George and Effie K. Jones

THE DONKEY THAT TALKED

By Mary Railton, Children's Editor

One day, long, long ago, Balaam and his donkey were working in the field. Balaam, a prophet of God, stopped to wipe his brow, and as he looked across his field he saw a big cloud of dust far ahead on the road. Balaam said to himself, "I wonder who is coming this way so fast."

Soon he could see horses and men, and they were slowing down. Balaam went over to the road to meet them, for they apparently were stopping to talk to him.

One man said, "We are princes from King Balak. Behold, a great number of people have come out of Egypt. They are camped outside the walls of our country, Moab. When they passed through Ammon, they fought the people. King Balak is afraid they will capture us, too. So, King Balak wants you to come and bless him so that we may win the battle."

Balaam answered, "I do not know whether or not the Lord will let me go with you. Perhaps He does not want me to speak against His people the Israelites. Stay with me tonight, and in the morning I will tell you whether I may go or not.

God spoke to Balaam that night. He said, "You must not go to help King Balak. You must not speak against my people, for I have blessed them and will protect them."

In the morning Balaam told the king's princes that God would not let him go to the king. So the princes hurried back to tell the king what Balaam had said.

Balak was not pleased. He sent some other princes to Balaam. They said to Balaam, "King Balak will give you riches and great honor if you will come to help him."

Balaam did not know what to do. He said, "Well, stay until morning, and then I will tell you." As Balaam lay on his bed that night, he thought how nice it would be to be wealthy and have great honor.

God spoke to Balaam. "If the men call you in the morning, get up and go with them, but remember, you must say what I tell you to say."

When morning came, Balaam saddled his donkey and prepared himself to go before the princes awakened him.

God was very displeased with Balaam because he had not obeyed God. God sent an angel to keep Balaam from going to the king.

As they traveled along, Balaam's donkey slowed down. The donkey saw God's angel standing in the road with a sword in his hand. The donkey turned off the road into a field. Balaam grew angry at her and struck her. Back into the road they went.

Soon they came to a place where a stone wall was built on both sides. The angel stood in the road again, but Balaam did not see him. The donkey crowded so close to the wall to get around the angel that Balaam's foot was crushed against the wall. This made Balaam angry, and he hit the donkey again.

On down the road they came to a narrow place, and here the angel stood again. This time the donkey could not go around, and so she sank to the ground beneath Balaam. He was so angry that he hurt his donkey. God gave a voice to the donkey, and she said to Balaam, "What have I done that you should strike me three times?"

Balaam was angry and did not think it strange for the donkey to talk. He said, "If I had a sword, I would kill you. I am ashamed of you."

The donkey said, "Balaam, have I not always been kind to you? Have I ever mistreated you? Have I not always taken you wherever you wanted to go?"

Balaam said, "Yes." He glanced ahead of the donkey and for the first time saw the angel of the Lord. He was afraid and fell down on his face before the angel.

The angel spoke. "Why have you beaten your donkey three times? Three times she has seen me standing before her with the sword in my hand. Unless she had turned away from me, I would have slain you, for God is displeased."

Balaam sadly said, "I have sinned, for I did not see you standing in the way to keep me from going to the king."

The angel said, "You may go on, but be sure to say only what the Lord tells you."

Balaam went on with the princes, determined to do as God wished from then on.

Happy Birthday to You!

Children's



Corner

Jacqueline Sue Pearson, June 8,
age 5, West Milton, Ohio

Leslie Forest, June 9, age 4, Ham-
mond, La.

Betty Jane Zechiel, June 10, age 9,
Culver, Ind.

Ardis Mae Larington, June 11,
age 13, McCook, Nebr.

Mary Louise Friend, June 11, age
9, Newkirk, Okla.

Florence Esther Friend, June 11,
age 9, Newkirk, Okla.



Why I Am Glad I Went to Oregon Bible College



Dear Graduates,

You have completed your high school education. You soon realize that while this time in your life marks the termination of a planned course of instruction, it also points ahead to the commencement of another period of formal education—college. Since the community in which you live provided the place for your training, you did not have to decide where you would go to school. When extending your education into college years, however, you are confronted with quite a different situation.

Where shall I go to college? As you gaze upon the maze of colleges existing in the world today and listen to each of their advantages, you become only more confused. That is the reason I am writing you this letter. Perhaps I can help you. I cannot tell you why I decided to go to Oregon Bible College, but I can tell you now why I am glad I did.

You may be surprised at my first reason for appreciating my training there. I liked it, not because it was a popular and large university, but because it was small. The students and faculty were one, big family. We were called by our first names. We attended classes small enough for everyone to participate in discussion. Every student received special, personal attention.

The College did not pretend to be fully accredited according to secular standards. It did not offer a full academic course one may find in Columbia University. Its one and only purpose was to train ministers for service in the Church of God, Faith of Abraham. Its only aim of instruction was to study the Bible and certain other courses that might help ministers in their work.

I appreciated the plan of classes because it allowed me to work my way through school. Tuition is lower than most other schools. Classes were conducted in the mornings, leaving the afternoons free for work. I did not have a cent when I entered college, and I did not have much more than that when I finished, but I did manage to save enough money to purchase a car and other materials for my study that help my work as a minister now.

By the end of four years at Oregon Bible College, I had learned to get along with people. The student body consisted of young people from all stations in life. They represented a variety of differences in training, home life,

education, religious experience, financial status, and personality. If I had not had the experience of learning, working, and living with such students, I might have found the present problems between minister and church more difficult to solve.

I was not plagued with the menace of low morals that are so prevalent in average colleges today. No fellow student tempted me to smoke, drink, gamble, dance, or swear. I found a wholesome atmosphere at all times.

It was my privilege to attend classes taught by good instructors. They were "down to earth," common men who knew how to teach and, most of all, who knew the Bible, taught it, and lived it. Some outstanding theological colleges and seminaries fail in this respect.

Ample opportunity was provided for extra activities. On week ends, students were called to various churches to preach and sing. In my senior year, I enjoyed singing in the "Missionaires" quartet which met an engagement every Sunday and traveled over five thousand miles to sing and preach for the Lord.

I have come to respect Oregon Bible College because it was not sponsored by one man or an industrial company. Its organization was prompted by the heartfelt desires of ministers and laity of the entire Church of God. This general interest and concern for our College by many people throughout the field did not stop at its organization but grows every year.

I am sold on our church college because it did *not* complete my training as a minister. It is impossible to cram a lifetime of experience and education into four years of college training. A man of any other profession, such as a doctor or lawyer, more or less finishes his training in school and then steps out into the field of experience. No: the minister! When he leaves college, he only has begun his study. The Bible is not a textbook that can be devoured in one reading. My instructors did not tell me how I should interpret the Bible, but they taught me how to study it for myself.

I pray that my testimony will help you. I hope that someday you, too, can tell others why you are glad you went to Oregon Bible College!

Sincerely,
William Dick.

AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

- June 2-8—Meetings at Brush Creek Church of God (Ohio). (Harvey U. Krogh, Jr., guest speaker.)
- June 4—Commencement exercises at Oregon Bible Collego. (Harry A. Sheets, guest speaker.)
- June 9-15—Michigan June Conference at Southlawn Church, Grand Rapids. (Kenneth Milne, guest speaker.)
- June 11-15—Minnesota Spring Conference at Saint Cloud. (Francis E. Burnett, guest speaker.)
- June 16-July 11—Summer Bible Training School, Oregon, Ill.
- June 19-22—Northwest Conference of the Churches of God at Corvallis, Ore. (T. A. Drinkard, guest speaker.)
- June 21-29—Indiana Conference at North Salem, Ind.
- June 28-29—Illinois Quarterly Conference at Eldorado.
- June 29—Missouri Quarterly Conference at Doniphan.
- July 14-25—National Berean Youth Rally, Oregon, Ill.
- July 14-20—Camp Bible School of Washington.
- July 17-20—Arkansas-Oklahoma Conference at McGintytown, six miles east of Greenbrier.
- July 29-August 6—Illinois State Conference and Bible School, at Oregon, Ill.
- August 7-9—General Conference of the Churches of God at Oregon, Ill.
- August 16-24—Texas Conference at Gatesville.
- August 9-17—Missouri State Conference at Jordan. (C. E. Randall, guest speaker.)
- August 17-24—Eastern Nebraska Conference at Omaha. (Harold Doan, guest speaker.)
- August 27-31—Ohio State Conference at Lawrenceville.

SUMMER SCHOOL ENROLLEES

1. Kyle Davis, Oregon, Ill.
 2. Virginia Wagenaar, Oregon, Ill.
 3. Marion Otto, Oregon, Ill.
 4. Jack Campbell, Weston, West Va.
 5. Sarah Sprinkle, Oregon, Ill.
- Enroll now; classes begin June 16.

YOUTH RALLY ENROLLEES

1. Dallas Demmitt, Troy, Ohio
 2. Sue Somers, Rockford, Ill.
 3. Linda Lindsay, Rockford, Ill.
 4. Clarabeth Pestle, Good Hope, Ill.
 5. Betty Reynolds, Williamsport, Ind.
 6. Dick Worley, Macomb, Ill.
 7. David Houser, Chicago, Ill.
- To enroll, send your name to Box 231, Oregon, Ill.

ARKANSAS-OKLAHOMA CONFERENCE

The Arkansas-Oklahoma Conference will convene at McGintytown Church, July 17-20. We extend a cordial invitation to all to attend, especially to the people in Arkansas and Oklahoma. Bro. Walter Wiggins, national evangelist, plans to attend.

McGintytown is located six miles east of Greenbrier, which is on U. S. Highway 65. Mrs. J. D. Moreland, Secy-treas.

THE RESTITUTION HERALD

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

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

GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

General Conference president, Joe Lawrence, has a message on page 7. Read it!

The latest Budget report is on page 11. What have you done about it?

A letter from J. M. Morgan reports that he will visit his son, Luther Morgan, 4241A Blaine, Saint Louis, Mo., May 28 to June 5. If any brethren wish to have him preach or visit, write him at that address.

A letter, especially for those graduating from high school, is written on the Berean page.

Six applications for admission to Oregon Bible College, fall semester, are as follows: Arthur Fletcher and Robert Kirkwood of Fonthill, Ont.; Darlene Denchfield and Paul Crouse of Arkansas City, Kan.; Barbara Claussen, Oregon, Ill.; and Jack Campbell, Weston, W. Va.

Bro. H. Scott Smith, Rt. 3, Russellville, Ark., has been confined to rest for the past month. We pray that his health will be such soon that he may serve the Master again.

Sr. E. C. Railsback, Los Angeles, Calif., reports the death of her son-in-law, S. T. Stantial. Pastor Harry Payne was in charge of funeral services on May 28.

PLEDGES

May 29, 1951—pledges and contributions in support of the budget—\$28,028.65.

June 3, 1952—pledges and contributions in behalf of current budget—\$21,688.50.

With a larger budget to raise, we are \$6,340.15 behind one year ago. Can we improve this situation? ? ?

MINNESOTA BEREAN CONFERENCE

The Minnesota Spring Berean Conference opened on Saturday afternoon, April 26, at Eden Valley. Classes and recreation filled the afternoon.

Evening services were held, Bro. Raymond Brown of the Saint Cloud Church bringing the message. A skating party provided entertainment afterward.

The Sunday morning message was presented by Bro. Ernest E. Graham, pastor of the local church.

The Conference was closed following the annual business meeting on Sunday afternoon. Officers elected were: Phyllis Johnson, pres., David Otto, vice pres., Betty Ann Mills, secy., and Mary Savage, treas.

Betty Ann Mills, Secy.

NATIONAL BEREAN YOUTH RALLY

Oregon, Illinois

July 14-25, 1952

The Rally Staff: Mrs. Arthur Otto, matron; Emory L. Macy, dean and instructor; Harvey U. Krogh, Jr., and Norman J. McLeod, instructors; Mrs. Mattie Agard and Mrs. G. E. Holquist, cooks.

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 with his or her marked identification. Students will be housed at the Illinois State Conference dormitory. Meal serving will begin on Sunday night, July 16, and will end on Saturday noon, July 26. Charge will be made for extra meals before and after July 16 and 25. Inspiring Christian fellowship is in store for all youth between the ages of 13 through 17, with a variety of edifying activities, including Bible study, worship, outings, sports, games, and other interesting things to do.

Send enrollments to National Berean Society, Box 231, Oregon, Ill.

COLLEGE GRADUATION PROGRAM

Eleventh annual graduation exercises of Oregon Bible College of the Church of God for the class of 1952, were held at the Oregon Church at 7:45 p.m., June 4.

Program

- Prelude Mrs. Lois Greenfield
- Hymn No. 266 Congregation
- Invocation Otto E. Dick
- Solo Mary C. Railton
- Scripture Reading Harry A. Sheets
- Hymn No. 248 Congregation
- Address, "Ministers of Christ" Harry A. Sheets
- Presentation of Diplomas Otto E. Dick
- Hymn No. 168 Congregation
- Benediction Delbert Jones
- Postlude Mrs. Lois Greenfield

Class Roll

- Kyle Davis
- Mary C. Railton
- Curtis Simpson
- Orville Westlund

Motto: In all things approving ourselves as ministers of God.

Ushers

- Joseph Fletcher
- Jerry Reeves
- Neil Thut

ILLINOIS BEREAN RALLY

The spring Berean Rally for Illinois was held at Rockford on May 18, 19. Five state societies were represented. A wiener roast started the week end. Guest speakers were Warren Sorenson, David Holquist, and Harold J. Doan.

At the business meeting, the state society was developed further. Bereans throughout Illinois are needed to spread the gospel, and we are happy to say that we are on the road to accomplish that goal. May we all be zealous for the Lord and work as one body!

Mary C. Railton, Secy.

NATIONAL BIBLE INSTITUTION

Minneapolis Church of God	\$100.00
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THE SOUTHWEST CONFERENCE

The semiannual Southwest Conference of the Church of God of the Abrahamic Faith convened at Tempe, Ariz., May 9-11. Though the distances in this area are great, attendance was good. Several earloads attended from California and other places. New church facilities were close enough to completion to handle the large groups at mealtime.

According to reports from the various churches, the scene is not entirely optimistic. While gains have been made at one hand, the struggles elsewhere have been less rewarding. Unity of purpose buoyed the spirits of everyone of like precious faith.

Of primary importance on the list of undertakings to be started is the contacting of isolated members. It was pointed out that there are many members in the Southwest who do not even realize that the Church of God has congregations near them. It was voted to ask for assistance in this connection from the national organization. This effort should not only get additional members for the established churches but should aid in the starting of new groups. Members in the East could aid us by reporting members they know who have moved west.

A committee was appointed to organize some type of publication for the Southwest Conference. The paper would supplement The Restitution Herald. On this committee are Srs. E. C. Railsback and Jessie Kauffman and Bros. C. E. Randall and Norman J. McLeod. This should prove a great aid in advertising our newly established conference.

Because of various difficulties, the projected summer Bible school was postponed until next year. The appointed committee was retained with the addition of Bro. Tom Stabler and Sr. Margaret Montgomery of Arizona to aid in locating a suitable site.

Speakers at the conference sessions were as follows: Bro. Gordon Laundry, Friday evening; Bro. C. E. Randall, Saturday morning; Bro. Norman J. McLeod, Saturday evening and Sunday morning; Bro. Gerald Cooper, Sunday afternoon, followed by baptismal services at which Bro. C. E. Randall officiated; and Sr. Railsback, Sunday evening.

At the business session, officers for the coming year were elected as follows: C. E. Randall, pres.; Harry Payne, vice pres.; Malcolm G. McLeod, secy.; and Howard Huey, treas.

At the close of the business session, the invitation of the Los Angeles Church for the next conference session was accepted. We are all looking forward with enthusiasm to that time and hope to meet again in November at that city. Malcolm G. McLeod, Secy.

CHURCH HISTORY

We now have that little booklet you have been wanting to hand to those who ask about your church. It is entitled, "Church of God of the Abrahamic Faith." Its pages cover briefly the history, organization, and faith of the church. This is the simplest way to satisfy those queries and indications of interest.

Prices are: 10c each; \$1.15 per dozen; \$4.50 per 50; \$8.00 per 100. How many would you like?

HERALD RECEIPTS

Mrs. R. D. Stanton; Gospel Gleaners S.S. Class; Mrs. John Sheaffer; H. S. Bell (2); Mary M. Smalley; Mrs. Jessie L. Groves; A. V. Napper; Mrs. E. C. Railsback; Otto E. Dick; Mrs. M. S. Guest (2); Curtis Simpson; Mrs. J. C. Waller; Willis Jenkins; Mrs. Susie Dow (2); Bertha V. Haupt; Mrs. Walter Skinner; Mrs. Faye Werneke; Mrs. Chas. Steiner; Thos. McArthur; Leo Behrends; Helen Burnett; Mrs. Blanche Beeson; Francis E. Burnett; Mrs. R. A. Robinson; William C. Poland (4); Goldie Story; Mrs. Sarah Lloyd; Mrs. Harry Payne; Mrs. J. D. Shelly; Floyd Dimmick (2); Mrs. Grace Ruhn; Mrs. G. E. Black.

CORA MELVINA FOX

Cora Melvina Spain, born on February 10, 1890, died May 9, 1952. She had been paralyzed for twenty-four years.

She was married to John Anderson Fox of Driggs, Ark., August 29, 1913.

Sr. Fox is survived by her husband, two daughters, Mrs. Ruby Philips of Rateliff, Ark., and Mrs. Leora Sarten of Magazine, Ark.; one son, Lyndol, of Rateliff, and three brothers, Ben F., Edd, and E. M. Spain, and fifteen grandchildren.

She was baptized into Christ August, 1919, by Bro. L. H. Shelton, becoming a member of the Church of God of the Abrahamic Faith.

Funeral services were conducted on Sunday, May 11, by Edward Matthews, who spoke words of comfort concerning the resurrection. She was laid to rest in the Pisgah Cemetery to await the call of the Master.

H. Scott Smith.

Oregon Bible College students who already have left for home are Clell and Barbara France and Walter Larson, accompanied by Roy Humphreys, their destination being Wenatchee, Wash. Roy will spend the summer with his parents at Independence, Ore.

Ronald Dilamarter will spend his summer vacation at his home in Welland, Ont.

Jack Keenan, who is staying in Oregon, is enjoying a visit with his brother Robert of Wray, Colo.

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19 _____

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NATIONAL BIBLE INSTITUTION
Oregon, Illinois

The Minnesota Trumpet

William Wachtel
Editor

Letter From the President

To the Brethren of the Church of God:

The annual June Conference of the Churches of God in Minnesota will convene in the Saint Cloud Church on Wednesday evening, June 11, and will continue through Sunday, June 15. We have secured a fine guest speaker, Bro. Francis Burnett of the State of Missouri, and I am sure all who attend will receive a spiritual blessing.

On behalf of the State Conference and the Saint Cloud Church, we invite you, whether you live in Minnesota or elsewhere, to come and worship together in Christian fellowship. We truly believe the Lord is coming soon, so let us all be about our Father's business and be found busy and ready when Christ comes.

See you in Saint Cloud, June 11 through 15!

S. O. Ross, Conference President.

The June Conference

June 11-15, 1952

Church of God

Twentieth Avenue and Fourth Street
Saint Cloud, Minnesota

PROGRAM

Wednesday, June 11

8:00 p.m.—Opening of Conference—S. O. Ross
Song service
Sermon—F. E. Burnett

Thursday, June 12

10:30 a.m.—Bible study
Bible school (children under fourteen)
Madge Savage, superintendent in charge
Margaret Hartman, teacher
Darlene Bormes, teacher
Young people—F. E. Burnett
Adults—Raymond L. Brown

1:30 p.m.—Bible study
Bible school
Young people—William M. Wachtel
Adults—F. E. Burnett

8:00 p.m.—Song service
Sermon—F. E. Burnett

Friday, June 13

10:30 a.m.—Bible study
Bible school
Young people—F. E. Burnett
Adults—Arnold T. Johns

1:30 p.m.—Bible study
Bible school
Young people—E. E. Graham
Adults—F. E. Burnett

8:00 p.m.—Song service
Sermon—F. E. Burnett

Saturday, June 14

10:30 a.m.—Bible study
Bible school
Young people—F. E. Burnett
Adults—Harry Gockler

2:00 p.m.—State business meeting
(to be adjourned until Sunday, June 15, at 1:45 p.m.)

2:15 p.m.—Bible study
Bible school
Young people—T. M. Savage
Adults—F. E. Burnett

7:30 p.m.—Children's Bible school program

8:30 p.m.—Sermon—F. E. Burnett
(Followed by recreation furnished by local Bereans)

Sunday, June 15

9:45 a.m.—Sunday school
10:45 a.m.—Worship service—F. E. Burnett
11:45 a.m.—Communion
1:30 p.m.—Song service
1:45 p.m.—State business meeting
3:30 p.m.—Adjournment of Conference

The Minnesota Work

The year 1952 has witnessed several sure signs of growth and accomplishment in the work of the Churches of God in Minnesota. We believe that these signs are indications of the Lord's blessing and presence in the work, and they serve as encouragements to those whose desire it is to see the gospel preached.

We mention but a few of these signs: Hector and Saint Cloud are making definite moves, looking to the erection of a parsonage; the church in Minneapolis has organized a Berean society and is definitely working toward the building of a place of worship; the church in Litchfield is rejoicing in its new building; the State Missionary Society is formulating definite objectives for spreading the gospel; and evangelistic work in the new field around Osakis is beginning to show promise of fruit.

The present time seems dark, as far as world conditions are concerned, but we believe the Church of God has never had a greater opportunity to preach the gospel than it has now. People are hungry for spiritual assurance and hope. They realize that world leaders are failing to usher in the utopian conditions promised and rather that things are going from bad to worse. It is ours to take advantage of this fact and proclaim ceaselessly that the Kingdom of God is coming, that the King will return soon, and that it is high time to make ready while it is yet the "day of salvation" (2 Cor. 6:2).



Saint Cloud Church



F. E. Burnett
Guest Speaker

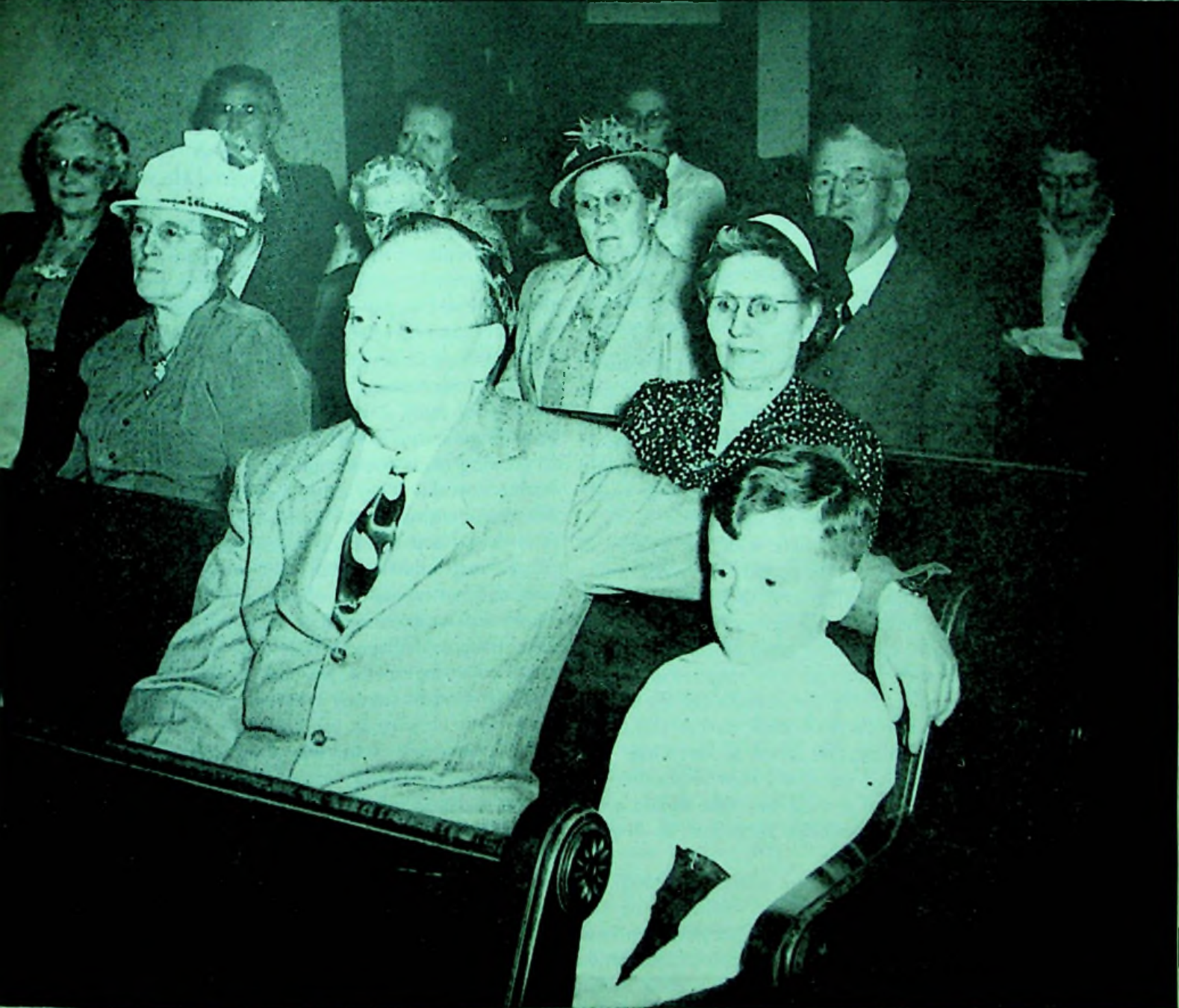
The
Restitution Herald

June 10, 1952

VOLUME 41

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

NUMBER 36



—Photo by J. D. Sprinkle

**GOD HOLDS FATHERS RESPONSIBLE FOR THE RELIGIOUS WELFARE
OF THEIR CHILDREN**



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.

James M. Watkins, Editor

\$3.00 per year

Paul C. Johnson, Associate Editor

Is It a Man's World?

"Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments."

How often have you heard it said that this is a man's world? The statement is usually given a pessimistic tone by the women. It may be well, however, to analyze their complaint. It truly is a man's world! It is a man's world in the sense that God is holding the fathers of the world far more responsible for the condition in which the world finds itself than they are willing to admit.

God has always charged fathers with the welfare of their children. Upon them He placed the responsibility for their religious upbringing and their material welfare. Through the fathers the religious heritage of days past has passed on to succeeding generations.

Whenever the men failed in this responsibility God held them accountable. Truly the iniquities of the fathers were visited upon the children even to the third and fourth generation of those that failed to love God.

It is this fact, that God does hold men responsible for the welfare of succeeding generations, that should sober us into realizing the responsibility men have in shaping the destiny of the human race.

We must acknowledge that the military turmoil and threatened chaos which exist in the world can be laid at the door of misguided individuals. Because men have assumed a place of influence, if not complete domination of the economic affairs of the world, they must accept this responsibility. Upon men must be laid the rising wave of taxation which will burden our children for generations to come. Upon men must be laid the responsibility for the loss of vision and opportunity at one time present to bolster the courage and ambitions of the oncoming generation.

We recognize these facts. However, the men of the world are unwilling to admit their failure in the matter of personal religious responsibility. God, in speaking to the children of Israel, did not talk to them about the economic responsibilities of the fathers. He was speaking in regard to their religious training and spiritual well-being. Upon the fathers of that time and succeeding generations, He placed the responsibility for the spiritual welfare of successive generations. Fathers are responsible for the future well-being of their children. They are expected to foster and develop the church, encouraging Bible study, and promote spiritual living.

It is in the matter of religious welfare that the men have failed most. Certainly, they have been successful in providing for the material welfare of their families and in creating many opportunities for their sons to enter the business world. They have, however, left the religious life almost entirely to the women. Were it not for mothers it is doubtful if churches would have any great degree of personal influence. Men's actions have indicated that religious matters are the sole responsibility of the mother. Any religious training that children receive must come from maternal influence. They have neither accepted nor regarded as logical the personal responsibility laid upon them by God to see that religious training and influence reach their ultimate in everyday life.

It is easy to understand why some churches succeed and others fail. To a large extent success or failure is based upon the degree to which men participate in the activities of the church. Before me is a record of Youth for Christ Bible Classes. In 1946 there were 12 clubs in one city. Just six years later there are 1200 clubs in 33 states and 4 provinces of Canada with 350,000 members. It is not mere coincidence that the picture accompanying this release shows men, men who are devoting themselves to the great task of spreading religion. The very fact that a church does succeed when the men take hold to boost its ventures is in itself a testimony that God will hold men responsible for the religious welfare of the children now growing to maturity.

In religion, as well as every other way of life, it is indeed a man's world and a man's responsibility.

Some Thoughts for Father



By
J. R.
LeCrone

AMONG modern men may be observed a strong tendency to regard things religious, particularly the religious education and spiritual training of children, as belonging exclusively in the realm of the feminine. "Mother's place is in the home," is an often-quoted proverb (not from the Bible) with which thoughtful Christians find themselves in complete agreement. The conclusion, however, that is often drawn from it, that since Mother's place is in the home, Father's place must be outside the home, is in sharp disagreement with the teachings of Scripture and should be vigorously opposed. On the contrary, Scripture lays the primary responsibility for the spiritual welfare of the family squarely upon the shoulders of the one whom God ordained should be the head of the household, that is, the husband and father.

From the beginning God made it clear that He expected man to accept and discharge his responsibilities as head of the family unit. To the first woman He said, "Thy desire shall be to thy husband, and he shall rule over thee" (Gen. 3:16).

It is a principle that the Apostle Paul seldom failed to call to the attention of Christian brethren. To the Corinthian brethren he wrote, "I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God" (1 Cor. 11:3). In his letter to the Colossians he commanded, "Wives, submit yourselves unto your own husbands, as it is fit in the Lord" (3:18). Again in the letter to the Ephesians: "Wives, submit yourselves unto your own husbands, as unto the Lord. For 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" (5:22-24).

God commanded children, "Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee" (Ex. 20:12). This

command is based upon the assumption that Father and Mother will be godly people who accept and discharge the responsibility for not only the material but also the spiritual welfare of their children. It was never intended to be used as an assurance to parents that their children are bound to love and honor them regardless of how they may neglect their parental responsibilities and privileges.

Paul called attention to this command and assured us that it is for Christians as well as for Israelites: "Children, obey your parents in the Lord: for this is right. Honour thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth" (Eph. 6:1-3).

Mutual love, respect, and consideration between Christian parents and their children is a stabilizing influence which the Lord promises will tend toward long-lasting peace and prosperity. God made the promise to Israel, and Paul, under the guidance of the Holy Spirit, quoted it and applied it to the Christian church. That congregation which is composed of parents who conscientiously exercise their privilege and responsibility for providing for the spiritual training of their children, and children who honor their parents, need have little fear for the future. Such a congregation will never dwindle away or become inactive and die out for want of spiritual zeal among its members.

Christian fathers will find a particular interest in Paul's choice of words in his next admonition. "Ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord" (Eph. 6:4). The word here translated "fathers" is not the word for parents generally, but is the Greek "pater" and is used only of male parents. We do not mean to imply that this in any way absolves mothers of responsibility, but we do believe that Paul addressed the fathers as those whom God has ordained to be the heads of families. He wanted them to understand that the responsibility is.

theirs and is not to be neglected nor shifted to the shoulders of others. It is a father's duty, and only he can discharge it.

In repeating his warning not to provoke the children to anger to the Colossian brethren, the Apostle added a reason, "Lest they be discouraged" (Col. 3:21). Fathers are called upon to correct, not to punish, their children. Those who punish their children do so from a principle of revenge, to relieve the wounded feelings of the parent. Those who correct their children act upon a principle of affectionate concern. Paul admonished fathers to avoid unfair severity and unwise cruelty.

On the positive side, he commanded them to educate their children in the instructions of Jesus, calling their attention to, and rebuking them for, their digressions from the way of life everlasting. Discipline is often necessary, but let it be a discipline which is tempered by tenderness and love, coupled with instruction which may be learned through the example of the father as well as through his precepts.

The whole tenor of Scripture makes it clear that God did not intend that the responsibility for the spiritual training of children be shifted to public schools. Even Sunday schools and churches with their teachers and pastors are, at their best, supplements to home training, not as substitutes for parental instruction.

Strangely enough, that parent whom God commanded to be head of the family and upon whose shoulders rests the primary responsibility for their spiritual welfare is the parent who most often employs so many artful devices in an effort to escape exercising it. I mean, of course, the husband and father.

Most common among these artful devices is the assurance that men give themselves that when they leave all the important family matters in the hands of the mother of the family, they are showing a commendable humility and consideration for her wishes. Unbiased students of human behavior, however, impute much less lofty motives for such a course. One such student declares bluntly that often the father, with a great show of consideration for the "rights" of motherhood is careful not to "interfere" with the management of their youngsters. "The cold fact, of course, is that he cannot be bothered." He is too weak and lazy to fulfill his masculine duties as head of the family, decisive husband, and guiding father. Because he finds that these are often difficult, taxing and worrisome chores, the path of least resistance suggests settling down with the evening paper and letting Mother wrestle with the problems of child training unassisted.

This is not a flattering diagnosis of the reasons for our negligence. Certainly it cannot be regarded as an apt de-

scription of the man who recognizes and accepts his duties as well as his privileges as husband and father. He who has provided well for the material needs of his family has only half provided unless he has provided equally well for their spiritual needs.

How many of the fathers who read this can truthfully say, "I fully appreciate the privileges and duties that go with my position as head of a family. I am doing everything in my power to be sure that my children are reared 'in the nurture and admonition of the Lord?'" Can you?



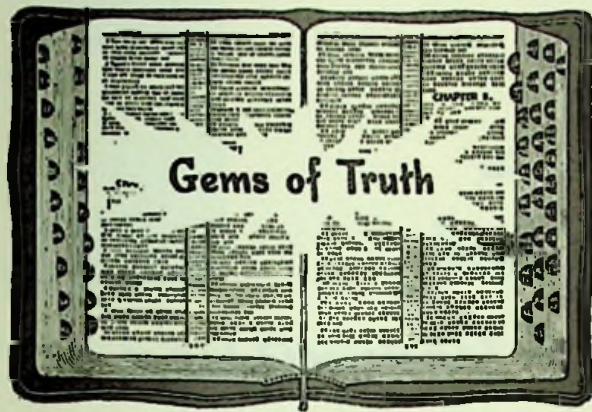
—Photo by Roy Humphreys.

Dedication at Litchfield

The dedication of the new church at Litchfield, Minnesota, on May 4 marked another definite step forward in the progress of this group. Through the zealous efforts of the local brethren, this church has made considerable progress over the past few years. It is pastored by Brother William Wachtel at the present time. The Litchfield church is assisted to the extent of fifty dollars per month through the pastoral aid program of the General Conference. We look upon its progress and dedication as a worthy dividend to those whose contributions made such assistance possible.

DAILY BIBLE READINGS

- M. June 23. Rom. 8:1-13. We must offend no one.
 T. June 24. Rom. 14:16-23. We must have faith in that which we do.
 W. June 25. Rom. 15:1-6. We must aid the weak.
 T. June 26. 1 Cor. 10:1-13. Christians cannot lust.
 F. June 27. Titus 1:6-16. Our thoughts and deeds must be Christ-like.
 S. June 28. 1 Peter 2:9-25. Our conversation must be honest.



The Reward of the Righteous

Fifteenth in the series

By W. T. Roberts

"Behold, I come quickly; and my reward is with me, to give every man according as his work shall be" (Rev. 22:12).

REGARDLESS of religious persuasion, nearly everyone believes that sometime, somewhere, in some way, God will reward the righteous, but the various beliefs and opinions differ so widely that we would like to discuss briefly the subject in a threefold way as to nature, time, and the method by which the righteous will be rewarded.

The word "reward" in its various forms occurs about one hundred times in the Bible and is defined as a gift, prize, or recompense for merit. "Reward" and "gift" are used interchangeably.

The nature of the reward of the righteous will be eternal life and other special rewards. Jesus said, "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand" (John 10:27, 28). Paul said, "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). Paul had "hope of eternal life, which God, that cannot lie, promised before the world began" (Titus 1:2). John said, "This is the record, that God hath given to us eternal life, and this life is in his Son" (1 John 5:11). These texts prove that the nature of our reward will be eternal life.

The time of the reward of the righteous will be at resurrection. "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." The Bible is rich in proof of the resurrection thought. "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). "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" (1 Cor. 15:51-53). "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). No rewards will be bestowed until Jesus comes again.

The reward for righteousness will be a free gift from the Father and the Son, Jesus Christ. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2:8, 9).

Where will the righteous be rewarded? "The righteous shall inherit the land, and dwell therein for ever" (Psa. 37:29). "The meek shall inherit the earth; and shall delight themselves in the abundance of peace" (Psa. 37:11). The Master said, "Blessed are the meek: for they shall inherit the earth" (Matt. 5:5). We shall be made "unto our God kings and priests: and we shall reign on the earth" (Rev. 5:10). The nature of our reward is eternal life. It will be received at resurrection and the second coming of Christ. It will be a free gift and will be bestowed on the earth.

Notice the last clause of the text: "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Note that "work" is in the singular in connection with reward where "works," as it occurs in Revelation 20:13, is connected with "judgment": "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." Evidently the "works" referred to here is the "works of the flesh" which bring judgment.

For further study and application of the word "work," read the following: "Other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath

(Please turn to page 11)



In the Wake of the Great Commission

Report of Walter Wiggins

Most of May found us on the road. On April 24 we left Eldorado, Ill., for Morristown, Tenn. It was good to see these brethren again after several months' absence. It was here we began our work in evangelism, spending several months with them last summer. The Morristown people are making progress under the leadership of Bro. and Sr. T. M. Ferrell. At Morristown, some zealous people who need our help are striving to have a church against great odds.

Spending April 25 through May 1 in Morristown, we drove to Pelzer, S. C., one of our largest congregations. We had an enjoyable visit with the South Carolina brethren, preaching for them on Sunday, May 4. Leaving Pelzer, Monday morning, May 5, we drove through northern Georgia, Alabama, and Mississippi, arriving in Little Rock, Ark., May 6. We visited with the brethren of North Little Rock overnight.

At Royal, we met Bro. C. Alan McLain and started a tour of the Arkansas churches which Bro. McLain had scheduled. We preached two evenings for the small, zealous group in the Bear Church at Royal. Our next stop was in central Arkansas at Clark's Chapel, near Boonville. We had good attendance at our one-night service. We drove to Russellville to visit Bro. H. Scott Smith.

On May 10 through 12, we preached three times at McGintytown and Lord's Schoolhouse. We were to be at Cleveland on May 11, but this was canceled due to local conditions. On May 13 and 14, we preached at Walnut Grove Church near Havana. The people were very busy farming, but the two services were well attended. This concluded the schedule with Bro. McLain. We motored to Little Rock where the Oak Grove Church had asked for services. Starting May 15, we preached each evening through Sunday, May 18. We finished our stay in Arkansas with a Bible class for the people of downtown Little Rock on Monday night.

Attendance was good at all places. We hope to have the

pleasure of visiting these brethren again and have been asked to attend their State Conference, July 17-20.

As we write, we are in Hammond, La. A Bible class was conducted at the Happy Woods Church, Wednesday, May 21, services for Blood River Church, May 25, and Happy Woods also. A Bible class was conducted at Baton Rouge, May 23. We left for Gatesville, Texas, Monday, May 26.

Mr. and Mrs. Walter Wiggins.

Moorefield, Nebraska

We are happy to report that the seed sown by Bro. E. E. Giesler is still bearing fruitage. At the suggestion of one at the close of our evening service at Moorefield, May 18, we arranged to meet with a group on the banks of Medicine Creek, north of Stockville, Sunday, May 25. Here we had a regular church service, at the close of which four came forward requesting baptism and were immediately immersed.

We would like to introduce to the household of faith Bro. and Sr. Gordon Cross, Bro. Clay Warner, and his son-in-law, Bro. Wm. Berry. The first three reside in and near Moorefield, while Bro. Berry lives in Norton, Kan.

We seek your help and prayers on their behalf that they have the help and strengthening needed to walk the straight and narrow way that leads to life eternal.

We were assisted in the services by Bro. Chas. Hornaday.

The people of Moorefield are in need of a full-time pastor. We love them and to work with them but cannot give them the service which they need.

V. E. Kirkpatrick,

Baptisms in Indiana

We take pleasure in introducing to the household of faith two fine young ladies, Judith and Nancy Jo Kidd. We have no church at Indianapolis so these sisters worshiped with other churches but would unite only with ours as they held to the doctrines of the Church of God. Upon confession of faith we baptized them in the name of Jesus

(Please turn to page 11)



The Holy City

By Harold J. Doan

TIME Magazine (April 28, 1952) carried a short item by its correspondent in Jerusalem, James Bell. This cabled message was entitled, "Strangled City." It began, "Jerusalem, holy city of three great religions, is dying from strangulation. The rope around its neck is the barbed wire which separates Jew from Arab, the new city from the old. . . . Business on both sides of this divided city is almost dead. . . . Those who can are getting out." Jerusalem, the divided city, half of which is held by the Arab state of Jordan and half of which serves as the new capital of Israel, is a city which has always been newsworthy. As time goes on, Jerusalem more and more will attract the attention of the world.

Think of this city's past. It may have been the city known as Salem, where Melchisedec was king and where Abraham stopped to pay tithes to God. A thousand years before the birth of Christ, "David took the strong hold of Zion: the same is the city of David" (2 Sam. 5:7). It was here that Solomon, David's son, built the first great temple of God, which was destroyed later by Nebuchadnezzar and the armies of Babylon and then rebuilt by Ezra and Nehemiah. In Jerusalem, Christ was betrayed and crucified, and from a hill near the eastern wall He ascended into heaven. It was in Jerusalem that the Spirit came upon the apostles and here the first Christian converts were made and organized into a church. Then, after 1,100 years as a city of God's chosen people, Jerusalem was sacked in 70 A.D. by the Roman general, Titus. It became a Gentile city held by Rome, Turkey, and Mohammedan powers until the first World War when Britain became its protector.

Jerusalem's downfall was foreseen and prophesied by Jesus, who said, "They shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Luke 21:24). The word "until" here implies that Jerusalem would not always be trodden down of Gentiles but would again become the chief city of Israel. This simple prophecy also makes Jerusalem an important sign of the end of the age. When Jerusalem ceases to be Gentile dominated and becomes a city of Israel, we will know the Gentile times are over and the coming again of Jesus Christ is near.

Surely, the divided city is a sign of the soon end of the age.

Jerusalem's history is filled with drama and greatness. The world is indebted beyond payment to some of her illustrious citizens of bygone days. Jerusalem's present is at best precarious, a tense and strangled city, but Jerusalem's future, according to God's prophetic Word, is most interesting and fascinating of all. Here are some of the events which we believe will happen in and to Jerusalem in days to come; events which will make it the hub on which the whole world will turn.

We believe that Jerusalem will come completely into the control of the nation of Israel. Today about 100,000 people live on the Arab side of Jerusalem, mostly the old city and the site of the old temple. On the Jewish side, 110,000 to 140,000 people live mostly in the new city, outside the old walls. The situation here is intolerable and will be resolved only when one side or the other gains control of the whole city. Prophecies concerning the rebuilding of the temple, which we will discuss, lead us to believe that Israel will come into possession of all the city of Jerusalem before Christ returns visibly to the earth. Isaiah prophesied concerning Jerusalem, "I will comfort you; and ye shall be comforted in Jerusalem. . . . The hand of the Lord shall be known toward his servants, and his indignation toward his enemies" (Isa. 66:13, 14). In the time when Jerusalem again becomes Israel's, God will remember His own to save them, and His indignation will be poured out on the earth. In the same generation when Jerusalem comes again into Israel's hands, the Lord will come to claim His people and the time of tribulation will come on the earth.

We believe that after Israel gains control of Jerusalem, the temple of God will be rebuilt there. The following ad, according to *Prophecy Monthly*, has been running in the *Jerusalem Post*. It reads, "To the sons and daughters of Zion. I call upon all those who believe in the Torah to come and register with me for the purpose of forming a society for the regaining and building of the Holy Temple. I am to be found on Mount Zion Saturdays from 11:00 a.m. to 1:00 p.m., in the courtyard of the tomb of King David." Signed, "Max David." Ever since the establishment of the state of Israel, there has been pressure

from some sources to seize the temple area, now held by the Arabs, and to rebuild there the temple of God. For hundreds of years this has been the prayer of devout pilgrims to the Wailing Wall in Jerusalem, the wall which is all that remains of Israel's old temple.

One prophecy which makes us believe that the temple will be rebuilt is Daniel 9:27, which tells of the time of tribulation to come upon the earth. It speaks of Antichrist who will rule the earth during part of that time. "He shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and oblation to cease." We do not know what this covenant is that Antichrist will make with Israel, but the implication is that he will make it possible for Israel to have sacrifices and oblations. This makes necessary a temple in Jerusalem, the only allowable place for blood sacrifice in Judaism. That is where Christ's blood was shed for the sins of many, to cover all who will believe in Him, and put themselves under the blood. Israel, however, rejecting Christ, wants a temple for animal sacrifice to be built in Jerusalem. Antichrist will either build it or allow it to be built, but, according to this prophecy, after a short time he will break his word to Israel. 2 Thessalonians 2:4 tells the result: "He as God sitteth in the temple of God, shewing himself that he is God." Bringing Jewish worship in the temple to a halt, Antichrist will claim to be God, and, making the rebuilt temple his headquarters, he will seek the worship of the whole world. This is "the abomination of desolation" prophesied by both Daniel and Jesus.

This introduces another prophetic truth about Jerusalem. It will be the seat of Antichrist's government, the future capital of the one-world without God which will precede Jesus' return to earth. The text we just quoted shows Antichrist ruling from the temple which could be nowhere but Jerusalem. Daniel 11:45 says, "He shall plant the tabernacle of his palace between the seas in the glorious holy mountain." Antichrist will rule from Mount Zion in Jerusalem.

God's word of prophecy also reveals that as the capital of Antichrist's world empire, Jerusalem will be the scene of earth's last battle, during which the city will be destroyed partially and the government of Antichrist completely wiped out. The Lord said in Zechariah 14:2-4a, "I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. . . .

"Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives,

which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley." Christ will come during this great battle. At this coming, according to Revelation 19, He will seize the beast and the false prophet and destroy them. Jerusalem is to be the scene of the last war of this age during which Jesus will return. We believe the fall of Babylon, spoken of prophetically in Revelation 17 and 18, is this fall of Jerusalem and the empire of Antichrist.

Scripture also foresees the day when the present Jerusalem will be replaced by the New Jerusalem which will come down from God out of heaven. Of the New Jerusalem, which will be on this earth as the home of God and Christ and the saints, much is said in Revelation 21 and 22. God and Christ will be there. All the saved will be there. There will be no sickness, no pain, no crying, or no death there. There will be no unsaved person there, no curse, no sin, and no night. The tree of life and the river of life will be there, and the "throne of God and of the Lamb shall be in it, and his servants shall obey him." Thus will Jerusalem finish her long and checkered history, as the city of God and the saved, the city of eternal light and glory.

The city of Jerusalem is a city to watch. We believe that it will soon become a totally Jewish city, that the temple will be rebuilt there, that Antichrist will gain control of the city and the temple and make it the center of his empire. We believe that Jerusalem will be the center of the last battle of this age, during which Jesus will return and save the city and the people and break up the government of Antichrist. We believe that thereafter Jerusalem will be the principal city of the world, where Christ will reign, where the law will go forth, where the saints will live, and where the eternal inheritance of the faithful will be found.

The time of Jerusalem's fate, the Lord's appearing, and the Kingdom's coming is near. Are you a future citizen of the New Jerusalem? Have you come under the blood of Christ shed for you? Are you cleansed and made righteous by putting on His name? Do it now before the end comes.

The life expectancy of two-thirds of the world's population is only 30 years. In Asia, one of five dies in the first year. The life expectancy in the United States is 68 years.—E.P.

In thirty years the number of alcoholics admitted to Colorado State Hospitals by the court has increased 33 times. Voluntary admissions, if permitted, would overcrowd them.—E.P.



Ezekiel's Vision

By C. E. Randall

TO RECEIVE a proper background for consideration of Ezekiel's vision as found in Ezekiel 37, we need to have the outline of the prior chapter. Chapter 36 details the coming restoration of Israel and the reanimation of the Holy Land. Description of the desolate country of Israel becoming as a garden of God is described in chapter 36:8-12 and reads:

"But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come. For, behold, I am for you, and I will turn unto you, and ye shall be tilled and sown: and I will multiply men upon you, all the house of Israel, even all of it: and the cities shall be inhabited, and the wastes shall be builded: and I will multiply upon you man and beasts; and they shall increase and bring fruit: and I will settle you after your old estates, and will do better unto you than at your beginnings: and ye shall know that I am the Lord. Yea, I will cause men to walk upon you, even my people Israel; and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth bereave them of men."

Wonderful, is it not? Here we have a prophetic picture of what God intends to do with His people Israel and His land which He has covenanted to Israel. The glorious thing about this prophecy given millenniums ago is that what was predicted so long ago is beginning to be fulfilled, and you are witnesses to God's faithfulness. That land has been desolate century upon century, generation after generation, is living again and becoming fruitful, not by the handiwork of Gentiles but under the toil of the sons of Israel. Ezekiel said this desolate land would be "tilled and sown." Many of the products from the recovered wastes of Israel's land are now on the markets of the world and can be eaten from the tables of most civilized lands. God said He would settle the Israelites "after their old estates," and that it would be their inheritance. Oftentimes people wonder why God will do all this for Israel, seeing that they rejected His Son and crucified Him. The answer to this type of reasoning is found in verse 22: "Therefore say unto the house of Israel, Thus saith the Lord God; I do not this for your sakes, O house of Israel, but for mine holy name's

sake, which ye have profaned among the heathen, whither ye went." It is not for Israel's sake but because of His name that the Almighty will recover Israel from her dispersion. If God desires to vindicate His name, which Israel has profaned throughout the earth, who should we be to question the righteousness of God? In 1 John 2:12, we read: "I write unto you little children, because your sins are forgiven you for his name's sake." You see, we have not any ground on which to lift a finger of accusation against Israel when we receive unmerited favors through His name as will Israel.

With this background, we now come to the vision given Ezekiel, recorded in chapter 37. "The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley which was full of bones, and caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry. And he said unto me, Son of man, can these bones live? and I answered, O Lord God, thou knowest. Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you, and ye shall live: and I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord. So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came upon them, and the skin covered them above: but there was no breath in them. Then said he unto me, Prophecy . . . son of man, and say to the wind, Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army. Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say . . . Our hope is lost: we are cut off for our parts. Therefore, prophecy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves . . . and bring you into the land of Is-

rael. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my spirit in you, and ye shall live, and I have spoken it, and performed it, saith the Lord" (vv. 1-14).

This account is a limited promise to the "whole house of Israel." It is not to a part of Israel but to all Israel; neither does it concern Gentiles. The vision given here and its interpretation cover both the resurrection and restoration of the whole house of Israel. It is with the resurrection that we will first concern ourselves, for God will deal with the dead before He restores the living of Israel.

The same is true of the church. The dead in Christ are raised first before the living in Christ are changed. In the resurrection picture given us in Ezekiel, we have two groups or classes of Israelites that are brought back to life. The first group is seen in the open valley. Their bones are scattered on the ground. These were not buried. They are spoken of in verse 9 as "slain." It reads: "Breathe upon these slain, that they may live." The other class of dead ones are those in their graves, who are not in the land. Of these God says: "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."

The same resurrection covers both classes, but the first class is in the land but has been slain and left unburied; the other group is outside the land and are in the graves. Those unburied are the ones that will be killed in that last battle when all nations are gathered against Jerusalem to battle. The returned of Israel to the Holy Land are hoping that the days of their wanderings, afflictions, and persecutions are over, and I only wish I could give them Scriptural warrant for their faith, but the rebuilding of the Holy Land and its being restored as a Garden of Eden is destined to complete destruction.

Our present order of civilization will go the way of prior civilizations. It must be destroyed before the perfect order under the personal rule of Jesus Christ can be established. The place where this catastrophic end will take place will center in the Holy Land. It will cover more territory than the land of Palestine, but that will be the center. The area known in history as the "fertile crescent" is where civilization was born and is the dominion where all previous civilizations have gone down. Israel's present return to the Covenant Land is a sojourn toward her greatest hour of trial. She will be in the very thick of the final and greatest conflict of the nations of the world. The East and West will meet in the fields of Armageddon. It is an appointment from which there is no discharge. For Israel it will be her temporary death-bed. Jeremiah described the events and stated that the slain will be neither gathered nor buried. The slain of

Israel will have an early resurrection, however, and thus resurrection will become her hope.

We now return to Ezekiel's vision and his account of the resurrection of Israel. Resurrection is a re-creation. In the very beginning when God created man, He formed him out of the dust of the ground, and then breathed into Him breath which made him live. The order of events is the same in Ezekiel's account. The members of the body are first assembled, every bone to his bone. When all members of the body are joined together, there is no life in them, the same as there was no life in Adam after God had formed him out of the dust of the ground. So we have God commanding that breath be breathed into these resurrected ones in order that they may live. He said, "Breathe upon these slain, that they might live." This breath by which these resurrected ones live is sometimes called spirit. It does not have life of itself any more than the body without this breath is alive, but when the two are joined together by God, then the individual lives and becomes a conscious, intelligent creature.

With the resurrection of Israel's dead, the living ones will be gathered, and thus the whole house of Israel will be established upon the mountains of Israel once again, and this time they will never more be rooted up or pulled out. Not since the days of Solomon has Israel been one nation under God. They are a nation today, but they are not a theocracy. What we mean by a theocracy is a state that is directly ruled over by the representatives of God. Following Israel's resurrection for the dead and restoration for the living, Israel will be united in the Covenant Land.

Their resurrection and restoration will find them serving the Lord their God with all their strength. (See 36: 23-26.) These are some of the things which await the people of Israel. For their days of hardship they will be rewarded double. As we see Israel's deliverance drawing near, we may know that our redemption also is near.

What Think You of Christ?

Youth. Too happy to think. Plenty of time left yet.

Manhood. Too busy to think. Seeking more gold.

Prime of Life. Too anxious to think. Worry's got me.

Declining Years. Too old to think. Life wasted. Old hearts harder to get.

Dying Bed. Too ill to think. Weak now and alone.

Death. Too late to think. The heart has stopped. Opportunity is lost now!

Eternity. The gift of God was eternal life. I passed it by for the selfish, trivial things of time while others accepted the Way, the Truth, and the Life, even Jesus.

Is this your life history written in advance?

THE REWARD OF THE RIGHTEOUS

(Continued from page 5)

built thereupon, he shall receive a reward. If any man's *work* shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire" (1 Cor. 3:11-15).

It is evident that the reward for work as referred to in the foregoing passages could not refer to eternal life because it can be lost, and yet the builder will retain his life. (V. 15.)

What will these extra rewards be? For some reason, the Master did not see fit to reveal them in their entirety. He has given a hint in some of His parables. Let us examine them: "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). This was the reward of the men with ten and five talents who doubled the Master's money, but the one who buried his talent had it taken from him and given to the man with ten talents.

Luke records a more definite reward: "Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said unto him, Well, thou good servant; because thou hast been faithful in a very little, have thou authority over ten cities. And the second came, saying, Lord, thy pound hath gained five pounds. And he said likewise to him, Be thou also over five cities" (19:16-19).

For extra service and faithfulness, we may receive extra or additional rewards with eternal life. All the faithful will receive eternal life and reign with Christ one thousand years, but the Apostles are the only ones who are given thrones. Christ promised, "I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel" (Luke 22:29, 30).

"As it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (1 Cor. 2:9).

IN THE WAKE OF THE GREAT COMMISSION

(Continued from page 6)

Christ for the remission of sins on Sunday, May 25. Judith and Nancy are third generation Church of God members, being the granddaughters of Brother and Sister "Mike" Fetters, and the daughters of Sister Florence Fetters Kidd. We pray God's blessing and guidance to be with them until they attain a place in His Kingdom.

Harry A. Sheets.

The North Salem brethren rejoiced on Sunday, June 1, when Mrs. Vernon Boggs came forward to accept Jesus as her personal Saviour. She was baptized in Lake Dixon near Plymouth, Indiana. Bro. and Sr. Ray Heyde and Eugene and Margie DeMien witnessed her baptism.

Sister Boggs, who is eighty-three years of age, lives at 310 Kinger Avenue, Plymouth. Curtis Simpson.

It was our privilege on May 22 to baptize Willo Kirshner, Bernice Grau, Harvey Fisher, Eric Duncan, and Richard Rouch into the saving name of Jesus. Sr. Kirshner is from the North Salem Church of God near Plymouth, Indiana, and the others are from Morning Star Church of God in South Bend, Indiana. We pray for the Lord to continue to lead these children in faith unto an abundant entrance into the coming Kingdom of God.

It is largely through the faithful work of the Rouch family, all faithful laymen, that these new members have entered the Lord's body. We highly commend their zeal for the Lord's work to the brethren at large.

Harold Doan.

Cool Springs Church of God, Browntown, Virginia

On Sunday morning, March 16, in response to an invitation for those out of Christ to put on Christ in baptism, Mr. and Mrs. Francis Andrews, Browntown, Virginia, came forward.

On Saturday, March 22, in a stream near the Cool Springs Church, this young couple was baptized into Christ by the writer. Several church members were present for the service.

On Sunday March 23, a special sermon, "A New Life," was delivered for their benefit but also for inspiration to others.

May the Lord bless them in their new life and may it be a life of fruitfulness in service to Christ and a glory to their heavenly Father. C. F. Pryor, Pastor.

Christianity at Crossroads in Japan. (EP) M. L. Young of Japan writes that events of the past few months make it clear that Christianity in Japan is facing a decision to stay true to its principles or to compromise with idolatry and national tradition. Some national pastors are advocating keeping the "Buddha shelf" containing idols in the home, and, recently, Mr. Matsuda, Secretary-General of the Liberal Party, stated that he went as a Christian to bow at the Shinto Shrine of Ise—the chief shrine in Japan, dedicated to Amaterasu-Omi-Kami, the sun goddess in whose name the Pacific war was fought. Some have suggested that the idols be "Christianized" and the people continue to use them.



Jesus Helps a Father

One day, as Jesus and His disciples came upon a large group of people, a man came running from the crowd to Jesus. Jesus stopped, and the man knelt down on the ground in front of Jesus.

He said, "Lord, have mercy on my son. He has convulsions and does not know what to do with himself."

Jesus spoke kindly to that father, "Bring the child to me."

When the father brought his son to Jesus, the boy began to suffer great pain. The boy lay on the ground turning over and over, trying to overcome the pain.

Jesus asked the boy's father, "How long is it since this child became sick?"

His father said, "Ever since he was a child. He has been grieving, and the evil spirit tears him so he almost dies. We have tried to do everything for him, but no one has been able to heal him. Lord, have mercy on us! Help us, for my son has suffered for many years."

Jesus said to the father, "If you can believe, all things are possible."

The boy's father cried, "Lord, I believe. Help me to be rid of all my doubts!"

Jesus spoke to the evil spirit in the boy, "Come out of him, and enter him no more."

The father's son suddenly stopped rolling on the ground and became very still. All the people gathered around and watched him. One man said, "The boy must be dead."

Jesus knew the boy was not dead. He took the boy by the hand and lifted him up. Then all the people looked at him and were amazed. The boy had opened his eyes, and he ran to his father, well and happy again.

He would have no more pain like he had before. At last his father had found someone who could help him. He thought to himself, "My father is a wonderful man and so is Jesus. He healed me, when no one else could do it."

Father's Day

Many of our fathers are like the one in the story. Whenever we become sick, Father will do anything he can to make us well. If we need clothes, Father will see that we

get them. If we get into trouble, Daddy will help us all he can. It is no wonder that we have a day set aside for fathers. Let us all show Daddy how happy we are to have him for our father. Let us tell him how nice we think he is and then let us show him how much we love him. Do you know how to show Daddy you love him? We can thank God for giving us wonderful daddies.

Let us not forget our heavenly Father either. God also is very good to us. He has some wonderful things in store for us if we will be good and faithful.

Memory Verse

"Hear the instruction of thy father" (Prov. 1:8). What does it mean? Well, Daddy was once a boy, and he knows what it is like to be little. So he can help you to do the right things and can show you how to do things the right way. Can you remember our verse? Can you remember where it is found in the Bible?

Happy Birthday to You!

Beverly Parks, June 15, age 2, Paynesville, Minn.

Carol Ann Dawson, June 15, age 1, Elfrieda, Ariz.

James Albert Fyfe, June 16, age 13, Lockwood, Mo.

Carolyn Pryor, June 17, age 10, Browntown, Va.

Dennis Barnett, June 17, age 13, Holbrook, Nebr.

Jerry Gene Mills, June 17, age 13, Cozad, Nebr.

Linda Hoskins, June 18, age 8, Corvallis, Ore.

Linda Diane Payne, June 18, age 1, Los Angeles, Calif.

Ruth Ann Holthaus, June 21, age 8, McCook, Nebr.

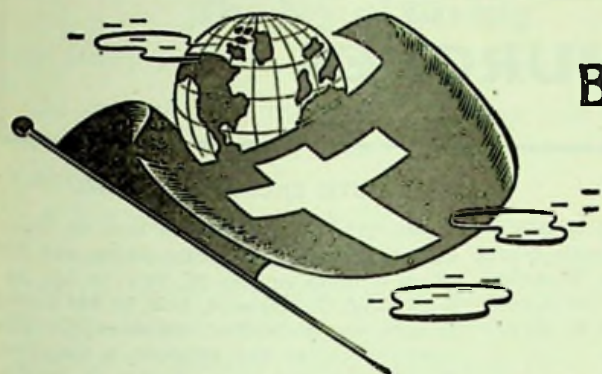
Charley Robin Hayse, June 21, age 8, San Benito, Tex.

Max Addison Wilson, June 21, age 13, Greeley, Colo.

James Conaway, June 22, age 14, Niagara Falls, N. Y.

Today is promotion day for James Conaway. We invite you to read the Berean page also, James.

We are happy to have Lyle Eugene and Craig Lelin Ashelford join the ECE Club. Mrs. Ashelford sent in their names. Also, Mrs. Harry Payne sent in her daughter's name, Linda Diane. We are happy to have you all in the Club.



Bereans Write ---

Someone Is Coming

By William Wachtel, Litchfield, Minnesota

Someday, when men and women are going about their usual occupations, something strange and mysterious will happen. Perhaps you will be in the midst of plowing a field, or cooking a meal, or writing a letter, or sewing on a button, or eating, or fishing, or driving your car, or even sleeping soundly in your bed at midnight. At that instant, however, certain individuals will disappear suddenly from view. They will be gone without leaving a trace! The world will rub its eyes and wonder if it is dreaming; then there will be anguish on the part of some who are left behind. Where will you and I be then? Christ is coming soon. *Are you ready?*

Pray for God's Work

By Alva G. Huffer, Woodstock, Virginia

One can do more than pray after he has prayed, but he cannot do more than pray until he has prayed!

Only God can give spiritual success to any work of evangelism. Only God can convert sinners. Only God can inspire inactive members to be faithful to Him. Christians can let their lights shine, but God is the One who supplies the light. Christian workers can present the message of salvation, but God is the One who opens hearts and transforms listeners. "God giveth the increase."

Prayer is a mighty force in spreading the gospel, because prayer is the power that contacts the power of God. Prayer is the hand that moves the hand of God. All cannot be preachers or teachers, but all can be reachers. One of the best ways of reaching men for Christ is by lifting them up to God through prayer.

How many of you believers will dedicate your lives to the ministry of praying for God's work? Pray that God will work in His churches and bring glory to His name as He has never done before in this century. Pray each day for the members, friends, and pastors of the churches. Will you?

Youth Rally

By Joyce Thomas, Fredericktown, Missouri

Our church has an active organization called the National Berean Society which sponsors the National Berean Youth Rally. The Bereans formed the Rally to give the young people of our church an opportunity to meet each summer and study together.

Each year the instructors teach lessons from the Bible different from those taught the year before. So those who went to Youth Rally last year will learn something new this year. Even though we should happen to repeat what has been taught before, we will learn more.

The Bible is a book of teachings about our heavenly Father and His Son, Jesus Christ. The purpose of the Youth Rally instructors is to help us become better acquainted with God's Holy Word.

Let God Rule in Your Hearts

By Frank Spry

Reprinted from "Canadian Banner of Truth"

Very few of us realize the power we can find in our own selves, if we will only let God take His rightful place in our minds and hearts. We all seek truth, health, happiness, and peace of mind. These things come only from God. They come only when you learn to lean on Him in absolute faith.

When you make a sincere effort to find Him, He will not let you down. Really take Him into your heart, and you will be amazed at the change He can make in you. Let Him take your fears, worries, and cares from you.

Hand over all these things to Him in absolute faith and pray, believing you are now receiving, and thank God for having brought health and happiness into your heart. Jesus said that signs and wonders would follow belief in Him, but never will God work miracles for us until, first of all, we submit to His will. His code is the only one to follow. When you come to a complete conviction of what God can do for you and realize that His power is available to you at all times, then the day of your salvation and freedom from worries and care has come to you.

"The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4:7).

AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

- June 9-15—Michigan June Conference at Southlawn Church, Grand Rapids. (Kenneth Milne, guest speaker.)
- June 11-15—Minnesota Spring Conference at Saint Cloud. (Francis E. Burnett, guest speaker.)
- June 19-22—Northwest Conference of the Churches of God at Corvallis, Ore. (T. A. Drinkard, guest speaker.)
- June 21-29—Indiana Conference at North Salem, Ind.
- June 28-29—Illinois Quarterly Conference at Eldorado.
- June 29—Missouri Quarterly Conference at Doniphan.
- July 14-25—National Berean Youth Rally, Oregon, Ill.
- July 14-20—Camp Bible School of Washington.
- July 17-20—Arkansas-Oklahoma Conference at McGintytown, six miles east of Greenbrier.
- July 29-August 6—Illinois State Conference and Bible School, at Oregon, Ill.
- August 7-9—General Conference of the Churches of God at Oregon, Ill.
- August 16-24—Texas Conference at Gatosville.
- August 9-17—Missouri State Conference at Jordan. (C. E. Randall, guest speaker.)
- August 17-24—Eastern Nebraska Conference at Omaha. (Harold Doan, guest speaker.)
- August 27-31—Ohio State Conference at Lawrenceville.

OREGON BIBLE COLLEGE

Eleventh annual graduation exercises of Oregon Bible College, which were conducted on June 4, were very inspiring. The graduating class, Mary C. Railton, Curtis Simpson, Orville Westlund, and Kyle Davis, was given a message of good advice by Bro. Harry A. Sheets.

Several visitors from a distance were in attendance: Mr. and Mrs. Harold W. Simpson, Mrs. Lillian Simpson, Grand Rapids, Mrs. Bert Sheets, Blanchard, Mich.; Mr. and Mrs. Harry A. Sheets, Burr Oak, Ind.; Mr. and Mrs. Glenn Booth, Weldon Holland, and Betty Tolles, Aurora, Ill.; Mrs. T. J. Ellis, Waterloo, Iowa; Mr. and Mrs. G. B. Sprinkle, Royal, Ark.; William Dick, Harvey Thomas, Linda Waggoner and Billy Ann Cooper, Fredericktown, Mo.

"We are very grateful to the people of Holbrook for the lending of their pastor on the third Sunday of each month and also for the evening service of the first Sunday until other arrangements can be made. We are looking forward to having Bro. Charlie Hornaday conduct our services on the third Sunday of June."—May S. Todd, Moorefield, Nebr.

SUMMER SCHOOL?

It looks now as if we shall not be able to conduct the Summer Bible Training School because of the lack of students. If anyone plans to come he should notify us immediately.

O. E. Dick.

HERALD RECEIPTS

Harold Doan; Paul H. Overholser; Mrs. Lillie Deckard; John Railton; Herbert F. C. Hill; Almus Dimmick; Mrs. John Saylor; Mrs. E. E. Giesler; Mrs. C. R. Appleby; Dorothy L. Siple; Clement W. Richey; Victor Ralston; Pearl V. Huston; Mrs. James Delozier; Mrs. John W. Williams; H. W. Simpson; G. H. Loudenslager.

NATIONAL BIBLE INSTITUTION

Willing Workers' Club, Blood River	\$ 25.00
Mr. & Mrs. Ralph M. Jones	10.00
Herbert F. C. Hill	2.00
Mrs. Josephine & Clyde Swihart	25.00
Louise Mae Johnson	5.00
Golden Rule S. S. (Cleveland)	25.00
Mrs. Olive Deck	15.00
Oregon Bible College Students	32.20
Virda Sittler	15.00
Brush Creek Church of God	60.00

NATIONAL BEREAN YOUTH RALLY

Oregon, Illinois

July 14-25, 1952

The Rally Staff: Mrs. Arthur Otto, matron; Emory L. Macy, dean and instructor; Harvey U. Krogh, Jr., and Norman J. McLeod, instructors; Mrs. Mattie Agard and Mrs. G. E. Holquist, cooks.

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 with his or her marked identification. Students will be housed at the Illinois State Conference dormitory. Meal serving will begin on Sunday night, July 16, and will end on Saturday noon, July 26. Charge will be made for extra meals before and after July 16 and 25. Inspiring Christian fellowship is in store for all youth between the ages of 13 through 17, with a variety of edifying activities, including Bible study, worship, outings, sports, games, and other interesting things to do.

Send enrollments to National Berean Society, Box 231, Oregon, Ill.

SETH THOMAS STANTIAL

Seth Thomas Stantial was born on January 23, 1891, at Grangeville, Idaho, and fell asleep in death on May 25, 1952, in Los Angeles, Calif. On August 6, 1929, he was united in marriage to Mildred Railsback. To this union were born two children: a daughter, Barbara Gay, and a son, Thomas D. Besides his immediate family, he is survived by four sisters, Carolyn Sly, Helen E. Smith, Mabel Larkin, all of Los Angeles, and Flora Brewer of Ontario, Ore.

Before coming to Los Angeles, "Stan," as he was known to his many friends, was employed as a radio operator on ships traveling to South America and Europe. Up until the time of his death, he worked for the city fire department as a fire alarm operator.

Funeral services were conducted by the writer on May 28 from the Wee Kirk of the Heather, and interment was made in the Forest Lawn Cemetery. May the Lord soon come to call and reward His people and may all who mourn find comfort in "that blessed hope" (Titus 2:13). Harry S. Payne.

MRS. ANNA STANSBURY

Anna O. Smith was born on October 13, 1874, in Washington County, Ohio. When twenty-one years of age, she was married to James Stansbury with whom she later moved to Pomona, Calif. Mr. Stansbury died in Pomona in 1940, since which time Mrs. Stansbury has made her home with a nephew, Raymond Smith, and family in Paramount. A niece, Mrs. Ethel Mustard, now residing at Huntington Beach, was reared by "Aunt Anna," as she was lovingly called by friends and relatives alike.

She was a patient sufferer with a heart ailment for the past six years, during which time she practiced the admonition of Solomon and did what her hands found to do, leaving many useful articles to those dear to her in her last days.

She died on May 15, 1952, at the Smith family home on Exeter Street. At one time she was a member of the Christian Church at Santa Ana but has recently been associated with the Church of God of Abrahamic Faith of Los Angeles.

Memorial services were conducted by the writer, in the Paramount mortuary, and followed by interment in beautiful Westminster Cemetery near Santa Ana. The large attendance and many beautiful floral offerings attested to the high esteem in which she was held.

Emma C. Railsback.

NATIONAL BIBLE INSTITUTION

Mr. & Mrs. J. Arlen Marsh	50.00
Mr. & Mrs. Paul Overholser	70.00
Mr. & Mrs. George H. Loudenslager	100.00
Weldon Holland	20.00

The Joy of Giving

By Henry J. Kaiser, Industrialist, Oakland, California

In order to make the most out of your own life, it is my conviction that you must *give* and *give* and *give* of yourself to others.

A few years ago, the Friendship Train rolled across the continent, picking up carloads of food and other gifts from the people of America to the suffering humanity of Europe. It gave me joy to accompany the Friendship Train as "conductor" from Chicago to New York. In four days of meeting and seeing people, one particular gift impressed me tremendously. One farmer volunteered to give his entire year's crop. When he was asked why, he said, "Oh, it just makes me feel good to give!"

On that journey of Friendship, the mayor of Grand Rapids, Michigan, gave me a four-line verse. It had been penned in his diary by a humble blacksmith of England. It was a little verse on giving, and here are the words:

"'What! Giving again?' I ask in dismay,
'And must I keep giving and giving away?'
'Oh no,' said the angel, looking me through,
'Just keep giving till the Master stops giving to you.'"

One of the greatest rewards of life is to have a genuine love of people and to follow a vocation or an avocation that gives you opportunity to know that you are being of service and giving constantly of yourself to others.

—*Laymen's Missionary Movement.*

About the Bible

The Bible contains 66 books, written during a period of sixty generations. It contains the names of about 50 prophets, history extending over a period of nearly 4,200 years, and prophecy covering a larger period of 7,000 years.

It speaks of about 23 different nations and about 1,400 cities, places, and countries (800 in the Holy Land); and it mentions nearly 100 plants and trees, and about two-score sorts of animals, nearly three dozen kinds of birds, 14 species of reptile, two dozen specimens of insect, three dozen trades, nearly three dozen kinds of herbs, over a dozen musical instruments, 19 varieties of precious stone, about two dozen rivers, 13 diseases, and 28 different idols worshiped by benighted heathen nations (and sometimes unhappily by Israel).

It also contains 150 songs of Zion, such as were sung by the Jews in their temple worship; nearly 1,000 proverbs; about two dozen lengthy letters; about 100 kings and judges; about 30 high priests; about three dozen wars; and about 3,000 names.—*The Dawn (England).*

TRACTS--BOOKS

Bible-Centered Gospel Messages

We here present a new tract list that features our most complete and up-to-date Gospel Messages. All new and reprinted issues are now offered with eye-catching, attractive covers. We are continuing our policy of presenting only quality tracts at the lowest possible cost consistent with our standards of quality. Our Bible theme tracts are not designed for wholesale distribution, but are recommended for select distribution to interested readers and Bible Students.

Title	Per Doz.	Per 100
A Study of the Word "Soul," 4pp.	.15	.85
Baptism, Lindsay, 8pp.	.25	1.60
Basis for Tithing, A. Marsh, 2pp.	.10	.45
Can You Believe? Reed, 6pp.	.20	1.25
Essential Truths, 2pp.	.10	.45
First Principles, G. E. Marsh, 20pp.	.55	3.55
God's Promises, Drew, 2pp.	.10	.45
God's Two Great Witnesses, Anderson, 16pp.	.45	2.95
God's Two Laws, Railsback	.15	.85
Hell—What Is It? 8pp.	.25	1.60
Jehovah Is One God, A. Marsh, 4pp.	.15	.85
Resurrection, Magaw, 8pp.	.25	1.60
The Coming of Christ, Curtis, 6pp.	.20	1.25
The Glad Tidings of the Kingdom of God, McLain, 8pp.	.25	1.60
The Glad Tidings of the Kingdom of God, McLain, Spanish edition	.20	1.25
The Kingdom of God, Goekler, 6pp.	.20	1.25
The Kingdom of God, Goekler, Spanish edition	.20	1.25
The Reasons Why, 2pp.	.10	.45
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
I Am. A. Marsh	Free for postage	
Position of Women in the Church Macy, 6pp.	.20	1.25
Sin in the Church, Railsback, 6pp.	.20	1.25
The Nature of the Soul, Hardesty, 10pp.	.30	1.95
Pleasures of Youth, LeCronc, 8pp.	.25	1.60
The Two Sons of God—Adam in Type and Antitype, Lindsay, 12pp.	.35	2.30
The Word Made Flesh, Thomas, 16pp.	.45	2.95
Who Are Led by the Spirit of God? Jones, 6pp.	.20	1.25
Search the Scriptures, Robbins, 50pp., ca.		.50

National Bible Institution
Oregon . . . Illinois

Pledges for the 1951-'52 Budget

Our record of helping hands in "Building for a Better Day"

Conference Budget \$35,000.00
Received to Date \$21,973.50

Brethren are urged to pledge now to finance this 1951 - '52 General Conference program. Pay by June 30.

							\$3,000.00 Reported on 3 top rows Jan. 29	\$2,926.50	
							\$1,000.00 Group A	Ohio Conference	\$1,000.00 Brush Creek Church
\$1,500.00 Delta Ohio Church	\$500.00 Ripley Ill. Church	\$500.00 Mr. & Mrs. Vernon Nichols	\$500.00 Group "C"	\$500.00 Eden Valley Minn. Church	\$500.00	\$500.00	\$500.00	\$500.00	
\$850.00 Mr. & Mrs. Joe D Lawrence	\$526.50 O. R. Anthon	\$500.00 Los Angeles Church	\$500.00 An Isolated Sister	\$500.00	\$500.00	\$500.00	\$500.00	\$500.00	
\$400.00 Southlawn Church Mich.	\$400.00 Pennell- wood Church Mich.	\$400.00	\$400.00	\$400.00	\$400.00	\$400.00	\$400.00	\$385.00 O. B. C. Students	
\$300.00 Truth Seeker's Church Chicago	\$300.00 Maurertown S. S. Va.	\$300.00 Southwest Conference Ch. of God	\$200.00 Minnesota State Bereans	\$200.00 Burr Oak Ind. Church	\$200.00 Mr. & Mrs. Francis Burnett	\$302.00 Mr. & Mrs. Frank C. Montross	\$285.00 Blessed Hope Church Rockford	\$250.00 Minn. State Conference	\$250.00 Omaha Church of God
\$250.00 Dixon Ill. Church	\$250.00 Group B	\$200.00 Oregon, Ill. Church of God S. S.	\$200.00 M. A. Patrick	\$200.00 Mr. & Mrs. Don Overmyer	\$200.00 Mr. & Mrs. Cecil A. Patrick	\$200.00	\$200.00 Fonhill Church of God	\$200.00 Mr. & Mrs. E. J. Demmitt	\$200.00 Missouri Family
\$100.00 Albert City Iowa Church	\$100.00 Golden Rule S. S. Cleveland	\$100.00 Weldon Holland	\$100.00 Frederick- town Mo. S. S.	\$100.00 Mr. & Mrs. H. H. Hawkins	\$100.00 Golden Rule Family	\$100.00 R. T.	\$100.00 Mr. & Mrs. Clarence Dimmick	\$100.00 Mrs. Etta L. Elton	\$125.00 Mr. & Mrs. Wm. Huffer
\$100.00 Minneapolis Church of God	\$100.00 Mrs. Clara Hoke	\$100.00 Betty & Henry Schwier	\$100.00 Mr. & Mrs. M. W. Lycn	\$100.00 An Isolated Sister	\$100.00 M. J. Osborn	\$100.00 Mr. & Mrs. George Loudenslager	\$100.00	\$100.00	\$100.00
\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00
\$100.00 Mr. & Mrs. Robert O. Hardesty	\$100.00 Mr. & Mrs. Willard M. Naylor	\$100.00 Church of the Golden Rule	\$100.00 Mrs. May White	\$100.00 Alfred & Flora Anthon	\$100.00 F. B. Winfrey	\$100.00 Mr. & Mrs. Waldo E. Wood	\$100.00 Well- Wishers	\$100.00 Arkansas City Church of God	\$100.00 Howard E. Huey Family
\$100.00 Mrs. Nellie I. Ling	\$100.00 Mr. & Mrs. C. E. Mills	\$100.00 Mr. & Mrs. Floyd A. Stilson	\$100.00 Mrs. T. J. Ellis	\$100.00 Mr. & Mrs. Otto E. Dick	\$100.00 Olaf Lewis	\$100.00 St. Cloud Minn. Church	\$100.00 "Two Isolated Members"	\$100.00 Mr. & Mrs. Charles Lapp	\$100.00 H. J. Stadden
\$100.00 Mr. & Mrs. Elmer C. McChesney	\$100.00 Memory of Mrs. Agnes Sealey Congdon	\$100.00 Almus Dimmick Family	\$100.00 Marian R. Richards	\$100.00 Harry & Ruth Sheets	\$100.00 O. F. Marah	\$100.00 Silas Claypool	\$100.00 Mr. & Mrs. Willis Roose	\$100.00 C. R. Stearns	\$100.00 George and Effie K. Jones

The Restitution Herald

June 17, 1952

VOLUME 41

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

NUMBER 37



—Photo by J. D. Sprinkle

Mr. Ernie Landers is a good example of the local newspaper editors who befriend our churches regularly. To him and to his counterparts the church owes a great debt of gratitude. (See "Render to All Their Dues.")



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.

James M. Watkins, Editor

\$3.00 per year

Paul C. Johnson, Associate Editor

Render to All Their Just Dues

"Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour. Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law" (Rom. 13:7, 8).

The Bible charges the Christian with the responsibility of fulfilling his obligation to all who assist him in his way of life. These obligations are easily seen in the close relationships of the church or family. It is not as easy, however, to give credit to those who lend a helping hand in our regular activities.

This is especially true of the editors of our local papers. Week after week, month after month, the church calls upon them for repeated favors. These favors often go beyond what we should reasonably expect. Churches request insertions in news items that should be regular paid advertising.

In small-town papers, it is not uncommon to see news items stating that the ladies' aid of such-and-such church will have a supper and "will everyone please bring their own silver and a dish to pass." It is hard for the editor to regard this as news. It is a favor extended to the church beyond that which it rightfully deserves.

The church commands more respect from the community when it does not expect so many things free. We should always settle our obligations in one way or another. At least these favors should be properly recognized and appreciated. We are conscientiously responsible to our Lord to see that every man receives his just dues. It is time to recognize our failure to fulfill our obligation to our local editors and their staffs.

Our front page presents a man who has rendered favor after favor to National Bible Institution. He is Ernie Landers of the Ogle County *Republican-Reporter*. When THE RESTITUTION HERALD first began publication, it would not have entered the mail if it had not been for the help received from the Landers family. We have found it necessary to request small favors, and they have always been granted freely and wholeheartedly.

We owe Mr. Landers a great debt for the friendly help

given us over the years. This is the only way we can say "Thank you" because it is the only way that would be acceptable to him.

We are not the only ones who receive weekly consideration at his hands. Many local news stories of human frailties and weaknesses appear in the columns a little less condemning because of his sympathetic, human editing. He is a typical example of those who render services to our churches day in and day out.

We neglect many opportunities to show appreciation for our editors. Many times we ask them for free publicity about a supper we are going to have or a fellowship meeting next week. We seldom remember to invite them to come. Your editor does you many favors. He deserves a free meal whenever the opportunity presents itself.

If we do not have such suppers, then certainly it would not be out of place to have one particularly for him. It is no more than he deserves for the service rendered over the years. Why not invite him and his helpers out for a special tribute of appreciation for the good will they have shown your church over the years. We have not fulfilled our obligations if we have failed to do so. It is not wise or just to send all the roses after they are gone.

There is not a church in our group that has not shared in some way the favors and good will of a local editor. There is not a church that does not owe a large measure of appreciation for special consideration given by their local newspaper. It is high time for us to devise some special means of discharging our responsibility to them. Like most men in public life, all they hear is the things people do not like. They are entitled to hear the things we do appreciate.

We at headquarters look upon Mr. Landers as being a good friend in fair and foul weather. He is always ready to give counsel and advice, to lend equipment or cuts, or add any help that will make our pathway a little easier. We owe Mr. Landers much, just as all our churches owe their local editors a great debt.

If we are to "owe no man any thing," then we must discharge our debt to local newspapers. Let us find an opportunity to give "tribute to whom tribute is due," and "honour to whom honour."

WRECKERS OF YOUTH

The Sinister Traffic in Poisons

By Roy F. Cottrell

Reprinted from "Signs of the Times"

OUR JAILS and prisons are crowded; our courts and police organizations are burdened; our law-enforcement and social welfare problems are seriously aggravated because of the licensed liquor traffic. . . . The tax costs now falling to the innocent citizenry because of the liquor traffic are intolerable."

The above is not the language of a prohibition enthusiast, but the cold, factual findings of a Los Angeles grand jury, as reported in *The Christian Century* of February 14, 1951.

Similar reports are heard from almost every section of the country, and leaders in many walks of life feel real alarm. Warden Clinton Duffy asserts that "80 per cent of the inmates of San Quentin owe their downfall to liquor." In the conservative State of Massachusetts a commission to study the liquor problem, headed by Judge J. T. Zottoli of Boston found that 50 per cent of the felonies and 85 per cent of the misdemeanors in that commonwealth were caused by intoxication.

In 80 per cent of the cases sent to the lockups of Chicago, an official statement declares that strong drink played a part; while from Saint Louis, Judge George J. Grellner reports, "Excessive drinking is responsible for most of the crime, broken homes, business failures, and juvenile delinquency in Saint Louis. Ninety-two per cent of the 10,000 peace-disturbing cases last year were attributable to alcohol."

In its publication, *Accident Facts*, the National Safety Council states; "Alcohol is responsible for between 40 and 60 per cent of all death and injury accidents caused by autos on highways." The Yale School of Alcoholic Studies finds that more than half the cost of maintaining the country's jails is chargeable to drunkenness. Also, viewing the nation as a whole, Dr. H. M. Pollock of the New York State board of health estimates that the economic loss in the United States from intoxication imposes an extra cost for police, jails, courts, and hospitals of at least ten billion dollars annually.

In 1932, when the Prohibition Amendment was repealed, the country was assured that the saloon would never return and that bootlegging, with its attendant evils, would cease. Two decades have now elapsed and today there are approximately 500,000 legal retail liquor distributors in the land, while Americans are spending

nearly five times as much for whisky as they did twenty years ago.

During the same time, according to the FBI, arrests for drunkenness have increased 197 per cent; for women they have multiplied five times; while in one important city the increase of imprisonments for intoxication is fourteenfold. As regards illegal manufacture and sale the reports from various places indicate that the bootlegger is as active and lawless as ever. During a recent year in Florida more of these culprits were found than during prohibition.

In spite of the blight of alcohol the manufacturers of liquor and beer are permitted to spend \$130,000,000, or more, annually for clever newspaper and magazine advertising to entice men and women, boys, and girls, to drink. Large sums are also expended for radio publicity; and, most scandalous of all, television is now lending itself to the liquor interests to influence the buying habits of entire families.

"That villainous weed, tobacco," is a close ally of alcohol. A pound of tobacco contains enough poison to kill 3,800 dogs in ten minutes, yet the people of America smoke approximately 1,500,000 cigarettes every minute. Still unsatisfied, cigarette manufacturers devote \$50,000,000 annually to advertising.

Another vicious scourge is "dope." In a recent syndicated magazine article, Senator Herbert R. O'Connor, former chairman of the Senate Crime Committee, asked, "Can we lick this narcotic plague that is ruining our youth?" A leading article in *U.S. News & World Report* for June 29, 1951, bore this title, "Teen-Age Dope Addicts: New Problem?" and began, "Juvenile dope addicts are a sign of the times. Their number is increasing rapidly in the big cities."

According to Harry J. Anslinger, U.S. Narcotics Commissioner, drug addiction among high school students and other youth "doubled or tripled in 1950," and again during the last year. He states that most of the unfortunate dopesters come from broken homes, or where there is lack of parental control; and that court records reveal that "criminals make addicts and addicts make criminals."

He further issues the warning that nature does horrible things to the slaves of this habit. "There is diarrhea,

there's vomiting, there's perspiration, water running out of your eyes and nose and mouth, cramps, you've got the jitters and your skin is like a cold turkey."

A young Oklahoma City girl who experienced this "living hell" says, "Your legs ache. Your arms ache. You ache all over. Your head pounds and throbs. You can't lie down, stand up, or sit down. And you can't eat or sleep."—*Background*, July 3, 1951, page 9. Another Federal official reports that in Colorado, Texas, and New Mexico hundreds of youths seeking "thrill jabs" are taking sleeping pills and becoming drug addicts. Unless the grip of the drug habit is broken early, these hapless people usually shorten their wretched lives by about one third.

The writer in the *U.S. News* doubtless spoke more truly than he knew when he asserted that these things constitute "a sign of the times." In outlining conditions that were immediately to precede His second coming to this world, Christ Himself declared:

"As it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all" (Luke 17:26, 27).

During the era just prior to the Flood we are told that "all flesh had corrupted his way upon the earth," and "that every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5-13).

Our Lord also said, "Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed" (Luke 17:28-30).

There is nothing wrong with normal eating and drinking for health and strength. It is indulgence and intemperance that is here denounced; and the picture which Inspiration presents of the times of Noah and Lot aptly represents the dissolute state to which modern society is fast hastening. The Apostle Paul declared that in "the last days" men would become "lovers of pleasures more than lovers of God"; and with every passing year this indictment appears more and more accurate.

In the face of this grave and tragic situation, what should the Christian do? By voice, pen, and vote he should declare himself for the right. The Bible teaches that, "denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity,

and purity unto himself a peculiar people, zealous of good works" (Titus 2:12-14).

Joseph, the slave boy in Egypt, was peculiar. He would neither yield to the tempter, nor falsify. Daniel, the captive in Babylon, was peculiar. He "purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank" (Dan. 1:8). Jesus was peculiar. No man taught as He taught, for no one lived as He lived; and looking down the centuries to this ominous hour in which we live, He presented this divine counsel:

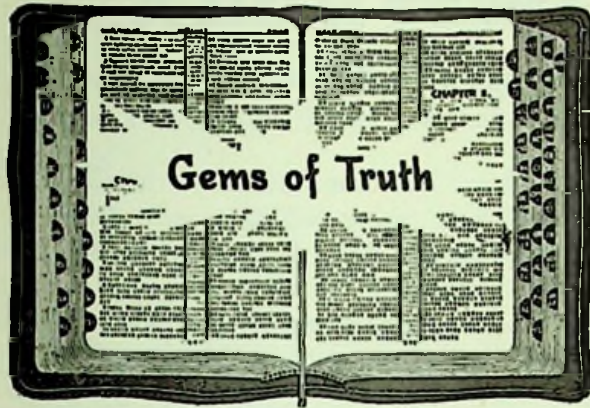
"Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man" (Luke 21:34-36).

Reclamation Project in Israel. Jerusalem (EP) Prof. Walter Clay Lowdermilk, American soil conservation expert, formerly with the United States Department of Agriculture, who is at present technical advisor to the government of Israel, announced this week that the first stage in the extensive soil conservation program prepared by him is now getting under way. The Deputy Minister of Agriculture, Mr. Yosef Efrathi, added that the soil conservation program provides for the preparation of 10 million dunams (2,500,000 acres) of arable land. At present, only 4 million dunams are under cultivation, a quarter of them by new immigrants. This soil conservation program will provide employment for some 3,000 persons, of whom 1,000 will be in action by the end of this year.

No man knows himself who does not know how to commune with God.

DAILY BIBLE READINGS

- M. June 30. Psa. 19:1-14. God's existence is demonstrated in nature.
- T. July 1. Gal. 3:1-9. Abraham believed God, and it was accounted for righteousness.
- W. July 2. Gal. 3:13-18. Abraham's seed was to include Christ.
- T. July 3. Gal. 3:24-29. Christians are heirs of Abrahamic promises.
- F. July 4. Rom. 4:1-12. Faith is reckoned for righteousness.
- S. July 5. Rom. 4:13-25. Abraham is heir of the world through faith.



Destruction of the Wicked

Sixteenth in the series

By F. A. Stilson

THE FINAL end of the wicked is to many people a burning question. The generally accepted belief, as formulated by church creeds, is that the wicked dead are cast into a place of eternal burning in which place the soul is tortured throughout time without end.

This conception of the sinner's doom comes from the induction of a pagan philosophy of the doctrine of immortality of the soul into the church very early and is so embedded in the present teachings of the Christian churches that it is widely accepted without question.

In support of this tenet, such texts as Mark 9:43-48 are used: "If thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched."

The parable of the rich man and Lazarus of Luke 16:19-31 is also used. In all such texts it is the body with all its parts that is considered and not an immortal soul, which would be the real offender, which is involved in this false teaching.

Fire is used either to purify or to destroy and continues only so long as it is fed with destructible material.

Since "hell" is a key word in many of the texts used to support this doctrine, it is well that we consider it briefly. In the New Testament "hell" generally is translated from the Greek *Gehenna*, which, according to Dr. Strong, is "used as a name for the place (or state) of everlasting punishment, and *hades*, the place (or state) of departed souls." In no case is a place of conscious torment ever indicated. The wages of sin is death, and death is the antithesis of life.

"All have sinned," said Paul, and "death has passed upon all." Death is not "eternal" or "everlasting," however, in its use here, for "all that are in the graves . . . shall come forth" (John 5:28, 29), a resurrection to life, temporary or eternal.

If death, as we witness it, be that which brings a sinner to his final pay day to receive his "wages," there would be no resurrection. Resurrection renders this death

temporary, and saint and sinner alike will experience it. Jesus had this experience, the temporary period being three days. "He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses" (Acts 2:31, 32).

Hell can best be understood as the state or dominion of death and literally means that which is in darkness, hidden, invisible, or obscure.

Jesus is an example (the first fruits) of the resurrection of the righteous dead. The righteous dead will be raised for judgment and not for eternal life on which the second death shall have no power.

This judgment is not the execution of a sentence already determined but rather carries the thought of ruling as indicated in Matthew 19:28: "Jesus said unto them [the twelve], 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 [ruling] the twelve tribes of Israel."

Whether this judgment period be long or short for each individual, we have no determining factor, and what shall be the outcome to the individual is a matter for the judge to determine. The destiny of the wicked, however, is predetermined to be *destruction* as attested by many texts and this destruction is consummated in the second death.

Destruction

Psalm 145:20: "The Lord preserveth all them that love him: but all the wicked will he *destroy*."

Proverbs 10:29: "*Destruction* shall be to the workers of iniquity."

2 Thessalonians 1:9: "Who shall be punished with everlasting *destruction*."

2 Peter 2:1: "Denying the Lord that bought them, bringing upon themselves swift *destruction*."

Philippians 3:18, 19: "They are the enemies of the cross of Christ: whose end is *destruction*." (over)

Burned Up

Malachi 4:1: "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."

The Second Death

The second death is the lot of those whose names are not found written in the Book of Life or are not to be numbered with the overcomers. From it there is no return, and the fact that God has made this provision for the ungodly and sinner is evidence that there will be those who will receive the just recompense of their reward in the lake of fire which is the second death, "for the fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their part shall be in the lake that burneth with fire and brimstone; which is the second death" (Rev. 21: 8, R.V.), but, "he that overcometh shall not be hurt of the second death" (v. 11).

God is love, is just and righteous, and merciful, "not willing [desiring] that any should perish, but that all should come to repentance" (2 Peter 3:9) but has left men to make their own decisions. If men's decisions are to "walk after the flesh in the lust of uncleanness," they "shall utterly perish in their own corruption" (2 Peter 2:10, 12).

"I would rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness" (Psalm 84:10).

No mule, church member, or student ever kicked and pulled at the same time.

CHRIST OR CHAOS

By Dr. A. Frank Smith

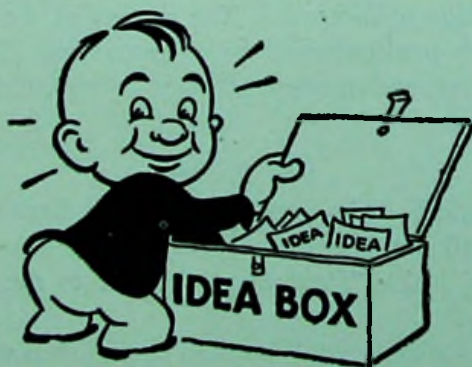
Bishop, Methodist Church, Houston, Texas

"Christ or Chaos" is a term familiar to the Christian era. It is one of those truisms which no man disputes—but suddenly "Christ or Chaos" has become terribly personal and alive. The choice must be made *now* and by *me*. Judgment is being pronounced at this moment. This generation stands at the crossroads. Verily this is the "fulness of time."

Every informed person knows the "whyfore" and wherefore of the world's situation today. Through scientific development, distance and time have been eliminated. The world has become a neighborhood. Social, economic, political, and racial patterns must be evolved that will insure stability and progress for all peoples of good will and that protect such from those not of good will. This calls for co-operation, faith, patience, long suffering, and brotherly kindness. Treaties, economic sanctions, force of arms will not suffice. Only spiritual qualities, recognizing the sacredness of personality and the power of God in regenerated humanity, can turn the peril of today into privilege and opportunity—"Christ Alone." The alternative is the destructive use of the scientific forces—atomic and else—now in existence and which will be used in evil fashion by godless men unless good men use them constructively.

Literally—it is "Christ or Chaos."

A friend that you can buy with presents can be bought away from you.



Using Talents

Do you find your ladies' aid or Dorcas society without projects that stir interest among members? Ladies, who so often must stretch the household budget, may find this plan easy to follow and provide extra funds for the group's treasury. Give each member a sum of money, ranging from one dollar to five dollars. Using their original idea or plan to best fit in with daily tasks, members will enjoy increasing the amount given to them. At the end of a suitable period, have each member return the money, plus the extra amount she has obtained. You may be surprised to hear the original, simple ideas that were used to make that extra profit!

Individuality of God and Jesus

By Harold J. Doan



WE BELIEVE and preach the individuality of God and Jesus. By this we mean that God and Jesus are two separate and distinct personalities, Father and Son, Creator and Created, similar to one another, yet distinct individuals. This is definitely a minority belief in the present Christian world, and we are accused of all sorts of heresy by so-called orthodoxy.

Until the meeting of the first Nicene Council in the year 325 A.D., the positions were reversed. At this council, the philosopher Athanasius and his party introduced and had adopted by a fast-deteriorating Christian organization the heathen doctrine of a triune God. Here are some of the doctrines of Athanasius, whose creed was adopted at this Council. He said that the Son is identical in substance with the Father. His deity is identical with the deity of the Father. Quoting now from "A Manual of Church History" by Dr. A. H. Herman, Athanasius believed, "The Son is not a mere attribute or mode of manifestation of the Father, but an independent personal subsistence. Yet Athanasius would not allow anything that involved a partition of the divine essence." Here is the beginning of trinitarian "mumbo-jumbo": Christ is a separate personality; yet He is not a separate personality. Athanasius had enough political power and popular appeal to get his theories adopted by the delegates of most of the churches present, and since that time most professing Christians through the Dark Ages, through the Reformation, through the present so-called age of "evangelical revival," have clung to the three-gods-in-one error of the creed of the Nicene Council of 325 A.D. From the time of Christ until this Council, the doctrine of the New Testament and the teaching of the church of the first two centuries was the individuality of God and His Son Jesus Christ.

The trinitarian philosophy, which has clung to organized Christianity since the second century, had its origin in Greek-Egyptian, Babylonian, and Roman paganism with its triads of Gods. As the church and state drew closer together and churchmen gained political ambition, the paganism of trinity, natural immortality of the soul, hell and heaven, and idolatry flew into the church on the wings of political expediency. From these pagan influences which began to seize control in the last part of

the third century, nominal, so-called orthodox Christianity has never shaken itself free.

For this reason we have only an academic interest in church history since the time of the New Testament. We are not at all concerned with so-called "historic Christianity" with all its creeds and dogmas and councils upon which the modern-day church depends for its theology. The philosophy of Christian "thinkers" of past and present who muse on subjects beyond their understanding without the authority of the Word of God only evoke our pity. The traditions of men and churches carry no weight whatsoever in our religious thinking.

What does the Word of God teach about the nature of God and Christ? Accepting God's Word literally, it teaches that God and Christ are two separate individuals, God the Father and Creator, and Jesus, God's created Son. Some people say that it degrades Jesus to make Him subservient to the Father and not "very God of very God" as they so confusingly put it. Listen to Jesus' own words in John 14:28, "I go unto the Father: for my Father is greater than I." Who can say Christ was coequal with God in the light of Jesus' own statement? When dying upon the cross for your sins and mine, the Son of God cried out, "My God, my God, why hast thou forsaken me" (Mark 15:34). Even in the agony of the cross, Jesus looked beyond Himself to His God and Father. Do these words of supplication to the Father and God whom Jesus faithfully served degrade or lower Him? No, they make Him more precious to us, the very Son of God pouring out His life's blood to redeem and reconcile mankind to His Father in heaven.

Even after His resurrection, Jesus did not become one with God in the literal physical sense. On resurrection day, when He appeared to Mary, Jesus said, "Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God" (John 20:17). Let us analyze the verse. Here is Jesus, raised from the tomb, standing before Mary. Jesus' words, "Touch me not," really meant, according to some comments on this verse, "Do not worship me now," as if Mary had fallen down before Him to worship. This was three days after His death, yet Jesus had not yet ascended

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News and Prophecy Digest

C. E. Randall, Tempe, Arizona

ARMAGEDDON. Men and women who are conversant with what is going on in the world today realize that nations are heading toward a cataclysmic end of some sort. In speaking before the International Eucharistic Congress held in Barcelona, Spain, Cardinal Francis Spellman said: "Change and more change is the fashion of the age, with security and stability nowhere on the horizon. We see immense armies massing. We see furnaces and forges of the world turning plowshares into guns and swords. We see scientists in laboratories inventing new annihilating engines of war. Propaganda is stoking up insane hates to inflame hearts and drive minds mad with frenzy to kill and destroy."

"Perhaps we see the world hurrying to Armageddon, from which no nation may hope to survive."

The world has been sowing the seeds of hate and unrest for generations, and we are beginning to reap the evil fruit. During World War II, the boys and girls of Europe and Asia were trained in the tactics of the underground movement which involved lying, stealing, deception, murder, and almost any kind of evil. These deeds were justified on the ground that they would defeat the enemy. The traits developed then in the boys and girls now form the character of the men and women. Yes, the world is preparing for Armageddon.

FANATICISM. It is hard to understand the mental processes of youth today and just what is causing groups of them to do some of the things which are done, for instance, the wave of mass outbreaks on the campuses of many of the colleges and universities throughout the nation. In the days of Mussolini and Hitler, the youths of those countries were fanatically loyal to these leaders. The same is true in Communist-controlled nations.

The other night a young man came to my office and said he would like to have a talk with me. He was very nervous and on entering my study, he announced he was a Catholic and had heard that I had preached on, or was going to preach on the Mass, and he came to challenge my right or authority to speak on the subject. On being informed that I had not spoken on the subject, nor had any intention of doing so in the near future at least, he felt rather taken back and apologized for coming. After some reassuring words and soothing comments, he sat down, and we had a very pleasant visit together. At the outset he was in a fanatical frame of mind, and, in that condition, he was not in a position to sanely weigh evidence for or against any given subject. The high tension

and upper emotional strain to which youth are being subjected these days make them easy prey of psychological and mass appeal. This disturbed frame of mind is conducive to the condition described by Scripture in which "children will be disobedient to parents."

CONVENTIONS. Many of the large religious groups of the nation have already had their conventions. The trend in these meetings was toward union. At its meeting in Chicago, the American Baptist Convention met concurrently with the Disciples of Christ. While they took no important steps toward union, they did hold a joint-communion service.

The Presbyterians, Northern, Southern, and United, have agreed to a trial partnership in which there will be an exchange of pulpits and a co-operation in evangelism, stewardship, and chaplaincy work.

There is considerable sentiment among the Advent Christian ministers for joining the National Association of Evangelicals. The question has been proposed for the forthcoming conference which will be held at Santa Cruz, California. Over against union is a large body of ministers and laymen who hold to the importance of the basic teachings of Adventism which made them a separate people in the beginning and have kept them a distinct body since. A resolution adopted by the Rhode Island and Eastern Connecticut Advent Christian Conference petitioned the Advent Christian Conference which is to convene in Santa Cruz this month to keep the issue from being presented on the agenda of business.

THE GREAT BOOK. The World Publishing Company of Cleveland and New York is the leading Bible publisher in the nation. Since the firm was founded in 1905, the World Publishing Company has printed an estimated 100,000,000 Bibles and Testaments. The present head of the company is Ben B. Zevin. At the present time 5,000,000 separate volumes of the Bible leave the presses of the World Publishing Company each year.

Concerning the Bible, Mr. Zevin says: "It is no historical accident that the Bible continues to be the best seller of all times. Its basic philosophy of peace, universal brotherhood, and justice must continue as a lodestar for men of good will. Even as a literary composition the Sacred Scriptures form the most remarkable book the world has ever seen. Amid the scourge of war, in times of calamity, despair, or distress, men instinctively turn to this Foundation Book for divine guidance, for faith, inspiration, solace, and comfort. Timeless, yet ever timely, the Bible is more than ever the Book for today, for in it is the blueprint for rebuilding our

civilization, and for making a new world of peace and justice for all men."

MODEL GOVERNMENT. The day is coming when there will be a model government on the earth. This government will not be an autocracy, a monarchy, or a democratic form of government but will be a theocracy in which Christ will be King and the saints will be joint heirs with Him. This will be the finest government that has ever been enjoyed by man. The right of franchise and universal suffrage will not determine the rulers or choose the head of the government. A theocracy is a God-planned and God-ruled Kingdom in which the people will have no voice in the making of the laws or the choosing of the rulers. It will be a type of government in which class and privilege will be a thing of the past and every man will be able to sit under his own vine and under his own fig tree and live in his own house. The nearest to this form of government that has ever been on the earth was the Kingdom of Israel which Scripture termed the "kingdom of God." Even the government of Israel was such a fine system of rule that the infidel Mr. McClure commented on it, saying, "The political system of the Jews, by the advice of the God of the Christians, was the most practical demonstration of freedom and equality that has ever existed before or since. They began by an agrarian law, which was renewed every jubilee, or fifty years, by annulling all sales of land made during that time, and returning the land to the original owners. They were ruled by judges: no mention is made of pay, or prerequisites, or privileges. They had no nobility, nor any who possessed hereditary power or dominion: no army, but every Jew was a soldier when occasion required: no lawyers—the judges determined all disputes without fee or reward. Perfect quality reigned throughout the whole Jewish territory. No mention is made of taxes except in favor of the Levites, who, in consequence of having no share in the division of the land, had a tenth part of the produce."

This government of which Christ will be the head will so far surpass the Israelites' kingdom that it will be realized that that kingdom was really just a shadow of better things to come. The model government under the rule of Christ will provide the answer to our social, economic, and racial problems and will bring in an economy in which people will not be taxed of most of their income for wars, present, past, and future. Being under the rule of the Prince of Peace, nations will learn war no more and will convert their weapons of war into instruments of agriculture. Such a government will be a model government.

Who Started It?

By D. G. Harvey

"Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle" (2 Thess. 2:15).

WEBSTER informs us that tradition is the transmission of beliefs or opinions verbally, without written memorials, handed down from one generation to another. Our Lord Jesus left no written record, and until the Gospels of Matthew, Mark, Luke, and John, with the later epistles, which we know as the New Testament, there were no written memorials. The gospel at the time of Paul's letter had been given verbally to the early church and, in fact, was *tradition*.

Jude 3 urges us to "earnestly contend for the faith which was once delivered unto the saints."

"Be ye followers of me, even as I also am of Christ. Now I praise you, brethren, that ye remember me in all things, and keep the ordinances [margin, traditions], as I delivered them unto you" (1 Cor. 11:1, 2). "Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do" (1 Tim. 1:4).

The tradition referred to by Paul was based upon truth, for it was the belief, opinion, and teaching of Christ and His apostles; it was the very foundation of the church.

In Mark 7:6-9, Jesus said: "This people honoureth me with their lips, but their heart is far from me. Howbeit in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do. And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition."

Religious people are most superstitious; however, true followers of Christ are not. Paul met some of the same class at Athens and said at Mars Hill, "Ye men of Athens, I perceive that in all things ye are too superstitious" (Acts 17:22). In the next verse he spoke of their "devotions" or worship. They were indeed religious, but their worship was based on false tradition. Surely Jesus of Nazareth or those taught by His doctrine did not start these traditions of men.

Among a few examples of traditions today, let us consider first the tradition that man is born with an immortal soul. Who started it? Did Jesus or His apostles so teach? If so, why did Paul urge us to "seek for glory

and honour, and immortality." Why seek for that which we now have? While the word "immortal" is found only in 1 Timothy 1:17 referring to God alone, never is there any reference to an immortal soul. To be immortal it is impossible to die, yet we find God speaking by the mouth of Ezekiel 18:4; "Behold, all souls are mine. . . . The soul that sinneth, it shall die." What is a soul? Comparing Genesis 46:27 and Deuteronomy 10:22, we have the answer. Speaking of the family of Jacob which came into Egypt, the first citation reads threescore and ten "souls," while the second refers to the same group as "threescore and ten persons." Logic seems to show that we do not have a soul, but we are souls.

Who first taught the doctrine of the immortal soul? *Not Jesus!* Again there is the tradition that death is but a greater life. *Who started it?* It cannot be Scriptural, for we read that when King Hezekiah was sick, God's prophet, Isaiah, said, "Thus saith the Lord, Set thine house in order; for thou shalt die, and not live."

Often Ecclesiastes 12:7 has been used to sustain this theory or tradition: "Then shall the dust return to the earth as it was: and the spirit shall return to God who gave it." We read of the creation of man (Gen. 2:7) and find only the breath was added to the dust of the ground. Then we reason breath and spirit must be the same, but some will say that is but man's reasoning. Psalm 104:29 states, "Thou takest away their breath, they die, and return to their dust." Read Job 27:3: "All the while my breath is in me, and the spirit of God is in my nostrils." "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish" (Psalm 146:4). Is death a greater life? *Who started that tradition?*

There is a tradition that at death we are to receive a home in heaven. Who started it? Not Jesus of Nazareth, for He said, "No man hath ascended up to heaven" (John 3:13). "Ye shall seek me, and shall not find me, and where I am, thither ye cannot come" (7:34). To His apostles, Jesus said, "Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you" (13:33). If the faithful apostles of Christ were not worthy to ascend into heaven, how can any today expect that honor?

Another *tradition* has caused great worry down
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INDIVIDUALITY OF GOD AND JESUS

(Continued from page 7)

unto His God and Father. Jesus implied that God was in heaven while He Himself was on earth. He said that He had a God and He had a Father, just as Mary did. Does this verse not strongly suggest the fact that God and Christ are two distinct individuals, Father and Son?

Some students have imagined in the sixteen centuries since the thought first became popular that if Jesus is not God He could not have paid the price for our sins, and man would have no redemption. There is no Scripture for this thought. Never did God suggest any need that He die for the sins of man. In fact, God who is immortal could not die for man's sin. The death of the Son of God is sufficient sacrifice for our sins, as the Apostle said in Hebrews 9:14, "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" Christ offered Himself to God. Through this eternal blood sacrifice remission of sins to all who put on Christ. It is sufficient, it is enough that God's only begotten Son, born of the virgin Mary, created in the express image of God, should die for you and me. God could not offer Himself, but Jesus could and did. Do you believe it? "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).

Someone will surely say, "But Jesus said, 'I and my Father are one.' Does that not prove that they are one and the same person?" Jesus explained what He meant by His frequent references to His oneness with God when He prayed for all believers on the night of His betrayal. Jesus prayed, "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" (John 17:20-23).

The disciples of Christ are one as He and God are one. God is in us as He was in Jesus; Jesus is in us; we are in Him. Physically? Bodily? Personally? No, we are one in Spirit, united in purpose, bound together by Christ's blood, but all, God, Christ, you, and I, are separate individuals. Christ was divinely born of God, was filled with God's Spirit. He spoke the words and did the deeds God led Him to do. He obeyed God's will. He was a servant to God's every wish. He was one with God. The

disciples of Christ come to the Lord and become one with Him through becoming one with Christ. Though there be millions who have been brought nigh by the blood of Christ, we are all one in the same way that God and Christ are one, we in them and they in us.

Some of you are students of the book of Revelation. In this book we have the visions of John of things yet to come. The first vision found John caught up into heaven where the first thing he saw was "a throne set in heaven, and one sat on the throne" (Rev. 4:2). The vision continued, showing this one sitting on the throne to be God Himself. While John continued to watch, he saw several other beings and then, "I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain . . . And he came and took the book out of the right hand of him that sat upon the throne" (Rev. 5:6, 7). Unless we are mistaken, John saw God sitting upon a throne and Christ coming to Him to take from His right hand a book. Here were two individuals, God and His Son, in the same scene, a scene compatible with the New Testament teaching of the individuality of God and Jesus Christ.

Contrary to the traditions and councils of men, contrary to historic creeds built up since the Council of Nicaea, contrary to the philosophy of so-called orthodoxy, the New Testament teaches the individuality of God and Christ. It teaches that God is supreme, the Creator, without beginning or end. It teaches that Jesus Christ is His Son, created and brought forth through the virgin Mary. Jesus is a separate, distinct, individual created in the image of God to serve Him, to be a prophet, priest, and king. Jesus the Son died for our sins, rose from the grave, now sits in heaven at God's right hand, and is coming again someday to finish His work of redeeming the earth. When we believe on Him and come into Him, we become one with Him and with God, even as Christ is now one with Him in fellowship and purpose. "These things have I [spoken] unto you that believe on the name of the Son of God: that ye may have eternal life, and that ye may believe on the name of the Son of God" (1 John 5:13).

"The Bible carries God's message to man, while prayer carries man's petitions to God. One scarcely can expect God to be moved by one's petitions if he has been inattentive to God's Word."—*H. Gary France.*

"Religion that is acceptable to God is from the inside out, and not from the outside. He wants people washed white, not 'whitewashed' people."—*Walter Wiggins.*

WHO STARTED IT?

(Continued from page 9)

through the ages: *the earth will be destroyed*. Who started it? *Not Jesus!* Such tradition is contrary to God's plan. "One generation passeth away, and another generation cometh: but the earth abideth for ever" (Eccl. 1:4). "God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited; I am the Lord; and there is none else" (Isa. 45:18). "Thy faithfulness is unto all generations: thou hast established the earth, and it abideth" (Psalm 119:90). Who started it? *Not Jesus!* Remember His promise, "Blessed are the meek: for they shall inherit the earth" (Matt. 5:5); His prayer, "Thy kingdom come. Thy will be done in earth, as it is in heaven" (6:10). Again, as kings and priests, "we shall reign on the earth" (Rev. 5:10). Why do Christians follow the traditions of men? Eve was deceived by the words, "Ye shall not surely die" and "ye shall be as gods." If man cannot die and is like God, why can he not go to heaven, despite the fact that heaven is God's throne (Isa. 66:1)?

Misguided, superstitious, presumptuous is mankind, who follows the traditions of men, who does not heed the warning of Paul and Jude. These men do not "try the spirits," doctrine or teaching, but blindly follow the blind. Test any belief or any doctrine by this question, "*Who started it?*" Did it start with Jesus and His apostles, the very foundation of the church, or did it start with deception in Eden?

Religious Giving Near Two Billion. (EP) Various contributions made by 54,000,000 Protestants, 28,600 Roman Catholics, and 4,500,000 Jews through their respective churches and synagogues in 1951 reached a total of \$1,992,576,688, according to the annual estimate made by the Golden Rule Foundation. This is an increase of approximately \$98,576,000 or 5.2 per cent over the amount given in 1950, as estimated for that year by the Russell Sage Foundation. Such contributions by living donors through their churches are approximately one half of the total amount given from year to year for all religious, educational, and welfare causes. On that basis, approximately four billion dollars was given in 1951 for tax-exempt philanthropies.

In a recent religious survey, 79.6 per cent of the young people questioned said they believed the Bible was the revealed Word of God, but 77.1 per cent of the same group had not read it or only read it occasionally.

Teachings Re-Examined

Someone remarked recently that everyone's ideas and teachings should be re-examined occasionally lest there creep into one's mind certain things which hinder the real gospel message, rather than aiding it. There is danger, and a more serious one than many think, of over-emphasizing the wrong things. To make incidental things fundamental in our thinking throws our sense of values out of balance and therefore we miss the real goal to which the gospel points.

For instance, same religious groups are divided over whether there should be individual glasses used for the Lord's Supper or just one glass for all to use. To those who hold that only one glass be used as was done at the institution of the ordinance, and who condemn others for using individual glasses, we would say that it would appear to be making the container the important thing instead of the wine—the element which represents the blood of Christ. Since the wine is the thing to be emphasized, we would make no issue whatsoever over how few or how many glasses might be used.

Others teach that no mechanical music should be used in worship services, such as pianos, organs, etc., and condemn all who use such and brand them as not being children of God. The chief reason, they say, is because there are no commands in the New Testament either direct or implied for their use. Yet those who condemn mechanical instruments of music in the worship of God will use the radio stations to broadcast their message, which is all mechanical including their transcribed songs. The same religious people build brick churches, yet they have no command either direct or implied to build such buildings. Why wouldn't that be just as wrong as using mechanical music without a command to do so?

Some religious teachers major on how one cuts his hair; whether or not one goes to an altar every time he attends a church service, or whether he drinks coffee or abstains. All of these things and many others furnish people opportunities to highly exaggerate certain pet ideas. With everyone ready to fight at the drop of a hat for his particular notion, the really important things are neglected.

If one isn't careful he will find himself setting Christ aside and placing salvation in minor and outward works of the flesh. We would all do well to consider that sometimes what we think is very important, is but trivial in the sight of God.—*Appalachian Advent Christian*.

It is only the fear of God that can deliver us from the fear of man.



God Feeds His People

By Mary C. Railton

As the children of Israel were traveling from Egypt to their homeland, they camped in the Wilderness of Sin. Because it was a wilderness, they could find very little food to eat. After a few days they grew very hungry.

Their hunger made them angry with Moses. They went to Moses, their leader, and said, "We wish we had stayed in Egypt, where there was plenty of meat and bread. You have led us into this wilderness to die of hunger."

God heard their grumbling and spoke to Moses: "Do not feel bad, Moses. They are not sinning against you. They are sinning against Me. I will take care of them and prove to them that I led them from Egypt."

God then told Moses how He would help them. "Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain amount every day, that I may prove them, whether they will walk in my law or not."

Moses told the people, "The Lord shall give you in the evening flesh to eat, and in the morning bread to the full. He shall prove to you that He is our Lord."

In the evenings quails came and covered the camp. The people caught them and had all the meat they needed.

In the mornings a heavy dew lay on the ground. When the sun shone warm and bright, the heavy dew disappeared and left the ground covered with small round things that looked white like frost.

When the children of Israel saw it, they said, "It is manna." When they ate it, the manna tasted like bread and honey.

Moses said, "This is the bread which the Lord has given you to eat. You are to gather an omer for every person each day and eat it all. Do not save any for the next day."

Some of the people tried to save manna for the next day, but when they looked at it the next morning it had worms in it. So they had to gather every morning enough manna for each day.

On the sixth day Moses said to the people, "Tomorrow is the day of rest. So today, you must gather enough for two days and bake it all today. There must be no work on the Sabbath. No manna will appear on the ground."

Again, some of the people disobeyed God, for Moses had told them exactly what God told him to say. They took their baskets and went out on the Sabbath to gather manna. They looked all around but could not find any manna at all.

The people decided that when God said what would happen, He meant it, and they obeyed God from then on. They ate the manna every day until they reached their homeland, and God did not forget to rain bread from heaven for them to gather.

Happy Birthday to You!

Gerald A. Barck, June 23, age 7, Waterloo, Iowa
 Paul Foretick, June 23, age 5, Baton Rouge, La.
 Martha Jane LeCrone, June 24, age 14, Oregon, Ill.
 James H. Frederick, June 24, age 5, E. Rochester, Ohio
 Bobby Hank LeCrone, June 26, age 4, Arlington, Nebr.
 Lyle Eugene Ashelford, June 27, age 3, Urbana, Ill.
 Kathryn Barnet, June 29, age 8, Holbrook, Nebr.

How Many Sheep?

Here are the names of all those who found the right number of sheep:

Richard Emigh, Corvallis, Ore.
 Barbara Ann Halley, Greenbrier, Ark.
 Tommie Ellen Halley, Greenbrier, Ark.
 Teddy Lewis, Chicago, Ill.
 Cheryl Macy, Gatesville, Texas
 Nancy Reeves, Mullin, Texas

There were thirteen sheep in the picture. Some of you were very close to the right answer but missed by one or two sheep.

This is promotion day for Martha LeCrone. We invite you, Martha, to read the Berean Page also.

Temperate in All Things

By William Dick
Berean Page Editor
Fredericktown, Missouri



We Bereans have been cautioned about the evils of drinking intoxicating liquors and have searched Scripture to find answers on the theme of temperance. Temperance does not apply to drinking alone, however. There are many other desires young Christians must learn to subdue. Webster's International Dictionary defines the word "temperance" as: "Habitual moderation in regard to the indulgence of the natural appetites and passions; restrained or moderate indulgence. Moderation of passion; patience; calmness; sedateness."

Paul told us that we must be "temperate in all things." He compared the Christian life to a race. "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain" (1 Cor. 9:24). If you enjoyed sports in school, you learned that you could not do very well if you did not train, or if you got little sleep at night, or if you ate a big meal before a game. An athlete must keep strict training rules to remain physically fit for competition. He must receive proper amount of sleep, recreation, and food. "Every man that striveth for the mastery is temperate in all things" (v. 25a).

Paul discovered he was a poor example to other Christians when he permitted the lusts of his body to have complete control. He considered the desires of his flesh a hindrance to his labor for Christ. "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (v. 27). Paul fought a constant battle to subdue his enemy by self-denial and restraint.

We consider drunkenness a great sin. Cannot the same principle be applied to our eating habits? Is not gluttony as sinful as drunkenness? Read the first chapter of the book of Daniel and you will recall the story of how Daniel requested a change in his diet. The Hebrew boys told the prince of the eunuchs they preferred to eat pulse and drink water rather than partake of the king's rich meat and wine. Daniel and his companions remained more healthy when they had common food to eat.

Solomon gave wise advice to the person who likes to eat too much. "Put a knife to thy throat, if thou be a man given to appetite" (Prov. 23:2). What happens to your stomach when you eat too much? A Christian

should strive to have a moderate appetite. In order for him to be separate from the world, he should not indulge in excessive eating and banquetings, because gluttony is characteristic of the world. (Read Romans 13:13, 14 and 1 Peter 4:3.) Those of the world delight only in satisfying the desires of their bodies. "Many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things" (Phil. 3:18, 19).

We recognize a fruit tree by the kind of fruit it bears. Similarly, a Christian can be distinguished from others about him by Godlike characteristics he manifests. When the Spirit of God works in lives, it produces virtuous fruits. One of the qualities of those who possess the Spirit of God is temperance. (Gal. 5:22, 23.) The meaning of the word "temperance" in this passage of Scripture implies continence, self-government, or moderation. In Titus 1:8 and 2:2, Paul stated that temperance is a qualification for one who takes office in the church.

Is it wrong to go to excess or extremes? A model Christian young person should be moderate in speech and laughter. He should not go to extremes in matters of taste and personal possessions. Is it wise to wear gaudy clothing or drive "flashy" automobiles?

When we read the first chapter of Second Peter, we learn that temperance is a disposition we must acquire along with other virtues. The American Standard Version of the Bible uses the word "self-control." One can recognize easily a Christian by the way he governs human tendencies. He must be capable of controlling his tongue, temper, and passions. Brother M. W. Lyon told us once in a chapel talk at college that, "Wise ones will set up their own controls so that no one else will have to do it for them."

We cannot be overcomers through our own power and will. Like David, we must depend upon the power of God. "Incline not my heart to any evil thing, to practise wicked works with men that work iniquity: and let me not eat of their dainties" (Psalm 141:4). Sincere desire upon our part and earnest prayer to God will help us to remain temperate in all things.

AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

- June 19-22—Northwest Conference of the Churches of God at Corvallis, Ore. (T. A. Drinkard, guest speaker.)
- June 21-29—Indiana Conference at North Salem, Ind.
- June 28-29—Illinois Quarterly Conference at Eldorado.
- June 29—Missouri Quarterly Conference at Doniphan.
- July 14-25—National Berean Youth Rally, Oregon, Ill.
- July 14-20—Camp Bible School of Washington.
- July 17-20—Arkansas-Oklahoma Conference at McGintytown, six miles east of Greenbrier.
- July 29-August 6—Illinois State Conference and Bible School, at Oregon, Ill.
- August 7-9—General Conference of the Churches of God at Oregon, Ill.
- August 16-24—Texas Conference at Gatesville.
- August 9-17—Missouri State Conference at Jordan. (C. E. Randall, guest speaker.)
- August 17-24—Eastern Nebraska Conference at Omaha. (Harold Doan, guest speaker.)
- August 27-31—Ohio State Conference at Lawrenceville.

COLLEGE HONOR ROLL

The Oregon Bible College Honor Roll for the second semester is as follows: Joseph Fletcher, Ronald Dilamarter, Mary C. Railton, Jerry Reeves, and Shirley Van Vleet. All students on the honor roll carried at least fifteen semester hours of work and maintained an average of B plus or above.

OAK GROVE CHURCH OF GOD

Little Rock, Arkansas

On May 22-25, Bro. and Sr. Walter Wiggins were with us. We enjoyed his wonderful messages from the Word of God. Bro. and Sr. Wiggins are doing work that is pleasing God, and that is what counts most. We hope to have them again soon.

We also had Sr. Verna Thayer and her helper, Ruth Sprinkle, for a wonderful Bible school the last of May. Average attendance was about sixty.

We were also made very happy when Bro. C. J. Shaw, our pastor, had the honor of baptizing Sr. Ola Moore, 400 E. 12th St., North Little Rock, and Sr. Noel Buckley, 1710 S. Piorce, Little Rock. At the water's edge, Bro. Stanton gave a talk in Romans 6.

We are very thankful for our pastor and our group. We ask prayers of every Christian that our work will grow to honor God's name.

We were thankful to have visitors recently: Bro. and Sr. G. B. Sprinkle; Bro. and Sr. E. E. Warren. Mrs. R. D. Stanton.

HARLINGEN, TEXAS

We take this opportunity to thank the General Conference for the financial aid given each month for travel expense to and from the Bible classes in Riviera and Corpus Christi.

No classes were conducted away from Harlingen the first half of the month of May due to serious illness of the author's wife. We are happy to report that she is now up and gaining strength. Complete recovery will take a long time, but we are thankful for blessing that has come.

Interesting classes were conducted in Riviera and Corpus the last half of May. Bro. Elmer Gockler's living room was filled Monday night, June 2. Although the trip is a long one, we look forward to being with them each first and third Monday night and each Sunday. The fourth Sunday, Bro. John Hayse preaches for them. He is from the Harlingen Church.

A Sunday school rally is being conducted here in the Spanish Acres Sunday school in the month of June. Results will be printed next month. We also look forward to Bro. Emory Macy being with us for meetings for two weeks in June. We hear Bro. Wiggins is in the state also and look forward to meeting him again.

The women of the church are now quilting a quilt for Golden Rule Home. The Bereans are paying for children's Sunday school papers to be sent to the Corpus Christi Sunday school.

The Rio Grande Valley was blessed with two good rains recently. Water means life here, as in some other dry places. How little we appreciate the blessings we take for granted until we are without them!

All are cordially invited to attend our services here, especially any Air Force boys who may be stationed at Harlingen Air Base in the future. James Mattison.

"Faith either removes the mountains or tunnels through."

YOUTH RALLY ENROLLEES

1. Dallas Demmitt, Troy, Ohio
 2. Sue Somers, Rockford, Ill.
 3. Linda Lindsay, Rockford, Ill.
 4. Clarabeth Pestle, Good Hope, Ill.
 5. Betty Reynolds, Williamsport, Ind.
 6. Dick Worley, Macomb, Ill.
 7. David Houser, Chicago, Ill.
 8. Carl Randall Davenport, Eldorado, Ill.
 9. Jack Wiggins, Eldorado, Ill.
 10. Patsy Peters, Paynesville, Minn.
 11. Beverly Frye, Delta, Ohio
 12. Alice Elton, Delta, Ohio
 13. Mary Louise Anderson, Mishawaka, Ind.
- To enroll, send your name to Box 231, Oregon, Ill.

HOLBROOK, NEBRASKA

Bro. and Sr. V. E. Kirkpatrick and family left recently for two weeks' vacation with relatives and friends in Minnesota. During Bro. Kirkpatrick's absence, preaching services will be conducted by Bros. Chas. Hornaday, Clyde Long, and Wayne Wilson.

Mary Lou Hornaday accompanied the Kirkpatrick's as far as Eden Valley where she will visit the E. E. Graham's.

A son, Monte Gene, was born to Mr. and Mrs. Valarian Miller on May 10. Mrs. Miller was formerly Donna Johnson. The ladies of the church gave a shower for him at the Johnson home on Sunday afternoon, May 25.

We were happy to have Bro. and Sr. Roscoe Story and daughter with us for services recently. Bro. Story has completed his schooling in watch repairing and is at present located at Grand Island.

The Ladies' Aid has started a fund for a gas heating system. We hope to be able to have it installed before fall.

Sr. Ruth Wilson is slowly recovering from her operation. We are glad to see her able to be at services again.

Lila Gardner, Secy.

NATIONAL BIBLE INSTITUTION

Delta, Ohio, Church of God	\$125.00
Happy Woods Church of God	22.71
Pennellwood Berean Society	8.00
Zechiel Family	25.00
E. F. Marsh	10.00
Almeda C. Wertz	27.00
Southlawn Park Church of God	100.00
Emma B. Coleman	10.00

GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

"I do enjoy the paper a lot. I got most of my sermons from it, and they are good."—Mrs. Leora Antonides, 210 S. First St., Argos, Ind.

"I am sending three dollars for The Restitution Herald, which I cannot do without. Bro. Harold Doan's articles alone are worth ten times the cost of the paper, let alone all the rest of the good sermons that we get once a week."—W. R. Simmons, Hartshorne, Okla.

"An Iowa Spring Conference will be held at the home of Reuben Sceline, about three miles southwest of Stanhope on June 22."—Esthor D. Jenkins, Stanhope.

Bro. Harvey Wilson, Lake View, Iowa, died, June 19. Bro. Paul C. Johnson of Oregon, Ill., preached the funeral sermon.

Sr. Elsie Cullen, long-time member of the Oregon, Ill., Church, fell asleep in death, Monday, June 16.

CASHMERE, WASHINGTON

We have just completed our week of vacation Bible school at Cashmere for this year. Average attendance was about forty.

A picnic is planned for Sunday, June 8, up the Tum Water canyon in the recreational area. We also plan a joint service of the Wenatchee and Cashmere Churches of God on June 8 at 8 p.m., in Cashmere. The theme for studies this year was "Eternal Life." Teachers included Gary and Iola France, Nola Rankin, Lea Mac Corbaley, and Lyle Rankin.

We are happy to report the baptism of James L. Rankin. Your prayers and examples of right are solicited to help another in the race for life eternal.

We are looking forward to our next Bible study week, which is scheduled for July 14-20. It is to be held in the mountains where we plan two hours' study each morning. Rest, visiting, hiking, games, and work about the camp are to make up the rest of the day. Will you be present? Lyle Rankin.

ANDERSON - WESTLUND

On Sunday, June 8, at 2:30 p.m., Miss Alice Anderson became the bride of Orville Westlund, at the home of the bride's parents in Minneapolis, the writer officiating. The simple, double-ring ceremony was rendered especially sacred by the couple's intention to dedicate their lives to the gospel ministry and to establish a true Christian home. Miss Kathleen Anderson, the bride's sister, served as bridesmaid; and Neil Thut, former roommate of the groom at Oregon Bible College, served as best man.

May the Lord richly bless this earnest young couple who so greatly desire to give their lives to His service!

William M. Wachtel.

NATIONAL BIBLE INSTITUTION

Truth Seeker's Church of God	25.00
Church of the Open Bible, Pomona	12.50
Mrs. Kate Olmstead	12.00
Macomb, Ill., Church of God	26.68
Mr. & Mrs. Charles Nettis	5.00
Emma Sissle	1.70
Mr. & Mrs. Robert O. Hardesty	50.00
Mr. & Mrs. Allen Johnson	19.00
Omaha, Nebr. Church of God	60.00
Mr. & Mrs. Delos Andrew	5.00
Maurertown, Va. Sunday School	21.00
Hattie A. Woods	2.00
Mrs. Anna Cochran	2.00

HERALD RECEIPTS

W. R. Simmons; Mrs. Dora A. Warren; Mrs. Maurice Robinson; Mrs. Eddie Dommitt; M. W. Lyon; Mrs. W. V. Lansbery; Walter Rooso; Sarah E. Areson; Mrs. J. W. Macallister; Mrs. Ida Parker; Almada C. Wertz; Gordon E. Davison; D. C. Dovenbarger; Mrs. Oscar Jenkins; Marion Otto (5); Mrs. G. B. Sprinkle; John E. Adamson; Roxanne Billingsley; Miss Ida Lapp; Ellsworth Routson; Georgia Holmesley; Blackhawk Eng. Co.; Emma Sissle; W. W. Kirkpatrick; Mrs. Leora Antonides; Nettie M. Lundquist; Mrs. Allen Johnson (2); Mrs. Keturah Perkins; Arnold Johns (3).

FONTHILL, ONTARIO

Rededicatory services were held on March 9. The original dedication was on February 14, 1909. Janet and Joan Rose and Donna Zwierschke were baptized on this Sunday. Basket dinner was served to about eighty. May God bless the changes, and increase our efforts.

We greatly appreciated the bequeath of one hundred dollars left to the church by the will of the late Sr. Laura M. Pascoe. It has been used toward an air-conditioning unit.

A son was born to Orlin and Lena Bousefield, and Linda Madelene was born to Mr. and Mrs. Donald Elliott. Congratulations!

During beautiful blossom time, the forty-eighth Annual May Meeting was held at Fonthill. At Sunday school, Bro. J. Fletcher gave an interesting lesson to a combined group of the older classes. Music was given by the junior choir.

At the morning service, Pastor G. J. Gordon gave an illustrated sermon on "The Breastplate of Judgment." The Lord's Supper followed this service.

Dinner was served, and during the afternoon program four speakers spoke briefly.

Bro. J. Fletcher spoke first. His main thought was the importance of marrying in the faith, or in the Lord, thus starting a home on the right foundation.

Bro. T. McArthur told of the many things we have to be encouraged about and thankful for in the teachings of the Church of God.

Bro. W. Holland made a few remarks concerning the Sunday school work and the importance of faithful attendance. He also stressed the joy that regular conscientious teachers bring to a superintendent's heart.

Bro. W. Kirkwood paid tribute to Bro. I. Barnhart for leading him into the Truth and gave practical accounts of answered prayer in his family. In closing he announced that his son Bob hopes to enter Oregon Bible College this fall. Arthur Fletcher also is planning to go to Oregon soon.

Bro. and Sr. H. Lampitt sang a duet at this service. Bro. F. L. Austin, Fonthill's first pastor was remembered in this way. Srs. Shute and Holland sang his favorite hymn, "More Like the Master."

Following the supper hour, Bro. Gordon gave a prophetic survey entitled, "A Beacon upon the Top of the Mountain."

Special selections were given by the choir at each service, and the meeting closed with "God Be with You Till We Meet Again."

Several visitors were pleased with the recent improvements in God's house. Since the meeting the parking space at the rear of the Church has been leveled and covered with crushed stone.

The Bereans report a happy time at a progressive party held recently. At each home visited, one particular game was played, and one kind of food or drink served.

The Dorcas group made and sent tea towels to Golden Rule Home in April.

The June Meeting to be addressed by a special speaker, will close the gatherings until September.

As many of us become scattered during the summer months, let us be careful to deny ungodliness and worldly lusts, living soberly,

righteously, and godly at all times, always looking for that "blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

Irene Holland, Reporter.

"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"

LUCIAN MURPHY

Lucian Murphy, son of Silas and Lucy Murphy, was born on December 17, 1905, and died suddenly on May 30, 1952. He is survived by his wife Thelma, two daughters, Mildred (Mrs. James Dennis), and June; two brothers, Theron, of Martinsville, Ill., and Percy of East Saint Louis; and many other relatives and friends.

In 1934 he, together with his wife, was baptized into the saving name of Jesus and became a member of the Salem Church of God near Marshall, Ill. For the past nineteen years he has lived in Oklahoma and although isolated from his home church never lost his faith. Each year when he returned to Marshall for a vacation, he and his family made special efforts to attend church and have Communion. He was a good student of Scripture and especially interested in prophecy. Whenever the opportunity presented itself, he always was ready to talk Bible and defend his faith. Through his influence and teaching both daughters accepted Christ in baptism and remain very loyal and faithful in their belief.

Truly, the family mourns deeply the loss of the husband and father but sorrows not as others who have no hope. The faithful wife and two daughters have their hope anchored deep upon the promises of God and a future resurrection. This also is the hope and faith of the two surviving brothers, as well as many of his friends and relatives.

The writer spoke words of comfort and hope upon the sure coming of Jesus and the beauty of the resurrection, when the dead in Christ shall rise first. May the resurrection morn soon come! Harry Goekler.

CLARA RISTRIM

Sr. Clara Ristrim fell asleep in death on June 1, 1952. She was seventy years of age on May 28. On March 24, 1926, she was married to Clifford Ristrim, who preceded her in death on November 5, 1947. Soon after that she moved from the farm into Stanhope where she lived until her death.

Her father and mother, Mr. and Mrs. Gust Berggren, two brothers, Charles and Elmer, and one sister, Amanda Johnson, also preceded her in death. One sister, Mrs. Anton (Emma) Sealine, and ten nieces and nephews survive her.

Clara has enjoyed the fellowship of the Church of God for several years. Bro. Herman S. Hunt of Clarksville, Iowa, preached the funeral sermon. She was laid to rest on June 4 beside her husband. Her patience and kindness will long be remembered.

Esther D. Jenkins.

Pledges for the 1951-'52 Budget

Our record of helping hands in "Building for a Better Day"

Conference Budget \$35,000.00
Received to Date \$21,973.50

Last call for pledges for our 1951-'52 budget.
 Are you "Building for a Better Day"? Our fiscal year is ended June 30. Will we succeed in meeting our budget?

							\$1,000.00	\$3,000.00 Reported on 3 top rows Jan. 29	\$2,926.50
							Group A	\$1,000.00 Ohio Conference	\$1,000.00 Brush Creek Church
\$1,500.00 Delta Ohio Church	\$500.00 Ripley Ill. Church	\$500.00 Mr. & Mrs. Vernon Nichols	\$500.00 Group "C"	\$500.00 Eden Valley Minn. Church	\$500.00	\$500.00	\$500.00	\$500.00	\$500.00
\$850.00 Mr. & Mrs. Joe D Lawrence	\$526.50 O. R. Anthon	\$500.00 Los Angeles Church	\$500.00 An Isolated Sister	\$500.00	\$500.00	\$500.00	\$500.00	\$500.00	\$500.00
\$400.00 Southlawn Church Mich.	\$400.00 Pennellwood Church Mich.	\$400.00	\$400.00	\$400.00	\$400.00	\$400.00	\$400.00	\$400.00	\$385.00 O. B. C. Students
\$300.00 Truth Seeker's Church Chicago	\$300.00 Maurertown S. S. Va.	\$300.00 Southwest Conference Ch. of God	\$200.00 Minnesota State Bereans	\$200.00 Burr Oak Ind. Church	\$200.00 Mr. & Mrs. Francis Burnett	\$302.00 Mr. & Mrs. Frank C. Montross	\$285.00 Blessed Hope Church Rockford	\$250.00 Minn. State Conference	\$250.00 Omaha Church of God
\$250.00 Dixon Ill. Church	\$250.00 Group B	\$200.00 Oregon, Ill. Church of God S. S.	\$200.00 M. A. Patrick	\$200.00 Mr. & Mrs. Don Overmyer	\$200.00 Mr. & Mrs. Cecil A. Patrick	\$200.00	\$200.00 Fonthill Church of God	\$200.00 Mr. & Mrs. E. J. Demmitt	\$200.00 Missouri Family
\$100.00 Albert City Iowa Church	\$100.00 Golden Rule S. S. Cleveland	\$100.00 Weldon Holland	\$100.00 Fredericktown Mo. S. S.	\$100.00 Mr. & Mrs. H. H. Hawkins	\$100.00 Golden Rule Family	\$100.00 R. T.	\$100.00 Mr. & Mrs. Clarence Dimmick	\$100.00 Mrs. Etta L. Elton	\$125.00 Mr. & Mrs. Wm. Huffer
\$100.00 Minneapolis Church of God	\$100.00 Mrs. Clara Hoke	\$100.00 Betty & Henry Schwier	\$100.00 Mr. & Mrs. M. W. Lyon	\$100.00 An Isolated Sister	\$100.00 M. J. Osborn	\$100.00 Mr. & Mrs. George Loudenslager	\$100.00	\$100.00	\$100.00
\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00	\$100.00
\$100.00 Mr. & Mrs. Robert O. Hardesty	\$100.00 Mr. & Mrs. Willard M. Naylor	\$100.00 Church of the Golden Rule	\$100.00 Mrs. May White	\$100.00 Alfred & Flora Anthon	\$100.00 F. B. Winfrey	\$100.00 Mr. & Mrs. Waldo E. Wood	\$100.00 Well-Wishers	\$100.00 Arkansas City Church of God	\$100.00 Howard E. Huey Family
\$100.00 Mrs. Nellie I. Ling	\$100.00 Mr. & Mrs. C. E. Mills	\$100.00 Mr. & Mrs. Floyd A. Stilson	\$100.00 Mrs. T. J. Ellis	\$100.00 Mr. & Mrs. Otto E. Dick	\$100.00 Olaf Lewis	\$100.00 St. Cloud Minn. Church	\$100.00 "Two Isolated Members"	\$100.00 Mr. & Mrs. Charles Lapp	\$100.00 H. J. Stadden
\$100.00 Mr. & Mrs. Elmer C. McChesney	\$100.00 Memory of Mrs. Agnes Sealey Congdon	\$100.00 Almus Dimmick Family	\$100.00 Marian R. Richards	\$100.00 Harry & Ruth Sheets	\$100.00 O. F. Marsh	\$100.00 Silas Claypool	\$100.00 Mr. & Mrs. Willis Roose	\$100.00 C. R. Stearns	\$100.00 George and Effie K. Jones

The Restitution Herald

June 24, 1952

VOLUME 41

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

NUMBER 38



—South African Tourist Corporation

Modern South Africa is a good example of the extent to which our romantic conceptions of foreign missions have lagged behind actual development in foreign countries. (See page 3.)



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.
James M. Watkins, Editor \$3.00 per year Paul C. Johnson, Associate Editor

Fulfilling Christ's Law

"Bear ye one another's burdens, and so fulfil the law of Christ" (Galatians 6:2).

Every person has a day now and then when everything seems to go wrong. During these days problems are added to problems and burdens are multiplied. During this time aggravations are intensified and the ability to solve any problem is lessened. At such times an individual is in the greatest need of a helping hand.

The other day I happened to be in a restaurant when the entire staff seemed to be experiencing one of those bad days. Everything was going wrong. The cook had muddled up the orders, the assistant cook had burned the beans, and the waitresses were experiencing the disapproval and ire of the management. As a result no one was being waited on and most of the customers were disgusted.

In this confusion the flustered manager stopped to speak to a customer. The customer had been waiting for attention for a long time. The man said, "Take your time, do not get excited, do not let me add to your problems. I am willing to wait. I do not want to cause you any greater concern."

This practical example of bearing another's burdens left a lasting impression upon me. Certainly there are many ways in which we can help troubled persons. It is unfortunate that when a person is having his troubles we add to his problem by our own criticism or rebuke.

There is one time when a man ought not to have criticism. That is when the criticism is justified. At such times he already has all he should be asked to bear. There is one time when a man's work ought not to be called in question. That is when he is failing to do his task properly. At such times his strength and ability are taxed to the utmost. There is one time when a person's personal conduct should not be denounced. That is when he is subject to the most justifiable reproach. During these times he is in the greatest need of personal consolation and help.

The law of Christ lays a peculiar responsibility upon the Christian who would fulfill it. It is a little like the

man who never got his roof fixed. When it was raining he could not fix it, and when it was not raining, there was no need. So it is with the attitude of the Christian toward those he considers lax in their responsibility toward God. When there is no need to criticize we are not able to do so. When there is need of criticism, the individual is too much in need of our help to permit criticism. Because of this, the law of Christ demands that we should devote ourselves to the support of the individual who has a burden.

The application of this rule applies to every day of our Christian life. Individuals with whom we come in contact during our secular work often fail to discharge their responsibility to us with promptness and consideration. Then criticism is often justified; however, then criticism only adds to the burden already overpowering the individual.

Many criticize the minister for his failure to live up to the standards of perfection or accomplishment. If we feel that such criticism is justified, then it should by no means be used. If he is not living up to what we feel is a justifiable standard, he is more than ever in need of the assistance we may give to help him share the weight of his burden. Jesus requires that of us.

We often feel that our brethren within the church do not do the things they should. It is strange, and a little odd, that it is always the other person that has the faults and fails in fulfilling his duties. Should we add to his problem by offering the force of our criticism? We are required by Christian standards of fellowship to lend him the assistance necessary to carry the weight of his failure.

The very fact that we do criticize is an indication that we feel we could do better under the same circumstances. If this is true, we owe our brother the loan of any excessive strength that we may have. Our work should be devoted to giving him encouragement and assistance that he may be able to solve his problems. Our faultfinding only serves to double his burdens.

Everyone has burdens. It seems that they are mounting daily. It might be a very good standard for the Christian to ask himself each night, "Have I *added* to the burden of any life today?"

Has our conception of foreign missionary methods kept pace with actual progress in foreign lands?

Africa ==

Land of Missionary Opportunity

UNTIL recently, very few travelers have considered South Africa as a place to visit. This fabulous country seemed too wild and inaccessible. South Africa is wild but only in the undeveloped areas that are "home" to primitive native tribes and African animal life. The rest of the country has a high standard of civilization, even more akin to the United States than to Europe. As for being inaccessible, modern transportation has changed all that.

For those in a hurry, Johannesburg, air gateway to Southern Africa, is but two and a half days away. Panam vies with B.O.A.C., K.L.M., Sabena, and Air France to take you there in comfort, safety, and speed. From Johannesburg, South African Airways puts all the main South African cities only a few hours away by air. . . . Upon arrival, all the comforts of modern air travel, luxury buses, and excellent trains maintained by the South African Railways, await the traveler, or he may hire an automobile (many travelers take their own autos along) and see the country from South Africa's excellent roads.

This vast sunny land offers all possible variations of activity and scene, from the bustle and glamour of the city to lovely serenity of the veld. South Africa offers the pleasures of older countries of Europe and the fascination of a new land in another hemisphere.

Scenic attractions are of great variety and include the awe-inspiring beauty of the route from the vineyards and old Dutch architecture of the Cape, through the yellow-wood forests of the Tzitzikamma, to Port Elizabeth, the Detroit of South Africa, then over the grassy hills of the Transkei, home of the red-blanketed Xhesa tribes to Durban and Zululand with its bordering game reserve Hluhluwe, home of the white rhino, over the ten thousand foot Drakensberg (Dragon's Mountain) to the diamond mines of Kimberley, and then to the city built on gold, Johannesburg.

Africa has long been the romantic conception of the ideal geographical location for foreign mission work. As such it has attracted individuals from almost every church or creed. The average individual has looked upon Africa as being little more than a place of jungle, wild animals, and heathens. Because of the general interest created by its acceptance as the typical foreign mission field, we have invited the South African Tourist Corporation to give us a picture of what a trip through modern South Africa would be like. We feel that you will find this response to our request as revealing and as surprising as we did.—Editor.

A short distance from Johannesburg is the fabulous Kruger National Park, where the visitor is as likely as not to have a lion and his family playing tag with the fenders of his automobile. Kruger, equal in area to the State of New Jersey, offers unrivaled opportunities for photographing all types of African big game from the safety of your car.

Northward through the Kruger Park, the visitor is on the way to another African wonder, the mighty Victoria

Falls of Rhodesia, discovered by Dr. Livingstone, and the mysterious Zimbabwe Ruins which Rider Haggard made the "Dead City" in his famous story "She."

Comfort, cleanliness, good accommodation, and food are normal demands of South Africans, and most of their hotels in the cities and larger towns hold their heads high in any company. Their tariffs in terms of United States currency are ridiculously reasonable.

South Africa has two official languages, Afrikaans, a development of the early Dutch spoken by the settlers, and English, which is understood throughout Southern Africa. The traveler will find South Africans genial and hospitable and their land a place of infinite variety. Nowhere else is it possible to live and travel at all times in comparative luxury, yet have big game and primitive tribes, the romance of diamonds, and the drama of gold on one's doorstep, and all this in a climate of temperate sunshine against a backdrop of unmatched scenery.

The Kruger National Park

Fabulous Kruger, South Africa's eight thousand square mile game reserve, occupies the northeast corner of the Transvaal Province. It is a one-day automobile ride from the modern city of Johannesburg, making it as much a refuge for mankind as it is for wild beasts.

Pretorius Kip is the Southern gateway to the Park, where the traveler will find luxurious accommodation in complete harmony with the surroundings. (Over)

There are few rules and regulations, and these are for your safety. No alcohol is sold in the Park. If you prefer a real "safari" trip, there are all facilities for camping, and a campfire will be made for you. When traveling this way, the visitor must supply his own cooking utensils and crockery. It is a tremendous thrill to grill meat in the burning embers of a wood fire while from the darkness beyond the flickering flames comes the roar of the lions and other wild cries of the African night.

There is a speed limit of twenty-five miles per hour, and, if you have ever rounded a bend and come upon a pride of lions sunning themselves in the road, you would see the sense of it. Besides, can you imagine what would happen if you were traveling fast and suddenly encountered an African elephant!

It pays to drive slowly at all times. In your car you are perfectly safe. Lions have been known to study their reflections in the car's polished surface, lick the headlamps, and look in the windows. In the presence of a car, lions are lazy, good-natured cats; but once outside his car, man becomes the ancient enemy to be attacked. Elephants have to be left strictly alone. The rule is to keep at a comfortable distance. You will agree they are not hard to see from even a very safe distance.

Besides lion and elephant you can see thousands of buck and antelope. Impala, the springbok of the Lowveld, speedy and agile, will provide you with one of the world's most graceful sights. They are seen everywhere. The lordly kudu bull or the sable with magnificent horns sweeping in a high curve over their backs can evoke admiration from even the most blase traveler. A few of the other species you may find are giraffe, leopard, zebra, waterbuck, cheetah, baboon, hyena, and hundreds of beautiful and curious birds.

En route to Skukuza you can visit the Hippo Pool. Here you may leave your car to watch the hippos sport playfully in the water. Crocodiles infest the rivers and imbue the fascination of horror as they lie, submerged logs, waiting for prey to come and drink.

As you travel north towards the Limpopo River, away from the scrub of the south, weird baobab trees, palms and mopani trees with their heavily scented leaves, all add to the illusion of another world. Journeying past Letaba, a favorite place for elephant, you continue on to Shingwedzi situated in the middle of a mopani forest. Beautiful drives along the Mpongola and Shingwedzi Rivers give opportunities to see rare and exciting game.

The Diamonds of Kimberley

One of the biggest man-made excavations on earth is at Kimberley, in South Africa's northern Cape Province, and a day's road or rail journey southwest from Johannesburg. The "Big Hole" is nearly half a mile in diameter and over one thousand feet deep.

It was here that diamonds were first discovered in 1871, when there was a rush to peg claims and a mining camp rapidly sprang up, which through the years has developed into a thriving town. The irregularity of the layout of Kimberley will immediately strike the visitor. This is a legacy from the past when the roads zigzagged among the various diggings and the tents and tin shanties that served as homes and shops. The streets adjoining the "Big Hole" have changed little during the past fifty years.

This famous diamond mine, during its lifetime of forty-nine years, has yielded 15,000,000 carats of diamonds—over \$140,000,000 worth of precious stones. It was closed down a number of years ago when more modern diamond-mining methods were introduced in Kimberley.

The Victoria Falls

Dr. Livingstone, the man found by Stanley in Africa, discovered the mighty Victoria Falls in Southern Rhodesia in 1855. Their natural beauty has remained unchanged since that time, and the only evidence of civilization is to be found in the modern hotels, rest camps, and transportation facilities in the vicinity.

About 750 miles from its source, the mile-wide Zambezi River plunges into a narrow chasm running at right angles to its width to form the Victoria Falls. Their greatest height is 355 feet (easily twice the height of Niagara), and the maximum flow is 75,000,000 gallons a minute. Among various falls are the Devil's Cataract (200 feet), the Main Falls (mean height, 273 feet), the Rainbow Falls (325 feet), and the Eastern Cataract (316 feet). There are also the Palm Grove, the "Boiling Pot," the Silent Pool, and all the zigzag gorges that invite exploring.

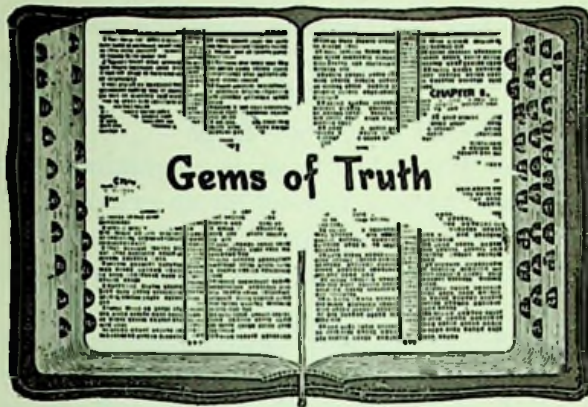
A well-appointed rest camp, with spacious holiday huts, is only ten minutes' walk from the Devil's Cataract, and a fine, well-timbered camping site for visitors with motor trailers and caravans adjoins the rest camp.

Trips by motor launch up-river to Kandahar Island take the sightseer past Kalai Island, where Dr. Livingstone camped before sailing down to discover the Falls from the island which bears his name. On Livingstone

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DAILY BIBLE READINGS

- M. July 7. Genesis 19:1-11. Sodom's wickedness prepared her for destruction.
 T. July 8. 2 Peter 2:1-6. Sodom's destruction was an example to the ungodly.
 W. July 9. Jude 1-7. Sodom's destruction is called "eternal fire."
 T. July 10. Matt. 6:5-15. Jesus taught His followers how to pray.
 F. July 11. Luke 18:1-8. Jesus encouraged His followers to pray.
 S. July 12. 1 Tim. 2:1-8. Paul exhorted Timothy to pray.



The Kingdom of God

Seventeenth in the Series

By James Mattison

"Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel" (Mark 1:14, 15).

FRRIENDS, the Kingdom of God message is part of the gospel of Jesus and is necessary for us to believe if we are to have salvation. What is the message of the Kingdom of God? Scripture informs us that God will establish a holy, literal kingdom here on earth when Jesus comes again. Only the righteous shall enjoy it. The wicked shall perish. The earth is to be made new again, even as it was made new after the Flood.

Jesus began His preaching with the Kingdom thought. (Mark 1:14, 15.) He continued preaching the same thing. (Luke 4:43.) Immediately before His ascension, He spoke "of the things pertaining to the kingdom of God" (Acts 1:3). In His book of Revelation His message is still the same. (Rev. 11:15.)

Our Redeemer tells us, "Repent. . . Believe the gospel." Have you? If not, how can you be saved? Scripture repeatedly tells us that belief in the gospel message is necessary for salvation. "Jesus came . . . preaching the gospel of the kingdom of God." Let us consider the texts on this all-important subject.

Two of the most outstanding passages on God's Kingdom are Revelation 11:15-18 and Daniel 7:27. They show the Lord's dominion over all nations of earth. The first reads, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever" (v. 15). The second reads, "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."

It has been stated by some that God's Kingdom is in existence today. How does this agree with Jesus' teaching in Matthew 25:31, which states that *when* Jesus comes *then* He shall sit upon the throne of His glory? It is true that God reigns today over the kingdoms of men,

setting up kings, and taking down kings. It is also true that Jesus Christ is to reign in our hearts now; that we are to be filled with His Spirit now, but who has seen all the angels descending to earth? (Matt. 25:31.) Who has seen the meek inheriting the earth forever? (Matt. 5:5; Psalm 37.) The Bible says that when the wicked are cut off, we shall see this. Who has seen God's will being done in earth, as it is being done today in heaven among the angels? (Matt. 6:10.)

Brief Study of the Kingdom

As to its king, we are not left in doubt. Our Saviour, Jesus Christ, shall be King in God's Kingdom. (Luke 1:32; Matt. 25:31; 19:28; Rev. 3:21; Acts 2:30; and 3:19-21.)

As to its territory, the earth made new shall be the land over which the Kingdom shall have dominion forever. (Acts 3:19-21; Matt. 5:5; Dan. 7:27, "under" heaven; Rev. 5:9, 10; Matt. 25:31-46; Jer. 23:5, 6.)

Co-rulers with the King shall be the elect, the saints. (Dan. 7:27; Rom. 8:16, 17; Rev. 5:9, 10; 20:4-6.) "If we suffer, we shall also reign with him" (2 Tim. 2:12).

As to its laws, they are spoken of in Micah 4:2; Isaiah 2:2, 3; and Jeremiah 33:15, 16. They will be the laws of God.

The capital city of God's Kingdom shall be His own city, Jerusalem, as is recorded in Isaiah 24:23, Zechariah 8:2, 3, Revelation 21:2, 3 onward, and Hebrews 11:8-10, 16. "The Lord of hosts shall reign in mount Zion, and in Jerusalem."

The subjects of that Kingdom shall be the nations left after Armageddon. (See Zech. 14:16-19; Psalm 2:8; Isa. 2:2-4; Matt. 25:31; Dan. 2:35-44; Isa. 60:12; Psalm 72:11, 17; Rev. 16:14-16; 21:24.) "It shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts."

The Extent of the Kingdom of God

How familiar to lovers of truth should be such verses as, "The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea" (Hab.

2:14; Num. 14:21; and Isa. 11:9.) As the waters completely fill the sea, so shall the knowledge of God's glory fill the whole earth. When shall it be? When God's Kingdom is established on earth at Jesus' second coming!

Concerning Christ, the Psalmist prophesied, "He shall have dominion also from sea to sea, and from the river unto the ends of the earth . . . All kings shall fall down before him: all nations shall serve him" (72:8, 11). This dominion shall be not merely over the church, but "all the earth" shall be filled with God's glory, from "sea to sea," from the river unto earth's ends.

As to the Kingdom's duration, it shall be forever. "He shall reign for ever and ever" (Rev. 11:15). His "kingdom is an everlasting kingdom, and all dominions shall serve and obey him" (Dan. 7:27). "It shall stand for ever" (2:44).

The Purpose of the Kingdom

God, from the beginning, purposed that man have dominion over the earth and has never promised heaven as the eternal dwelling place for him. True, our reward is now in heaven with Jesus, but, when He comes, He shall bring it. (Rev. 22:12.)

Immediately after man's creation, God said, "Be fruitful, and multiply, and replenish the earth, and subdue it: and *have dominion* over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth" (Gen. 1:28). After the Flood, the same revelation of God's plan was given to Noah, righteous servant of the Almighty.

David, in his day, recorded by inspiration the very same plan of God: "The heaven, even the heavens, are the Lord's: but the earth hath he given to the children of men" (Psalm 115:16).

God made a promise of land inheritance long ago to Abraham and his seed. This was to be an *eternal* inheritance. Paul referred to this in Romans 4:13 and stated that the promise is that through faith Abraham and his seed are to be *heirs of the world*.

Stephen referred to this covenant between God and the faithful in Acts 7:1-5 and said plainly that God gave Abraham *none inheritance in it*, no, not so much as to set his foot on; *yet God promised* that He would give it to him for a possession. Abraham and the rest of the faithful have never inherited the Promised Land eternally. Yet they shall. Luke 13:28, 29 states that many shall come from all directions to sit down with these ancient worthies in God's Kingdom.

If we are Christ's, then we come under these land promises, according to Galatians 3:26-29: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." The earth is the only place promised the righteous.

The great purpose of the Kingdom of God is that

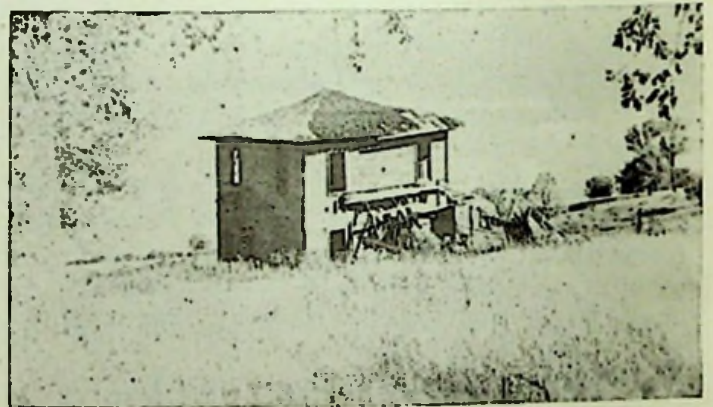
righteous men may everlastingly enjoy life and work with their Creator, Almighty God, and their Saviour, Jesus Christ.

Results of Christ's Reign

The Prince of Peace shall bring in everlasting peace and righteousness. Nations shall not lift up sword against other nations. They shall not learn war any more. (Isa. 2:2-4.) All forms of life will be devoted to peace, as in Eden.

This peace shall be not only between man and man, and man and God, but also between animal and man, and animal and animal. "The sucking child shall play on the hole of the asp" (deadly viper). Today let not the hand of the little one get too near the fangs of the asp. Then, fierce natures shall change. "The lion shall eat straw like the ox" (Isa. 11:7).

"There shall be no more curse" (Rev. 22:3). Then,
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THE OLD HOUSE

By Harvey U. Krogh, Jr.

I'm told the children were at odds
And couldn't settle on a price
When Pa was laid beneath the clods,
Because their love waxed cold as ice.

They never sold the family house,
Nor did they rent it to a soul.
It's been the home of many a mouse;
The seasons also took their toll.

The old house rots into the ground
A worthless thing to anyone,
Reminding us that sins abound
Where men ignore God's precious Son.

Give pause lest roots of bitterness
Spring up in you and spoil your life.
Live close to God and He will bless,
And you'll be spared much strain and strife.

Grace, Faith or Work?

By Harold J. Doan

OUR TEXT is Ephesians 2:8, 9—"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." In these verses three words are used that have been the cause of much discussion and even division among the followers of Christ. The words are "grace," "faith," and "works." What do these words mean and what is the relationship between them?

The word "grace" has a variety of meanings in the 156 places it is used in the Word. Greek dictionaries give at least fifteen different usages of the word *charis* from which our Bible word "grace" is translated. Generally speaking, the word "grace" means favor or love and refers to God's love shown us in providing a way of salvation through His Son Jesus. It refers to God's power given to His children to enable them to do His will. Grace is God's part in our salvation; His provision through Jesus to free us from sin and death and His power working in us to do His good pleasure.

Some very interesting verses of Scripture use the word "grace," which help to clarify its meaning and operation. The Apostle John wrote, "The law was given by Moses, but grace and truth came by Jesus Christ" (John 1:17). This verse shows a definite contrast between law and grace. Law said, "Do and you shall live." Grace says, "Believe and you shall live." Grace was revealed in Jesus Christ for, through the gift of His own Son, God made it possible for us to have salvation by faith alone.

Here is how the grace of God was shown to all the world through Jesus Christ, as explained by John in 1 John 4:9—"In this was manifested [shown] the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him."

When there was a contention in Jerusalem about whether or not Gentiles who came into the church should be made to serve the law of Moses, Peter said, "We believe that through the grace of our Lord Jesus Christ we shall be saved, even as they" (Acts 15:11). Grace is that marvelous love of God shown toward us in offering us eternal salvation through the sacrifice of Jesus Christ, God's only begotten Son.

The grace of God operates in more ways than this, however. God's grace is revealed not only in His provision for salvation through the shed blood of Christ

but in the working of the Spirit of God which makes it possible for us to keep faith and maintain righteousness. There are multitudes of places where the word "grace" is used to define the power by which a person becomes a Christian and remains a Christian. Acts 4:33 records, "With great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all." Romans 12:6, 7 says, "Having then gifts differing according to the grace that is given unto us, whether prophecy . . . or ministry . . . or . . . teaching." By the grace of God believers are empowered with gifts by which they are to serve and glorify the Lord. Paul made this testimony in 2 Corinthians 1:12 concerning the working of God's grace in his life: "Our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world." Paul said, "By the grace of God I am what I am" (1 Cor. 15:10). The power of a holy life and a good testimony come not by fleshly wisdom or human will, but by the grace of God.

God's wonderful grace is shown us in God's provision for our justification by the death of Christ for our sins. It is God's grace that works in the believer to give him power to overcome sin, to live righteously, and to serve zealously. We must grow in this grace.

There are three additional facts about God's grace that the Bible makes clear. 1. The grace of God is effective only for those who have Christ for their Saviour, though it is freely offered to all the world. God's grace is available to everyone through the gospel, but it works only in those who believe, as we will see when we study the word "faith." 2. We believe God's grace is not irresistible, as some teach. People can and do reject God's grace, resist the Spirit, and turn from Christ. Paul taught this truth: "By one man's offence death reigned by one; much more *they which receive abundance of grace and the gift of righteousness* shall reign in life by one, Jesus Christ" (Rom. 5:17). Notice, they who receive grace shall live and reign in Christ. It is offered to all, but all do not receive. 3. One who has been in the grace of God can, through loss of faith, fall from grace and be lost. Paul gave an example: "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen

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News and Prophecy Digest

C. E. Randall, Tempe, Arizona

AFFILIATION. In the last issue, report was made concerning the move toward the Advent Christian Conference affiliating with the National Association of Evangelicals. One of the requirements for association involves the subscribing to teachings of the trinity, and one must hold to the trinitarian view in order to be a delegate to its conferences.

There has been a noticeable trend among the Advent Christian ministry toward Orthodoxy's view on the trinity. While this change of doctrinal perspective has warmed the hearts of many Advent Christian ministers toward a closer relationship with so-called Orthodox denominations, there still is a large segment of the Advent Christian ministers, and particularly of the laity, that do not accept the trinitarian view.

In reply to a questionnaire sent out by the president of the Advent Christian General Conference, ninety favored union with either the National Council of Churches or the National Association of Evangelicals, whereas, ninety-five were opposed to affiliation with either body. Many of those who favored affiliation were skeptical as to the advisability of doing it at the present time in view of the diverse nature of the question. While we are not able to forecast what action will be taken at their General Conference in Santa Cruz, it appears evident that the leaders of the Advent Christian work will avoid any action that will disrupt their unity. The attitude of those favoring affiliation has been one of looking first to their own ramparts with a respect for the beliefs of those who do not subscribe to trinitarianism. While our view will in no way affect the decision of the conference, we hope that the Advent Christian people will maintain their independence of orthodox movements and kindle anew the fires under those great doctrines that brought them into existence and built them to the place of prominence and stature which they now occupy.

GRADUATES. News casts from Israel tell of the graduation of sixty-three young doctors from the Hebrew University in Hadassah Medical School. These are the first medical degrees ever awarded in Israel and mark an innovation in the growth and development of the new State of Israel. In all areas of life, the new State of Israel is showing a stability far beyond the fondest expectations and dreams of those responsible in bringing her statehood into existence. The rise of Israel among the nations of earth is one of the great prophetic epochs of the age and marks a decisive trend in the fulfillment of prophecy. It is an indication that the great Jehovah, who gave us the prophecy, is taking a direct interest in the affairs of the world

in view of bringing into being the Kingdom of which Christ will be the King.

NEGEV. All are familiar with the great prophecy of Isaiah in which he predicted that the desert will rejoice and blossom as the rose. While we have not reached that day as yet, one of the modern miracles in regaining the desert for agricultural purposes is to be found in the Negev, which is a body of desert land given to Israel when the United Nations "parted my land."

In September, 1951, "Operation Tractor" brought under cultivation 125,000 acres of land in northern Negev. During the winter months this unwanted desert enjoyed the heaviest rainfall in the "memory of living man." With harvest under way, massive combines have been moved into the rich agricultural area to harvest these thousands of acres of grain. It is estimated that the yield will exceed 600,000 tons of grain, with four-fifths of it being barley and the rest wheat. Plans are already under way for opening up approximately more than as much again next year than what was farmed this year. This sizable undertaking on the part of Israel's farmers in bringing to life arid wastes that have not been cultivated in millenniums, is one of the heartening signs on the world horizon. If there is one thing that I would like to see in this turbulent world of ours, it would be the agricultural developments in the land of Palestine.

SOME NEW THING. It is written of the people at Athens that they "spent their time in nothing else, but either to tell, or to hear some new thing." These people were so open-minded they were wanting in stability on any particular subject. Their search after some new thing led them far afield and caused them to neglect many of the proved and established facts of life. We admire individuals who pioneer in new fields of endeavor when such efforts are of legitimate character. But, in searching after unrevealed truth, one should never neglect fundamental and established truths on which the various facets of life are founded.

It seems that many in the religious field, feel that the only way a work can be built, or interest aroused and maintained, is by going off on some tangent of teaching, to the neglect and exclusion of those essential doctrines vital to salvation. There are some ancient landmarks in our Biblical teaching that should never be removed or overlooked. These bulwarks of faith that have kept men and women in the way of life everlasting all the way down the age of grace, are sufficient to maintain a healthy and vigorous faith today. These teachings captured the imagination and

transformed the hearts of men in the virgin days of Christianity and moved men and women to martyrdom when persecution was rife and they will stimulate interest, quicken zeal and promote righteousness in our time.

What is needed today is not some new thing, or new doctrine, or new gospel, but a strong emphasis upon the faith once delivered to the saints. It seems necessary constantly to stir up people's minds by way of remembrance of the faith of the fathers and those teachings that have given the Christian way of living a vital touch among all peoples from the time when that great salvation first began to be spoken by our Lord.

WAR HYSTERIA. The mad rush among the two opposing powers of earth to arm against each other has created a war consciousness throughout the earth. In a recent periodical, on one page, I observed such expressions as these: "Arms needs remain immense"; "Arsenal of atomic weapons is to grow"; "The H-bomb, for experimental tests apparently is not so far away"; "War in Korea shows signs of flaring up again."

These expressed views of our own future and the world situation indicate that we are in a struggle to the finish. One cannot doubt predictions by the Prophet Joel when he said the time would come when nations would beat their plowshares into swords and their pruning hooks into spears. In the great awakening among nations, preparation for the crucial test will come between the East and the West. This has a greater potential importance than the mere fact of the survival of liberty or the dominance of serfdom by Communism. It beckons the end of an age and harbingers the dawn of a new day wherein will dwell righteousness. If we could not see beyond the sinister results of this world's great armaments race, we would be inclined to pessimism and forced to question the value of life and whether life is worth living. But with an eye to the future and looking beyond the valley of the shadow of evil, we see the omens rising up announcing that He that is to come will soon come and not tarry, and when He comes, we will have that time of restitution spoken of in the sure Word of prophecy.

We shudder at what will happen as a result of man's plans and preparations, but we rejoice in anticipating the victory that will come to the saints of God when the kingdoms of this world are broken up into pieces, and out of the ruins will rise the Kingdom of God of which there will be no end. In view of this hope, we continue to pray "thy kingdom come, thy will be done in earth, as it is in heaven."

Prove All Things

By Mrs. R. D. Stanton

TO PROVE means to test or demonstrate by whatever rule is required by the subject at hand. In the case of whether or not one is a Christian, the proving method would be one's actions or conduct based on the light of God's Word. Thus we demonstrate daily for good or bad the Master we serve.

The language of Peter gave him away as a follower of Christ before the cock crew and he reached his lowest spiritual ebb.

What kind of an example is one proving who is a member of the Church of God and rarely ever attends church services or Sunday school, but is able and does go elsewhere? We cannot be an example of the believer and do that way. 1 Timothy 4:12 says, "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." How? By being "not a forgetful hearer, but a doer of the word" (James 1:25). We are tempted many times to stay away from services and to do wrong, but we have no excuse if we are in Christ as God has provided a way of "escape" (1 Cor. 10:13).

Some may say they can live as good Christian lives away from church services as they can if they attend services. I doubt this, if the church services are spiritual as they should be. Almost all of 1 Corinthians 10 is an admonition from Paul to his brethren to live more godly: "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come" (v. 11).

God has made every provision for the care of His children. We have God to pray to or talk to in Christ's name. We have Christ as our mediator and high priest who can be touched with the feeling of our infirmities (Heb. 4:15); and a Saviour who has told His church to "ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Matt. 7:7, 8). Yes, it is that simple, "Ask, seek, knock," for "every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened" (v. 8).

Christ is our example. "Even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps" (1 Peter 2:21). When Christ was carrying the cross, did He say, "I cannot go"? No! He went to His death for you and me. What a sad thing it is that so many refuse to go to church to hear

His saving Word taught. If man could only realize that life eternal is only to be had in Christ, more and more of us would find our places in His service at every opportunity.

When we fail to work and bring in our daily bread, we do not have what we need on the table to eat. When we fail to study God's Word, pray, and go to the house of God to meet with our "kinsmen" of "like precious faith" in Christ, we will fail to have the spiritual food we need which produces spiritual conduct. This may prove dangerous as God will spue us out of His mouth for being lukewarm. (Rev. 3:16.)

Paul said to the Hebrews, "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). What day? That day in which we will be judged "by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts 17:31).

Jesus said: "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon" (Matt. 6:24). If we let anything keep us from services when we could go if we wanted to, we are making that thing our master. If, as Christ said, we cannot have two masters, we had better "seek first the kingdom of God and his righteousness," and the things we need will be added.

God requires genuine service of all His children and promises to reward us according to our deeds. A good example of this is in Luke 15:16 where the "prodigal son" found himself willing to eat with the swine. He was feeding swine because he had left his father's house. By changing his course of conduct, he was again able to feast at his father's table.

Christ requires that we "bring forth fruit." He pictured Himself as the vine and we as the branches in John 15:1-16. To the great multitudes that followed Christ, He said, "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple" (Luke 14:33). Jesus is teaching us to serve Him first. If we fail to serve God through Christ, then we fail to be the example He wishes us to be. If we fail as an example, we

have failed as an "ambassador for Christ," and therefore we cannot "pray you in Christ's stead, be ye reconciled to God" (2 Cor. 5:20).

Let us not be like those of old of whom God said, "This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me" (Matt. 15:8). God was not pleased with this condition. Neither will He be pleased with us as professed Christians if we fail to bring forth "fruits meet for repentance."

Jesus said, "He that is not with me is against me: and he that gathereth not with me scattereth" (Luke 11:23). What did Jesus mean? If we are in agreement with anyone, we will do what we can to prove it. Likewise if we do not prove ourselves for Christ, we must prove ourselves against Him. Prove all things! Hold fast to that which is good.

GRACE, FAITH OR WORKS?

(Continued from page 7)

from grace" (Gal. 5:4). To return to law keeping after being set free in Christ is to fall from grace.

The second important word of our text, "faith," tells us how we can receive the grace of God which sets us free from sin through Christ and empowers us to be faithful children of God. We are saved by God's grace which we receive through faith. Romans 5:2 puts it this way, "We have access by faith into this grace wherein we stand." God's grace is limited by our faith. The death of Christ for sin is effective only in the life of one who believes it. The grace of God cannot work in an unregenerate life; one where there has been no conviction of sin and no acknowledgment of need of a Saviour. It is only when you are willing to trust in the Lord's ability to forgive you your confessed sins, and put your faith in the Lord to empower you to transform your life, and become convinced of the truth that Jesus will come again to bring you eternal salvation that grace can work for you. Repentance, confession, and baptism for the remission of sins are vital parts of faith by which we have access to God's grace. By grace we are saved, through faith. By our demonstrated faith we can claim God's grace to forgive us our sins and fill us with power to do His will. Grace is a gift given to the faithful who will acknowledge their need and put on Christ for the remission of sins. "I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain." There is only one way to receive the grace of God and that is through the death of Jesus Christ. We come under Christ's blood and share in His death by faith and being buried with Christ in baptism.

Last of all we have the word "works." It should be mentioned last because works of righteousness are the result of receiving God's grace by faith. When God's grace combines with our faith, Christian life will result. The order is right in this verse, "I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works" (Titus 3:8).

In Titus 2:14 we also read of Jesus Christ "who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." When we have come into Christ and have received God's grace, we will be purified and made zealous to serve God.

Our works are like symptoms. If we are failing in Christian life, it is a symptom that our faith is weakening and we are withdrawing from the grace of God. Should a Christian utterly fail and return to the ways of the world, he would lose his hope of salvation, not because of his works, but because of his loss of faith by which he has access to the grace of God. The place to work in an unfaithful steward's life is not upon his works but upon his faith, for meager works are a symptom of meager faith and lack of growth in grace.

Our Father is gracious and merciful. He has provided a way of salvation for us through the blood of Christ. We have access to God's grace by faith, by believing in Christ and putting on His name, and trusting in Him. Receiving the grace of God through faith we are empowered to live the Christian life in purity and with a good testimony, zealous to do His work. God's grace is for you if you will believe. The life of the child of God is for you if you will accept Christ and continue in the faith. "By grace are ye saved through faith . . . not of works lest any man should boast."

One out of every seventeen Americans was injured in an accident last year and 93,000 were killed, according to the annual survey of the National Safety Council.

AFRICA: LAND OF MISSIONARY ATTRACTION

(Continued from page 4)

Island, the tree still stands on which the Doctor carved his initials.

The natives have a name for the Falls—"The smoke that thunders." Many writers, artists, and photographers have done their best, but to understand and realize the full beauty of the Falls they must be seen. This is only a small example of the surprising combination of the ancient and the modern which makes present-day Africa what it is.

In the Wake of the *Great Commission*

Report of National Evangelist

Leaving Arkansas, Tuesday, May 20, we drove to Baton Rouge, Louisiana, staying overnight. On Wednesday afternoon, we drove over to Hammond, where we visited the Happy Woods Church in its midweek Bible study, teaching a class of adults. This was our first visit to Louisiana. Friday night, we attended a Bible class in Baton Rouge. These people are the heart of the future work in this capital city. Nineteen attended Bible study. Some of our larger churches cannot match this.

There is a definite need for a church in Baton Rouge and New Orleans; however, that is a future project.

The people of the Happy Woods and Blood River Churches are concerned about their young people, as the young people of both churches are going to the cities, seeking employment. To continue their spiritual progress, a Church of God is needed. So these people are doing something which will be a blessing to the church and the young people. So many of our people go to fields where we have no Church of God and then drift away.

We hope to see this work develop very soon. This work has a good future, as Brother Vernis Wolfe is making his home in Baton Rouge and will be able to pastor this church in its infancy. Brother Wolfe is a very able person, and any group is very fortunate to have a leader of his ability. We hope to be able to return and help them in developing this field in the fall. Present plans call for starting the building the first part of September.

While staying in Louisiana, we were guests of Brother and Sister Barnum in Hammond. We shall never forget the hospitality of these people.

On Sunday, May 25, we preached for the Blood River Church in the morning and for the Happy Woods Church in the evening.

On May 27, we arrived in Gatesville, Texas, parking our trailer near the home of Brother Emory L. Macy, and made plans for our stay in Texas. On June 1, we began a week of evangelistic services at Gatesville, preaching ten sermons for the Gatesville Church. Although this is a very busy season for farm people, attendance was good, and interest was excellent. The Gatesville people, under the leadership of Brother Macy, have erected a fine church building, and plan future expansion.

Concluding our services on June 8, we drove sixty miles west where we have completed our second night of services at Mullin. To date, attendance has been good,

and we hope it will be better as the meeting progresses.

Our schedule will find us going south to Corpus Christi, June 18, 19; Harlingen, June 20-22; El Paso, June 25-29; Carlsbad, New Mexico, June 30 and July 1; Odessa, Texas, July 2; San Angelo, July 3; Abilene, July 5, 6; Gatesville, July 13, visiting several points near Gatesville, July 7-12. This will include Killene where there are good prospects for a future work.

We plan to leave Texas for Arkansas State Conference on July 15. Leaving Arkansas, July 21, we are open for services on our way north. We plan to visit several of our churches on our way to General Conference.

Walter Wiggins.

THE KINGDOM OF GOD

(Continued from page 6)

earth's produce will flourish and abound as originally intended. "There shall be an handful of corn in the earth upon the top of the mountains [where now soil is poor]; the fruit thereof shall shake like [the trees of] Lebanon."

Greatest blessing of all, man shall be given the immortality of God, never to die again. Those sleeping in Christ shall be raised immortal (1 Cor. 15:52), while those living at His coming shall be changed instantly. Jesus said that we shall be "like the angels"; "neither can they die any more" (Luke 20:36).

Friends, the message of God's Kingdom of joy and peace was Jesus' message. "I must preach the kingdom of God to other cities also: for therefore am I sent" (Luke 4:43). Are you looking forward to that great day when the knowledge of God shall fill the earth as the waters cover the sea? Are you living accordingly, that you might be qualified for entrance into it? (2 Peter 1:11.) If not, then why not begin today to "seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33).

Why Some Churches Are Advancing. Buck Hill Falls, Pa. (EP) During the past four years, the Methodist Church has expended more than \$25,000,000 in the overseas missionary work of the Division of Foreign Missions, according to Dr. Eugene L. Smith, executive secretary of the division, in his report to the Board's annual meeting at Buck Hill Falls. Some twelve million of this was received from the World Service giving of the forty thousand churches of the denomination, another twelve million from special funds raised through the "Advance for Christ and His Church" program, and the remainder from special giving during the "Week of Dedication" observed in March of each year.



The Little Jewess Who Became a Queen

by Mary Railton, Children's Editor

Esther was only a small girl when her mother and father died. Her cousin, Mordecai, loved her as his own little girl. He took her to his home to live with him. Mordecai was a very good, kind man and sat in the gate of the king's palace. Esther was a very pretty girl.

When Esther grew up, Ahasuerus, king of Persia, sent out his princes to find a beautiful wife for him. The princes brought many beautiful young women to the king's palace. Among them was Esther. Mordecai was sure she would be chosen to be the queen, for she was very pretty. All the women were taken to a special house where they stayed for twelve months to learn how to live in the palace and be a queen.

When the day came for the king to pick out the one he wanted for a wife, Mordecai went to the women's house to see Esther. He said, "Esther, you must be careful not to let the king or anyone know you are a Jew."

Esther said, "I shall be careful. I will tell no one that I am a Jewish woman."

Along with the other women, Esther went before King Ahasuerus. He watched them all and looked carefully for the one who would make a good queen for him. When he saw Esther, he knew at once that he would like to have her for his queen. He set the royal crown upon Esther's head and made her his wife.

King Ahasuerus loved Queen Esther very much, for she was thoughtful and kind. She never told him she was a Jew, for Mordecai had warned her not to. They were very happy as king and queen.

One day Mordecai and Esther saved the king's life. Mordecai told Esther of two men who were planning to kill her husband. Esther hurried to her husband to tell him about these two men. Bigthan and Teresh were seized and taken away before they could hurt the king.

King Ahasuerus was very happy to think that Esther wanted to help him. He also remembered the good deed Mordecai had done.

Haman, one of the king's princes, noticed that Mordecai and some of the other Jews would not bow down and worship him. They knew, however, that they should worship God alone, not any man. The King's own people bowed down whenever the king and his princes passed by. Because Haman was a very proud man, he did not like those who would not bow before him.

At last, Haman became very angry because Mordecai would not bow down and worship him. Haman searched for a way to take revenge on the Jews. He decided to go to the king and persuade him to destroy them.

After hearing Haman's story, the king began to believe Haman was right. He agreed that all Jews should be killed. He wrote a letter to all the cities in his kingdom. In the letter he said, "All Jews, young and old, little children and women, are to be killed on the thirteenth day of the twelfth month."

When Mordecai heard the letter, he knew that he and Esther would be killed also. He sat down in some ashes and cried. All the Jews were crying and fasting. They thought to themselves, "What will happen to us?" Mordecai said to himself, "What will happen to Esther and me?"

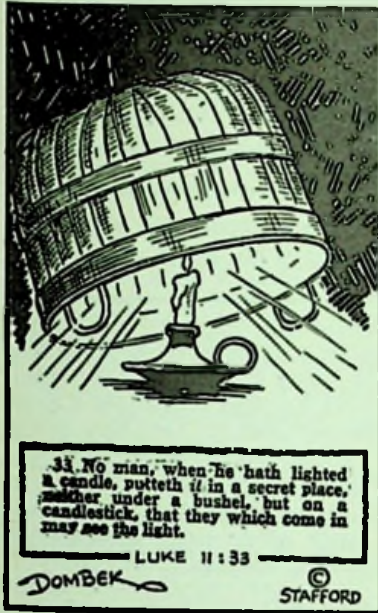
(To be continued next week)

What Will Happen?

Next week we will find out what happened to Esther and Mordecai. This story is a favorite of Nancy Ann Reeves of Mullin, Texas, and she asked if I would tell it to you. I know you all have favorite Bible stories and if you will tell me what they are, I will tell them to you. Just write me at Box 231, Oregon, Ill.

Happy Birthday to You!

Robert Lynn Jones, June 30, age 4, Chagrin Falls, Ohio
Barbara Lawson, July 1, age 2, Minneapolis, Minn.
Danny Gordon Landry, July 2, age 1, Hammond, La.
Leo Laverne Wilson, July 5, age 11, Macomb, Ill.



Excerpts from
The Searchlight
published by
Iowa State
Berean Society

A Shining Light

* * * *

By Darrell Maddock

"Then Jesus said unto them, Yet a little while is the light with you" (John 12:35a).

"Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11).

The world around is dark, dark from the sinfulness which has beset it so strongly in these "last days." It is a darkness that can be felt, as the literal darkness God sent upon the Egyptians, felt because sin is continually pounding and hammering at your life from all sides. People walk in this darkness day after day, blinded by sin that germinates so well without light.

We, as Christians, have a beacon light that marks clearly a path before us. It is a light that can penetrate the thickest darkness and severest storm, a light that is never made dim by the elements that are hurled upon it. This was the light that had its beginning in the little town of Bethlehem and grew brighter, only to be put out for a short time, but then burst into greater brilliance later. Yes, our Saviour, the Light of the world, is the One whose light was put out in death only to be renewed in brilliance at His resurrection.

Christ told the people He was the Light and the Light would be with them only a little while (John 12:35), but the people failed to see the Light. They had Him before them, a wonderful man, the Son of God, but they were so blinded by their own ways, their selfish ideas, that they would not accept the Lord.

We of today have even more than they. We have a risen Saviour, a light that covers the entire world with

its radiance, a Saviour that conquered death that we might have life, a Messiah willing to carry the sins of all to the grave.

In John 12:46, Christ said, "I am come a light into the world, that whosoever believeth on me should not abide in darkness." Today Christ is not present, literally, but He shines through us as individuals, as groups, and through the Word which we teach to others. Christ said, in His Sermon on the Mount, "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).

Be a shining light for Christ. "Ye were sometimes darkness, but now are ye light in the Lord: walk as children of light" (Eph. 5:8). The Light (in person) has gone from us but has left His radiance with us to guide our way and will someday soon return again.

Are you a shining light for God or for yourself? Do you let Christ shine through you or someone else? Do you hide your light under a bushel so that the glow is feeble? If so, check your batteries so that you may be a shining light!

Be an Example

* * *

By Dorene Allard

Again, it is the time of the year when another group of graduates will be leaving the halls of our schools and colleges. An ideal motto for these young people to live by is found in 1 Timothy 4:12: "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."

Be an example of a true Christian in your choice of words used in your everyday conversation. "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer."

Be an example by putting on "charity, which is the bond of perfectness" (Col. 3:14). Charity is often translated to mean love. Follow the commandment which tells you first to love "thy God with all thy heart and with all thy might, and second, love thy neighbour as thyself." If we could follow truly that wonderful law, all hate and disorder could be removed from our world situation.

Be an example by possessing a humble spirit, not a proud one. Remember all good gifts come from God, and without Him you can do nothing.

Be an example in your steadfast faith in God, Jesus, their teachings and prophecy. If we have enough faith, all things will work out for good. "Faith is the substance of things hoped for, the evidence of things not seen" (Heb. 11:1).

Be an example in purity. Keep yourself pure and clean, physically and mentally. "Draw nigh to God . . . and purify your hearts" (James 4:8).

AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

- June 21-29—Indiana Conference at North Salem, Ind.
 June 28-29—Illinois Quarterly Conference at Eldorado.
 June 29—Missouri Quarterly Conference at Doniphan.
 July 14-25—National Berean Youth Rally, Oregon, Ill.
 July 14-20—Camp Biblio School of Washington.
 July 17-20—Arkansas-Oklahoma Conference at McGintytown, six miles east of Greenbrier.
 July 29-August 6—Illinois State Conference and Bible School, at Oregon, Ill.
 August 7-9—General Conference of the Churches of God at Oregon, Ill.
 August 16-24—Texas Conference at Gatesville.
 August 9-17—Missouri State Conference at Jordan. (C. E. Randall, guest speaker.)
 August 17-24—Eastern Nebraska Conference at Omaha. (Harold Doan, guest speaker.)
 August 27-31—Ohio State Conference at Lawrenceville.

ILLINOIS QUARTERLY CONFERENCE Restitution Church, Eldorado

The June quarterly conference of the Illinois Churches of God in Christ Jesus will be held, Saturday and Sunday, June 28 and 29, with the Eldorado brethren as hosts. Everyone is invited to be present. Following is a tentative program:

Saturday

- 3:00 p.m. Bible study—Milon Hall
 7:30 p.m. Preaching service—Harold Doan

Sunday

- 10:00 a.m. Sunday School
 11:00 a.m. Morning service—Harold Doan
 2:00 p.m. Preaching—Kenneth Milne
 7:30 p.m. Evening service—Milon Hall

"After reading "The Shadow" I am anxious to help out before June 30, as you mentioned. . . .

"Hoping all will end hopefully for our budget."—Mrs. Martin, Arco, Idaho.

NATIONAL BIBLE INSTITUTION

Mr. & Mrs. Howard H. Hawkins	\$ 10.00
Mrs. L. R. Hillard	25.00
W. Weldon Holland	75.00
Jennie F. Martin, Iola and Betty Lou Cunningham	30.00
Clarence Schier	10.00
Mr. & Mrs. Frank Partlow	100.00
A Nebraska brother	100.00
Mrs. E. C. Railsback	10.00
Leo Behrends	10.00
Mr. & Mrs. A. E. Karuett	10.00
Mrs. Eva L. Stearns	10.00

TEMPE, ARIZONA

At the June board meeting of the church, the resignation of Laurence M. Howell, who has returned to Illinois for an indefinite period of time, was read and accepted. Gerald L. Cooper resigned as elder and was immediately appointed secretary. A. R. Leavitt was appointed elder.

On June 6, several church people gathered in our new annex to bid good bye to Laurence and Florence Howell. We will miss them and will be glad when they can return.

Another vacation Bible school was completed on June 13, after a week of lessons. Bro. Randall and several of the church women led the children in the building of a "model" tabernacle and its furniture. Over 40 were in attendance, which was good considering that at least three other schools were in session at the same time.

Mr. and Mrs. Elmer Howell, of Phoenix, returned recently from an extended visit in Oklahoma and other places.

Mr. and Mrs. Victor Corbell were visiting with friends in Louisiana during the last part of May.

Mr. and Mrs. Howard Huey are in Illinois for a few weeks. They are expected home soon, and will be accompanied by their son, Kenneth, who will spend the remainder of the summer in Tempe. Kenneth is a medical student in Saint Louis, Mo.

From now until September many members will be "coming and going" but attendance remains good and the interest continues unabated.

Mrs. Rachael Baker, one of our recently baptized members, has been quite ill. We are praying that she will soon be better and will remain that way.

Laurence Miller told of some of the sights he and Mrs. Miller saw in Mexico City, Mexico, at a father-son banquet held in the annex on June 17.

In addition to social activities the new annex is used for junior Sunday school sessions, Bible classes, and Doreas meetings. Therefore, it is proving a valuable asset.

Brother J. M. Morgan, of Bristow, Okla., spoke to the Tempe Church on the evening of June 15. Brother Morgan has been visiting relatives in near-by Mesa.

The Tempe Church extends a cordial invitation to anyone traveling to or from California, or any western point, to attend our church services. It will be worth while, even though you travel many miles out of the way to do so. Our schedule is as follows: radio broadcast over KTYL at 8:30 a.m.; Sunday school, 10 a.m.; morning worship, 11:00 a.m.; young people's meeting at 6:30 p.m.; evening service, 7:45 p.m. These services will continue all summer, with the exception of August, when morning service only will be held.

Gerald L. Cooper, Secy.

GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

"Our Herald came today. It is the paper we always look forward to receiving and could not get along without it. We gain much inspiration from reading it and pass it along to our neighbors. May the Lord bless you in the good work you are doing."—The Dwight Pestle family, Good Hope, Ill.

Upon reading Bro. Lawrence's article "The Shadow," Mrs. H. L. Davis answered his call to help erase the deficit.

The Indiana Bible School and Conference began sessions at North Salem Church, June 21, and will continue through June 29. Bro. and Sr. Jerry Reeves of Oregon, Ill., are among the teachers and speakers.

Another radio program is scheduled to go on the air on Saturday, June 28. "Will you offer your prayers and support in this . . . project in Missouri?"—A. Weldon McCoy.

"I read The Restitution Herald over and over, as it is all the preaching I have of the Church of God faith."—Emma Sissle, Columbus, Nebr.

Sr. Mary Jackson, Blomington, Ill., was in Oregon the past week to attend the funeral of Sr. Elsie Cullen. While in town she called at headquarters.

Bro. Joe Fletcher preached for the Restitution Church at Casey, Ill., Saturday night and Sunday, June 21 and 22. Sr. Leota Hanson furnished transportation.

Serious illness has overtaken two of our well-known members. Sr. Ruth Wachtel of Chicago has been in Cook County Hospital, Chicago, for several weeks. She may be addressed there. . . . Sr. Wayne (Mildred) Laning submitted to surgery recently. She may be addressed at Mount Sterling, Ill., Rt. 2.

Pastor J. R. LeCrone and family of Oregon, Ill., are vacationing with Bro. and Sr. LeCrone's parents in Omaha, Nebr. In the absence of the pastor, Bro. Curtis Simpson, recent college graduate, preached for the Oregon congregation, Sunday morning, June 22. Boreans presented an evening program.

The Budget. Any contributions postmarked before midnight, June 30, will be applied to the \$11,500 deficit on the current budget. What can you do to help?

A meeting of National Bible Institution board of directors was held at headquarters, June 21. All five members were present: Joe Lawrence and Stanley Ross of Minnesota, Harold Doan and Wayne Laning of Illinois, and Eddie Dommitt of Ohio.

WAIT PASTORAL NEWSLETTER

Truth Seeker's Bible Class radio program, under direction of Bro. Harold Doan, issues an occasional "Pastoral Newsletter." Anyone who has not requested to be put on the regular mailing list may do so by mailing a postal card to Truth Seeker's Bible Class, 5052 Division, Chicago 51, Ill.

YOUTH RALLY ENROLLEES

1. Dallas Demmitt, Troy, Ohio
2. Sue Somers, Rockford, Ill.
3. Linda Lindsay, Rockford, Ill.
4. Clarabeth Pestle, Good Hope, Ill.
5. Betty Reynolds, Williamsport, Ind.
6. Dick Worley, Macomb, Ill.
7. David Houser, Chicago, Ill.
8. Carl Randall Davenport, Eldorado, Ill.
9. Jack Wiggins, Eldorado, Ill.
10. Patsy Peters, Paynesville, Minn.
11. Beverly Frye, Delta, Ohio
12. Alice Elton, Delta, Ohio
13. Mary Louise Anderson, Mishawaka, Ind.
14. Don Thomas, Fredericktown, Mo.
15. Joyce Thomas, Fredericktown, Mo.
16. June Thomas, Fredericktown, Mo.

To enroll, send your name to Box 231, Oregon, Ill.

"I like your paper very much and enclose my subscription. I am pastor of the Advent Christian Church."—Willis Jenkins, Watertown, Wis.

MRS. ELSIE CULLEN

Elsie Ida Krauss was born to Fred and Kathryn Krauss at Aurora, Ill., March 30, 1892, and died at a DeKalb, Ill., hospital, June 16, 1952.

She was united in marriage with Le Ray Cullen on April 13, 1914. To this union five children were born, all of whom survive their mother. They are: Mrs. Loretta Eakle, Merle, Elmer, and Marvin, all of Oregon, Ill., and William of Dixon, Ill. There are several grandchildren.

Also surviving are two brothers: William Krauss of Aurora, Ill., and Fred Krauss of California.

Shortly after their marriage, the Cullens came to Oregon, Ill., where Mr. Cullen died while the children were small, leaving Sr. Cullen with full responsibility for their care. This responsibility was faithfully and cheerfully discharged.

Sr. Cullen was baptized and became a member of the Oregon Church of God in August, 1930. She, with her children, were faithful Sunday school attendants for many years. We pray that her hope may be the hope of her family and that they may be reunited in the great day when "the Lord himself shall descend from heaven . . . with the voice of the archangel . . . and the dead in Christ shall rise."

Services were conducted by the writer from the Oregon Church of God. Burial was in the Oakwood cemetery, Mount Morris, where she sleeps in hope. Paul C. Johnson.

CHINA'S "ACCUSATION MOVEMENT"

A Communist-directed "accusation movement," masquerading under the name of Christian, was inaugurated in April, 1951, during a so-called Christian conference at Peking. The purpose of the movement is to purge out what the conference designated as imperialistic and reactionary elements in the church. It was decided that meetings should be held in every Christian congregation and unit in order to accomplish the purge. So many Christian groups have resisted the pressure that a new summons has gone out from the executive committee of these leaders to intensify the accusation movement.

The following quotation from the Chinese proclamation as translated by Mr. Tom Leo of the Lutheran World Federation Home in Hong Kong will aid in understanding what the accusation movement is:

"We summon the Christian church and all its units throughout the whole country to develop and to intensify the accusation movement revealing the sin of America's imperialistic use of Christianity in invading China. This is the important task immediately before the Christian church.

"Since the publication of our summons of May 2 to 'propagandize well and accuse minutely,' there have been sixty-three big accusation meetings held. Among them have been the ones in Shanghai, Nanking, Tsingtao, and other places, which have been successful. There have been some which with great power have revealed how American imperialism has sinned in the occupation of China, in the name of Christian missions. In these cases American imperialism has been severely attacked, and the church leadership has carefully examined itself, laying open its former susceptibility to deception. In the large majority of other places, the accusation meetings have produced weak results, toying with trivialities, and not touching on important matters. There have been accusations without self-examination, even to the extent of using accusations to build up self-defense, and to strengthen one's position in the face of faults. The Christians in many of the places have not had accusation meetings, or perhaps they have held them only at the larger centers. So the accusation meetings have not been successful in reaching every congregation and every individual.

"Our Chinese Christian church has received the harmful influence of American imperialism for over one hundred years. We want to purge out that evil influence, and it cannot be done with the power of only one accusation meeting. What of the congregations which are originally opposed to accusation meetings? Or to those who are suspicious of accusation meetings? They say, 'We have nothing about which to make accusation,' or, 'We are unable to accuse.' This reveals how deeply they have been poisoned by American influences. So deeply that they have lost their own feelings and understanding! It is as the proverb says, 'They that live among the evil ones are like those who live in the fishmarkets, who become oblivious to the repulsive stench!' Others say, 'We do not dare to accuse; we do not believe in it,' which also demonstrates the evil influence of imperialistic elements who seek to destroy the effectiveness of the accusation movement."—E.P.

HERALD RECEIPTS

Mrs. C. C. Fuson (2); Iva M. Boyd; Thelma Harlaere; Clauda A. Hoffman; Mrs. I. H. Saline; J. Arthur Johnson; Daniel Hayes; Leland P. Marsh; Frank Partlow; J. Arlen Marsh (2); Paul Hatch; Mrs. Minnie Sudbury; N. J. McLeod; Joe Fletcher; Mrs. Homer C. Boyle; John A. Railton; Tom Savage; Mrs. Olive Deck; Ray Barlow; W. E. Boyer; Mrs. Alfred R. Wilson; Hildred Momsen; A. B. Lobell; Mrs. James A. Robinson.

NATIONAL BEREAN YOUTH RALLY

Oregon, Illinois
July 14-25, 1952

The Rally Staff: Mrs. Arthur Otto, matron; Emory L. Macy, dean and instructor; Harvey U. Krogh, Jr., and Norman J. McLeod, instructors; Mrs. Mattie Agard and Mrs. G. E. Holquist, cooks.

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 with his or her marked identification. Students will be housed at the Illinois State Conference dormitory. Meal serving will begin on Sunday night, July 16, and will end on Saturday noon, July 26. Charge will be made for extra meals before and after July 16 and 25. Inspiring Christian fellowship is in store for all youth between the ages of 13 through 17, with a variety of edifying activities, including Bible study, worship, outings, sports, games, and other interesting things to do.

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We are nearly \$11,500 short of our annual needs.*

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Budget \$35,000.00 Pledged to date \$23,576.75

							\$1,000.00	\$3,000.00 Reported on 3 top rows Jan. 29	\$2,926.50
							Group A	\$1,000.00	\$1,000.00 Brush Creek Church
							\$500.00	\$500.00	\$500.00
\$1,500.00 Delta Ohio Church	\$500.00 Ripley Ill. Church	\$500.00 Mr. & Mrs. Vernon Nichols	\$500.00 Group "C"	\$500.00 Eden Valley Minn. Church	\$500.00	\$500.00			
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The
Restitution Herald

July 1, 1952

VOLUME 41

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

NUMBER 39

*Whatever a man
soweth, that shall
he also reap*



—Religious News Service

There are three agencies responsible for the fact that truth has come down to us through fifty generations without apparent loss. These three are the Bible, the church, and the Christian home. (See page 3.)



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.

James M. Watkins, Editor

\$3.00 per year

Paul C. Johnson, Associate Editor

Lost Opportunities

"What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?" (Luke 15:4).

Let us take a moment to consider our lost opportunities. We should not become morbid in our introspection, but use it to benefit the future. This is particularly true of the General Conference as we close our fiscal year. Many of last year's plans have been completed, but there are also many opportunities that have gone unfulfilled.

Jesus charged us to remember those lost opportunities. He said a man having a hundred sheep and losing one, would immediately forsake the ninety and nine that were safely folded and search out the one lost. We have had many successful ventures in our General Conference work and much for which we can be thankful. Even so, we should leave them to their own accomplishment and search out opportunities that have been lost.

With the close of the year, we are about eleven thousand dollars short of meeting our budget. This budget was established by the delegates at the last General Conference as the logical minimum that we could expect nationally to devote to greater Christian service. The fact that this amount has not been raised does not necessarily imply a deficit of this entire amount. Each department has operated as efficiently as possible, and the question of a loss is not so important as the opportunities that have been lost. That, primarily, is what is reflected in the eleven thousand dollars we have failed to raise.

Operating costs of most of our departments such as the College and THE RESTITUTION HERALD are fixed by the nature of the services rendered. This requires that the eleven thousand dollars we failed to raise must be subtracted from evangelistic and missionary ventures. It represents a lost opportunity in missionary service.

During the year, the General Conference offered missionary aid to at least twelve missionary fields besides those assisted by our regular workers. Many other fields were worthy of assistance but we could not help. At best they will be one year behind in their development. If the

present year is an indication of the next, it will be impossible to assist them then. Here is a great opportunity.

During the year, funds ran low, and we allowed our national evangelist to avail himself of an opportunity to serve a local field for a time until funds were available. As a result the opportune time to begin work at Baton Rouge, Louisiana was passed. Another lost opportunity!

One of our most interesting vacation Bible schools, during the year was a negro school, in which Sr. Thayer attained an enrollment of ninety. If nothing more it reminds us that we have neglected to propagate the gospel among other races. Here is an opportunity that present circumstances will not permit us to follow through. Must it be recorded as another lost opportunity?

During the past year, several of our people have sponsored orphans in the Christian Approach Mission in Palestine. As the result of that work we now have one young man who is ready, willing, and qualified to come to our College for further training and instruction, after which he could return as a missionary in the land of Palestine. If we plan to make a start in foreign missions, as has been suggested by every conference in recent years, here is another opportunity. The Brush Creek Church is not sure that it can assume the full responsibility of bringing the young man to this country and providing for his education. General Conference funds do not permit us to give any consideration whatever to helping out in such a venture. The result may be another lost opportunity!

We have been invited to supply a missionary-teacher in the orphanage in Bethlehem. Here is an opportunity for greater service and an opportunity to learn foreign missionary work under those who have had practical experience. This vacancy is open and available immediately. The cost would be small, requiring only transportation and a limited amount of support. Under the circumstances, our Board of Directors wisely feels that we cannot consider any further expansion. So far, this is another lost opportunity.

We are happy for the blessings we have had. We are thankful for those departments which prosper. We cannot help, however, feeling a little nostalgia for any sheep that are lost through lost opportunities.

Christian Parents

By Harold J. Doan

HAVE YOU wondered how the Christian religion has maintained itself for two thousand years? How is it that after all this time there are still many true Christians with faith and belief like that of Jesus and His apostles? There are three agencies responsible for the fact that truth has come down to us through fifty generations without apparent loss. Those three are the Bible, the church, and the Christian home.

The Bible has been unchanged. It is God's message to the world. When some would lead Christianity off on a foreign path, it brings us back to truth and the Way.

The church has kept the Word alive, has performed a missionary function, and has provided for preaching and teaching the Word.

The Christian home has been the place, however, where faith was passed from parent to child, from generation to generation. Christian parents, working with the Word and with the church, have been responsible for delivering the faith to their children, to uphold and keep it alive in the world.

The very fact that faith is still alive and strong is a tribute to Christian parents of past and present generations. It is a silent sign that Christian parents in the past have performed their duty before God in keeping the faith and delivering it without loss to the next generation. In God's eyes this is the basis for judgment on the success or failure of parents—to have kept the faith, and to have instilled it in the following generations.

The Bible teaches that Christian parents have three primary obligations to their children. 1. To train them up for the Lord. 2. To teach obedience. 3. To provide for physical needs. As mothers and fathers faithfully perform these functions, they are blessed and honored of God; and future generations of Christians are assured. As mothers and fathers fail in these functions, faith will dwindle and the light of Christ will diminish in the world.

Scriptures teach the correct attitude of a parent toward his children in these words, "Lo, children are an heritage of the Lord: and the fruit of the womb is his reward" (Psalm 127:3).

We are stewards of our children. God delivers them into our care to be trained, taught and started on the right road. "Moreover it is required in stewards, that a man be found faithful" (1 Cor. 4:2). We must account for our stewardship—not only of money and time, but also of our children, and our faithfulness in rearing them



for the Lord. "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). If we are to keep the faith alive and be followed by a generation that knows the Lord and will keep the faith, the responsibility rests largely upon the shoulders of today's parents. If we fail, the same thing is likely to happen to us as happened in Israel. "All that generation were gathered unto their fathers: and there arose another generation after them, which knew not the Lord, nor yet the works which he had done for Israel. . . . And they forsook the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, and provoked the Lord to anger" (Judges 2:10, 12). To prevent such a tragedy the Lord calls on us to be faithful stewards over His heritage—the children.

We must train our children in the Lord. Notice, I said *train*. We are not called to let them grow up like Topsy, hoping by some miracle they will get acquainted with the Lord. We are to train them toward that end. Proverbs 22:6 reads, "Train up a child." When Samson was about to be born, his father went before the Lord in prayer and said, "O my Lord, let the man of God which thou didst send come again unto us, and teach us what we shall do unto the child that shall be born. . . . And Manoah said, Now let thy words come to pass. How shall we order the child, and how shall we do unto him?" (Judges 13:8, 12). It was said of Timothy, "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also. . . . That from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (2 Tim. 1:5, 3:15). Paul was

convinced that since Timothy's mother and grandmother were good Christians, Timothy had been trained by Scripture from childhood.

The question arises, "Should we influence our children's religious thinking, or should we let them wait to find the way themselves?" Scripture answers, "Train up a child." How are we to do this? Parents' example, the topics of conversation in the home, a family altar, Bible pictures, prayer in the home, Bible stories and records, parents interested in Sunday school and church; all these are the means by which children are trained in the Lord. An absence of this influence means we are failing in our stewardship of the children God has placed in care of mothers and fathers.

There is a principle taught in Proverbs 6:23 that is very needful for our generation and that to come, mothers, fathers, and children. "The commandment is a lamp; and the law is light; and reproofs of instruction are the way of life." Reproof is the way of life. People need to be taught restraint, and children need to be trained and restrained. The devilish doctrine of evolution with all its by-products, including that doctrine that if people are allowed to do whatever they want, they will come out all right, is a terrible threat to the generation to come. Mothers and fathers must train their children in the Lord, teaching them that restraint is the way of full life, while full license is the way of death.

Here are some statistics to show why we teach that children must be trained in the Lord. There is only one chance in three of reaching a child for the Lord who passes the age of twenty unconverted. More than sixty-five per cent of all converts are made before the age of twenty-four. No wonder Solomon said, "Remember now thy Creator in the days of thy youth." The first duty of Christian mothers and fathers is to train up children for the Lord. We honor those parents who have fulfilled their opportunity and have been faithful stewards, who have passed to us a faith that has endured through centuries. May we do as well for the generation to come!

A second sacred obligation of Christian mothers and fathers is to teach obedience to parental will. Several texts uphold this truth. "Foolishness is bound in the heart of a child; but the rod of correction shall drive it for from him" (Prov. 22:15). Here is a double truth. First the doctrine of original sin and essential depravity of the human heart is upheld. We are born in sin, and the natural inclinations are not to do good but to do evil. Children must be restrained, corrected and trained to curb this foolishness, and must be led to conversion.

This responsibility rests squarely upon Mother and Dad. "The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame. . . . Correct thy son and he shall give thee rest; yea, he shall give de-

light unto thy soul" (Prov. 29:15, 17). The unrestrained, uncorrected child is a source of worry and trouble to parents. This is what we can expect of the child "left to himself."

The ideal home order is described in Colossians 3:18-21—"Wives, submit yourselves unto your own husbands, as it is fit in the Lord. Husbands, love your wives, and be not bitter against them. Children, obey your parents in all things: for this is well pleasing unto the Lord. Fathers, provoke not your children to anger, lest they be discouraged." In a home where this order prevails, with love, and correction in balance, God is honored and parents are faithful stewards. Why are children so long dependent upon their parents when animals are soon cast off? Because children have reasoning power and must learn obedience and subjection of will to the authority of God. This is why it is so necessary to teach obedience. If a child never learns to obey parents, how can he learn to obey God?

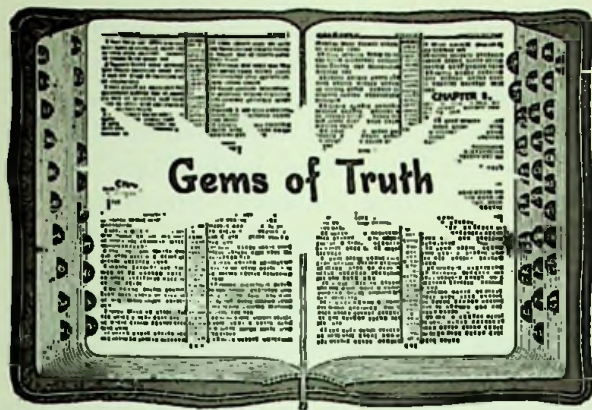
Lastly, parents are called to provide for a child's physical needs. This is a natural instinct, often over-emphasized today. By providing for every whim and desire of the child we can spoil the child's individual enterprise. Some parents think only of provision for physical needs and are so absorbed in this, that training for God, love, and character are completely ignored. We do have a duty to provide, but this is an inborn characteristic of normal parenthood.

Parents have been responsible for the preserving of Christian faith from one generation to the next. We owe a debt of gratitude to every parent of past generations for his contribution to this unbroken chain from Christ to us. To keep this process going, to assure faith to the next generation without a loss, today's parents must be just as faithful. It is our opportunity and our duty as stewards of the gospel and stewards of our children to train them for the Lord, to teach obedience to authority, to provide as we are able for their physical need without spoiling their initiative and sense of values.

(Please turn to page 10)

DAILY BIBLE READINGS

- M. July 14. Prov. 15:1-7. A soft answer turns away wrath.
 T. July 15. Matt. 5:1-10. The Beatitudes describe character similar to Isaac's.
 W. July 16. Matt. 5:38-48. Isaac's character conformed to Jesus' teachings.
 T. July 17. Rom. 12:14-21. Paul taught the principles Isaac employed.
 F. July 18. Jas. 3:17-4:7. James taught peace and warned against envy.
 S. July 19. 1 Peter 3:8-14. Sock peace and suffer for righteousness' sake.



The Restoration of Israel

Eighteenth in the Series

By Roy G. Graham

THAT ISRAEL will return to its homeland has been a doctrine of the Church of God as far back in history as we have records. Her ministers and teachers have firmly avowed that the return of Israel would be one sure sign of the near return of our Lord.

Many Biblical references confirm this statement. We read in Ezekiel 37:21, 22: "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: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all."

We know the history of Israel, how they have been scattered into all nations because of their disobedience to God's statutes and laws. God warned them that if they failed to observe His commandments He would punish them severely. He told them that continued disobedience would cause them to be scattered into all the world. We find this recorded in Leviticus 26 and Deuteronomy 28. This same prophecy, however, states that He will yet have mercy upon His wayward children and again remember His covenant that He made with Abraham, Isaac, and Jacob (Israel). This covenant related to their inheritance of Canaan for an everlasting possession. Their remembrance of this promise has been their most cherished hope during the long years of their sojourn among all nations of the world.

You and I are permitted to live in a wonderful age. We are privileged to see the literal fulfillment of this marvelous prophecy. We have not only seen their plight and scattered condition, but also we are privileged to see these ancient people regathered to their own land.

Our forefathers were not privileged to witness this marvelous event. They could only believe the prophecies revealed in God's Holy Word. As we see the fulfillment of prophecies we have heard preached and have read, our faith should be increased.

The kingdom of Israel was overturned as God proph-

sied in Ezekiel 21:27: "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." "When the Lord shall build up Zion, he shall appear in his glory" (Psa. 102:16). God is building up Zion today. We may soon look for the return of our Saviour!

The kingdom of Israel enjoyed unity under three great kings, namely: Saul, David, and Solomon. After Solomon's death, the kingdom was divided into two camps. Judah and Benjamin made up one division while the remaining tribes constituted the other division. The two tribes were called Judah; the other ten tribes were called Israel. These two factions have never been united since the time of their separation. God has promised a time, however, when Israel shall again be a united kingdom:

"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 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: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all" (Ezek 37:16, 17, 21, 22). "Lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord: and I will cause them to return to the land that I gave to their fathers, and they shall possess it" (Jer. 30:3).

"Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel" (Hosea 1:11).

Here are reasons for applying it to the final regathering that occurs shortly before the return of Messiah. Both

Judah and Israel have never been united since they were divided. Neither have they previously appointed themselves one head. We see them being gathered from all nations of the world, or as Hosca said, "They shall come up out of the land."

These regathered sons of Jacob have fulfilled another important prophecy. They have appointed themselves one head. Yes, for the first time since their dispersion they now have one head. No, they have not appointed Jesus, for He has already been appointed by God. Mr. Chaim Weizmann is the head appointed. He is by all means a man of destiny!

What is the day of Jezreel? It is synonymous with the "time of Jacob's trouble" mentioned in Jeremiah 30:7. Israel has one hope concerning this dreadful time. "He shall be saved out of it."

Jesus made an important prediction as recorded in Matthew 23:37-39: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that 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." Israel is not saying that today but shall say it when they enter the time of Jacob's trouble.

Zechariah prophesied of "the day of the Lord," when Israel will be invaded by the nations. The city of Jerusalem will be partly taken; but, "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. 14:3, 4). Those days shall be shortened, else no flesh would be saved. (See Matt. 24:21, 22.)

Israel is God's battleax. With Israel God is going to fight against the nations as when He fought in the day of battle.

The Prophet Ezekiel told of the invasion by the godless hordes of Gog (perhaps Russia and her satellites), who are now almost lined up as prophesied. This alliance of nations guarded by Gog is coming down upon the land of Israel as "a storm" and as "a cloud to cover the land," "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" (Ezek. 38:12).

Israel will not accept Jesus as Messiah until after He comes. As the Israelites suffer the terrors of the "time of Jacob's trouble," they will then realize that the arm of flesh cannot save them, so they will ask for Messiah. After Jesus comes and saves them, they will ask, "What are these wounds in thine hands? Then he shall answer,

Those with which I was wounded in the house of my friends" (Zech. 13:6). "They shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn" (12:10).

The fulfillment of these prophecies strengthens faith and gives renewed hope and courage. The coming of Jesus is almost at hand! Let not our ministers and teachers become slack in proclaiming this fulfillment of prophecy. The budding fig tree heralds the coming of spring when the times of refreshing shall come from the presence of the Lord.

Let Us Pray

The soaring warplanes in the sky
 Can never reach God's throne on high;
 Nor can they turn with all their force,
 One star from its appointed course.
 But swifter than an eagle's flight,
 Prayer wings its way to Heaven's height,
 And moves God's arm to undertake
 Deliverance for His people's sake;
 Yes, gives man power to bid the sun
 Stand still, till victory is won.
 And prayer has still a greater power;
 It calms the soul in terror's hour;
 It gives sweet comfort, and a joy
 Earth cannot give, nor war destroy;
 It strengthens heart and hand and mind;
 Begets good will to all mankind.
 Since prayer is God's most gracious plan,
 Whereby He links Himself with man,
 Should not His children oftener say
 To one another, "Let us pray"?

—Canadian Banner of Truth.

Seek to Ban Liquor Advertising. (EP) A new bill (S.2444) was introduced in the Senate by Senator Edwin C. Johnson (D. Colo.), Chairman of the Senate Interstate and Foreign Commerce Committee, and ably supported by Senator Tobey of New Hampshire, the ranking minority leader of the Senate. It would prevent advertising of hard liquor in television programs. Senator Case of South Dakota, though not a member of this committee, took time to appear and give excellent testimony. Others testified for it, including Wm. F. McConn, president of Marion College, Marion, Indiana, and Roy S. Hollomon, Superintendent of Kansas United Dry Forces, Topeka, Kansas.

Everlasting Salvation

By Robert G. Huggins

SALVATION is a process begun here and finished in glory when the Lord comes. We are saved from sin to a "hope of salvation" (1 Thess. 5:8), which is ready "to be revealed in the last time" (1 Pet. 1:5). We are "heirs of salvation" (Heb. 1:14), but not possessors, except "in hope." It will not be received until we reach "the end of our faith, the salvation of our souls" at the revelation of Jesus Christ. We are now being saved (Acts 2:47, see the Greek), with temporary salvation; but at the Lord's second advent He will give us "eternal salvation." Then we "shall be saved in the *Lord* with an everlasting salvation: we shall not be ashamed nor confounded world without end" (Isa. 45:17).

Christ Is the Only Immortal Man

Not one member of the Adamic race save Christ has obtained immortality. The testimony on this point is piquant and convincing. "He by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings" (Heb. 2:9, 10). There is a temporal salvation here and now, and if maintained unto "the end" in faithfulness, it will be supplemented by a "perfect salvation," which means immortality. The idea which permits the immortalization of righteous men before Christ died for "every man," is a direct assault upon the atoning work of Christ; for He could not die to save men who were already saved, and were enjoying immortality. After He died "for every man," God "raised him up from the dead, and gave him glory; that your faith and hope might be in God" (1 Pet. 1:21). In bringing many sons to glory, God glorified Christ *first*. He made Him "the captain of their salvation." The Greek word translated "captain" is *archegos*, and is rendered "author" in Hebrews 12:2; "the author and finisher of our faith." The word means "beginner, chief, leader" (Dr. Young). To say that any of these "many sons" were brought to glory otherwise than by Christ, is to deny that He "brings them to glory." Instead of His being "the captain of their salvation," they had received salvation, and had been enjoying it for millenniums before Christ had obtained it Himself. Immortalization previous to the coming of the Son of God would dishonor Him and put Him to open shame.

Christ Is the Beginning of the New Creation

In Hebrews 6:17-20 Paul speaks complexly of all "the heirs of promise," and then states that one, and only one, has entered "into that within the veil." He calls this One the forerunner, *prodromos*, "one that runs before." The veil, the same writer explains in Hebrews 10:20, represented the mortal flesh of Christ. Rent when He died on the cross, He was raised from the dead "by the glory of the Father" (Rom. 6:4) within the veil, where "death hath no more dominion over him" (v. 9). He passed from outside the veil to within, from the mortal to the immortal, as "the forerunner," the first one to do it. If, when He did this, He found others redeemed preceding His glorification, He suffered the loss of His captaincy, and the derogation of His precedency. Such an upshot would compromise His atonement, His priority, and supremacy.

When Paul said in 1 Timothy 6:16, "who only hath immortality," we need only to read the context to find the antecedent for "who." Beginning at verse 14 with "the appearing of our Lord Jesus Christ," the Apostle continues: "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." God has immortality, the heavenly angels do too; but Christ is the only King among kings, and Lord of lords, that has it: He is the only man that has it. This interpretation is confirmed by Paul's subsequent remarks: "Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen nor can see." The contrast is not between God, Christ, and the celestial angels, all of whom have immortality; but between Christ, "who only hath immortality," and men who have it not. God, Christ, and the angels, all dwell in light unapproachable; but into the blaze of glory where they live "no man" can approach; no man can see. Let them remember they teach there is life only in Christ. "Whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren" (Rom. 8:29). Many brethren are to be conformed to the image of His Son in immortality; but he is "the firstborn." He was born first. Emphatically, He is "the first," "the beginning of the creation of God" (Rev. 3:14). As Adam was the

(Please turn to page 10)



"The Love of God"

By C. E. Randall

GOD'S LOVE is an eternal love. It began when God created man in His own image. God has always been a God of love, and His works with His creation have been on the plane of love.

Too many people have thought of God as ready to wield the sword of destruction and consign the disobedient into an abyss of torment. People become like the God they worship and, if they think of God through the channel of torment, they will become warped in their lives; and torment, fear, and vengeance will become elements of their character. On the contrary, if we think of God as a God of love, ready and anxious to bless and do good; then we will become loving in our relationships with our fellow men. We will love Him because He first loved us.

The old question still remains: "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (1 John 4:20).

The love of God is unspeakable. Nowhere in the Bible is defined the love of God. Paul said the height, depth, length, and breadth of God's love passed knowledge.

God's love is manifested through His gifts to mankind. He gives every good gift and every perfect gift. All blessings come from God. The very life which we enjoy and the breath which we breathe is an evidence of God's love. Man curses God and blasphemes His name, yet the love of God is so great that the Creator continues to send His blessings on the good and on the evil.

The greatest gift which God ever gave to man was the gift of His Son. God sent His Son into the world, where He was stricken, smitten, and afflicted in order to redeem fallen mankind. God "gave" His Son. He was an outright gift, and the Father will never take away this gift. We need Him, not only as our Redeemer, but we need Him as our Judge at the last day. We will need Him as King of kings and Lord of lords. God's love is well illustrated in the parable of the prodigal son. When God gave His Son, He gave a Son that was made like unto His brethren. We can be thankful that Jesus was born of woman, that He was tempted in all points like as we are, that He lived and moved about on the same plane on which we all live. Having lived and walked among men, He un-

derstands all. He knows our frame and remembers that we are dust. "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. 4:15, 16). The reason for this act of love is clearly set forth in John 3:16.

Sin had separated man from the source of life in the Garden of Eden. Man had no right to hope of life beyond the grave. Adam gave only the "life that now is" to his offspring. If man is ever to live beyond the day of death, it will be because of Jesus Christ. God knew this, and in His love He sent Jesus into the world that through Him we might gain eternal life. That is why it is spoken of as a gift.

As Jesus Christ was God's unspeakable gift to men, so eternal life is God's gift to men through Jesus Christ (Rom. 6:23). We do not have eternal life by natural law or natural heritage, it is the gift of God through Jesus Christ. "God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John 5:11, 12). The record which God gave of His only begotten Son, which through love He gave to ransom mankind, states that the eternal life which comes through Jesus is in the Son, not in the believer at the present time; and everyone that does not believe this record, according to John, makes God a liar.

Adam and Eve in the Garden did not believe God's record and all of us know the consequences. They listened to the tempter, who said, "Ye shall not surely die." It does not pay to ignore the record which God has given. There is danger in failing to heed His voice. We are told that God gave His only begotten Son "that whosoever believeth in him should not perish, but have everlasting life." What about those who do not believe on the Son? The record says they will "perish." It is only believers that will not perish. Men and women had been perishing because of sin, and in His love for the children of His creation, God sent forth His Son that whosoever would believe on the Son and lift Him up in their lives might not perish or die.

When the children of Israel were dying in the wilderness from the stings of serpents, they had to lift up the brazen serpent on a pole and look to it for healing and

life. So must the Son of God be lifted up in each and every life, if one is to live and be blessed with the gift of God which is eternal life.

Doing the Preacher a Favor?

By H. Gary France



H. Gary France

THE modern presentation of the gospel is somewhat of a pressured sales talk to a somewhat sales-resistant public! Faithful members invite, entice, and even plead with others to come to church. Occasionally the friend condescends to go. Membership drives, attendance records, and series of meetings, though beneficial, tend to give the prospective member the impression that the

members are trying to "sell" him on the church and are trying to solicit his membership in the organization. Often the prospective member begins to feel obligated to the church for having spent the effort to arouse his interest. The prospect often considers "doing the preacher a favor" by joining "his" church.

Others who may be displeased with the minister, or one or more of the members, expresses his sentiments by refusing to join "his" church—refusing to patronize him. This attitude is less prevalent among adult thinkers than immature thinkers.

Strange as it may seem, salvation was designed to benefit the convert as much, if not more than even the minister himself!

The cleansing of the soul has been required of God's people of both Testaments. God somewhat bluntly informed Moses that he was to wash himself ceremoniously if he wanted to stay alive! "Thou shalt also make a laver of brass, and his foot also of brass, to wash withal: and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein. For Aaron and his sons shall wash their hands and their feet thereat: when they go into the tabernacle of the congregation, they shall wash with water, that they die not" (Ex. 30:18-20). One would hardly expect Aaron to feel like a benefactor as he washed at the laver. He was

saving his own life by that act; he was not saving God's life.

God pleaded with Israel to cleanse herself. "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:16-18).

Such a statement in modern language may cause some shallow thinker to reason, "I know it makes a lot of difference to God if I obey Him, but since He has given me a choice in the matter, it must not be too important. God went on to say, "If ye refuse and rebel, ye shall be devoured with the sword" (Isa. 1:20).

God ordered Jerusalem to cleanse herself. "O Jerusalem, wash thine heart from wickedness, that thou mayest be saved" (Jer. 4:14). The purpose of cleansing is "that *thou* mayest be saved," not that God may be saved.

Consider Naaman the leper. He was instructed to dip himself in the Jordan River seven times. After a period of doubting, he finally obeyed, and his leprosy was removed. How foolish it would have been for him to have considered himself bighearted for having obeyed God! Jesus instructed the blind man to go, wash in the pool of Siloam. The perspective of obligations was so clear that it could not have been misunderstood.

Be not mistaken! Though God is desirous of having one to repent and cleanse himself, though the minister employs every conceivable tactic to cause one to recognize his own need, though the church is constantly encouraging that one to obey, the favor is from God to man. The obligation is man's.

"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5). Let us do *ourselves* a favor and accept the gift of God!

Not by Bread Alone

By J. C. Penney, Chairman of Board, J. C. Penney Co.

Recently a Protestant friend of mine was granted a private audience with the Pope. He asked, "Why, after all of these centuries with the Christian Church and the teachings of Jesus Christ available, is there so much selfishness and hate in the world?" The Pope replied, "It must be because men have accepted the outward forms of the Christian faith but do not live by its inner spirit."

During the past few years I have been interested in a laymen's movement which stresses this very point. The world about us screams constantly in our ears, *Man does live by bread alone*, and we who have ears to hear can hear the silent, persistent and persuasive voice of the living Lord saying the exact contrary, *Man Does Not Live by Bread Alone*.

In these words lie the difference between Chaos and Christ. Let us not belittle the importance of every man of faith in the stupendous task of teaching and demonstrating the spiritual in man. As we well know, to many men of completely secular minds, God or Christ has no access. But we frail, weak-faithed and earthy men do have access to them. They are our friends, loved ones, customers, neighbors, competitors, clients, employers and employees. They will believe our testimony by word and by action.

The great missionary enterprise of the church has demonstrated through its missionaries that resistance to faith in and dependence upon God can be broken down by preaching, teaching, and living the Word. On Men and Missions Sunday let us take a fresh look, a deep breath, and again be on our way toward making ours a more decent, understanding, and kindly world. May I say with

humility—we had better or else face complete chaos.—*Christ or Chaos.*

CHRISTIAN PARENTS

(Continued from page 4)

Ours is a great responsibility and a great calling for the next generation will be built upon what it sees and hears from us. Will it be an age of faith, or will it be said, as it was in Joshua's time, "There arose another generation after them, which knew not the Lord." A combination of the Word, the church, and the Christian home can prevent this.

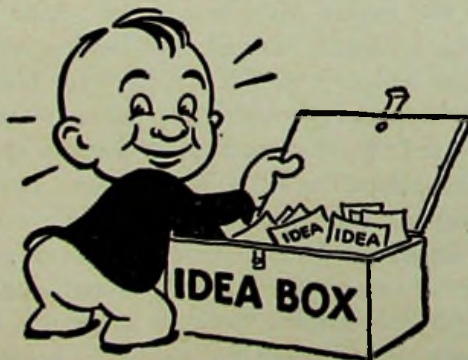
EVERLASTING SALVATION

(Continued from page 7)

first man, of the earth, earthy, the beginning of the old creation; so Christ is the beginning of the new creation. As there was not a man before Adam in mortality, there cannot be a man before Christ in immortality. "He is before all things, and by him all things consist. And 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. 1:17-20).

Dead Flies in Odoriferous Truth

For more than a hundred years we have boldly declared that when the serpent said to Eve, "Ye shall not surely die" (Gen. 3:4), he told a murderous lie (John 8:44). From housetops we have proclaimed man's mortality, his death by God's appointed decree, his sleep in unconsciousness until the resurrection, when he will be recompensed. It comes from the wisdom of Solomon:



Are You Hoarding Wisdom?

Since hoarding wisdom is like hoarding gold—doing nothing for either the hoarder or others—why not place THE RESTITUTION HERALD and tracts on street cars and busses after reading them?

"Jews in the News" wrote that someone sent in a subscription recently because he had found, and enjoyed, one of their papers left on a bus. We neglect a great opportunity when we allow our printed material to go to wastebaskets after it has been read. There are many places where this material is apt to find interested and profitable readers. The time and thought represented by this material should not be hoarded.—Mrs. Hazel Cramer.

"Dead flies cause the ointment of the apothecary to send forth a stinking savour: so doth a little folly him that is in reputation for wisdom and honour" (Eccl. 10:1). The "ointment of the apothecary" emits a delightful odor: but if a few "dead flies" get mixed with it, the smell is turned into the offensive scent of putrid matter. Just so a "little folly" in men of wisdom and honor will blast their reputation into ruins. "Christian, walk carefully; danger is near." Some talk about men who never died. God told Adam if he sinned he would surely die. Adam transgressed this law of God, and God passed the sentence of death upon man: then, to make certain the sentence was executed, God drove him out of the garden, "lest he put forth his hand, and take also of the tree of life, and eat, and live for ever." Now if God's threatenings to sinners are not to be believed, then His promises to the righteous are not to be trusted. According to God's law, Adam must die a death that cut him off from living forever.

There is not one word in the Bible that tells of any gospel of grace in Jesus which revokes the Adamic sentence. Such an abrogation of law would destroy faith in God, and prove the serpent's lie to be truth. Paul made this comment upon the subject: "By one man sin entered into the world, and death by sin; and so death passed upon all men" (Rom. 5:12). The Apostle teaches that the very same death that was passed upon Adam was "passed upon all men." As the sentence passed upon Adam cut him off from living forever, the same sentence passed upon all men, cuts them off from living forever. Here some believers begin to mix "dead flies" in the ointment of truth. They say the sentence passed upon Adam did cut him off from living forever; but the same sentence "passed upon all men" has not been executed upon all; for some have not died, and will "live for ever." Strange conclusion to reach; unbelievably strange! For the immortality of the soul, they substitute the immortality of the body.

CANAL THROUGH ISRAEL?

The Jerusalem *Post* recently carried the news that the Weizmann plan for a canal constructed through the Negev (south of Palestine) as an alternative to the Suez Canal, was gaining support in the British House of Commons. It was even suggested that the British Government take the initiative, since the Canal would enable Britain to maintain its position in the area. The cost, it was said, would not be excessive. The routing of set traffic through Israel would certainly bring much added prosperity to the new nation.—E.P.

TRACTS--BOOKS

Bible-Centered Gospel Messages

We here present a new tract list that features our most complete and up-to-date Gospel Messages. All new and re-printed issues are now offered with eye-catching, attractive covers. We are continuing our policy of presenting only quality tracts at the lowest possible cost consistent with our standards of quality. Our Bible theme tracts are not designed for wholesale distribution, but are recommended for select distribution to interested readers and Bible Students.

Title	Per Doz.	Per 100
A Study of the Word "Soul," 4pp.	.15	.85
Baptism, Lindsay, 8pp.	.25	1.60
Basis for Tithing, A. Marsh, 2pp.	.10	.45
Can You Believe? Reed, 6pp.	.20	1.25
Essential Truths, 2pp.	.10	.45
First Principles, G. E. Marsh, 20pp.	.55	3.55
God's Promises, Drew, 2pp.	.10	.45
God's Two Great Witnesses, Anderson, 16pp.	.45	2.95
God's Two Laws, Railsback	.15	.85
Hell—What Is It? 8pp.	.25	1.60
Jehovah Is One God, A. Marsh, 4pp.	.15	.85
Resurrection, Magaw, 8pp.	.25	1.60
The Coming of Christ, Curtis, 6pp.	.20	1.25
The Glad Tidings of the Kingdom of God, McLain, 8pp.	.25	1.60
The Glad Tidings of the Kingdom of God, McLain, Spanish edition	.20	1.25
The Kingdom of God, Goekler, 6pp.	.20	1.25
The Kingdom of God, Goekler, Spanish edition	.20	1.25
The Reasons Why, 2pp.	.10	.45
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
I Am. A. Marsh	Free for postage	
Position of Women in the Church Macy, 6pp.	.20	1.25
Sin In the Church, Railsback, 6pp.	.20	1.95
The Nature of the Soul, Hardesty, 10pp.	.30	1.95
Pleasures of Youth, LeCrone, 8pp.	.25	1.60
The Two Sons of God—Adam in Type and Antitype, Lindsay, 12pp.	.35	2.30
The Word Made Flesh, Thomas, 16pp.	.45	2.95
Who Are Led by the Spirit of God? Jones, 6pp.	.20	1.35
Search the Scriptures, Robbins, 50pp., ca.		.50

National Bible Institution
Oregon . Illinois

Queen Esther Risks Her Life

By Mary Railton, Children's Editor

Queen Esther's maids told her that Mordecai was clothed in sackcloth and in ashes weeping and fasting. Esther had not heard what had happened and felt very sad to know her cousin was mourning. She sent clothes to Mordecai, but he refused them. Then Esther asked Hatach to go and find out what was troubling Mordecai.

So Hatach went before the king's gate and talked with Mordecai. Mordecai gave him a copy of the decree to show to Esther and told Hatach that Haman was the man who wanted all the Jews killed.

Mordecai said to Hatach, "She should go in unto the king to make supplication unto him, and to make request before him for her people."

Hatach took the copy and told Esther all that Mordecai had said.

Esther listened carefully and wished she could do something to help. Mordecai's request, however, made her afraid. She said, "All the king's servants, and the people of the king's provinces, do know, that whosoever . . . shall come unto the king . . . who is not called, there is one law . . . to put him to death, except such to whom the king shall hold out the golden sceptre." Esther knew that if she went in to the king when he had not asked for her, he could have her put to death.

But Mordecai said, "Think not . . . that thou shalt escape in the king's house, more than all the Jews."

So Esther once more sent Hatach to Mordecai with her message. "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 . . . and if I perish, I perish."

Mordecai was very happy to know that Esther was willing to die if she must to try to save her people. He rose from the ashes and went and did as Esther asked.

On the third day, Esther put on her royal robes and went to the king's chamber. Oh, she thought, will he hold out the scepter, or will he have me put to death?

When the king saw Esther, he felt very happy and held out the scepter to her. "What is thy request . . . Queen Esther? it shall be even given thee to half of the kingdom."

Esther said, "If it seem good unto the king, let the king and Haman come this day unto the banquet that

I have prepared for him." Of course, they both went.

At the banquet the king again asked Esther what was troubling her. He did not like to see his wife unhappy, for he loved her very much. Esther asked him to come to her banquet the next day and bring Haman again. Then she would tell him her request.

That night Haman was very happy to think that the queen had asked him to eat with her and the king. But when he passed Mordecai, who would not bow down before him, he wished all the more that he could be destroyed. Some of Haman's friends knew how he felt and suggested that he build a gallows fifty cubits high and hang Mordecai. Haman liked that idea very much and that very night he had a gallows built. He waited till the next morning to talk to the king about Mordecai.

(to be continued next week)

What Will Happen?

Will Mordecai be hanged on the gallows Haman built? What will the king say when Esther tells him she is a Jew? What will he do when Esther asks him to save her people?

Happy Birthday to You!

Jerry R. Phillips, July 6, age 6, Hickory Ridge, Ark.
 Judy Kay McGraw, July 17, age 5, Denver, Colo.
 Joan Love, July 8, age 12, Cleveland, Ohio
 Robert W. Young, July 9, age 7, Hammond, La.
 William L. Young, July 9, age 7, Hammond, La.
 Robert Lee Cummings, July 19, age 1, Rock Island, Ill.
 Marilou Mercier, July 10, age 14, Hammond, La.
 James Brian Davenport, July 11, age 9, Eldorado, Ill.
 John Edward White, July 11, age 8, Eldorado, Ill.
 Carroll May Guillory, July 11, age 7, Hammond, La.

This is promotion day for Marilou Mercier. We invite you to read the Berean Page also, Marilou.

Do you remember our motto for the Everyday Christian Expression Club? Here it is:

I'll always speak the truth,
 I'll watch each word I say,
 I'll try to do the things I should
 To please God every day.



You lose a wonderful opportunity if you do not attend the National Berean Youth Rally this summer! Anyone between the ages of 13 through 17 may attend the Rally which will convene from July 14 to 25. You may think you have more important things to do, such as—working on a summer job, going on a vacation trip, or just staying at home. But you cannot spend your time more profitably than by going to the Youth Rally.

You lose the privilege of learning from competent instructors if you decide to go somewhere else this summer. Youth Rally students will receive new light from Bible study, deeper devotion in worship and prayer services, and great religious experience. In these days when the spiritual integrity and moral judgments of our Christian young people are being tested severely, we should provide stronger fortifications based upon Bible principles. We cannot learn God's will until we read, study, and meditate upon His Holy Word. Your knowledge of Scripture will be increased when you hear the opinions of other Rally students and listen to the teaching of the ministers. Do you want to miss this privilege?

You lose the joy of association with other Church of God young people if you choose to stay home. How many times have you gone to church when there was hardly anyone else your own age there? It gets rather discouraging at times. Young people in other churches have felt the same way. That is the reason they plan to go to the Youth Rally. Eighty students were present last year and more are expected this year. You will feel at home with so many young people of your own faith and will enjoy talking together and relating your experiences.

You lose a good time if you do not go to the Youth Rally. The schedule of activities does not stop with classes and services. Plenty of clean recreation will be provided. Do you enjoy swimming, skating, hiking, picnicking, games and the like? Come, have a good time, and enjoy good, clean fun!

Do not lose the chance to go to the Rally this summer! It may never come again! If Jesus comes in the meantime, will He find you on the winning side?

What Time Is It?

By Clyde Barnhart

Reprinted from *Canadian Banner of Truth*

This is a question common to us all, for in days of speed, we surely "live by the clock." But we want to apply this question to more serious things than, perhaps, it is usually applied. What time is it? "It is time to seek the Lord" (Hosea 10:12). It seems that we put so much stress upon time in connection with material things—time to work, time to play, time to buy, time to travel, time to build. But what about "time to seek the Lord"?

Now is the only time we have, the only time we are sure of. Yesterday is gone and tomorrow is not yet ours.

May God help us realize our present possession! It is time right now to seek the Lord. "Now is the accepted time; behold, now is the day of salvation" (2 Cor. 6:2). Time, surely, is very precious. Our preferences betray us, for we usually spend more time on the things we feel are most important.

How sadly lacking, our sense of true values is in the light of the following text of Scripture: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33). Many things for which people seek are not worth having. If we would put first things first and seek the Lord, we would still find time for the necessary things of life. "It is time to seek the Lord."

Time is passing. Many live in this life as if they were going to be here forever. They never seem to consider eternal things. This life is short at the best, only a few short years and we all are facing eternity, no matter how indifferent we may try to be to the fact. Therefore, our earnest plea to you is, "Seek ye the LORD while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon" (Isa. 55:6, 7).



AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

- July 14-25—National Borean Youth Rally, Oregon, Ill.
- July 14-20—Camp Bible School of Washington.
- July 17-20—Arkansas-Oklahoma Conference at McGintytown, six miles east of Greenbrier.
- July 29-August 6—Illinois State Conference and Bible School, at Oregon, Ill.
- August 7-9—General Conference of the Churches of God at Oregon, Ill.
- August 16-24—Texas Conference at Gatesville.
- August 9-17—Missouri State Conference at Jordan. (C. E. Randall, guest speaker.)
- August 14-24—Virginia Conference at Maurertown, Va.
- August 17-24—Eastern Nebraska Conference at Omaha. (Harold Doan, guest speaker.)
- August 27-31—Ohio State Conference at Lawrenceville.

"The righteous shall inherit the land, and dwell therein for ever" (Psalm 37:29).

MINNESOTA CONFERENCE REPORT

The seventy-eighth annual conference of the Churches of God in Minnesota convened at Saint Cloud, June 11 through 15.

Bro. Francis E. Burnett was our guest speaker. His timely messages were well received with a full church each evening.

Bible classes were very interesting, with classes for all ages.

Some of the local women took advantage of the privilege of attending these classes, as a cook was hired by the state conference to fix the noon meal each day.

The little ones had their vacation Bible school at the same time and gave a program Saturday evening before the regular preaching service. Thirty-nine were enrolled, but as that is about twice the number of that age in the Saint Cloud church, we were very pleased.

Sr. Iris Burnett supplied us with some fine chalk art. The Burnett girls also assisted with their musical skill.

There were over two hundred in attendance, although not quite that number remembered to register.

We of Minnesota feel uplifted and benefited from the spiritual food and brotherly love shown forth in all the meetings and fellowship together.

Here are the officers for the coming year—President, S. O. Ross, Litchfield; 1st vice president, Elmo Gaspar, Eden Valley; 2nd vice president, Miss Phyllis Johnson, Minneapolis; secretary, Miss Lorraine Gaspar, Minneapolis; treasurer, Roy Johnson, Hector. Mrs. Tom Savage, State Secy.

YOU CAN HELP

Because our church is faced with a growing shortage of ministers, we need your help in finding young men who will begin training for the ministry at Oregon Bible College. Here are a few of the reasons why our own young people should seriously consider our College as they plan their future:

Oregon Bible College offers a four-year course in Bible and related secular subjects designed to train the student for pastoral work and for teaching in the Church of God.

Oregon Bible College offers instruction by trained and experienced instructors who have dedicated themselves to the service of training the future leaders in our church work.

Oregon Bible College is small, making possible a close personal relationship between students and instructors. We are like one large Christian family with each student and instructor developing a personal Christian interest in the welfare of every member of the family.

The National Borean Society will pay one half of the first semester's tuition for any beginning student who can provide satisfactory recommendations.

Oregon Bible College Alumni Association will award a fifty dollar scholarship to the student writing the best research paper upon some historical phase of the Church of God, including history of the national work, state work, individual church work, or a biographical study of a Church of God leader.

Limited welfare and loan funds are maintained by National Bible Institution for the purpose of aiding worthy students.

The city of Oregon and surrounding communities provide sufficient part time work for students to earn all or a large part of their college expenses.

Oregon Bible College has obtained favorable recognitions from accredited colleges when our students have transferred to such colleges. A few accredited colleges have accepted for advanced standing in their institution all credits earned in subjects which they offer.

Oregon Bible College offers opportunity for service while in training through student planned chapel services, gospel team work among churches in several states, and preaching and teaching in local churches.

Oregon Bible College is your College and deserves your support. Write now for a college catalog and tell others of the advantages of attending your College. Send your inquiry to Otto E. Dick, Oregon Bible College, Oregon, Illinois.

HERALD RECEIPTS

Gordon Landry (2); Mrs. Alfred Authon; Leland Story; Mamie I. France; W. S. Boyer; Tandy J. Stinnette; W. G. Hieks; H. E. Lewis; Harold R. Pearson; Clarence F. Moll.

NATIONAL BIBLE INSTITUTION

Hildred Momsen	\$ 11.00
Mrs. Pearl Davis	10.00
Mrs. Ora Thompson	10.00
A Sister	25.00
Gospel Gleaners Class, Brush Creek	3.00
Mr. & Mrs. John S. Taylor	10.00
Mr. & Mrs. F. A. Stilson	50.00
Mr. & Mrs. Howard H. Moore	50.00
Mr. & Mrs. Henry Partlow	100.00
Mrs. Samuel W. Carroll	10.00
Mrs. J. D. Shelly	10.00
Jewell Shelly	1.00
Ellsworth & Josephine Richardson	20.00
Pennellwood Church of God	30.35
Michigan State Conference	22.70
Mr. & Mrs. C. E. Randall	25.00

GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

Resignation: Bro. Delbert Jones, who has served as instructor of Oregon Bible College, has resigned. He has accepted a teaching position at Hector, Minn., and will pastor the Hector church.

Golden Rule Home vacancy: We have two rooms available in Golden Rule Home. Current rates are \$16.00 per week for room and board for our elderly brethren who are able to care for themselves. Anyone interested should write to the general manager, National Bible Institution, for application blanks.

Correction: An error appeared in Bro. Stilson's article "Destiny of the Wicked" in the issue of June 17. In the second column second paragraph the word "righteous" should have appeared "unrighteous." The unrighteous dead shall be raised for judgment and not for eternal life." This was an error on our part, and we are happy to make correction.

Mrs. Ruth Wachtel, mother of William Wachtel, pastor at Litchfield, Minn.; died in a hospital in Chicago on June 24. Services were conducted on Thursday and burial was at Adeline, Ill.

Mrs. Susie Knodle, mother of Evan and Warren Knodle of Rockford, died on June 25. Services were conducted in Oregon by Bro. Delbert Jones on June 27.

We regret to report that Sr. Lewis Lindsay is now suffering from a broken hip which occurred in a fall while assisting a patient in Warmolts Clinic in Oregon, where she is a nurse.

Mr. and Mrs. Albert Kastnor of Dixon are the parents of a new daughter, Virginia Lee. Father Kastnor has been granted a furlough from Bakersfield, Calif., to come home and get acquainted.

EDEN VALLEY NEWS

Miss Mary Lou Hornaday, Hollbrook, Nebr., is visiting at the Graham home. We hope she enjoys her visit with us.

Congratulations are in store for Bro. and Sr. Dick Hoskins on the arrival of a baby boy on Saturday, June 7. The boy is named Glen Glen.

Our annual church meeting was held on June 5. Bro. Miles Tritabaugh was in charge. New officers for the coming year are as follows: secy., John Peters; treas., Norval Sogge; trustee, Clifford Brassard; deacon, Orin Hoskins; elder, Glen Hoskins; stewards, Mrs. Donald Albright and Mrs. Roma Lang; reporter, Pat Peters.

Many children attended Bible school classes June 16-20, and had their program Friday night. The children had a wonderful time, thanks to all the teachers and helpers.

Mr. David Otto is spending the summer in Oregon, Illinois with Tom Zirkelbach, where he is finding work.

"Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (1 Cor. 15:58). Pat Peters, Reporter.

"The disciples of Christ," remarks Matthew Henry, "must be more thoughtful how to do well than speak well: how to keep their integrity than how to vindicate it."

MAURERTOWN, VIRGINIA

At a business meeting on Sunday, June 22, the Maurertown, Va., Church adopted its first constitution. This constitution was based largely upon the constitution of the Golden Rule Church, Cleveland, Ohio. The Statement of Belief was copied from the new church history booklet published by National Bible Institution.

Officers elected to serve until September 1, 1953, were: J. Marcellus Boyer and A. Carmel Boyer, elders; William E. Boyer and Austin Railton, deacons; Mrs. Eunice Costello, secretary; J. Marcellus Boyer, treasurer; William H. Boyer, Robert Costello, and Charles B. Compton, trustees.

On Sunday, June 1, the Maurertown Church met with the Dry Run Church and the Cool Spring Church and our Baltimore, Md., and Washington, D. C., groups for special combined services at the Dry Run Church, Seven Fountains, Va. Bro. C. F. Pryor, pastor of the Cool Spring Church, Browntown, Va., presented the message at the afternoon service. The writer presented the message at the morning service. A picnic dinner was served at noon at Elizabeth Furnace Picnic Area, not far from the Dry Run Church. The Sunday school offering, nearly seventy-five dollars, will be divided equally among all young people of Virginia planning to attend the National Berean Youth Rally.

The Dorcas Society, an active auxiliary of the Maurertown Church, held its annual picnic, June 11, at the home of Mrs. Ruth Fogle, near Hayfield, Va. During the year the group has sponsored many projects.

Alva G. Huffer, Pastor.

YOUTH RALLY ENROLLEES

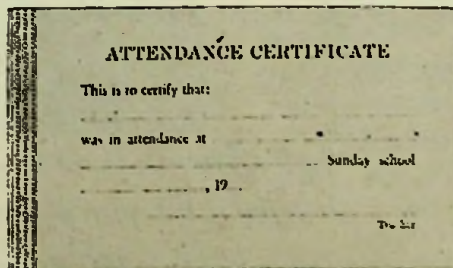
1. Dallas Demmitt, Troy, Ohio
2. Sue Somers, Rockford, Ill.
3. Linda Lindsay, Rockford, Ill.
4. Clarabeth Pestle, Good Hope, Ill.
5. Betty Reynolds, Williamsport, Ind.
6. Dick Worley, Macomb, Ill.
7. David Houser, Chicago, Ill.
8. Carl Randall Davenport, Eldorado, Ill.
9. Jack Wiggins, Eldorado, Ill.
10. Patsy Peters, Paynesville, Minn.
11. Beverly Fryc, Delta, Ohio
12. Alice Elton, Delta, Ohio
13. Mary Louise Anderson, Mishawaka, Ind.
14. Don Thomas, Fredericktown, Mo.
15. Joyce Thomas, Fredericktown, Mo.
16. June Thomas, Fredericktown, Mo.
17. Mary Lou Overholser, Lawrenceville, O.
18. Donna Errett, Lawrenceville, Ohio
19. Delores Macy, Lawrenceville, Ohio
20. Lowell Domigan, Lawrenceville, Ohio
21. Nancy Hayes, Cleveland, Ohio
22. Lois Chek, Willoughby, Ohio
23. George Reye, Columbia Station, Ohio
24. Paul Swartz, North Olmstead, Ohio
25. Joyce Stadden, Columbia Station, Ohio
26. Charlotte Boyer, Waterlick, Va.

To enroll, send your name to Box 231, Oregon, Ill.

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It is said that George III was a man of firm convictions. His speech on the Roman Catholic question shows his character: "I can give up my crown, and retire from power; I can quit my palace, and live in a cottage; I can lay my head on a block, and lose my life; but I cannot break my oath."



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RALPH FRANKLIN BROWN

Ralph Franklin Brown was born on December 25, 1906, to Martha Deeter and Chas. O. Brown, both parents having preceded him in death.

On September 24, 1927, at Troy, Ohio, he was united in marriage to Mildred Viola Weaver. To this union were born four children, Mrs. Betty Jean Newman of Castown, Ohio; Ralph Junior Brown who is now serving in the United States army stationed at Camp Hanford, Wash.; Donald Edward Brown and Shirley Ann Brown both living at home.

Also surviving besides his wife Mildred and the four children is a brother, Arden Brown of Versailles, Ohio.

Two sisters, Mrs. Vera Wintrow and Mary Ellen, preceded him in death.

In November, 1932, Ralph was baptized by the late S. E. Magaw and became a faithful member of the Brush Creek Church of God. He served the past few years as an officer of the Sunday school. His presence at Sunday school and church will be greatly missed by his church friends and companions.

Memorial services were held from the Hale funeral home in West Milton and the Brush Creek Church, by the pastor.

We rest assured in the promises of resurrection and await the glad morning when he with other loved ones now sleeping shall awake out of their sleep to new life in Christ.

C. R. Randall.

NATIONAL BEREAN YOUTH RALLY

Oregon, Illinois

July 14-25, 1952

The Rally Staff: Mrs. Arthur Otto, matron; Emory L. Macy, dean and instructor; Harvey U. Krogh, Jr., and Norman J. McLeod, instructors; Mrs. Mattie Agard and Mrs. G. E. Holquist, cooks.

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 with his or her marked identification. Students will be housed at the Illinois State Conference dormitory. Meal serving will begin on Sunday night, July 16, and will end on Saturday noon, July 26. Charge will be made for extra meals before and after July 15 and 25. Inspiring Christian fellowship is in store for all youth between the ages of 13 through 17, with a variety of edifying activities, including Bible study, worship, outings, sports, games, and other interesting things to do.

Send enrollees to National Berean Society, Box 231, Oregon, Ill.

What of 1952-1953?

One of the most important considerations in planning the work for the coming year at the next General Conference will be our financial ability and the amount of support we can expect for the conference work. The eleven thousand dollars short in raising our current budget will, of necessity, curtail our plans unless we have reason to believe that our work should not be limited in keeping with it.

● *Why wait until after Conference to indicate the amount of your support?*

Every church and Conference should hold a meeting to discuss the national work before Conference time. This is the only way your delegate may have some idea of the wishes of his local church. Your delegate should be able to tell the extent to which your church will support next year's Conference program when he comes to Conference.

● *Let us begin now to plan for an enlarged and more fruitful ministry for Christ during the coming year!*

The Restitution Herald

July 8, 1952

VOLUME 41

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

NUMBER 40



F. L. AUSTIN

1870-1952

The evening of July 2, a long and vigorous career of Christian service came to an end when Bro. F. L. Austin fell asleep in death.

Possessor of tireless energy, Bro. Austin used it unsparingly in prosecution of those tasks he considered right and just. In 1945 he celebrated his fiftieth anniversary in the ministry. He has served as pastor of many of our churches and acted as secretary of the committee which, in 1920, formulated plans for the present General Conference.

As secretary of the General Conference, he served as manager during the early, and trying, years of our development. He organized the first ministerial training class and has left an imprint on our denominational work that will long be remembered.

How good it is to know that his next waking thought will be the fulfillment of all his hopes and dreams.

AWAITING RESURRECTION



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.

James M. Watkins, Editor

\$3.00 per year

Paul C. Johnson, Associate Editor

Christian Love Is a Necessity!

"All the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another" (Galatians 5:14, 15).

The great problem of the last days will be the difficulty in maintaining our faith. Christian reward is based upon faith. It is the degree to which the Christian is able to maintain faith in Christ, faith in God, and faith in the things which are to come, that will determine whether or not he will enter into his eternal reward.

Because there are so many things today which undermine faith, there is greater need for considering the things that mold and build that faith. The Bible is constantly subjected to doubt. There are those who tell us that it no longer can be regarded as a reliable medium for the Divine message. There are those who tell us that the church is simply a mythical creation of despairing individuals. Some tell us that this is the day of individualism, a day in which each individual should live his life according to his own rule and purpose without regard for others.

It is this sentiment that has inspired a growing selfishness. Selfishness leaves no regard for one's fellow man and offers no possible help in maintaining his individual faith. Because of the lack of co-operation in keeping faith alive, it is only natural that it will diminish in the world.

Faith requires unity of fellowship for stability and strength. Unity in turn requires the practical application of Christian love. Love is the primary requisite of Christian faith. It is not constant quibbling over personal differences or belief that builds faith, but it is the manifestation of the spirit of love, tolerance, and understanding that is shown to one another.

When we analyze Galatians 5:15 we find a reference to the law of the pack. "If ye bite and devour one another, take heed that ye be not consumed one of another." This attitude is reflected in animal life. When wolves attack an individual, if the person is able to cripple one of the wolves, the entire pack will immediately stop to bite and devour their brother, allowing the individual to escape.

Almost everyone has, at one time or another, observed a pack of dogs upon the street. Perhaps one was injured by an automobile, or attacked by another dog. At the first sign of weakness, the whole pack immediately jumped upon him. This is the law of the pack.

There is a little of the beast in every individual. We have the same tendency to jump upon the individual who shows a sign of weakness or is overcome by temptation. When a person has failed or has given reason to be criticized, it is an invitation for the beastly nature to come out in others.

The only thing that keeps us from being beasts is love. The dog that loves does not bite his master. The Holy Spirit in the life of an individual does not permit him to revert to the law of the pack. To the extent that we lack the spirit of God, we are beasts.

This is one standard by which we may judge our Christian accomplishments. We have failed to grow in Christ to the extent that we desire to rend and destroy our fellow man when he is overcome by personal weakness. If we have this desire, we have not obtained a sufficient amount of spiritual growth nor attained enough Christian love to lift us from the realm of the beast to the world of Christ. It is only the Spirit of God that lifts us above our animal creation.

As time continues and the conflicts that beset Christianity are intensified, unity and faith will become more important. The spiritual attributes of love and understanding, which will reach out in the spirit of Christ to give strength and succour to each individual, will be a necessity. If we do not overcome the tendency to criticize, bite, and devour one another, we cannot avoid the beastly probability of consuming one another.

There is no doubt that this matter of consuming one another is a very real and literal problem. When we lose the opportunity of eternal life we have been consumed. When we allow our differences of opinion, our intolerant attitude, and our critical acts to destroy the progress and growth of the church, upon which we rely for spiritual strength and help, we will ultimately consume ourselves. Our only hope then will be eternal destruction. Let us not consume one another.



The Sabbath — *Saturday or Sunday?*

By Harold J. Doan

WHETHER or not Christians are bound by the law of Moses and hence whether or not they must keep a seventh day, is perplexing many people. This is not a new question; in fact, it is one that caused the first great controversy in the church, back in the days of the apostles. To settle the question a conference was called in Jerusalem and was attended by the apostles, Paul, Barnabas, and Silas, leaders of the church. The reason for the conference is stated in Acts 15:5, "There rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses." The question was, should Christians be required to keep the Mosaic law? The law of Moses included the Ten Commandments, as we read in 2 Chronicles 33:8, "They will take heed to do all that I have commanded them, according to the whole law and the statutes and the ordinances by the hand of Moses." God was author of the whole law and He delivered that law to the children of Israel through Moses. The keeping of the sabbath was part of that law.

In the text, Acts 15:5, these converted Pharisees realized that Gentiles were never under this law before, for it was a code strictly for Israel. They believed, however, that when a Gentile became a Christian, he should come into this law and try to keep it by being circumcised, refraining from unclean meat, and keeping the Jewish sabbath. The conference was called to decide upon the matter.

After much discussion, this conclusion was reached and written in a letter to be circulated among the churches. Acts 15:24, 28, 29 says: "We have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment. . . . 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." These were the only points of the law of Moses, which Jesus had not in some way changed or re-emphasized, which were to be kept by the Christian church. The keeping of the sabbath is not in this list of require-

ments, nor was it a commandment of Christ. Jesus taught nobody to keep the sabbath—in fact, we read in John 5:18, "The Jews sought the more to kill him [Jesus], because he not only had broken the sabbath, but said also that God was his Father." The apostles did not teach Christians to keep the sabbath. Paul wrote to the Galatians, "Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain" (4:10, 11). The days they kept were sabbath days. To the Colossians Paul wrote, "Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: which are a shadow of things to come! but the body is of Christ" (2:16, 17). The commandment about the sabbath day was nailed to the cross with the other ceremonial ordinances of the law of Moses. The keeping of the seventh day was an Old Testament practice by choice of law, which died with Christ, and was never required of New Testament believers.

There have been three different dispensations in which God has dealt with man. Each of these three periods has had a different reason for keeping a day unto the Lord. The three ages of time are known as the age of patriarchs (from Adam to Moses), the age of law (from Moses to Christ), and the church age (from Christ's ascension into heaven till He comes again). In each of these three periods, the law and sabbath keeping are different.

During the first 2500-year span of time, from Adam to Moses, there was no law. Romans 5:12-14 gives us this truth in these words, "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: (for until the law sin was in the world: but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come)." Here is a treasure of truth that ought to be mined, but look at this one gem; from Adam to Moses there was no law. There was no commandment to keep the sabbath for 2,500 years. There is no indication from Scripture that the people who lived between the time of Adam and Moses kept the sabbath

or even heard of it. When the sabbath law was given Moses and explained to the people, it seemed strange to them. The incident recorded in Exodus 16:23-31 clearly shows this. God explained through Moses that bread would come down each day from heaven to feed the people. On the sixth day, however, they were to gather a double amount because the seventh day would be a day of rest. When the seventh day came, Moses had to remind them it was the seventh day and that they were supposed to rest that day. Before this time sabbath days apparently were unknown and unkept. After all, these people had been slaves for several generations! We have no moral precedent for keeping a Saturday sabbath.

The first age, the 2,500 years from Adam to Moses, had no law from God. The second great period of God's work with man, 1,500 years from Moses to Christ, had a law which commanded the keeping of the seventh day. The law was that given to Moses upon Mount Sinai, shortly after Israel's miraculous escape from the land of Egypt. This law was not for the whole world, but was for this nation of Israel alone, the basis of a covenant between God and Israel. Ezekiel 20:10-12 reads, "I caused them to go forth out of the land of Egypt, and brought them into the wilderness. And I gave them my statutes, and shewed them my judgments, which if a man do, he shall even live in them. Moreover also I gave them my sabbaths, *to be a sign between me and them*, that they might know that I am the Lord that sanctify them." The sabbaths were first "made known" to Israel (Neh. 9:13, 14), and were to be a sign between God and Israel alone of the covenant they had one with another. Before Moses and the giving of the law on Sinai, sabbath keeping was practically unknown.

The reason God commanded Israel to observe the seventh day is found in Deuteronomy 5:15, "Remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the sabbath day." The keeping of the sabbath was commanded of Israel as a memorial of her exodus from Egypt.

In this third age, the law and all its ordinances have been either changed for the church, added to by Christ, or done away with. The keeping of the sabbath, which was a part of God's covenant with Israel, a special sign to her, a memorial of her exodus, and never binding upon Gentiles, has been done away with. In this age of grace we have no sabbath law, nor any moral precedent for keeping the sabbath, which was not kept before the law of Moses.

Now, let us review! For 2,500 years from Adam to Moses there was no sabbath law, and there is every reason to believe that the sabbath was not observed. 1,500 years

before Christ a law was given Moses and Israel which commanded that the seventh day be kept as a memorial of Israel's exodus and as a sign of the covenant which existed between God and Israel. Gentiles were never included in this covenant. When Christ died on the cross, this covenant was done away with; and a new one was made with all the world. In this new covenant there is no commandment to keep the sabbath nor any of the ceremonial laws of the old covenant with Israel. Nor are we under any long-standing moral obligation to keep the Saturday sabbath because before giving the law, no such sabbath was kept.

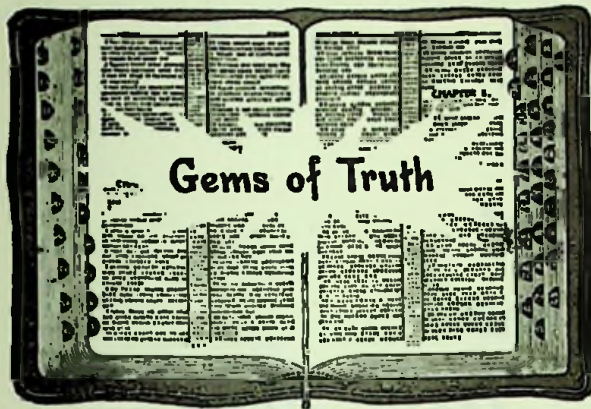
Let us heed Paul's admonition to the Galatian church, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (5:1). Christians have chosen Sunday to be their day of rest and worship, but we are under no legal command from God to keep any one day of the week. Our choosing to meet together for worship on Sunday is a matter of grace and not of law; it is a matter of voluntary service and appreciation to God, not of commandment. Sunday is kept by Christians in memory of Jesus' resurrection from the dead. It was the day chosen by the disciples to meet for worship and communion. True, they preached to the Jews in the synagogues on the Jewish day of worship, but their own fellowship meetings were on the first day of the week.

Sabbath keeping is not a test of faith, nor should we allow others to judge us regarding sabbath days. We are free from the law of Moses, free to do what Christ wants us to do. Legalistic sabbath days are not part of His commandment. Serving the Lord always, worshiping Him, fellowshiping with the saints, studying and praying together are Christian experiences and should be voluntary, regular, and as unto the Lord.

"Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman" (Gal. 4:30).

DAILY BIBLE READINGS

- M. July 21. Jacob's prayer. Gen. 32:9-12.
 T. July 22. God's promise to Jacob. Gen. 35:6-15.
 W. July 23. Be not fashioned. 1 Peter 1:13-16.
 T. July 24. Means of transformation. 2 Cor. 3:12-18.
 F. July 25. Method of transformation. 2 Cor. 4:16-18.
 S. July 26. Picture of transformation. Rom. 12:9-21.



Joint Heirs With Christ

Conclusion of the series

By Ellsworth Routson

"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" (Romans 8:17).

ONE BELOVED truth which we believe and teach from Scripture is that we may be joint heirs with Christ. There are conditions, however, upon which that heirship rests. We read in Galatians, "As many of you as have been baptized into Christ have put on Christ" (3:27). To be baptized into Christ, we must have faith in God and must repent of our sins. Thus we come "into Christ," and become children of God. Children of God become His heirs and, according to the promise, joint heirs with Christ, if they suffer with Him.

"Without *faith* it is impossible to please him [God]" (Heb. 11:6). "Except ye *repent*, ye shall all likewise perish" (Luke 13:5). Without baptism we cannot become heirs of Christ. We must repent and be immersed. "Baptized" means to plunge, cover, or bury the sins of the one desiring to put on Christ. Thus we rise to walk in newness of life with Christ as our Redeemer and may become heirs by serving Him.

Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6). We must be obedient if we expect to be heirs. Naaman, who was afflicted with leprosy, had to be obedient by dipping in the muddy Jordan River seven times. He was immediately rewarded upon his completion of obedience, by being made whole. Thus we become heirs of God through obedience and service and will receive a reward.

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne" (Rev. 3:21). We shall sit with Him in His throne. We read in 1 Corinthians 6:2, 3, "The saints shall judge the world," and in the third verse we find that the saints shall judge angels. Is this not proof showing who will be the associate rulers and judges with the King?

To reign with Christ means to do things in unison with Him. God never has had a place in His plan for idleness. We must work, doing good, creating new op-

portunities, looking forward. To inherit eternal life in itself is glory enough. Pains and sorrow of earthly life will be abolished forever, as Christ is the first fruits, and we shall be changed and fashioned like unto His glorious body, being joint heirs with Him.

We read 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." "Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" (James 2:5). In Luke 19, we find rewards for those who serve Him faithfully with the talents given by the Lord.

The promise of a throne for Christ is found in Luke 1:32, 33, where the angel told Mary that "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." Christ will have a throne and will have power to reign. He must have a place to reign. Psalm 2:8 helps to clear this point, "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Christ will inherit the earth, therefore He and His heirs will reign here. God has in these last days spoken unto us by His Son, "whom he hath appointed heir of all things."

Some would have us believe that those in Christ are reigning with Christ now. Where is their portion of land they have inherited according to the promises given Abraham? Where is the kingdom without end? The answer to when we shall reign lies in Scripture. Read Revelation 20:4, "I saw thrones, and they sat upon them, and judgment was given unto them . . . and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished." We see the saints reigning with Christ during the thousand years. The meek shall inherit the earth. Through

(Please turn to page 10)



In the Wake of the Great Commission

Baptisms at Blanchard

On Sunday, June 22, some Church of God members and friends gathered on the banks of Pine River to witness the "putting on of Christ" by two young girls of the Blanchard Sunday School, and one girl's mother. They are Mary Ellen Tucker, Dorothy Scheese, and Mrs. Betty Scheese. We are glad that they now belong to Christ, and pray that they will always have the strength and wisdom to bear the Christian name honorably.

Ellsworth Routson.

From Minnesota

Our evangelistic work at Osakis is surviving fairly well. Many from our churches have been represented at our meetings, every Thursday evening. A few people from Osakis are starting to turn out at each meeting also, which keeps us zealous to carry on God's work there.

Pat Peters.

Report of Bro. Wiggins

We closed a very pleasant ten-day service meeting in Gatesville, Texas, Sunday, June 8. We then motored to Mullin, sixty miles to the west, and began a week of evangelistic meetings, Monday, June 9, which continued through June 15. Attendance increased each evening, our last service being the best, with 52 in attendance.

Our visit to Texas has found the farm membership in their busy season, but attendance has been very good. We have found the Texas people to be very receptive, and there is sufficient work for another worker or two.

After closing our meetings in Mullin, we returned to Gatesville to join Bro. Macy on a trip to south Texas, visiting Corpus Christi, as the first stop. Here there are a few families meeting in a hall downtown. It is our belief that a resident minister located in Corpus Christi could attract eight or ten families. Bro. Mattison is leading the work here but has to drive up from Harlingen, 145 miles to the south.

Corpus Christi is a large city and should have regular services. It is a training center for the Navy. Our visit came in the middle of the week so we did not have services, but visited with the different families and discussed the work with them.

We left Corpus Christi June 20 and drove to Harlingen. At Harlingen we found the fruits of much effort. The people have a nice church building, and are making progress under the leadership of Bro. Mattison. We preached for these brethren Saturday night, Sunday afternoon and evening. Here again we found the people very receptive. We enjoyed having the Corpus Christi people with us for the morning and afternoon service.

Leaving Harlingen we came up the valley 823 miles west to El Paso. Most of our time was spent looking up people connected with the work. We have found eight families here, and there is a need for a resident worker. This fact and the problem that these people have no building in which to meet would make this effort an expensive one. However, we feel there is a definite need for a church in El Paso. We hope something can be worked out to develop this field.

June 29 we will start our trip north, visiting Odessa, San Angelo, and Abilene, Texas, as well as Carlsbad, N. M.

Walter Wiggins.

Report of Sr. Thayer

Sr. Verna C. Thayer and her assistant, Ruth Sprinkle, are now at Oregon, Ill., preparing for vacation Bible schools in the Oregon, Rockford, and Flagg Center communities.

During the month of June she drove 3,558 miles and conducted 39 services in Indiana and Louisiana. A total of 443 persons were under class instruction one or more times during the month.

Lesson helps were prepared and mailed to three additional fields.

“Who’s Driving, Anyway?”

By Sanford T. Whitman

THEY WERE a pair, this man and the car he drove on the mail run upriver from the landing, a pair the like of which is seldom seen even in the back country. He was a laughable chap, tall, lanky, older by twenty years than he appeared to be. His neck was too long, his shoulders too sloping. His soiled white cap was always recklessly upthrust and far over to one side of his head. Whether he was talking or driving, he was both supremely confident and superbly competent.

The car he drove was of the same cloth—a ludicrous but highly efficient composite of automobile, bus, truck, and river boat. Its wheels were outlandishly high—necessary for greater road clearance. It was equipped with a two-speed axle, an extra transmission, two extra gas tanks, and a heavy “belly” pan. It boasted a collapsible top, and a dozen luggage racks could be folded out seemingly from everywhere. Characteristically, it lacked a muffler, a fact which was well known throughout the northern wilderness.

It isn’t often that there are passengers on the ponderous old mail bus, but occasionally one does come upriver on the mail boat. One such traveler of two summers ago was an elderly gentleman who obviously was a city man of means and breeding. In dress and manner he was everything the people of the upper river were not, and he took his seat beside the driver with more than a little hesitancy.

It is 109 miles from the tiny dock at the end of tide-water to the lonely outpost at the confluence of Bear and Rainbow Creeks, and every mile is a test of nerve and endurance. From the first bouncing lurch of the first curve, the driver knew the man beside him was going to be a problem. He exclaimed and he gasped. He cautioned and warned, urged and admonished. As the miles passed, his fears increased, and no amount of reassuring helped him.

Twenty miles from their destination, they topped a high ridge and looked down upon a flimsy cable bridge. For an instant the traveler stared in terror, then turned on the driver. “Stop!” he shouted. “Do you hear me? Stop this car! I’ve had enough! Let me out, I tell you! I’ll walk the rest of the way!”

Slowing, the driver studied the man riding with him. There was laughter in his eyes, and when he spoke his voice was spirited.

“What’re you talkin’ about?” he demanded with fine incredulity. “*Stop? Walk? What good will it do to stop? Where are you going to git, walking from here? Who do you think is driving this bus, anyway? We ain’t cracked up yet, have we? We’re still rollin’, ain’t we? If you don’t like lookin’ at what there is to see, shut your eyes! If groanin’ about it helps any, keep on groanin’! But jest you set tight. In another hour or so we’ll be where we’re goin’.*”

On the mail run upriver from the landing, it matters a great deal who is at the wheel. And on the daily run of life, with its hurried comings and goings, it matters greatly who does the driving.

Says the Scripture, “Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?” (Rom. 6:16).

Whom we serve, His we are. How simple and logical and obvious the fact is! And yet how often we forget it, ignore it, attempt to breach it!

Friend, whose will directs your actions? Who is in charge on the rocky ascents, the plunging descents, the hairpin and horseshoe curves, the deep fordings of the swift river which make up your daily experience? Is yours a surrendered life? Are you dead to self, always and in all things submissive to the will of Christ?

Whether it be driving a mail bus, baking a cake, building a bridge, or painting a picture, the on-the-job performance of a master craftsman is ever a thing of beauty. So is the regeneration of sinful men. In all the world there is nothing as noble, as useful, as desirable, or as enduring as a Christ-controlled, Christ-energized, Christ-glorified life.

Do you enjoy this experience today? You can if you will. If you have not done so already, why not surrender yourself into the keeping power of the divine Driver? He is a Man of long experience. His are capable hands. With Him at the wheel of your life, you are assured of a safe and successful journey.—*Signs of the Times.*



News and Prophecy Digest

C. E. Randall, Tempe, Arizona

VACATIONERS. Summer months are the time when most people take their vacations and take to the highways for rest and a change of scenery and environment. When one gets behind the wheel and starts down the highway for several hundred or a thousand miles, he is facing danger every foot of the way. In spite of all the efforts put forth to diminish the hazards of highway traffic, the death toll continues to rise and the injured list is rapidly multiplying. Many of our own people will be making long trips to attend conferences and Bible schools. While we have faith in divine protection and believe the Lord is always with His own, yet one should always exercise caution, courtesy, and common sense when he travels. According to reports of state and city traffic authorities, two out of every five accidents in which the grim reaper is involved, excessive speed was the cause. In a recent report that came to my desk from the Arizona Highway Department, speed was the principal cause of most accidents. During the month of May, speeding accounted for 38 per cent of the toll of lives on the highways and streets in Arizona. The report stated, "It is safe to assume that of the 45 drivers who were involved in fatal accidents in May, on Arizona streets and highways, not a single one of them believed that it was his last trip. Not one of these drivers believed he would meet a violent death at that time. Otherwise, he would have stayed at home."

Another factor that enters into so many fatal accidents is defective cars. One out of every nine fatal accidents were caused by vehicle defects such as defective brakes, lights, tires, and steering mechanisms. It is well to pray for protection, but it is also good sense to have the car in proper condition and to drive safely. Best wishes to all our readers for a pleasant and safe summer!

JORDAN REVOLUTION. With the death of King Abdullah of Jordan, the whole set-up of Israel-Arab relationships underwent a big change. As a matter of fact, it affected the whole world outlook. The present King Talal is a sick man and political scheming has taken advantage of his illness and persuaded him to go to Europe for medical treatment. In the meantime, a temporary regency has been created to take care of his rule during his absence. It now appears that it was a cunning scheme of Iraq and Britain to eliminate Talal from the political scene and to bring about a closer working agreement among the small Arab states. There seems to be a strong movement for the unification of Iraq and Jordan. If this is done it would change the whole balance of power on Israel's borders

and perhaps open up the Israel-Arab war once again. The Middle East is a powder keg which is liable to explode almost any time and give Russia the excuse for which she is waiting to march her hordes into the Palestinian Reservoir for the purpose of establishing herself astride the crossroads of civilization. These political changes may not appear to have much significance in themselves, but may be the fuse that will ignite a world conflagration. Every movement in the fertile crescent deserves careful watching and weighing in the light of prophetic teaching.

PREACH THE WORD. Writing to Timothy, Paul exhorted him to "Preach the Word." Of course, what was written to Timothy was intended for the benefit of students down through the gospel dispensation. Then, as with us now, there were those who sought to tickle the ears of listeners with teachings other than those founded on the sure Word of God. There were political geniuses, economic experts, and social masterminds that injected these philosophies of life into their preaching and felt that they were vital to the reformation of society. We have many of these social gospel advocates today who spend their time and strength in trying to reorganize and reform government, society, and our economic system to the exclusion of preaching the gospel of the Kingdom which transforms the individuals. Not long ago, Governor Dewey spoke at a convention of the Protestant Episcopal Churches at Lake Placid, New York, and urged the ministers of the gospel to keep to their task of preaching the gospel and leave off "discussing intricate problems of economics of government." He further told them that when he heard a sermon on economics or government, he "vowed to stay away from their churches in the future at all cost." The greatest contribution which the ministers can make to the world is a close adherence to its primary duty of preaching the Word in season, out of season, reproving, rebuking, exhorting with all long suffering and doctrine.

The Prophet Hosea stated that Israel would be without a king for an unstated period of time and without a sacrifice and without an image. After this interval without an organized government or established worship, Israel would return and seek the Lord their God and David their king, and would fear the Lord and His goodness in the latter days. For two millenniums, the throne of David has been without an occupant and Israel's sacrificial system has not been observed. It is to continue in this condition until the latter day. Hosea does not define what he means by the "latter days," other than by stating what will take place at the

time Israel returns and seeks their Lord. It will be when they seek David their king. Some apply this to Christ, but we are satisfied to leave it as stated in the Word, for there will be a place for David in the restored Kingdom. Christ will be "King of kings," and certainly David will be qualified to be an under king or prince.

AIRPORT. The airport at Lydda, Palestine, is being improved and will soon be in B class. There is only one other airport in the Middle East in the B class, and it is located at Beirut. In Europe, the only B airports are at London, Paris, and Zurich. Only in the United States are there class A civilian airports.

The El Al, Israel's national airlines, vied with Trans World Airlines in introducing the new tourist rates. TWA put its first ship in the air on the tourist schedule at 12:01 a.m., May 1, and eight minutes later El Al's Constellation took to the skies with its first tourist load. The young and little country of Israel is making big strides in progress and is having a strong impact on the affairs of the world.

TEN YEARS AGO. The rise of Russia from the brink of defeat and a scorched country within the short period of ten years is almost a miracle in national progress. Commenting on this great upsurge in power, a foremost French political analyst, writing in "United Nations World," commented: "Barely ten years ago, as Hitler's hordes were moving ever more deeply into Russian territory, scorching the black earth and destroying one city after another, the Soviet State was tottering on the brink of disaster.

"At that time the conclusion seemed inevitable that, even if Soviet Russia should stave off defeat and survive by some miracle, it would be difficult for her to recover for at least a generation from the bloodletting and cataclysmic damage of a savage total war.

"Today, a decade later, Bolshevism has sovietized or annexed some 755 million souls in an area of more than 11 million square miles. Every third person in the world is under the yoke of Soviet laws, which hold sway in two dozen formerly independent states comprising one fourth of the earth's surface. Never before in history has any spiritual or political doctrine expanded so rapidly."

This tremendous upsurge of power is one of the characteristics of prophetic predictions for the end time. Things are happening fast on a global scale these days, and it beckons the time when "the devil is come down upon you, having great wrath, because he knoweth that he hath but a short time."

Daniel's Seventy Weeks

By M. O. Williamson

DANIEL'S seventy weeks start with the issuing of the decree of Artaxerxes in 446 B.C. Each day of the seventy weeks stood for a year; making 490 years. (Sec Num. 14:34; Ezek. 4:6.) Jewish time ran for 69 weeks or 483 years. The 483 years ran to 37 A.D. God turned to the Gentiles then and Jewish time stopped. When Peter went to Cornelius, Gentile times began. There is one week or seven years of Jewish time left to transpire at the close of God's visit to the Gentiles.

"After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up" (Acts 15:16). "When the Lord shall build up Zion, he shall appear in his glory" (Psalm 102:16).

The events of Luke 21:24 mark the end of Gentile times. Daniel 2:44 prophesies that God's Kingdom will break in pieces and consume all the kingdoms and it shall stand for ever. According to Daniel 2:45, the "stone" will break in pieces the iron, brass, clay, silver, and gold. This will be the end of Gentile rule. God's Kingdom is represented by the stone. When Christ rules he will fulfill the prophecies of Matthew 25:31 and Revelation 11:15: "The kingdoms of this world are become the kingdoms of the Lord, and of his Christ; and he shall reign for ever and ever." Psalm 72:8 records, "He shall have dominion also from sea to sea, and from the river unto the ends of the earth." "The Lord shall be king over all the earth" (Zech. 14:9).

"After threescore and two weeks, shall Messiah be cut off" (Dan. 9:26). Subtract 62 weeks or 434 years from 446 B.C. and you have 12 years left. Twelve years before Jesus was born, 62 weeks were completed, leaving 56 years of the 490. Since 490 years were determined and began in 446 B.C., the time would run to 44 A.D. Saul was converted about 37 A.D.; also at that time Peter went to the house of Cornelius.

The 483 years (69 weeks) from 490 leaves 7 years from 37 A.D. yet to be fulfilled. Note the word "after." Matthew 17:1 "After six days" does not say how long after. God said to Daniel, "after 62 weeks." This was to show the people of God living between Daniel's time and Christ that it would be after 434 years before they need look for Christ to come the first time.

When Christ spoke the words of Matthew 4:17 there were two weeks or 14 years left to bring about the fulfillment of Daniel 9:27. The Jews rejected Jesus and the kingdom had to be set up at the end of 70 weeks. Gentile time was to be between the sixty-ninth and seventieth week.

In Daniel 9:27 the word "he" appears three times: "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."

The word "he" refers to Russia, or to the power known in Ezekiel 38 as Gog. We find Gog with his allies going down against Daniel's people, the children of Israel, to take a spoil. "Behold, it is come, and it is done, saith the Lord God; this is the day whereof I have spoken" (Ezek. 39:8). In Ezekiel 39:7 God said He was going to make His "holy name known in the midst of my people Israel; and the heathen shall know that I am the Lord, the Holy One in Israel." They shall know from that day forward.

Jeremiah 30:7 reads: "Alas! for that day is great, so that none is like it; it is even the time of Jacob's trouble; but he shall be saved out of it." "Thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days" (Ezek. 38:16). The latter days of the 70 weeks are 7 days or years.

Notice in Daniel 9:24 the things to be accomplished and upon whom they will be accomplished. None of the things mentioned have been fulfilled; yet they are determined on Daniel's people (Israel) and upon the Holy City. "The holy city shall they tread under foot forty and two months" (Rev. 11:2). Luke 21:24 "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." The Douay version reads, "Jerusalem shall be trodden down by the Gentiles until the times of the nations be fulfilled."

In Daniel 2:45 "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." Each element represents nations that must be broken after Jesus comes.

(Over)

What were the things to be determined in 70 weeks? First "to finish the transgression." The Douay Version tells how long their trespass will last in Leviticus 26:40-42. "Until they confess their iniquities and the iniquities of their ancestors whereby they have transgressed against and walked contrary unto me; and I will remember my covenant that I made with Jacob, and Isaac, and Abraham." "Thus saith the Lord God; In the day that I shall have cleansed you from all your iniquities I will also cause you to dwell in the cities, and the wastes shall be builded. . . . I will yet for this be inquired of by the house of Israel, to do it for them" (Ezek. 36:33, 37). "It shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation" (Isa. 25:9).

We have shown by the above quoted texts when their transgressions will end. Let us consider the second thing determined in Daniel 9:24, "to make an end of sins, and to make reconciliation for iniquity." Heb. 8:10, 12 reads, "This is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people . . . I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."

This has not been done yet, and so it seems that one week or seven years is still in the future.

Today, Israel is returning. Hosea 3:5 reads, "Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days."

The next thing determined was "to bring in everlasting righteousness."

According to Isaiah 32:1, "Behold, a king shall reign in righteousness." His rule shall be righteous. "Thy people also shall be all righteous" (Isa. 60:21). "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" (Isa. 62:1, 2).

In Matthew 16:28 Jesus told His disciples some of them would see the Son of man come in His Kingdom. He was transfigured before them. He said, "Tell no man the vision until the Son of man be risen." The fulfillment of this visionary scene must take place somewhere during the 70 weeks. In the scene Moses appeared to represent the righteous dead; Elias represented those which are alive and remain unto the coming of the Lord. They were there together. This must take place before the 70 weeks become history.

"We have also a more sure word of prophecy; where-

unto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts" (2 Peter 1:19). Whose day is it? The day of the Lord Jesus. Therefore when Jesus comes to resurrect the sleeping saints and change the living overcomers, that will be His day. So prophecy will last until Jesus comes. So will the 70 weeks of Daniel. So Christ Himself will inaugurate righteousness when He comes. He will establish a righteous kingdom with a righteous class of people, which will grow and fill the whole earth; thereby bringing in everlasting righteousness.

The last thing determined in Daniel 9:24 is "to anoint the most Holy." We are told that the things which happened to Israel were for examples. The anointing of David as King foreshadowed Christ. In Luke 4:18 Jesus quoted the statement of Isaiah, "He anointed me to preach." At His first coming Jesus was anointed only for ministerial work. Jesus is our High Priest in heaven. He shall come in glory and sit on His throne. When He comes the second time, He then will be anointed as King of kings.

Oil Prospecting in Israel. Jerusalem—Oil prospecting is to be undertaken soon in Israel by a new company financed with Swiss, American, and Israel capital. The representative of the Swiss investors, Dr. Fehr, formerly with the Royal Dutch Shell company, arrived in Haifa on March 17. The promoter of the company, Mr. Y. Federman of Haifa, told reporters that local capital included the Mckoroth Water Company and Solel Boneh, Limited (building and contracting company).

Formal negotiations with the government already have begun, but they await Knesseth (Parliament) approval of the new oil and mining bill. No results are expected before two years.—EP.

JOINT HEIRS WITH CHRIST

(Continued from page 5)

the Abrahamic promises, Christ and we shall inherit the earth. "He that overcometh shall inherit all things" (Rev. 21:7).

We are joint heirs by inheritance through Christ by adoption, because of obedience, and the grace of God to forgive sins. Those who will enter the Kingdom must be like Him, without spot and blemish.

Because these texts prove our heirship with Christ, we should diligently serve our Lord today and be obedient to His commands that we may reign in God's tomorrow.



—EP Photo.

Dae Sia Long (center) Bangkok, Thailand, reported as miraculously raised from the dead. On the right Lee Nygiap Sew, Presbyterian pastor and C. E. Chaffee (left), Presbyterian missionary who verified this report.

EP REPORTS CHINESE MAN RAISED FROM THE DEAD

A recent report from the EP Association quotes two leading pentecostal papers that carried the story of a man in Bangkok, Thailand, who is reputed to have been miraculously returned to life after being dead for two hours.

This story, which has received considerable publicity, is based on the testimony of several Christian missionaries in that territory. The so-called miracle occurred shortly after the close of a salvation-healing campaign in the city of Bangkok, by Harvey McAlister of Canada. Baptist and Presbyterian churches joined in these services. Lee Nygiap Sew, Chinese pastor of Bangkok's Presbyterian Church is presented as the mortal medium through which this spiritual resurrection power of God was manifest.

The principal in the drama was Mr. Dae Sia Long. He was one of the poorer class of Chinese and a habitual drunkard. He was taken to the hospital suffering with sharp pains in his stomach. The physician in charge refused to admit him, being of the opinion that he was near death. Dae was taken back home and at 5 a.m. the next morning stopped breathing. His wife, four children, his mother, and a brother witnessed all the evidences of death—a dropped chin, eyes glassy in appearance, body cold and stiff.

According to the report pastor Lee was called and reached the home two hours after death. On viewing the remains and realizing that Mr. Dae had been in no spiritual condition to meet death, he began to petition the Lord in his behalf. As a result of these petitions, evidence

of life appeared and the man became conscious. The next day he was able to take nourishment and relate his experience.

Jukka Rokka, Finnish missionary in Thailand, who was the author of the report stated that Pastor Lee came to his home and told him what had happened and requested his presence at church on the following Sunday morning. At that time Dae was present with his family and gave his testimony of what occurred.

We are not interested in debating the logical truth or impossibility of this story. The fact remains that several missionaries regarded as completely reliable support the story. There is a point to the whole story that can be overlooked if we doubt or ridicule. It is the fact that prophecy states clearly that there shall be signs and wonders in the last days. Here are reliable Christian missionaries with official recognition by their various denominations that are convinced of the truth of this so-called miracle.

We are not interested in whether or not this should be regarded as a miracle or was merely the result of unusual physical circumstances. We do believe however, that the mere fact that such a report is given reliability is an evidence of the day in which we live and a suggestion of many claims both true and false which are yet to come. Some of these will be false and almost deceive the very elect. It would seem that we are approaching that time.

The Layman

By Edgar A. Guest

Leave it to the ministers, and soon the church will die;
Leave it to the womenfolk, the young will pass it by;
For the church is all that lifts us from the coarse and
selfish mob,
And the church that is to prosper needs the layman on
the job.

Now, a layman has his business, and a layman has his
joys;
But he also has the training of his little girls and boys;
And I wonder how he'd like it if there were no churches
here
And he had to raise his children in a godless atmosphere.

When you see a church that's empty though its doors
are open wide,
It is not the church that's dying; it's the laymen who
have died;
For it's not by song or sermon that the church's work
is done;
It's the laymen of the country who for God must carry on.

Queen Esther Saves Her People

By Mary Railton, children's editor

The night that Haman built the gallows on which to hang Mordecai, King Ahasuerus could not sleep.

He asked one of his servants to read the records of the chronicles. They came to the record of the good deed done by Mordecai when he told the king of the two men who were seeking to kill him. The king said, "What honour . . . hath been done to Mordecai for this?"

The king's servant said, "There is nothing done for him."

The next morning Haman came to the king to ask for permission to take Mordecai's life. The king's servant announced him, "Behold, Haman standeth in the court."

The king answered, "Let him come in." When Haman came in, the king asked, "What shall be done unto the man whom the king delighteth to honour?"

Haman thought to himself, "To whom would the king delight to do honour more than to myself?"

So Haman said, "Let the royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and the royal crown which is set upon his head: and let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man . . . and bring him on horseback through the street of the city, and proclaim before him, Thus shall it be done to the man whom the king delighteth to honour."

Then the king said to Haman, "Make haste, and take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew . . . Let nothing fail of all that thou hast spoken."

You can imagine how Haman felt to be dressing Mordecai with the king's clothes and leading the horse for him, after he thought the king was surely speaking of himself. It made him hate Mordecai all the more.

That evening Haman and the king went to eat with Queen Esther.

King Ahasuerus again asked Esther what was troubling her.

Esther answered him, "If I have found favour in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request . . . for we are to be slain."

The king said, "Who is he, and where is he, that durst presume in his heart to do so?"

Esther answered, "The enemy is this wicked Haman."

Then Haman was afraid of what the king would do. The king was so angry he had to leave the table and walk away. How, he thought to himself, could that man trick me so evilly. When he came back to Esther, he found Haman begging her to save his life.

King Ahasuerus ordered his men to take Haman away and hang him on the gallows prepared for Mordecai.

Then he gave his ring to Mordecai, making him the king's most noble prince. This was the office that the wicked Haman held.

Esther then pleaded for her people. She knew that once a law was made and signed by the king it must be done. So she and Mordecai wrote a letter for the king and he signed it. On the day that all Jews were to be killed, she asked that they all band together and stand against anyone who might try to kill them.

So, Esther saved the lives of all her people, including Mordecai and herself. And oh, how happy the king was to know that Esther was safe and once more happy.

The Feast of Purim

The Jews made a feast, or holiday we would say, on the thirteenth day of the twelfth month of each year. They always remembered the good deed Esther had done for them. Even today, the Jews celebrate the Feast of Purim in honor of Queen Esther, who saved her people.

Happy Birthday to You!

John Thomas Young, July 16, age 5, Hammond, La.

Larry Lee Zechiel, July 18, age 12, Culver, Ind.

Orville L. Boos, July 19, age 8, Itasca, Ill.

Chalmer Dennis, July 20, age 14, Vanzant, Mo.

Corbin Lee Brubaker, July 20, age 4, Wakarusa, Ind.

Charles LeCrone, July 20, age 12, Arlington, Nebr.

Kent Rose, July 20, age 11, Litchfield, Minn.

This is promotion day for Chalmer Dennis. We invite you to read the Berean Page also, Chalmer; but do not forget us!

Anyone wishing to become a member of our ECE Club should send his name to me at Box 231, Oregon, Ill. If you have a friend you would like to have in our Everyday Christian Expression Club, just send in his or her name.



The Marriage Covenant

By Linford W. Moore

Reprinted from
The Searchlight

In America, June is the most popular month for young people to enter into the marriage covenant. It is fitting that young Bereans give serious consideration to the sacredness of this covenant. In the last several decades, there has been a growing disrespect for the marriage vow. With it, has come a tremendous increase in the number of divorces.

Several factors have contributed to the rapid rise in the divorce rate. Such things as long separations caused by war, many childless marriages, and jobs for women have all made their contribution. Hasty marriages give us another reason. I am not a believer in long engagements, but I am quite sure that you cannot get well acquainted with a person in two or three weeks to make a wise decision about whether or not you want that person for a life partner.

Underlying many of the causes of divorce is the growing disrespect for the marriage vow. Many young people look lightly upon marriage. They do not consider it a life partnership but reason that if they do not succeed the first time, they can always try again. Undoubtedly, movies are partly responsible for this attitude. We do not have to look very far in Hollywood to find playboys and girls who have married three, four, five—yes, even more times. The movies continually place pictures of divorce, murder, drinking, lying, and immorality before the youth of our nation. Certainly, we deceive ourselves if we fail to recognize that these pictures are influencing and developing attitudes.

We Bereans ought to search the Scriptures and let our attitudes be molded by them. Genesis 2:18-25 shows plainly that God instituted and ordained marriage. It was not good that man should be alone, so God made him an helpmeet. This word "meet" means "things corresponding to, like each other, or counterparts." It carries the thought that the woman was to be before the man as the object of his love and care. She was to be the one in whose presence man would delight. She was to be answerable to him and fitted for him in every way.

In choosing a life partner, one should seek his counter-

part as near as possible. A person should choose someone who holds the same faith, the same ideals, and who has similar ambitions. Such a choice makes for a successful marriage.

Genesis 2 teaches that it was God's intention, if not ordination, that the marriage union should last for life. The twain were to become one flesh. This "one flesh" must be divided if divorce takes place. The lives of husband and wife should be so united they cannot be separated.

Jesus said that this "one flesh" rule was "from the beginning." (Study Matt. 19:3-8.) It is well also to consider that "from the beginning" there was the example of Adam and Eve who lived together for over 900 years, there being neither divorce nor need of another companion.

Another meaningful word in Genesis 2:24 is "cleave." One form of this word means "solder" or "weld." A man and his wife are to cleave unto each other. Surely, divorce is out of harmony with the one-flesh rule God gave in the garden.

The teaching of Jesus is in complete harmony with that of Moses. When certain Pharisees came questioning the Master about why Moses had permitted divorce, Jesus said that it was because of their "hardness of heart." He then quoted the one-flesh rule that God ordained "from the beginning." (See Mark 10:2-12.)

Jesus also said, "What therefore God hath joined together, let not man put asunder." This is often forgotten by those who treat marriage lightly. They think only that the preacher, or the justice of peace, or the laws of the land bind them together. More important to remember is the fact that God has a part in the marriage bond.

Thus, Jesus and Moses are in agreement regarding marriage. God's desire was for a life partnership, but Moses granted divorces because of hardness of heart. For this same reason, Jesus permitted divorce for only one cause—fornication. But these exceptions only established the rule.

Divorce is not encouraged in Scripture. It is as wrong today as it was when God first laid down the rule. God's real purpose was that the husband and wife live together that they might be "heirs together of the grace of God" (1 Pet. 3:7).

May all of us be guided to consider the seriousness and sacredness of marriage. If a man and a woman plan to wed, let them weigh the matter and search their hearts. May God's blessing rest upon all our Bereans who take this blessed step!



AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

- July 17-20—Arkansas-Oklahoma Conference at McGintytown, six miles east of Greenbrier.
- July 29-August 6—Illinois State Conference and Bible School, at Oregon, Ill.
- August 7-9—General Conference of the Churches of God at Oregon, Ill.
- August 16-24—Texas Conference at Gatesville.
- August 9-17—Missouri State Conference at Jordan. (C. E. Randall, guest speaker.)
- August 14-24—Virginia Conference at Maurertown, Va.
- August 16-24—Iowa State Conference at Waterloo.
- August 17-24—Eastern Nebraska Conference at Omaha. (Harold Doan, guest speaker.)
- August 17-24—Western Nebraska Conference at Holbrook. (Harvey U. Krogh, Jr., guest speaker.)
- August 27-31—Ohio State Conference at Lawrenceville.

PENNELWOOD WANTS PASTOR

Pennellwood Church of God is looking for a pastor. If you would be interested in working there, please contact the undersigned at 315 Lemyra St. S.E., Grand Rapids 8, Mich. Mrs. Lewis Buskirk, secy.

Do you have your plans made to attend General Conference? It is your privilege and responsibility to plan for this phase of our gospel ministry!

IOWA CONFERENCE

The Iowa Church of God members enjoy meeting together. Sixty-four people met at the home of Bro. and Sr. Reuben Sealine, southwest of Stanhope, June 22, for an early summer conference.

Sunday school was held with Bros. C. W. Howe, Darrell Maddock, and Sr. Blanche Harland as teachers. The forenoon sermon, "Why Christ Must Come Again," was by Bro. Linford Moore. At noon the bountiful co-operative dinner was served. A beautiful cake decorated the table in honor of Bro. and Sr. J. M. Kiger's twenty-fifth wedding anniversary. Sr. Kiger gave us a little history of their marriage. We were sorry Bro. Kiger was unable to be there.

The afternoon service was conducted by Bro. Maddock. He also sang a solo, and Charlotte Sealine played a marimba solo.

The state conference board held a meeting talking over the badly needed repair of the church basement at the camp grounds in Waterloo. They also made plans for the annual conference to be held at Waterloo, August 16 through 24.

A group letter of greetings and good wishes was written to Pfc. Donald L. Sealine, son of Bro. and Sr. Reuben Sealine, who is stationed in Alaska. Esther Jenkins.

TRAILER PARKING

A recent city ordinance makes it unlawful to live in a trailer inside the city limits of Oregon, Ill., except in an approved and licensed trailer camp. At present, there is no such camp. We will, however, try to find a convenient and comfortable location out of town for anyone wishing to live in his trailer during Bible School and Conference. The closest trailer camp is at Mount Morris, six miles away.

HARLINGEN, TEXAS

Work continues in Corpus Christi and Riviera, Texas. The month of June has been a good one here in south Texas. Special meetings had been scheduled for June 18-29, with Bro. E. L. Macy, Texas evangelist as speaker, so plans were made to invite the Corpus Christi brethren down for June 22, at which time a record Sunday school attendance of 65 turned out.

In the meantime we found out that Bro. Walter Wiggins and his wife were in the State, and were very glad to see them June 20-23. Bro. Wiggins spoke for us three times while he was here. Bro. Macy gave eleven sermons on exhortation to find salvation and to present our bodies unto our Master for His use. Bro. Macy also preached on prophecy of things to come. Both men gave good sermons. Sr. Macy was unable to come because of sickness at home.

All day services were conducted June 22, when Bro. Elmer Gockler and family, Bro. and Sr. W. E. Kirksey, and Bro. and Sr. L. L. Creacy and family were with us. It was good for the brethren to meet together.

The men of the church gave Bro. Macy a little relaxation June 28, by taking him on a deep-sea fishing trip. Red snapper, king mackerel, and bonita were caught. Ask Bro. Macy about the big one he caught. Permit me to mention that the fish did not weigh an ounce over ten pounds. Anything over that is pure fiction.

Seriously, we were sorry to see Bro. Macy leave. He is held in high esteem by the brethren in Texas.

Folks in Texas are now looking forward to the Texas Conference, to be conducted August 16-24 at Gatesville. A cordial welcome is extended to all. James Mattison.

"I hate to part with my copies (of The Restitution Herald). They are so useful to refer to in my correspondence. I enjoy the bright cheerful covers and the pictures are always eye catching. Our city library is receiving its weekly copy and I'd say it is an outstanding religious magazine on their table.

"I like the stories on the Children's page. They will be useful in our Bible class work." —Betty Thibault, Harlingen, Texas.

HERALD RECEIPTS

W. F. Roberts; Russell H. Thoms; Floyd L. Moore; Mrs. Nora E. Pearson; Mrs. J. C. Wallor; William Driver; Mrs. Harry Payne; Columbus Breeland; Carrie Henkel; Mrs. L. R. Linnell (2); Vernon Nichols; George Hobson; Herbert Edmister; Janice Johns; Chas. Hornaday; Mrs. S. R. Cleck (3); Alfred Buskala; Norvald Sogge; Mrs. Orval Lynd; Macy Jeskey.

NATIONAL BIBLE INSTITUTION

Robert Roepke	\$ 10.00
Jorge Rogue	15.00
Mrs. Nora Johnson	50.00
Mr. & Mrs. Geo. M. McMurtrie	16.00
Oregon Church of God S. S.	10.00
Mr. & Mrs. Raymond Foster	100.00
S. H. Boyer Family	50.00
A Shadow	75.00
Fredericktown, Mo., Sunday School	10.00
Mr. & Mrs. Herbert Edmister	10.00
Anonymous	10.00
Paul & Ethel Johnson	15.00
Louise M. Johnson	10.00
Barbara Claussen	15.00
Mr. & Mrs. George M. Hoke	200.00
Dixon Church of God S. S. (M. F.)	10.00
Blessed Hope Church of God	105.00
Well Wishers	25.00
Mrs. J. C. Waller	5.00
Mr. & Mrs. Donald E. Overmyer	43.00
Mr. & Mrs. George Roye	10.00
Mr. & Mrs. S. O. Ross	5.00
Jessie M. B. Kauffman	5.00
Mr. & Mrs. Walter Wiggins	25.00
Verna C. Thayer	10.00
Delta, Ohio, Church of God	125.00
Mr. & Mrs. Dale Dunbar	100.00
St. Cloud, Minn., Church of God	96.35
Mrs. C. L. McCorkle	75.00
Jack Harp	26.00
Mrs. Anna Eychaner & Mrs. James Prime	10.00
Hope Chapel	5.00
Mr. & Mrs. H. H. Hawkins	15.00
Mr. & Mrs. Harvey U. Krogh, Jr.	10.00
Eden Valley Church of God	240.08
West Side Guild, Cleveland, Ohio	25.00
Russell & Laura Harman	50.00
Azalia Winfroy	20.00
"In Loving Memory of Ruth Aslaksen Wachtel"	100.00
Ripley, Ill., Church of God	147.20
Hope Chapel Contributors	23.00
Lottie L. Pickert	25.00
Brush Creek Church of God	60.00
Cecil & Mary Patrick	60.00
M. E.	75.00
M. A. Patrick	85.00
Mrs. James A. Patrick	15.00
Two Isolated Members	50.00
Happy Woods Church of God	33.79
Church of the Open Bible	27.00
Blessed Hope Church of God	30.00

BIBLE SCHOOL AND GENERAL CONFERENCE

July 29-August 10, Oregon, Illinois

What difference does it make? This is the question that will be answered by the speakers and teachers at the coming Bible School and Conference. Are the doctrinal teachings of the Church of God important? Should we continue to sacrifice and struggle to keep alive the precious truths which in many cases we alone hold to be Bible truth? Should these truths make a difference in our way of life and our Christian effort? To be reassured and rededicated, plan now to attend the whole Bible School and Conference, July 29 through August 10. . . . Brother Norman J. McLeod will be teacher of one of the daily adult Bible classes. His lessons will concern "Proofs of Inspiration." Is the Bible the only Word of God? Is it the final authority? Does it make any difference whether we believe and follow its teachings?

Brother J. R. LeCrone will teach the other daily Bible class. His theme will be "Bible Doctrines or Modern Theology—What Difference Does It Make?" . . . These teachers will present these same lessons also to the young people's classes.

The theme of the evening messages will be, "What Difference Does It Make?"

July 29—Three Gods or One?—Harold J. Doan, Chicago

July 30—Pre-Existence or Virgin Birth?—Norman J. McLeod, Pomona, California

July 31—Satan's Lie or God's Truth?—Lyle Rankin, Cashmere, Washington

August 1—Heaven, or Earth Restored?—Richard Smith, Grand Rapids, Michigan

August 2—Sprinkling or Immersion?—Lindford Moore, Cedar Falls, Iowa

August 4—The Narrow Way or the Broad Way?—Ellsworth Routson, Blanchard, Michigan

August 5—Self or Others?—Delbert A. Jones, Rockford, Illinois

August 6—Witnessing or Withholding?—James Mattison Riviera, Texas

August 7—Words or Deeds?—Mr. and Mrs. Ralph Bancy, Bethlehem, Palestine

August 8—Firstfruits or Leftovers?—C. E. Lapp, Grand Rapids, Michigan

August 9—Works of the Flesh or Fruit of the Spirit?—Harvey U. Krogh, Jr., South Bend, Indiana

Other Conference Workers

Sister Verna Thayer will have charge of the children's classes which will meet morning and afternoon every day of the meetings except Sundays.

For private room reservations write Miss Leota B. Hanson, Box 231, Oregon, Illinois.

The dormitory will be open Monday, July 28, to receive guests who will be sleeping there.

Special Days and Meetings

Monday, August 4, is Berean Day, with the National Berean Society business meeting at 3:15, and a picnic at 5:00.

Tuesday, August 5, is Illinois Conference bus-

ness meeting at 3:15.

Wednesday, August 6, the Oregon Bible College Alumni Association meets at 3:15.

Thursday, Friday, and Saturday, August 7, 8, and 9, will be used for General Conference business meetings.

Expenses

All conference expenses for workers, dormitory sleeping quarters, and meals are paid by freewill offerings.

Come One! Come All!

For two weeks of real fellowship, study, and conferring about the Lord's business, plan to attend the whole Conference and Bible School. You are not just welcome, you are urged to come and feast with us from the Lord's table.

SOMETHING NEW!

Through courtesy of Bro. O. R. Anthon, Rio, Wis., a deep freeze is new equipment in the dormitory at Oregon. Its empty! How about sending or bringing in frozen foods to be used during Youth Rally, Bible School, and Conference?

Poultry, pork, beef, fish, and vegetables of all kinds can be used.

Many of our readers are interested in information regarding changes of pastorates and the new locations of our ministers. We do not feel free to make this information available until it is announced by the minister or the local church. As soon as your plans are definitely completed we would appreciate a formal announcement for our news columns.

GENERAL CONFERENCE PROGRAM

August 7-9, 1952

August 7:

- 9:00 a.m. Prayer session
- 9:30 a.m. Seating of delegates
 - Letters and communications
 - Secretary's report:
 - Needs and conditions of the church at large
 - Field report:
 - Walter Wiggins
 - Verna C. Thayer
- 12:00 noon Dinner
- 1:30 p.m. Treasurer's report:
 - Financial picture
 - Departmental report
 - Reports of special committees
 - a. License and Ordination
 - b. College committee
 - Nominations for president
- 3:00 p.m. Recess
- 3:15 p.m. "Opportunity vs. Ability"—Joe D. Lawrence
 - Recommendations of the board of directors
 - Submission of budget
- 3:45 p.m. Discussion of minor motions

August 8

- 9:00 a.m. Prayer session
- 9:30 a.m. Election of president
- 10:00 a.m. Detailed consideration of recommended plans
- 10:30 a.m. Recess
- 10:45 a.m. Continuation of previous session
- 12:00 noon Dinner
- 1:30 p.m. Conference forum
 - Subject: The Problem of Pastoral Leadership (Panel discussion followed by Conference discussion and recommendations)
- 3:30 p.m. Recess
- 3:45 p.m. Consideration of delegate motions
 - (Delegate recommendations for the coming year)

August 9:

- 9:00 a.m. Prayer session
- 9:30 a.m. Open session
- 10:30 a.m. Consideration of budget

What of 1952-1953?

One of the most important considerations in planning the work for the coming year at the next General Conference will be our financial ability and the amount of support we can expect for the conference work. The eleven thousand dollars short in raising our current budget will, of necessity, curtail our plans unless we have reason to believe that our work should not be limited in keeping with it.

- *Why wait until after Conference to indicate the amount of your support?*

Every church and Conference should hold a meeting to discuss the national work before Conference time. This is the only way your delegate may have some idea of the wishes of his local church. Your delegate should be able to tell the extent to which your church will support next year's Conference program when he comes to Conference.

- *Let us begin now to plan for an enlarged and more fruitful ministry for Christ during the coming year!*

The Restitution Herald

July 15, 1952

VOLUME 41

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

NUMBER 41



—Department of Evangelism Photo.

PUTTING "CONFER" IN CONFERENCE

There are many problems that beset our church. Conference is the time to consider these problems for the benefit of all. Hold a special meeting so your delegate may truly reflect your church's needs and opinions.



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.

James M. Watkins, Editor

\$3.00 per year

Paul C. Johnson, Associate Editor

Putting "Confer" in Conference

"There rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses. And the apostles and elders came together for to consider of this matter" (Acts 15:5, 6).

It was the practice of the early church to confer together about the problems with which it was confronted. In Acts fifteen, a time is recorded in which certain men taught the brethren that it was necessary to be circumcised after the manner of Moses. Because this teaching caused a division in the early church, the leaders immediately came together to reach a unified and definite decision.

Before this time there had been a disputation between the Grecians and the Hebrews. The Grecians felt that their widows were neglected in the daily ministrations of the church. When this question arose, the twelve immediately called the disciples together for a conference. As a result seven men were appointed to see that this need was met properly.

From these records, it is clear that the early church put "confer" in conference. Conference was inspired by the need of the church and was utilized to solve its problems or add to its unity and effectiveness. Conference is a period of time in which the needs of the church at large should have thoughtful consideration. United thought and personal fellowship attain the greatest effectiveness.

We feel that the primary purpose of General Conference has been neglected. There is a great deal of needless repetition in our General Conference sessions. We spend most of our time each year on matters pertaining to a budget. The budget is established by the work authorized. Such departments as the College, The Restitution Herald, and other standard departments have been discussed and accepted. To spend time in reaffirming a budget for them each year is a needless waste of time. If there is to be any unusual change, this should have special attention, but there is little point in spending hours of discussion on standardized departments only to neglect more important things. It is obvious that operating costs

are necessary if approved departments are to continue.

A complete report is made each year upon the operation of each department. At that time there is opportunity to discuss and analyze the method of operation, its efficiency or any improvements that should be made. This in itself automatically approves the funds necessary to provide for the work. To spend hours of consideration over the approval of a formal budget which has been accepted in principle in the regular deliberations of the conference is a waste of time and a detraction from more worth-while efforts that could be discussed. We have voted to operate the College and The Restitution Herald. What more is there to be done than to keep these standardized departments operating?

The church has many problems that deserve detailed study. During the past year, a large number of our young ministers have become discouraged and have left the ministry. We certainly need to analyze the cause for this and find a remedy.

There appears to be a growing sentiment in many localities that co-operation with the General Conference is not effective, efficient, nor desirable. As a result the age-old trend of sectionalism is again entering the picture. The reasons behind these sentiments should be faced frankly and discussed for the sake of greater unity.

The creation of a mission department with definite methods and goals would create a medium through which missionary influence could go forth from General Conference through each individual church. The opportunity of foreign missions is always dimly remembered, but receives no concrete action because of lack of time and the fact that our energy is devoted to a so-called budget that does not go beyond present commitments.

We feel that the time has come to put more "conferring" into conference and less repetition. Our business affairs take care of themselves. They are reported upon regularly for consideration of the Conference. What we need is more time devoted to studying our mutual problems and finding projects which could benefit our work. Our real task is in raising, planning, and using missionary and evangelistic funds over and above our regularly established departments.

How I Found Christ

By Robert H. Pierson

IN MY late teens I learned that sometimes God has to use pain and heartaches to arrest youthful feet in their downward course of sin. With the Psalmist I can say, "Before I was afflicted I went astray: but now have I kept thy word" (Psalm 119:67).

Both of my parents were Christians. In the lives of few have I seen lived out the practical tenets of the Christian faith more truly than I beheld them in my father's relationship with his fellow men. He was a Christian gentleman and a businessman held in high repute in our little Midwest community.

Mother had a beautiful Christian character and was completely devoted to her home and children. Never did a mother labor more tirelessly than she to assure that her children were reared in the nurture and admonition of the Lord. I can hear her sweet voice even now, nearly a quarter of a century later, concluding her earnest daily petition at the family altar with a plea to her heavenly Father that all of us might be "an unbroken family in the kingdom of heaven."

My high-school days were carefree ones filled at times with those thoughtless escapades of youth that fleck an anxious mother's hair with an occasional silver strand. They were days of worldliness that drew me gradually but surely away from the steadying influences of the church. "King Sport" reigned supreme in my heart. With my life filled to the brim with football, baseball, basketball, and other sports, there was no room or time for a Saviour. King James was crowded out of my heart. The smoke-laden atmosphere of the boxing ring replaced the sweet influence of the house of praise and prayer. Those were long months of patient pleading with God on the part of an anxious mother who longed to see her careless son saved in the Kingdom of heaven.

Then the blow fell. There came to me in a small town out on the prairies of Iowa a message that pierced my heart. Fifteen hundred miles away in Florida Mother lay in a coma. She had been calling for me. As soon as it was humanly possible, I was at her bedside—but she had already lost consciousness. During those days that she lingered, I had a chance to think things over—to recall those lessons I had learned at my beloved mother's knee from the time I was old enough to toddle around.

Then came that day I shall never forget, when, with all of us kneeling by her bedside, the silver cord broke

and the one who was nearest and dearest to me fell asleep in Jesus.

That experience did something to my worldly heart and life and led me into another room where, upon my knees, with my Bible open before me, I sobbed, "Lord, I surrender. What wouldest Thou have me to do?" As clearly as though someone in the same room had spoken to me, came the words of the Lord in Proverbs 23:26: "My son, give me thine heart, and let thine eyes observe my ways."

My heart—that was what God had been wanting for many months. But the tinsel of sin and the glamour of worldly pleasure had blinded my eyes. God's way of startling me from my downward course—He must have known it was the only thing that would do it—was to touch the one who was nearest and dearest to me. I am sure that, loving me as she did, she would not have had it otherwise. She would gladly have given her life many times over, if it were possible, that any one of her children might be saved.

A few days later I sat again in our little church in central Florida. With the others whose hearts were pressed down with grief, I listened to the message of the touching song being sung by a special quartet:

"Does Jesus care when my heart is pained
Too deeply for mirth or song,
As the burdens press, and the cares distress,
And the way grows weary and long?
Does Jesus care when I've said 'good-bye'
To the dearest on earth to me,
And my sad heart aches till it nearly breaks,
Is it aught to Him? does He see?"

The words seemed to echo a query that tugged painfully at my heart, for the occasion was my mother's funeral. Did Jesus really care when I had said good-bye to the dearest on earth to me?

Then with beautiful assurance the words of the chorus rang out:

"O yes, He cares, I know He cares,
His heart is touched with my grief;
When the days are weary, the long nights dreary,
I know my Saviour cares."

With the fading of the last words of this beautiful as-
(Please turn to page 11)

Politics and Peace

By Harold J. Doan

WE RECENTLY celebrated the declaration of our independence from England. A great political convention has been conducted in Chicago to select its candidate for President and another is soon to be conducted. This is a season of speeches. The nation's history and future are being much discussed. Extravagant and modest claims and promises are being made. The air is full of plans and suggestions, promises and deals, designed to better our country, promote its position in the world, and solve some of the problems facing the whole earth.

The thought being brought out by most candidates of both parties and by historians and patriots of all walks of life is that this nation's first great need is to secure peace in the world. Only when there is peace, the politicians acknowledge, can the budget be greatly trimmed and great world and domestic projects of peaceful nature be carried out. Some speakers at Fourth of July gatherings and in political rallies have made boasts that they will soon—if elected—carry out this mission and bring everlasting peace and prosperity to the war-torn and bankrupt world. Let us analyze these claims in the light of God's Word and see just who will do these things and who is worthy of our confidence.

Though we have been supposedly at peace for several years, at this very moment there are wars in progress in various parts of the world, and a cold world war is getting warmer every day. Yet in all this chaos, with wars and rumors of wars, a majority of the world's people long sincerely for peace. They want permanent peace, in which there is security, not just a momentary lull between rounds of world grappling. What are the possibilities that we will realize peace through the agencies now sincerely striving for it? Exactly none! Man will never achieve peace upon this earth by his own efforts—we must wait until the second coming of Jesus Christ before the fond dream will come true.

Jesus prophesied that there would be wars till the very end. When He comes again and sets His feet upon the Mount of Olives, at that very moment all the nations in the world will be engaged in a fierce battle, popularly known as Armageddon. Ezekiel, Zechariah, and Joel all speak of a great war in "the valley of decision" immediately preceding Jesus' return to earth. No, there will be no lasting peace on earth as a result of man's efforts to produce it. Much as we deplore the idea, this world will

again be bathed in the blood of men fallen on its many battlefields.

What, then, is our hope? Should we not "eat, drink and be merry"? Our hope is in the coming of the Prince of Peace who will do what we cannot do, that is, stop war and usher in eternal peace, prosperity, and happiness upon this globe, through the agency of the Kingdom of God.

The Almighty has said, "I will gather all nations against Jerusalem to battle, and the city shall be taken . . . Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives . . . and it shall be in that day, that living waters shall go out from Jerusalem . . . and the Lord shall be king over all the earth . . . and men shall dwell in it, and there shall be no more utter destruction, but Jerusalem shall be safely inhabited" (Zech. 14:1-11). Christ shall come and inaugurate a time of eternal peace.

It is of that time after Jesus' coming that Isaiah wrote in the thirty-fifth chapter of his Book. It is in that day that these glorious prophecies will be fulfilled.

First, Isaiah prophesied of the fertility of the ground in that day. With the curse removed, the earth will be again beautiful and productive, with even the deserts, the parched ground, the swamps and mountain sides "blossoming as a rose."

William Vogt, head of the conservation department of the Pan American Union, in a recent book, "The Road to Survival," says that today's youth may live to see the
(Please turn to page 10)

DAILY BIBLE READINGS

- M. July 28. A youthful dreamer. Gen. 37: 5-9.
 T. July 29. Faithful in hard places. Gen. 39:1-6, 20-23.
 W. July 30. Resisted temptation. Gen. 39: 7-13.
 T. July 31. Unspoiled by sudden prosperity. Gen. 41:14-46.
 F. Aug. 1. Showed brotherly love. Gen. 43: 19-34.
 S. Aug. 2. Returned good for evil. Gen. 50: 16-21.



Prophecy

Part One

By Norman J. McLeod

MOST PEOPLE think that because a book in the Bible is spoken of as prophecy it must necessarily predict something in the future. They are sure that the words a prophet spoke are to be fulfilled in the future. Even when a prophet predicted events, oftentimes they have been fulfilled long ago. The word "prophet" does not necessarily imply somebody who predicts the future. A prophet is one who speaks for God.

Saul was among the prophets after he became king and, on one occasion, after he had been rejected by God he prophesied along with Samuel and others. It is exceedingly doubtful that he predicted anything. Because a prophet told of woes and blessings to come, and naturally fell into the habit of predicting, is no reason that everything he said is still in the future. Large portions of prophecy, especially those of the Old Testament, are definitely connected with specific events which at that time were future, but are now long past.

One reason people think some things are in the future is that the wording of the prophet is highly figurative, or is couched in involved symbolism. Jesus spoke in such figures of speech: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken."

No doubt Jesus was speaking of the powers of the political heavens, not those of the physical universe. Many Bible expositors who read that passage think the meteor showers that have occurred presage the coming of the Saviour. One who values his scientific standing would not think of such an interpretation of the Saviour's words. If those who observe meteoric display would look heavenward after a shower of meteors, he would find no stars fallen from heaven. The same stars are there that have been there since time immemorial. No wonder men who are trained in science scoff at the Bible and the religion we offer. If the sun and moon are going to be darkened, then there would be no force to the words of the Psalmist: "They shall fear thee as long as the sun and moon endure, throughout all generations" (Psalm 72:5).

The Curse and the Blessing

Moses set the pattern for much of what is found in

prophecies. In the latter part of the Book of Deuteronomy, Moses offered the children of Israel the covenant which had been accepted by the earlier generation at Sinai. Then he put one group of priests on one side, another group on the other side, on hills, and, as the children of Israel passed between them, the priests pronounced the curse and the blessing. Cursed if you do this, blessed if you do that! From promises of curse and blessing if they did certain things, Moses turned to predict that they would not keep the Word of God, and hence curses would come upon them. Some of those curses have become famous, and many have been fulfilled upon the children of Israel to the minutest degree. They are still being carried out. The Jews thought they had had the ultimate in persecutions when the Middle Ages ended. The persecutions of Hitler, however, outdid many of the earlier inflictions. Those who read the Bible diligently will see that worse tribulations are yet to come for the new state of Israel when it begins to enter fully into the dirty pool of international politics.

So closely does Jeremiah's prophecy follow the curse and blessing of Deuteronomy that many "higher critics" have said Jeremiah wrote the Book of Deuteronomy. They say that discovery of the book of law by Josiah's servants was a subterfuge of Jeremiah to have his book accepted as the work of Moses. We do not by any means accept such an idea, but we note that the book of Jeremiah follows the same scheme of curse and blessing. The other books of prophecy follow the same general plan. Isaiah almost alternates curses and blessings by chapters in that way. Note the curse of the first chapter as compared to the blessings of the second chapter, Note also the terrible curses of chapter 34 and the marvelous contrast of chapter 35. The principal burden of the prophets was not to bring to God's people an intricate account of what was to happen thousands of years in the future. Their principal thought was to reprimand the nation of Israel, warn them of the results of their wicked ways, and to encourage the ones who were faithfully trying to keep close to God. The prophet would predict direful woes that would come upon the chosen people, and then would proceed into rhapsodies of that glorious time when the faithful would be rewarded. Because figures of speech

often referred to political events and personalities of that day, people have endeavored to read personalities and events of the present or the remote future into past events.

The Historical Background of Isaiah

Isaiah lived when Egypt was still the greatest power in the world. There were two nations rising in the region of Mesopotamia with which he was concerned. He went into the politics of the Middle East of his day and centered his attention upon the turmoil of the days ahead. From that he told of things more remote when the Persian Empire should rise, and the coming great powers of Macedonia and Rome. Because of certain ambiguous allusions, many people have transposed these events into the future, or have related them to a satanic majesty. Probably the most usual point of attack on this is the trilogy found in Isaiah 18-20. Isaiah, through a large part of his early chapters, was concerned with the rise of Assyria and Babylonia and of their overthrowing the power of Egypt. To the Israelites who were used to relying on the power of Egypt, Assyria and Babylonia were almost unknown powers. Isaiah told them of the hopelessness of relying on the power of Egypt because there were powers rising that would conquer Egypt. In the process of conquest, they brought into subjection the other petty kingdoms in the way, including the nation of Israel in the north, and most of the kingdom of Judah in the south.

In chapter 18, Isaiah told of the destruction of the Ethiopian dynasty of Egypt at the hands of Assyrians, which was at that time a future event. In chapter 19 Isaiah also predicted the conquest of Egypt under the dynasty that followed the Ethiopians. In chapter 20 he told events of the two preceding chapters as they actually took place. If one will look into Breasted's *History of Ancient Egypt*, he will find that this coincides with the events of Isaiah's time. It would be only by the wildest stretch of the imagination that these events could be transposed to any other time.

Egypt was the land "shadowing with wings," or as newer versions translate it, "the winged symbol." For centuries the symbol of royal power in Egypt had been spread wings of the horus hawk with the form of an asp between them. This symbol was worn on the crown of Egyptian kings whether they were native Egyptians, Hittites, Nubians, or Ethiopians. Everywhere in Egyptian art this symbol is repeated. The phrase in the King James Version, "scattered and peeled," is rendered in other versions "tall and smooth." This refers to a custom of the Egyptians followed by all their rulers. Ordinarily Egyptians shaved their heads, but when they went into mourning they let their hair grow. Herodotus in his

histories said the Egyptians did everything backward to what other peoples did. Most ancient people let their hair grow long, but when they went into mourning they shaved their heads.

Chapters 18 and 19 of Isaiah, then, refer to the conquest of Ethiopia and Egypt by the Assyrians before the events
(Please turn to page 11)

OUT OF THE MAIL BOX

READING THE BIBLE

Generally speaking, reading is a reading of words only, by which very little of the thought that produced the words enter into the reader's mind. Tests prove this statement true. What is true of general reading is doubly true of reading the Bible. Believers need to realize this fact. We need also some instruction on "how" to read the Bible, as children need to be taught how to read their textbooks in order to get the author's thought from the printed page. Bro. W. T. Roberts expressed this general need among believers and gave hints to help interpret the Bible. I would like to add a few "hows" that I find helpful in my own reading of God's Word.

1. Keep in mind the fact that Scripture is God's Word, the expression of His mind, and that therefore there is no meaning in it that denies what God is inherently as He is revealed in nature and in His Word. For example, there is no meaning that denies His infinite power; no meaning that denies His infinite wisdom; no meaning that denies His infinite righteousness; and no meaning that denies His infinite love. If any conclusion even tends to thus deny God, lay it aside for further light from Scripture.
2. Seek for the meaning of obscure words by using a good concordance and the dictionary. This will prevent, or help to prevent, the reading of mere words.
3. Seek the meaning of any particular passage in the light of its immediate context and also in the light of Scripture as a whole, in so far as your knowledge of the Bible as a whole enables you. Avoid grabbing a word or a statement out of its context and then using it as the basis of a conclusion.
4. Guard against reading into any passage a meaning that is not there. "Reading in" is easily and unconsciously done.
5. Seek to base all conclusions on a clear, "Thus saith the Lord." Avoid conclusions based on inference. Such conclusions are easily and unconsciously drawn by careless thinking.
6. So far as is possible, state a conclusion in Scriptural language, at least in Scriptural words. Avoid words that are not used in Scripture at all.
7. Be open and responsive to teachers, leaders, and to fellow believers, but avoid being dependent on them or limited by them.

Alta King.

"Now that the subject of front page pictures on The Restitution Herald has been mentioned, may I suggest that they, together with pictures of people contributing articles, be discontinued and the space be used in a better manner?"

"Some of us have long felt that the picture feature has cheapened the paper and might well be eliminated. An attractive periodical issued semi-monthly is likely to impress people more than a poorly gotten up weekly. Let us put out a paper that we can give to a friend with pride."—Nattie B. Crundwell, Los Angeles, California.

The Spirit of God

By Clarence E. Bunch

WHEN ADAM and Eve transgressed and fell from the grace of God, they were classed in a hopeless condition which resulted in permanent death. This condition not only affected Adam and Eve, but also their sons and daughters as well. As far as God is concerned, all are counted as dead until they have accepted Jesus Christ as the only begotten Son of God, and have accepted Him as their Saviour.

"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). To avoid confusion in studying the Bible, it is well to give credit to God for things said pertaining to our salvation instead of the man who spoke them. We have recorded in Scripture that God put words into the mouths of the prophets and we are to consider their prophecies as "thus saith the Lord." Through misunderstanding of certain scriptures, people believe in the pre-existence of Jesus and that men's souls go to heaven, never dying, and many other false beliefs.

The Bible is its own interpreter and oftentimes many seemingly difficult texts are solved by letting the Spirit of God work in us as we study.

As an example of how mysterious some can make the Scripture, they say that Elijah is yet to come before the great and dreadful day of the Lord. This is the conclusion one would draw by reading the text as found in Malachi 4. To get full meaning from the statement made in Malachi, however, we must first get the whole story by finding Elijah's purpose at the time of his first appearing and how God used him and spoke through him to warn people of their sins. The same Spirit of God sent John the Baptist that sent Elijah. John the Baptist was sent in the spirit and power of Elijah, that is to say, the same warning from God was sent through John to the people.

Many believe that because the Jews did not accept John the Baptist, that Elijah's mission failed, thus Elijah must yet appear to the people. In the account of John the Baptist, as appearing in the spirit and power of Elijah, we see it was not intended for Elijah to actually appear in person again at the time of Jesus' ministry. We can look for the spirit and power of Elijah to appear again in our day. We must recognize, however, that sincere and conscientious Christians are warning people in the same Spirit of God that Elijah did thousands of years ago.

A text which leads some people to believe in the pre-

existence of Jesus is found in 1 Peter 3:18-20. "Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water."

Two lines of false teaching are derived from this text. Many conclude these false teachings from surface reading and not from thorough study. The first belief is that Jesus pre-existed and actually did the preaching in Noah's time. The second belief is that Jesus did not actually die; but during the three days He was in the grave, His soul went to preach to the spirits in prison which they believe to be hell. Verse 18 speaks of not only Christ, but also the Spirit. Many times things are personified throughout Scripture. This same Spirit of God that preached through all the preachers of righteousness is preaching still to the people.

The American translation of the Bible casts more light upon the subject: "In it Enoch went and preached even to those spirits that were in prison." Enoch lived long before Noah's time; so it was not Enoch himself that preached while the ark was being prepared, as the American Translation suggests. However, the Spirit spoke through Enoch. Thus the Spirit of God did the preaching in all cases. It was probably the interpreter's idea as to who the person was through whom the Spirit spoke. The thought in verses 18 and 19 suggests that the same Spirit that preached during Noah's day raised Jesus Christ from the grave.

We must realize also that the Spirit of God speaks to all who sin, even to us. We err when we think Elijah's message is for another people. To those who love mysteries, the true meaning of Scripture may never be revealed; but to those who seek after truth, the Spirit of God will teach.

"The Spirit helps us in our weakness, for we do not know how to pray as we should, but the Spirit itself pleads for us with inexpressible yearnings, and he who searches our hearts knows what the Spirit means, for it pleads for God's people" (Rom. 8:26, 27, Am. Tr.).



News and Prophecy Digest

C. E. Randall, Tempe, Arizona

A TRIBUTE. A telegram announcing the death of Brother F. L. Austin has just been delivered. I take the opportunity to pay tribute to him. He was one of the principal figures in beginning our General Conference. His tireless energy and devotion to the Church of God led him to give up his long-time pastorate at Fonthill, Ontario, and move to Oregon, where he gave of his best in the interest of the Lord's work. The Church of God never had a man who spent himself more zealously for the church than did Brother Austin. Whatever the future holds for our Conference, its history cannot be written or read without enshrining the name and work of him who served so tirelessly in bringing into being and establishing a firm foundation for the General Conference and its headquarters. He rests from his labors but his works will follow him. "We sorrow not, even as others which have no hope, for . . . we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

A NEW MOSQUE. The Mohammedans are building the first Arabic-style mosque on the American continent in our nation's capital, Washington, D.C. When the building is completed it will have cost three million dollars and will be open to the public. There are some fifty Mohammedan families living in the capital city and about thirty thousand living in other parts of the nation. One of the embassy Moslems recently stated, "Christianity and Islam have a great mission in common: To work for a religious revival that will oppose and stop Communism. Communism cannot make headway if you have faith in God. Unfortunately, a large part of the world lacks that faith today." The 1948 religious census gave the total world population of Mohammedans as 220,978,000. The Mohammedans believe in the one true God. They deny the trinity and acknowledge Jesus as a prophet on the plane with Isaiah and Jeremiah but Mohammed was a later prophet to whom the Angel Gabriel gave the Koran. Much of their teaching concerning God is in line with our views concerning Him.

CHRISTIANITY AND PEACE. The National Council for Christian Leadership, was held at The Hague, Netherlands, May 22-26. There were 250 representatives from twelve nations who attended the conference. In speaking before the gathering, General A. M. Gruenther, Chief of Staff of SHAPE, was one speaker. His address was later introduced into the Congressional Record. A part of his message reads as follows: "We cannot see any immediate end of the present conflict. Tension will go on, year after year. If we

are to endure this protracted crisis we shall need strength and faith in ourselves and in the future of mankind. It is in these circumstances that the role of Christian leadership is not only desirable, as it always is, but absolutely vital. And this leadership, if it is to be effective must assert itself in the day-to-day handling of international relations. To the degree that religious values enter into the conduct of international relations, the possibilities of those relations developing peacefully and equitably will be enhanced."

The views expressed by the General do not give a very hopeful outlook for a settlement of world problems in the foreseeable future. While he was speaking upon an entirely different subject, John Foster Dulles, who is recognized as an authority on foreign policy matters, said: "Our nation today is spending fabulous sums for security . . . If money could buy security and happiness, we should have them, yet we have them not. Today we are insecure, we have less goodwill than ever before in our history, and our people feel a sense of frustration."

These two international men give us a world outlook that corresponds quite accurately with the prediction made in the prophetic Word as to what will happen in the last days. One can place the utmost confidence in the Biblical predictions, knowing that what is predicted will most surely come to pass.

CHURCH OF ENGLAND. In its recent session held in London, the Church assembly of the Church of England, which is made up of four convocation houses, debated at length on the present relationship of the church and the state. At the present time, the church is supported by the state and is largely under the control of Parliament. The church is unable to change the words in the Book of Common Prayer without permission from Parliament. The last attempt to revise the Prayer Book was in 1928 and Parliament turned down the revision. The appointments of bishops is made by the state. The Red Dean of Canterbury, who, at the present time, is in China and who is known the world over for his sympathies with Communism, was appointed by the first labor Prime Minister, J. Ramsay MacDonald. While the assembly voted not to sever the church-state relationships, yet the sentiment favored a curtailment of some of the ties that have existed between the two.

NOSTRADAMUS. An article appeared in the Valley Morning Star, Harlingen, Texas, by Whitney Bolton, in which he quotes Kenneth Linder who has interpreted Nostradamus, who lived in 1503-1566, concerning the years 1953 and 1954. It reads: "Linder re-

veals, after working for five months on this portion of the Nostradamus writings:

"Weird and horrible weapons will be used and the indications are that the old man foresaw the atomic airplane and the atomic submarine, roving air and water endlessly and tirelessly. There is the merest hint of an even more powerful and devastating weapon, but I am not certain I have interpreted it correctly and if I have not I certainly do not want to talk about it. I do not even want to talk about it if I am correct. It is appalling. The indications are that we shall win, after an exhausting and prostrating struggle, and what we win is no great prize. A burned, ruined, and torn world, with piracy and banditry the rule rather than the exception. Our own form of government will undergo violent dislocation and re-tailoring because of changed world conditions and mankind will be gasping for three decades after in the process of merely trying to live again. The world as we know it, with its monetary systems, its business and commerce, will be gone. New concepts and new orders will rise."

We do not put much stock in the predictions of this old monk, but in respect to World War I and II, he did hit the nail pretty well on the head.

MASTER PLAN. As all know, the Communists have a plan for world-wide conquest, which stems from the father of Communism, Nikolai Lenin. A brief summary of this world plan is found in an English translation of a speech which Lenin made outside of Moscow just prior to World War I. This synopsis is taken from Congressional Record as of June 2, and was inserted into the record by Congressman James E. Van Zandt, of Pennsylvania. It follows: "We will win the western world for communism without shedding a drop of a single Russian soldier's blood. We will bankrupt the western world. We will create fear and suspicion; we will work inside by creating racial hatreds, religious antagonisms. We will pit father against son; we will inspire strikes and riots; we will plant the seeds of turmoil; and we will cover it all with an inflation that will lead to economic disaster until we have 14,000,000 unemployed people on the streets of imperialistic America. We will break their economy. We will send their dollar down to where it is not worth 10 cents. We will destroy the future security of life insurance, of old-age pensions, until a life annuity that someone felt would be substantial for the last of life will buy but a loaf of bread. We will break their currency. We will break their spirit. We will frighten them. We will scare them. We will create political chicanery. We will confuse international diplomacy."



Christ's Reign With Saints

By Lyle Rankin

THERE IS a promise of a thousand-year reign of the saints with Christ. Paul wrote, "If we suffer, we shall also reign with him" (2 Tim. 2:12). Jesus informed John, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne" (Rev. 3:21).

Also in Revelation 20:4, when speaking of those in the first resurrection, John declared "they lived and reigned with Christ a thousand years." Their work during that time is that "they shall be priests of God and of Christ, and shall reign with him a thousand years" (Rev. 20:6).

In the Parable of the Nobleman, Jesus taught that the faithful would be rewarded with authority over cities of the earth (Luke 19:12-19). That authority was to be after the nobleman [Christ] returned and after the following manner: "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father" (Rev. 2:26, 27).

With the foregoing understood, there is no doubt that the overcomers shall reign with Christ a thousand years. The next question is, Where will they reign with Christ for that thousand years?

When the redemption of the overcomers is complete, they will sing a new song, saying to Christ, "Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth" (Rev. 5:9, 10).

This thousand-year reign with Christ will not start until He comes. 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). This thousand-year reign must occur before Jesus delivers up the Kingdom to the Father. (1 Cor. 15:24, 28.) Let us realize that the redeemed saints shall indeed reign on earth with Christ!

There is no suggestion in Scripture that the saints will go to heaven. Rather, "The righteous shall never be removed: but the wicked shall not inhabit the earth" (Prov.

10:30). "Blessed are the meek: for they shall inherit the earth" (Matt. 5:5). The righteous are not to be removed but are to help restore, inherit, and inhabit the earth.

A reference that finds its fulfillment after the last great battle of this age, even after Christ returns and sets up the Kingdom of God, is found in Zechariah 14:16: "It shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles. This shall be the punishment of Egypt and the punishment of all nations that come not up to keep the feast of tabernacles" (Zech. 14:16-19).

The events of this prophecy cannot find their fulfillment in the earth after it has been perfected by Christ who will be sent for the work of restitution. (Acts 3:19-21.) The only time for it is during the reign of Christ and His saints. Such a scene cannot be found in heaven during its fulfillment. It is definitely an earthly scene, a place and time where there will be rainfall and plague, and a nation called Egypt—an Egypt that even at present has no rainfall. That same chapter indicates that there will be sacrifices. Could anyone be so bold as to say that such scenes can find their fulfillment in the perfect earth after the restitution work of Christ and His saints is completed? There is no suggestion in Scripture that nations will exist on earth in such condition after the restitution that they will need to be ruled with a rod of iron. Such a rule must find its exercise after Christ comes and before He completes His work.

To deny the reign of the redeemed saints on earth for a thousand years with Christ is to deny the gospel of the Kingdom. Scripture teaches only of nations that are saved continuing on earth after the restitution. (Rev. 21:24.) Let true followers of Christ hope according to the gospel of the Kingdom!

POLITICS AND PEACE

(Continued from page 4)

day when, if present farming conditions continue, the whole world will suffer from perpetual famine. This may happen, says Vogt, because of rapidly growing populations, and the greedy misuse of the rapidly diminishing expanse of fertile ground. This is a root cause of war.

Land may be reclaimed, however, as evidenced by the projects in the West and by the Zionists in Palestine, where one-time desert land produces the finest of flowers, vegetables, and citrus fruits.

When Jesus comes, such reclamations will be world-wide, increasing a millionfold the number of people the earth can support. In thus eliminating a root cause of contention between peoples, war will be done away with and peace will be established. The security and prosperity pictured here will become a basis for peace, even as insecurity and want are a basis for war.

Amos pictured those days in similar terms when he said, "Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine and all the hills shall melt" (9:13). The world of peace that shall be established at Jesus' coming will be a world of plenty.

Isaiah continued his prophecy of that peaceful world with a word picture of a people also perfected. The infirm will be strengthened, the dumb shall sing, the blind shall see, the deaf shall hear, and the lame man shall leap and run like a deer. What a glorious promise that is, and what a hope it should instill in the soul of the afflicted. The healing Saviour who demonstrated these Kingdom blessings will be physician then to all believers.

Paul gave a little more insight into this miracle when he said, "We look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself" (Phil. 3:20, 21). It is by resurrection to immortality at the coming of Christ that this wonderful prophecy of the healing of mankind's physical ills will be fulfilled.

John, in the Revelation, speaking of that day, said, "God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain for the former things are passed away" (Rev. 21:4). Though there is little hope for the future of man through world agencies, there is every hope for him in the world to come, if he be found in Jesus at His coming. This condition of physical well-being will also contribute greatly to the peace and serenity of the coming age.

Lastly, Isaiah spoke of a way that shall be there for

the redeemed to walk to the very city of God to commune directly with Him. Nothing shall hurt them or detract them, and they shall sing for joy as they march to Zion.

This also gives us insight into the reason for the peace and prosperity in that day. Then there will be one Lord over all the earth, one government, one political philosophy, and men will have new hearts to worship God and commune directly with their Creator. Would not such conditions foster peace? No more divided loyalties! No more unjust government! Then "righteousness shall cover the earth as waters cover the sea." "Many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us 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).

We have no hope that man will ever achieve lasting peace on earth. We do have hope and promise that Christ will do so, for He will come again to revitalize the earth, remove from it the curse, take away pain, sickness and death, and give men new hearts to seek the Lord continually. All this will make for the everlasting peace and prosperity so longingly desired by the masses of humanity.

What will all this mean to you? The world of which we speak is for the saved only, those who in this life have sought and found their Saviour. The world to come is a world reserved for the faithful, the believers, the redeemed who are in Christ Jesus. The Kingdom of God has walls and doors and they shut out the unrepentant, the unholy, the unconverted. Christ is the door, and only through Him can we find entrance.

My friend, if you are discouraged by the wickedness about you, if you are worn by the pains and cares of this life, if you are worried about the troubles and chaos of this world and long for peace and security, seek Jesus now while He may be found. Accept Him today while the door is still open. Labor with Him now while it is day. There is no other name under heaven whereby you can find salvation in the glorious world to come, but the name of Jesus. Let Him into your life now, and He will let you into His world then.

"Who knows? It may be soon that He will come.

Don't let Him find us with 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 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."

—Mary Mae Nedrow.

The Heart of the Gospel

By C. E. Randall

"I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures" (1 Cor. 15:3, 4).

Here is the essence of the gospel. Our minds should be quickened daily to the greatness of the resurrection of Christ and the prime importance it has to our hope. Men may talk about what happened to Christ in His death, but one thing is certain. If Christ had not been raised from the dead by His Father, the only true God, there would be no Christian faith today. Had Christ not been raised from the dead He would not be alive. It was He who said: "I am he that liveth, and was dead; and, behold, I am alive for evermore (Rev. 1:18). Why is He alive forevermore? Because of His resurrection. Through His resurrection, Christ became the living one, who has life in Himself and is able to give life to all who come unto Him. He is the Lifegiver. "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." This could not and would not be true had Jesus not overcome death through resurrection. But since He was raised from the dead and is alive, He is the One to whom we must all come, if we are to be reconciled to God.

We Need a Living Christ

Every one is powerless in the face of sin without the all-conquering Christ. To have Christ means more than to know Him. We must live Him. He must be within us, so that we can boldly say, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me" (Gal. 2:20). We need Christ, not only for the sake of hope and life in the eternal ages, but also for blessings now. Blessings of peace and goodwill are needed this present time, the peace of which Jesus said, "My peace I leave with you." How much we need that peace of life in this world of strife and tumult and trouble! We need a Christ to whom we can be safely anchored and which anchor will hold us sure and steadfast. The nearer the day of redemption the greater will be the need!

PROPHECY

(Continued from page 6)

took place, and chapter 20 records the events as they took place. You will say immediately, What about Isaiah 18:7: "In that time shall the present be brought unto the Lord of hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation

meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the Lord of hosts, the mount Zion." Many times, interpreters refer this to the regathering of Israel, to which it has not the slightest connection. Isaiah was talking about Ethiopian prisoners that the Assyrians took back to Palestine with them and put to work in fields of that country.

(To be continued)

HOW I FOUND CHRIST

(Continued from page 3)

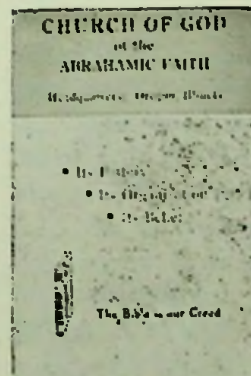
sure God knew that my decision was made. From that moment my heart was to be His and His alone. With His help and by His grace the years the cankerworm had eaten would be redeemed. In the words of that beautiful consecration hymn I could say:

"All to Jesus I surrender,
Humbly at His feet I bow,
Worldly pleasures all forsaken,
Take me, Jesus, take me now."

That experience took place over twenty years ago, and I am glad to testify that Jesus has grown sweeter to me through the years. He has been to me all that He promised. He has never disappointed. I love Him and I love the truth of His Word. Both are mine today, first because of His love and death, and then because of the love and death of my mother.

May He be *your* Saviour, too!

—From *Signs of the Times*.



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The Little Girl Who Saved Her Master

The people who lived in the country north of Israel would gather in bands and go down into Israel to steal many things. They would even steal children.

One time the Syrians took a little girl away from her father and mother to their own land. There they gave her to the wife of Naaman, the captain of the Syrian army. She had to help Naaman's wife dress and keep the house clean.

She knew she must be brave and she also knew that God loved her and was watching over her. She knew that her master did not worship God, for he worshiped idols. And so she hoped that someday she could tell them all about God.

As the little girl helped her mistress she found her looking very sad at times. She asked another servant about her mistress, and learned that Naaman was a leper. He had a terrible disease that would pain him and would finally make him die. No one could cure him.

One day when her mistress was very sad, the little girl said, "I wish my master were with the prophet who is in Samaria! He would cure him of his leprosy."

Naaman's wife sent a servant to tell her husband what the little maid from Israel had said. Naaman was happy to hear this and made plans to find that man.

Naaman got a letter from the king of Syria to the king of Israel and made a gift to give him. The king gave Naaman some horses and servants to go with him. They drove as fast as they could go to the land of Israel.

Naaman's chariot stopped before the palace and he sent a messenger to the king with his message and gift.

The king of Israel read the message and tore his garments. If he had been a good king he would have called Elisha, the prophet of God. He said, "Am I God to kill and to make alive, that this man is sending to me to cure a man of his leprosy?"

When Elisha heard about all this, he said to the king, "Why have you torn your garments? Let him come to me, that he may know that there is a prophet in Israel." So let the king send Naaman to Elisha.

Elisha said to Naaman, "Go and wash in the Jordan

seven times, and thy flesh shall be restored and you shall be clean."

This made Naaman very angry. He would not wash himself in the muddy Jordan. So he decided to go home. He said, "Are not the rivers of Damascus better than all the waters of Israel?"

Naaman's servants thought he should do as the prophet of God said. They said, "If the prophet had demanded of you some great thing, would you not have done it?"

So Naaman finally dipped himself in the Jordan River. Each time he looked at his flesh, it looked just the same. But when he had dipped himself seven times as the prophet told him to do, he became clean and well. Oh, how happy he was and how sorry he was for becoming angry with Elisha. He thought of the little maid who had told him of God.

He went back to Elisha's home. He said, "Now, I know that there is no God in all the earth, but in Israel."

Naaman took enough dirt home from Israel to build an altar, because he vowed he would worship only God from then on. Never would he walk into the temples of the idols in his country!

Only a Little Girl

Naaman learned of God and was saved from his disease because a little girl was brave enough to tell him about God. Have you told others about God? Have you asked others to go to Sunday school and church with you so they can learn about God? Pick up your telephone now and call your friends. Ask them to go with you! You, too, can save people from worshiping idols and you can save people from death?

Happy Birthday to You!

Neil Gordon Guiles, July 21, age 11, Milwaukee, Wis.

Donald McKinney, July 21, age 9, Hammond, La.

Carol Sue Bengel, July 22, age 5, Frankfort, Ind.

Robert John Saatzer, July 22, age 13, St. Cloud, Minn.

Wendell Rhodes, July 23, age 12, Hammond, La.

Laureen Ellen Macy, July 24, age 8, Urbana, Ohio

Leroy King, July 24, age 12, Lawrenceville, Ohio

Franklin Hayse, July 25, age 14, San Benito, Texas

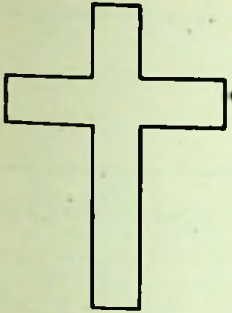
Kenneth Wesley Ward, July 25, age 9, Vermont, Ill.

Anita Pryor, July 26, age 9, Hendersonville, N. C.

Freddie Anderson, July 26, age 13, Hammond, La.

This is promotion day for Franklin Hayse. We invite you to read the Berean Page also; but you will not forget us, will you?

The Children's Corner



Servants of God

By Alva G. Huffer
Woodstock, Virginia

Christians are made free from the bondage of sin that they might become servants of God. Jesus said, "Whosoever committeth sin is the servant of sin. . . . If the Son therefore shall make you free, ye shall be free indeed" (John 8:34, 36). Man has true freedom only if Christ has made him free.

Christian liberty is not license to do evil. Believers are free to do not what they want to do, but what they ought to do. Freedom of religion is not freedom to forget God. Peter said, "As free, and not using your liberty for a cloke of maliciousness, but as the servants of God" (1 Peter 2:16).

Men make declarations of independence, asserting their freedom. Christians make declarations of dependence upon God and His Son. They say, "Lord, I need Thee every hour. Without Thee I am nothing. Apart from Thee, I am lost. I need Thee to be my Saviour, to save me from sin, suffering, and death. I need Thee to be my Shepherd, to lead me into green pastures and beside still waters. I need Thee to be my Resurrection and Life, to give me immortality and eternal life at Thy second coming." Unashamed, the servant of God confesses that he is not self-sufficient, that he needs help from his Master and Lord. Servants of God readily acknowledge that they are not captains of their souls nor masters of their fates. They have chosen Christ as their Master. They permit Him to stand at the helm. They seek not to be self-made men; they desire to be God-transformed believers.

Someone might feel that in becoming servants of God, believers exchange one bondage for another, that Christian liberty is not freedom at all. Christ-like believers, however, joyously answer that one's greatest possible freedom is secured in obeying God.

If a musician obeys the laws of music, he is free to produce masterpieces. If a chemist obeys the laws of science, he is free to make scientific discoveries. If an airplane pilot obeys the laws of gravity, he is free to fly through the sky. If the believer obeys Christ as Lord and Master, he is free to live!

Augustine, who lived 354-430 A.D., and is famous for his books, *The Confessions* and *The City of God*, once said, "Love God, and do as you please." Augustine knew that if one really loved God, he would do as God pleased.

Thus in loving God and doing as he pleased, the Christian would be choosing God's choice and willing God's will.

This seemed to be the thought of George Matheson, the blind minister of England (1842-1906 A.D.) when he wrote:

"Make me a captive, Lord,
And then I shall be free.
Force me to render up my sword,
And I shall conqueror be.
I sink in life's alarm
When in myself I stand;
Imprison with Thy mighty arm,
Then strong shall be my hand."

Obedience to Christ is not optional in Christian living, it is essential. The Master said, "Ye are my friends, if ye do whatsoever I command you" (John 15:14). Faith is the basis of salvation; obedience is the outworking of that salvation.

Biblical knowledge without obedience to Christ is insufficient. Faith without works is dead. The rich young ruler could quote Biblical commandments, but he was unwilling to obey Christ.

Church work can never take the place of being an obedient follower of Christ. Our Lord 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). If one wants Christ to claim him as a citizen of His future Kingdom, he must claim Christ as Lord and Ruler today.

To be a servant of God and His Son is life's greatest privilege. To live in obedience to such a glorious Lord is to find life at its best. Victorious Christian living is possible when one has made an unconditional surrender to Him.

Acknowledge Christ as your Lord! Declare your dependence upon Him! Permit Him to have His own way in your heart!

The Berean Page



AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

- July 29-August 6—Illinois State Conference and Bible School, at Oregon, Ill.
- August 7-9—General Conference of the Churches of God at Oregon, Ill.
- August 16-24—Texas Conference at Gatesville.
- August 9-17—Missouri State Conference at Jordan. (C. E. Randall, guest speaker.)
- August 14-24—Virginia Conference at Maurertown, Va.
- August 16-24—Iowa State Conference at Waterloo.
- August 17-24—Eastern Nebraska Conference at Omaha. (Harold Doan, guest speaker.)
- August 17-24—Western Nebraska Conference at Hollbrook. (Harvey U. Krogh, Jr., guest speaker.)
- August 27-31—Ohio State Conference at Lawrenceville.

The speaker for August 6 at the coming Illinois Bible School and General Conference is to be Kenneth Milne, instead of James Mattison as announced in last week's Herald.

TRAILER PARKING

A recent city ordinance makes it unlawful to live in a trailer inside the city limits of Oregon, Ill., except in an approved and licensed trailer camp. At present, there is no such camp. We will, however, try to find a convenient and comfortable location out of town for anyone wishing to live in his trailer during Bible School and Conference. The closest trailer camp is at Mount Morris, six miles away.

EVANGELISTIC TRIP PLANNED

I will be visiting and preaching the old time gospel as I pass through California, New Mexico, Arizona, and West Texas in July, August, and September, the Lord willing that we live.

The Lord is coming soon! Are your friends and loved ones ready for His coming? I will be happy to come out of my way to help you and loved ones to be happy, waiting for the Lord. Write J. M. Morgan as soon as you read this letter, care of W. S. Maples, 714 Benson Ave., Modesto, Calif. Tell me how to find your house and give your address.
J. M. Morgan.

NATIONAL BIBLE INSTITUTION

Leland P. Marsh	\$100.00
Emma B. Coleman	10.00
Truth Seeker's Church of God	25.00
Eden Valley, Minn., Ladies Aid	25.00
Virda Sittler	10.00
Mr. & Mrs. C. D. Whitmer	10.00
Mr. & Mrs. Charles Netts	5.00
James Stillson	10.00
Mr. & Mrs. E. M. Hall	20.00
Cool Springs Church of God	4.47
Mr. & Mrs. Howard H. Moore	10.00

MICHIGAN JUNE CONFERENCE

The annual June Conference of Michigan was held June 9-15 at the Southlawn Church, Grand Rapids. Guest speaker and teacher was Kenneth Milne. The theme of the Conference was "Now—Time to Consecrate."

Following are some thoughts from the lessons and sermons: . . . "When we are baptized we make a contract with God. There is a price to pay." . . . "Everybody who has been baptized has been called to a holy life." . . . "There is constant victory where there is constant yielding to Christ." . . . "I judge a person's spirituality by his interest in prayer." . . . "God doesn't intend us to live defeated lives." . . . "Knowing the truth is not just for our pleasure—we are stewards." . . . "When a church or Conference gets to where they can't see beyond their own little circle—they will perish." . . . "Others say of us, 'We like your message, but we don't like the way your people live.'"

Everyone enjoyed Bro. Milne's messages and felt spiritually refreshed. On Thursday the ladies held their missionary business meeting. In the evening Bro. Milne spoke on "Radio Broadcasting."

Each afternoon class was opened with a season of singing and prayer. Saturday afternoon and evening were given over to the Youth Rally. Bro. Milne spoke to the young people in the afternoon on the "Importance of Consecration." Following this, they enjoyed swimming and a picnic at Green Lake. In the evening, Bro. Richard Smith addressed them, stressing the barrenness of lives not dedicated to Christ, and appealing to the group to accept Christ.

At their business meeting, the young people voted to give \$50.00 toward a piano for the church at Zeba. About 35 young people were in attendance and 15 adults. All report a grand time.

Sunday morning each church had its own church services as usual but all joined in the picnic dinner and afternoon and evening services. The number served at the dinner was 95. Members were present from Blanchard, Vicksburg, Baraga, and Zeba.

Sunday afternoon Leonard Brown told about his work at Baraga and Zeba. It is hoped to have both church buildings there completed before August.

Bro. Richard Smith gave the closing sermon on Sunday evening.

Officers elected for the coming year were: William Hanson, president; Robert Hardesty, 1st vice president; Ellsworth Routson, 2nd vice president; Mrs. Lyle Doan, secretary; and Charles Knapp, treasurer.

Ada Simpson, Secretary.

The Revised Standard Version of the Bible will be ready for mailing, September 30, 1952. The price for the volume in buckram binding will be \$6.00, postpaid.

BEREAN ELECTION AT CLEVELAND

At a meeting of the Golden Rule Berean Society, Cleveland, Ohio, on June 19, these officers were elected: president, J. Arlen Marsh; vice president, Mrs. Edna Tavenier; secretary-treasurer, Mrs. George Jones.

The society meets each Thursday evening in the church, at 8:00, and has been accustomed to discontinuing meetings during July and August. It has been one of the most active local groups in support of the National Berean Society for many years.

Since many members must drive through heavy city traffic for distances of ten to twenty miles each way in order to attend, the loyalty shown by the group in maintaining classes deserves special mention.

Under the retiring president, Miss Mary E. Elton, the society is concluding a series of studies on the book of Proverbs. Plans for the coming months are not yet ready to be announced.
J. Arlen Marsh.

GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

"We are located in the Indianapolis area. We would be glad to know of anyone in this area who would be interested in starting a Bible study group. We can be contacted by phoning Indianapolis number HYacinth—0077, or by letter, Rt. 1, Box 30 B, Acton, Ind."—Cecil and Mary Patrick.

"Marion Otto of Paynesville, Minn., and Oregon Bible College and Lois Ruhn of Litchfield, Minn., en route to California, stopped in Tempe recently. Marion spoke at the evening meeting and Lois sang two solo's. Marion's talk concerning the College was much appreciated, as it was the first time in many years that a student has visited us. We hope they can return sometime."—Gerald Cooper.

For full information about the programs of General Conference and Illinois Bible School, see page 15 of last week's Herald.

As we go to press, sixty-five are enrolled for National Berean Youth Rally. Some of them, and some of the teaching and helping staff are already on the grounds (Saturday).

Miss Joyce Ann O'Neil confessed Christ as her Saviour at the Indiana Conference on Sunday, June 29, and was baptized by the writer at South Bend the following Sunday. Bro. F. A. Stilson assisted by reading the scripture and speaking of the meaning and importance of baptism. This unites the Edward O'Neil family in Christ. Their address is Box 26, Osceola, Ind. May our Father richly bless them. Harvey U. Krogh, Jr.



NEW COLLEGE INSTRUCTOR

The Board of Directors of National Bible Institution is pleased to announce that Bro. Clarence E. Lapp has been employed to teach in Oregon Bible College as a full-time instructor. Bro. Lapp will fill the vacancy left by the resignation of Bro. Delbert A. Jones. Bro. Lapp will devote full time during the nine months of the College year to teaching and much of the remaining time to evangelism and public relations work in the field. Securing Bro. Lapp to teach full time is definitely a step forward, since the College has outgrown the size of the teaching staff. The College will now be able to offer a better course of studies and students will receive more individual attention through the employment of two full-time instructors.

Bro. Lapp is a native of western Nebraska. He lived in the State of Washington from the time he was five years of age until he enrolled in the Bible Training School in the fall of 1929 at Oregon, Ill., under the direction of Bro. F. L. Austin. After graduation from the school in 1932, he took his first pastorate in Ripley, Ill., where he served four years. During his service at Ripley, he was married to Miss Louise Brewer. Bro. and Sr. Lapp attended one winter term at Central Bible Institute, Springfield, Mo. The following fall they went to St. Cloud, Minn., where he served as pastor for three years. In the fall of 1940, he accepted a call to the Macomb, Ill., Church of God and served there for two and one-half years. He was then called to Tempe Church of God where he served for five and one-half years.

While at Tempe, Ariz., Bro. Lapp completed five years of college training at Arizona State College, receiving his A.B. degree in English and speech, with a minor in art. He was graduated with honors and lacks but little toward completing the requirements for his Masters Degree. After graduation, he was called to the Pennellwood Church of God at Grand Rapids, Mich., where he has served for five years.

Bro. Lapp, with Sr. Lapp, who is a talented musician, will prove to be a real blessing to the College. Their acceptance to our call to the College is an answer to the prayers of

many. We thank God for their favorable response and welcome them to Oregon. Bro. and Sr. Lapp, with their family, Elaine, age 15, and Jon, age 5, are looking for a building site in Oregon and will move here soon before the fall term of College begins.

"Let your religion be your daily bread and not your Sunday cake."—Mrs. Mabel Netts.

FREDERICK LLOYD AUSTIN

Frederick Lloyd Austin, son of William D. and Mary Grant Austin, was born at Otsego, Mich., September 26, 1870, and died at his home in Oregon, Ill., July 2, 1952.

Surviving him are his wife, Evelyn; three daughters, Mrs. John (Ruby) Railton, Rockford, Ill., Mrs. Leland (Mary) Hanson, Earlville, Ill., Mrs. Paul (Ethel) Johnson, Oregon; four grandchildren and two great-grandchildren. An aunt, Mrs. Frances Wynne of West Branch, Mich., also survives. A son, William preceded him in death in 1939.

When a boy of 15, he was baptized in Big Lake, Watson, Mich., by Bro. B. W. Woodward, and from that time he tithed of his income to give to the work of the Lord. When still a teen-age boy, he purchased a bell for the church at Watson, which is now in use at the Blanchard, Mich., Church of God.

His first pastorate was at Rensselaer, Ind., from 1895 to 1900. He then went to Argos, Ind., serving that church and Burr Oak, until 1904. He moved to Niagara Falls, N. Y., where he lived until the spring of 1906, when he moved to Fonthill, Ont. He served these two churches until 1922, when he came to Oregon, Ill., to take over the organization of the National Bible Institution, acting as its secretary, as editor of The Restitution Herald, and also serving the Oregon Church as pastor until 1931. During this time he also served as teacher of the Bible Training School, forerunner of Oregon Bible College, and as field man for National Bible Institution.

Moving to Chicago, he did evangelistic work for several years. In 1935, he went to Grand Rapids, Mich., to serve as pastor of the Pennellwood Church, which he served for two years. In September, 1940, he went to South Bend, Ind., to serve as pastor of Hope Chapel, then in 1943 he returned to Oregon, Ill., and served as pastor until he resigned in 1947.

On October 30, 1945, he completed fifty years of ministry in the Church of God, which he had served long and well, having traveled to most of the churches in the United States and Canada, as speaker at various conferences and special meetings. His able teaching and example of the true Christian spirit and manner of life will long be remembered by those who came to know and love him.

Interment was in Mount Emblem Cemetery, Elmhurst, Ill., where he will sleep beside the mother of his children until the call of the Lord, whom he loved and served, awakes him to life and immortality. Funeral services were conducted at the Church of God at Oregon, Ill., with Bro. G. J. Gordon officiating, assisted by Bro. J. R. LeCrone, pastor of the church.

RUTH WACHTEL

Mrs. Ruth Wachtel was born June 27, 1888, to Martin T. and Mary Aslaksen in Chicago, Ill. Her mother and father were leaders in the early work of the Church of God in Austin and Chicago. Sr. Wachtel was baptized in June, 1902, and ever after was a faithful member of the Lord's body. Her patience and faith in the Lord in spite of hardships and pain were a wonderful testimony to all who knew her. Sr. Wachtel died Monday, June 23, and was buried in Adeline Cemetery, Adeline, Ill. She is survived by her sister, Emma Coleman, and her son, William, pastor of the Church of God in Litchfield, Minn.

Harold Doan.

I wish to take this opportunity to thank all of you who sent letters, flowers, and gifts to my sister, Ruth Wachtel. She enjoyed all of them and had hoped to answer them personally.—Mrs. Emma Coleman.

HARVEY J. WILSON

Harvey John Wilson was born August 25, 1886, at Preston, Iowa, and died June 11, 1952. He was the son of Alex and Louisa Wilson. At the age of nine years he came with his parents to Sac County, Iowa, where, except for a few years at Spencer, Iowa, he lived his entire life.

He was united in marriage to Ellen Roose of Sac City in 1917. To this union were born two children, James and Gail (Mrs. Walter Roelofs), both of Lake View. There are also three grandchildren and four sisters surviving.

The uncertainty of present-day plans is well illustrated in that Bro. and Sr. Wilson had built a new home in Lake View and had lived in it only a month at the time of his death.

Funeral services were conducted in the Lake View Methodist Church, the pastor, J. L. DeGarmo, having charge of the service and the writer giving the sermon. The hope of resurrection was presented to an audience which filled the church to capacity.

Interment was in Oakland Cemetery at Sac City. There Bro. Wilson sleeps, awaiting the day when the trumpet shall sound, and the dead shall be raised. May that day soon come!

Paul C. Johnson.

FORD C. WARD

Ford C. Ward was born to Mary and Fred Ward on February 5, 1889, and died on June 21, 1952, just a week after he stepped on a nail, the results of which caused his death.

He leaves to mourn his loss, his wife Grace and seven children—Dale, Michigantown, Ind.; Dean, Detroit, Mich.; Arlene Brown, Blanchard, Mich.; Lorene Bellanger, Shepherd, Mich.; Bonnie Wentworth, Blanchard; Doyle and Donald at home. There are also twelve grandchildren, one brother, Ray Ward, Columbiaville, Mich., and a host of relatives and friends.

Mr. Ward was baptized and became a member of the Church of God on April 25, 1948. He was faithful and served his Lord well, and will be missed greatly.

Services were held at the Blanchard Church of God on June 23, with burial in the Pine River Cemetery.

Ellsworth Routson.

What of 1952-1953?

One of the most important considerations in planning the work for the coming year at the next General Conference will be our financial ability and the amount of support we can expect for the conference work. The eleven thousand dollars short in raising our current budget will, of necessity, curtail our plans unless we have reason to believe that our work should not be limited in keeping with it.

- *Why wait until after Conference to indicate the amount of your support?*

Every church and Conference should hold a meeting to discuss the national work before Conference time. This is the only way your delegate may have some idea of the wishes of his local church. Your delegate should be able to tell the extent to which your church will support next year's Conference program when he comes to Conference.

- *Let us begin now to plan for an enlarged and more fruitful ministry for Christ during the coming year!*

The Restitution Herald

July 22, 1952

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NUMBER 42



—Houghton Studio Photo.

NATIONAL BEREAN YOUTH RALLY, 1952



Editorial

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James M. Watkins, Editor

\$3.00 per year

Paul C. Johnson, Associate Editor

This Younger Generation

Have you ever heard it said that it is wonderful to hear the patter of little feet around the house?

If you subscribe to this theory, you would have the time of your life at headquarters. Perhaps you have not realized how much patter one hundred ninety-six feet can make. At least you would notice that the staid halls of learning are now shaking to the rafters. You, too, would feel a glow of satisfaction at the number of young people who have come here to devote themselves to Christian study and fellowship with one another.

Behind the superficial things one sees at a Youth Rally there is also inspiration for considerable thought. A few years ago when we recommended and planned the first Youth Rally, we thought we were optimistic to plan for an enrollment of twenty-five students. Since 1947 the rally has grown to almost four times that number. The fact that this growth has been made makes us feel that our young people are taking an interest in a greater unity of the church and particularly in group gatherings, such as the Youth Rally and General Conference.

True, the older ages are finding their time monopolized by other things. Many are called to national service; others have jobs or obligations which they cannot leave. As a result we feel a sense of regret that the older ages of our young people are not able to continue this association. The fact that this is true justifies the success and progress of the present Youth Rally. It proves that we need to provide these opportunities when they can be taken advantage of by our young people.

As we look upon these young people who are giving new life to our premises, it amuses us to remember an inscription found in an ancient cave a few years ago by an archaeological research group. There were pictures on the walls of the irresponsible, younger generation and the lament, "We do not know what this younger generation is coming to."

Through the years this same lament has been repeated in every generation. In our day there are still those who say, "I do not know what the younger generation will amount to." Most of us become pessimistic at times, and

discouraged, about our inability to create a sound religious foundation in the lives of our younger generation.

Several weeks ago we had an experience that overcame many of the misgivings we were prone to have about the next generation. It left us with the assurance that, if we will give our young folks a chance, they will come through in time of need.

While traveling alone in central Illinois, we became seriously ill in Champaign. Realizing our dilemma and need of help, we asked a middle-aged man to help. He looked at us with the confident assurance that we were drunk and beyond the scope of any further consideration. If there ever is a time when you feel the need of a friendly gesture, it is when you feel your consciousness ebbing away in a strange town. It was then that one of the younger generation by the name of Jerry Peterson, took us in hand. He watched over us carefully until we were safely in the hospital. He thoughtfully locked our car to protect our personal belongings. He called our good friends in the city and did everything necessary to see that we were in good hands. He even returned the following day to see if there was anything we wanted or needed. By that time Bro. Silas Claypool had responded to his call and was, in true Christian friendship, bestowing all necessary favors upon us. We are not apt to forget the thoughtful consideration of this member of the younger generation who ministered to our needs when older ones let us down.

We owe a tribute to Jerry Peterson and his generation who will prove themselves in time of need. They are typical of past generations and, although we may become discouraged or aggravated with them at times, they are bound to surprise us in due time with the thoughtful optimism and good will by which youth is characterized.

As we see our young people running about the place, we look upon them with eyes of new appreciation. As they study serious questions with an air of foolishness, we sit back and remember Jerry Peterson, who, by proving that youth still thinks of others, may have meant the difference between life and death to us. We doubt if we will go far wrong if we depend on our young folks for the stability of tomorrow.

The Woes of Life

By J. Arlen Marsh

SINCE the publication of Carnegie's *How to Win Friends and Influence People*, America has made a fetish of getting along with others. So heavy did the rash of texts on the development of winning ways become, that some wag shortly before World War II observed that, if he followed all the current advice on attracting the folks about him, he would hardly have enough privacy to take a bath.

Popularity, sex appeal, beauty, and personality have been whipped into monsters such as only our Frankenstein civilization could conceive. Growing attention is being paid by the general press to matters of so-called "spirituality"; but even in this field, the emphasis has lain more in what spirituality can do for us in the way of catering to our neighbors than on how spirituality is a reflection of God.

Quoted in a recent issue of *The Advertiser's Almanac* was Jesus' frequently misunderstood statement in Luke 6:26: "Woe unto you, when all men shall speak well of you!" It is the sort of saying that has a special place today, the sort that makes an almost overwhelming divine contradiction of a nearly universal idea.

Jesus, to be sure, influenced people. He won some friends. His mission was, as He declared, however; to turn father against son and daughter against mother, to make the sword flash throughout the world. He preached peace and brought war, for the very reason that led Him to pronounce His woe upon those who were highly favored by their fellows.

Some years ago, to a summer class studying the application of the Bible to daily life, we administered a series of personality tests published by the University of Chicago. The tests were designed to show how well the individual was prepared to get along with others, not from the standpoint of native intelligence, but from the standpoint of personality appeal.

Of the class of forty-five, about seventy-five per cent fell in the middle classifications set by the psychologists who had produced the test; this was to be expected. These thirty-three were average; they could, the test indicated, do as well as anyone in dealing with one another.

One, however, registered an A personality; another, an E. The first could get along anywhere, with anybody, under any circumstances; the second would often have a hard time making people like him.

We told the group about the scores. We said, "It would be preferable, in this class, to show an E personality rating than to show an A rating. An A standing means you can do equally well with drunks, thieves, politicians, farmers, lawyers, ministers, and day laborers. It would be extremely difficult to have that kind of personality and to remain a Christian."

The one with the E rating is still active in the church. The A personality, after a flurry of attention to ministerial training, dropped out of church work almost completely, within two years of the time the test was administered.

This was what Jesus meant. It is inevitable that when we devote ourselves to pleasing others, we shall have to do what they do, say what they say, and ignore what they ignore. We must overlook sin, false doctrine, righteousness, and truth. We must associate with communism as we associate with democracy. We must accept atheism as we accept religion.

The personality capable of encompassing all things is in a dangerous position. Paul, exaggerating considerably, declared he had made himself all things to all men. In this effort, however, he showed failure after failure, as he himself would have been the first to confess. We can endeavor to interest others by the practice of sound psychology, yes; but religious faith cannot be compromised for the sake of that psychology.

To please the rulers and the people, prophets in an ancient day had said the Israelites and the Jews were in no national danger. Those who refused to win friends and who failed consequently to influence people were jailed, threatened, tortured. Eventually, it was discovered, the prophets who had been more concerned with currying popular favor than with doing the will of God were wrong. Then it was too late, however, and the blind followers and the blind leaders went jointly to captivity and death.

"If ye were of the world," said Jesus in John 15:19, "the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

Pursuit of the Golden Rule, loving our enemies as we love ourselves, is of itself no guarantee that we shall get along well with our neighbors. Jesus practiced these things perfectly; and no one ever was more bitterly hated, more bitterly persecuted, than He. In more modern days,

Lincoln's experiences with business men, editors, and politicians who ridiculed his life and policies serve as an easily understood illustration of the fact that trying to do the best thing is not a quick means of gaining wide applause.

We refuse to drink, and we make others feel uncomfortable. They take out their feelings in the form of ridicule, of continuing unpleasantness in their daily dealings with us, of backbiting and gossip. It has happened in many of our lives. It is merely one example of the fact that, even now, there is a woe attached to doing what we consider right, despite centuries of Christian teaching.

Yet this woe is as nothing compared to the woe to be endured by those who violate their moral codes, their religious faith, their religious teaching, in order to be part of the crowd, in order to gain popularity, in order to be queen of the May, or class president, or town clerk, or department manager. "We ought to please God rather than man" was Peter's answer to a situation that called on him to do no more than soft-pedal his preaching about Jesus.

There can be no soft-pedaling of Christianity. It is either with us every day or it is not with us at all. We cannot run with the mob on weekdays and expect to run with God on Sundays and when emergencies bite into our lives. We cannot compromise the faith that we profess!

Americans Invest Heavily in Israel

American businessmen invested \$22 million in Israel during 1951 in a wide field including new industries and existing enterprises, according to a report by the Economic Department of the Jewish Agency for Palestine. American investments constituted nearly one-third of a total of \$70 million in foreign capital invested in Israel last year. Foreign investments during 1950 totaled \$50 million. Total investments, both local and foreign, amounted to \$154 million in 1951 as compared to \$97 million in 1950.

However, the Agency declared, "Though the influx of private investment capital from the United States is significant, it does not keep pace with the growth of the population and is therefore far from adequate, relative to the needs of Israel and to the almost limitless opportunities offered by Israel's expanding economic market and her export trade." It is also felt that the recent economic policy announced by the Prime Minister of Israel, Mr. David Ben-Gurion, affecting the rate of exchange for foreign investments in Israel, would help the flow of American investments.

THE BAR

When the last page of history is written,
And the last picture painted and hung,
When the last call to action has sounded,
And the last funeral dirge has been sung,
When the Judge has ascended his rostrum.
And earth's millions know judgment is near,
Who will calm unafraid wait the verdict,
And who then will tremble with fear?

Our Judge knows all our troubles,
He knows how sorely we tried,
He knows how often we stumbled,
When the tempter walked close by our side.
And there will be no tricky lawyers,
With words to deceive and confuse,
The Judge has each word of the record,
By merit we win there or lose.

He knows how you paused on your journey,
And the fallen one helped to arise.
And the golden-haired child you left smiling,
When you wiped the salt tears from his eyes.
He saw when you strayed from the pathway,
And the way of the world vainly trod,
He heard the wild sobs of repentance,
When you strove to return to your God.

Have no fear when you stand in His courtroom
When He calls all the world to the bar.
If you know in your heart you've been faithful,
To the one who was born 'neath the star.
For your Judge has all of your credits
And His Son will stand close by your side,
To plead that for all of your failures
On the cross at Golgotha he died.

—By Marion Ellsworth.

DAILY BIBLE READINGS

- M. Aug. 4. Joseph thirty years of age when he began to save Egypt. Gen. 41:46-69.
T. Aug. 5. Jesus thirty years of age when He began ministry of salvation. Luke 3: 15-23.
W. Aug. 6. Joseph knew his brethren, they knew him not. Gen. 42:1-8.
T. Aug. 7. Jesus' own people and religious leaders knew Him not. Acts 13:26-30.
F. Aug. 8. Joseph effected a great deliverance. Gen. 45:1-7.
S. Aug. 9. Jesus delivered and will yet deliver from so great a death. 2. Cor. 1:3-10.



Prophecy

PART TWO

By Norman J. McLeod

A LARGE part of Isaiah's prophecy is concerned with the retribution that was to come upon Israel for her sins. In so warning Israel for her sins, Isaiah anticipated the coming of several great powers and of the tribulations the Jews would receive at their hands. Those nations were Assyria, Babylonia (late Babylonian Empire), Persia, Greece, and Rome. Unlike Ezekiel and Daniel, who were concerned with the nations of Babylon forward, Isaiah lived before the rise of the two great powers of Mesopotamia, Assyria and Babylon. In chapters 7 and 8 of Isaiah's prophecy, he told of the coming of the king of Assyria, who, Isaiah said, was going to overflow his banks like a river. The same power is involved in the predictions and fulfillments in chapters 18-20.

Again Isaiah told of the coming of Sennacherib of Assyria in chapters 36 and 37. Interspersed here and there through this narrative is a story of the rise and fall of the great kingdom of Nebuchadnezzar. Many expositors of the Bible have attempted to relate paeans of rejoicing over the fall of Babylon, that Isaiah put in the mouths of the oppressed people, to the doctrine of the devil as taught by the popular church. In Isaiah 13 and 14, particularly, is a song of rejoicing over the fall of that great Empire. Biblical teachers often determined to extract certain portions of Scripture from their context and apply them to something entirely different.

In the latter part of chapters 44 and 45 is a remarkable prophecy. It tells of the rise of the Persian monarchy and of its liberation of the Jews. This portion of Scripture played its part in the overthrow of the city of Babylon while Belshazzar was holding his drunken feast within the walls of that doomed city. The Jews had read and understood the prophecies of Isaiah concerning Cyrus. The wealthy, powerful Jews in the city who had come to be great lords under the tutelage of Daniel, when he was friend of the king, longed for the overthrow of the wicked Babylonian kingdom. They read in the prophecy of the coming of Cyrus, the anointed of God. They had also read in prophecies of Jeremiah that the Jews would be in captivity to the Babylonians for seventy years. (Jer. 25:11, 12.) That seventy years was about up. They read in Isaiah that Cyrus, the Lord's anointed, was going to help the Jews restore their nationality. The word anointed

has been given us in the title "Christ." Did the Jews understand that "Christ" was coming in the person of Cyrus of Persia? Perhaps the more learned ones did not think so, but there were many who did think so, especially when they read that Cyrus was going to restore them:

"That saith of Cyrus, He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid" (Isa. 44:28).

Regardless of whether the Jews in Babylon looked upon Cyrus as the Lord's Christ, they thought that he would do exactly what the prophecy recorded in rebuilding the city and the temple. According to historical tradition the great gates of Babylon were opened on that night of Belshazzar's revelry by the dissident Jews within the city. Cyrus' army entered with the aid of the Jews in Babylon. No one has attempted to take this Scripture from its setting and to give it some other meaning.

One of the most interesting prophecies of Isaiah is that concerning the fall of the Herodian dynasty of Idumea. After the state of Israel had been restored under the influence of Persians and Macedonians, it led a life of strife, wars, and confusion until it was utterly blotted out of existence by the Romans in 70 A.D. It had never prospered the way the Jews had expected, and yet in spite of its corrupt life Israel had periods of power and glory under the Maccabees and later under the Herods.

Perhaps the most corrupt, vicious, and despotic government ever known was that which arose under the Idumean Dynasty. Murder, assassination, treachery, and vice were the order of the day all through that period. Isaiah spoke of the overthrow of Herod and his corrupt regime. Again, this prophecy is taken out of its context by many commentators and placed at the end of Gentile times at the coming of Christ in glory. The language is highly figurative: it is known in English rhetoric as a hyperbole, an exaggeration for effect.

"All the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree. . . . The streams thereof shall be turned into pitch, and the dust thereof

into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever" (Isa. 34:4, 9, 10).

Certainly that is a picture to strike terror into the heart of an unbeliever. But when it is properly understood, the present-day believer need not be afraid that the earth is

going to be burned up. Verse 5 gives the key to understanding the prophecy. "My sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment." The name of Idumea, or Edom, gives the setting away: Herod was the founder of the house of Idumea. He was not a Jew by birth, but was among the Idumeans who were forcibly circumcised by the later Maccabees when they invaded

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In the Wake of the Great Commission

Baptisms at Burr Oak, Indiana

It was Friday the thirteenth. A violent thunderstorm had just drenched the ground. Lightning was still streaking its brilliance across the heavens as we went down into the waters of Lake Maximkuckee and immersed Carolyn Sue Woods and her fiance, George Hopple, in the name of Jesus Christ for the remission of sins. If they remain true to the vows they took this day in June, it will prove to be the luckiest day of their mortal lives. We pray God's blessing and guidance throughout the remainder of their lives, with life immortal at the coming of His Son!

Harry Sheets.

Baptisms at Cleveland, Ohio

The Golden Rule Church of God has been given reason for rejoicing recently by several additions to its fellowship, two of which were by baptism and two by letter.

After completing a course of Bible study on the fundamentals of Christian faith and service under the leadership of Elder W. H. Halls, which covered a period of some weeks, Miss Patricia Beam, 6860 Trebisky Rd., South Euclid 21, Ohio, was baptized by the pastor May 25, and was publicly received into fellowship the following Sunday.

Mrs. Cora Imke, 14016 Darwin Ave., Cleveland 10,

having at her request been thoroughly instructed in the gospel and its spiritual requirements by Mrs. Hazel Cramer, a deaconess, in the absence of the pastor, was baptized by J. Arlen Marsh on June 22.

Both of these ladies came of families that were never connected with the Church of God, and both passed a careful examination by the elders as to their understanding of "the truth that saves" before their immersion. We joyfully receive these two new sisters into our church family and pray, and believe, that they will continue to be consecrated and active servants of the Lord.

The board of elders was also pleased to receive by letter from the Rockford, Ill., Church, Bro. and Sr. J. Arlen Marsh, who are now located in their home at 16609 Chatfield Ave., Cleveland 11, Ohio, on the west side of the city.

G. E. Marsh, Pastor.

Baptism at Blair, Nebraska

We are happy to announce the baptism on June 15 of Mrs. Vernon Robeson, of Blair, Nebr., the daughter of Mr. and Mrs. Ben Peck, of Blair. She has been attending our Bible class in Blair. She is a young mother, whose faith in Christ will be a great help in raising her little daughter in the nurture and admonition of the Lord. May she be strengthened to walk faithful unto the end.

M. W. Lyon, pastor.

By Harold J. Doan

BABYLON:

Past, Present, and Future

SEVERAL scriptures should be read first to acquaint us with God's Word concerning Babylon. First, we read Genesis 10:8-10 which tells of the building of Babylon by Nimrod, the son of Cush, who was the grandson of Noah. "Cush begat Nimrod: he began to be a mighty one in the earth. He was a mighty hunter before the Lord: wherefore it is said, Even as Nimrod the mighty hunter before the Lord. And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar." Dr. Hislop brings out the interesting thought in his book, *The Two Babylons*, that it was Cush who first began the building of the city and tower of Babylon and who was driven away according to the story in Genesis 11. His son Nimrod then returned to complete the city, to become its dictator and god, and conquer all the area around it. Cush was the first idolater; Nimrod and his wife Semiramis were the first king and queen to reign as god and goddess.

Dr. Hislop's *Two Babylons* proves to any student's satisfaction that every form of idolatry, every heathen god and goddess and every pagan custom had its origin in Babylon under Nimrod and Semiramis. All mythology and superstition and every corrupt religious thought can be traced to its origin in Babylon, a city founded to defy God and supplant Him in the world. The land of Babylon, first populated by the sons of Ham and later infiltrated by descendants of Shem, became the seed-bed of rebellion against God through its false messiah, Nimrod. It seems probable that Nimrod was finally put to death by Shem who had remained true to God. The death of Nimrod, however, did not put a stop to idolatry for it went underground and became even more perverted than before. It was claimed that Nimrod's death was voluntary, that he died for the people, and that he was immortal and still god to be worshiped through his mother-wife Semiramis. Out of these claims have grown the various notions about immortality, triune gods, and families of gods.

Babylon and Babylonian idolatry continued to grow after the days of Nimrod. Five hundred years before Christ, Babylon was the world's greatest city. Nebuchadnezzar, its king, was worshiped as a god, and the system of idolatry originated and practiced there had spread in different forms and under various names all over the earth.

The prophets who lived in those days, Isaiah, Jeremiah, Daniel, and Ezekiel, had much to say about this heathen city and the idolatry it had introduced to mankind. They proposed that eventually both the city of Babylon and the idolatrous religious system of Babylon would be destroyed.

Jeremiah 50:1-3 is an interesting prophecy in this light concerning Babylon. "The word that the Lord spake against Babylon and against the land of the Chaldeans by Jeremiah the prophet. Declare ye among the nations, and publish, and . . . conceal not: say, Babylon is taken, Bel is confounded, Merodach is broken in pieces; her idols are confounded, her images are broken in pieces. For out of the north there cometh up a nation against her, which shall make her land desolate, and none shall dwell therein: they shall remove, they shall depart, both man and beast." Babylon was the city; Bel was its heathen god. The word "Bel" in Babylon is equivalent to our word "heart." The Babylonians worshiped the sacred Bel or "sacred heart," believing that Nimrod was born again as Bel. This prophecy indicates that God will destroy Babylon the city and the idolatry introduced in Babylon.

There is debate among prophetic students as to how much of this prophecy of Jeremiah 50 and 51 has been fulfilled and how much is yet future. There is no city of Babylon today—though there is a city called Hillah, which stands near the ruins of Babylon. Close study of the texts which tell of Babylon's destruction would make one believe, however, that the city has not yet been annihilated as prophesied. Regardless of the state of the city of Babylon, the religious system of Babylon still survives in heathen idolatry, pagan customs, and perverted Christianity. Though the city declined and finally ceased to exist, the idolatry, rebellion, and paganism of Babylon increased and expanded and infiltrated into all the world and is still present among us, and will grow greater as time goes on. This system must be destroyed according to the prophecy of Jeremiah—and it will be!

Revelation 17 and 18 portrays a picture of the final destruction of Babylon. Chapter 17 seems to refer to destruction of the Babylonian religious system and chapter 18 to the destruction of the city called Babylon. These prophecies are future and will be fulfilled before the revelation of Jesus Christ from heaven.

According to Revelation 17, the idolatrous ecclesias-
(Please turn to page 10)



News and Prophecy Digest

C. E. Randall, Tempe, Arizona

THE COMING YEAR. The young people of our country are much concerned with their future welfare, and well might they be. The present world situation and the military plans of our nation are making demands upon youth to such an extent that their future is shrouded in uncertainty and covered with considerable amount of fear as to what the future holds for them. According to military plans, it has been estimated that there will be 610,000 men drafted this coming year. To this can be added 510,000 who will volunteer or re-enlist in order to avoid a draft; another 70,000 reservists will be called up for active service. This accounts for more than a million youth who will have to lay aside plans for the future and take their place in the military machine necessitated by world conditions and particularly the war in Korea. Our heart goes out to the young men who face the future with such a measure of uncertainty. One minister of an active church has a son who is subject to draft and will be called shortly. The young man wanted to enlist about a year ago, but on the urging of his parents he was persuaded to continue school work. Now that he has been drafted he feels that if he goes to Korea, he will never return again. The parents are inclined to feel that if they had permitted the boy to enlist, perhaps he would not have had to go into the war zone. This case and many others similar, show the struggle in the hearts of fathers and mothers, the fears gripping young men as they face the future with uncertainty, with a knowledge that many must go into the battle of attrition waged on far-away fields. To stand under the evils of the hour and face the exacting demands made upon them, young people need the consoling power and hope of the gospel. For our own young people, we commend to them the way of the Lord and plead that they seek the divine Head as their Shield and Defender.

NEW CITIZENS. On July 14, the new nationality law of the new state of Israel becomes effective and over a million and a half Israelis will become citizens of the new state of Israel. Under this new law, every Jew has a right to become a citizen of the country providing he has lived there since 1950. The marking of July 14 as the beginning of this new law falls on the anniversary of Herzl's death. The restrictions on becoming a citizen of the new state of Israel are not too rigid. The law does not attempt to define who is a Jew and who is not, and in many cases, decision in this matter will have to be left to the courts. When it is realized that the sons of Israel have come from sixty different countries, and that there are many Arabs within the nation, one can visualize the ob-

stacles that will be in the way of setting up this new national law. Where there is a will there is a way and certainly there is a will among the people of Israel to establish a home land in which they are citizens in their own right. The new nationality law is a forward step and is one more evidence of the expanding life of the children of Israel.

SABBATH OBSERVANCE. The religious block of the new nation of Israel has been represented in the cabinet since the founding of the Government. This religious element has fought steadfastly for the introduction of laws establishing the sanctity of the Jewish Sabbath with power to enforce its observance. Under the urgency of gasoline shortage the communications minister, Pinkus, has issued restrictions whereby only those in special categories such as doctors and nurses, police officials and firemen, can use their cars on either Friday or Saturday. This restriction is limited to a period of time and will expire September 15 unless it is extended. The observance of the Sabbath by the Jewish people, even though it is enforced by governmental decree, is a forward step, and will bring a blessing to the people of the land. No nation can forget its God and survive. From time immemorial, man has been required to render unto God the things that belong to God, and the new state of Israel is trying to live up to that idealism. If it continues to pursue this goal to its ultimate conclusion, Israel will prosper and become strong and mighty.

CIVIL RIGHTS. The civil rights question is becoming a political issue loaded with dynamite. Sooner or later the nation is going to have to make a decision on the race and color question, whether it desires such choice or not. The rapid increase in Negro population is forcing the issue and steps must be taken to deal with it in the light of existing conditions. Certain political leaders have injected the civil rights question into the national problems and Congress has done considerable blustering about the question, but with little action. In the nation's capital, the Negro-White problem is growing and Congress, which is a sort of city council over the District of Columbia, has not had the courage as yet to grapple with the problem. The Negro population is expanding much more than the White and at the present time, there are more Negro children in the schools of our capital city than there are white children. Two causes contribute to this situation, 1) many of the white citizens have moved out of the city proper, 2) the Negroes have large families and are multiplying more rapidly than the Whites. At the present time, the ratio shows that it will not be many years

until the Negroes will crowd the Whites out of many sections of Washington. Their birth rate is more than 50 per cent higher than the White birth rate. At the present time, segregation exists in the Washington schools. Due to the rapid increase in Negro children, several of the schools that were once occupied by white students with white teachers are now occupied by Negro children with Negro teachers. We are not proposing a solution to this problem, but sooner or later, something will have to be done.

ON OUR KNEES. I was impressed with a portion of an address which Conrad Hilton, president of the Hilton Hotels Corporation, made under the title of "The Battle for Peace." Some of his challenging remarks are passed on to our readers. "Our Father in Heaven: We pray that You save us from ourselves. The world that You have made for us, to live in peace, we have made into an armed camp. We live in fear of war to come. We are afraid of the terror that flies by night, and the arrow that flies by day, the pestilence that walks in darkness and the destruction that wastes at noon-day. We have turned from You to go our selfish way. We have broken Your commandments and denied Your truth. We have left Your altars to serve false gods of money and pleasure and power. Forgive us and help us. Now, darkness gathers around us and we are confused in all our counsels; losing faith in You, we lose faith in ourselves. Inspire us with wisdom, all of us of every color, race, and creed, to use our wealth, our strength to help our brother instead of destroying him. Help us to do Your will as it is done in heaven and to be worthy of Your promise of peace on earth. Fill us with new faith, new strength, and new courage, that we may win the battle for peace. Be swift to save us, dear God, before the darkness falls."

SPIRITUALIZING. It is a common practice among readers of the Bible to spiritualize certain texts, especially when the literal interpretation would do injury to their views. I have just concluded reading a letter to the editor of a Canadian religious paper in which the writer quoted Acts 15:16, where it is predicted that "I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up." The correspondent interprets this tabernacle in a spiritual sense and applies it to the present development of the church. The beauty and truth of this prophetic utterance are lost entirely by such handling of the Word. This is an example in which people with evident sincerity look for some other application than the literal.

Report of National Evangelist--1951-1952

On July 1, 1951, we began our first full year in the Department of Evangelism at Morristown, Tenn. The new church was about ready for services. This cool place at the top of Hillcrest Addition was some contrast to the downtown chapel, as it was about the warmest place in the city.

We began services in the new building the first of July. We were very fortunate to have the friendship of the radio station owners, and were given a week of radio time. We had devotions for fifteen minutes each morning. We were permitted to advertise the activities of the church on the radio and through the local newspapers. July was a busy month, with Bible school, evangelistic meetings, and open-house night.

In August we returned to Oregon for General Conference. During the month of August we preached at Rockford and Eldorado, Ill., and our old home church in Eden Valley, Minn., also one evening for General Conference. We then returned to Morristown, joining Bro. Terry Ferrell, who had been employed to pastor the Morristown work.

The fruits of labor at Morristown were enjoyed when we baptized three. Two others were baptized while at youth rally, giving the church more than 100 per cent increase in membership. Starting with four members, the church increased to eleven members.

Leaving the work in Morristown in the hands of Bro. and Sr. Ferrell, we visited the churches in North and South Carolina on September 16 and 23. We preached at the Pelzer Church on September 16 and Hendersonville on the 23rd. It was inspiring to see a nearly filled house at Pelzer, where we have one of our largest congregations. These people gave us a hearty welcome and invited us to return.

October was spent in evangelistic meetings. The first two weeks we were at North Salem Church north of Plymouth, Ind. The last week of the month was at Delta, Ohio. We were rewarded for our work at Delta with two baptisms. We hope to see a new Church of God in Delta in the near future. These brethren are meeting in a union church.

From Delta we returned to Morristown to give the dedicatory sermon. A sixty-passenger bus was chartered by the Pelzer Church to go to Morristown. Others coming by car from Illinois, Indiana, and Iowa made a well-attended service.

Returning north to complete our evangelistic schedule, we conducted services for the Morning Star Church in

South Bend and visited the Hope Chapel Church on our way to Tipp City, Ohio.

The last half of November was spent with the Brush Creek Church. This concluded our evangelistic effort for the fall. The next three months were spent with the Southlawn Church, Grand Rapids, Mich. We enjoyed our work with these Michigan people.

March 1, we started to the southland, with Baton Rouge as our destination. We made one stop on the way at Little Rock, Ark. Here we learned the work in Baton Rouge was postponed until later. This left us with a week or two to spend with the Arkansas people. We held six services at the Oak Grove Church in Little Rock, six at McGintytown, and one at the Little Rock Church in the city.

We journeyed to Eldorado, Ill., for Mrs. Wiggins' father's funeral. While there we began a series of meetings, preaching nineteen sermons. Four members were added by baptism.

Easter Sunday was spent with the Morning Star Church in South Bend, Ind.

We received an invitation to work with the Texas Conference, beginning June 1. We started south. Our first stop was at Eldorado to preach twice. We went to Morristown, Tenn., Pelzer, S. C., and Little Rock, Ark., to complete the work interrupted by the death of Mrs. Wiggins' father. We joined Bro. Alan McLain at Royal to visit Bear, Clark's Chapel, Russellville, McGintytown, Morrilton, Walnut Grove, Oak Grove, and downtown Little Rock.

In this series of services we preached seventeen times and found the Arkansas people very receptive to the gospel. Oak Grove Church at Little Rock and McGintytown Church have splendid attendance. It was a joy to work with these people.

After completing our work in Arkansas, we stopped at Hammond and Baton Rouge, La. While there, we preached at Blood River and Happy Woods Churches, looked over prospects for a church in Baton Rouge, and taught a Bible class there. It was encouraging to see seventeen in attendance for the midweek class. We believe these people are farsighted in starting a work, as many of the young people of the other two churches will be going to Baton Rouge to find employment. We need churches in all of our larger cities. We hope to return to Baton Rouge this fall and assist them in this work.

On June 1 we were in the heart of Texas. Working with Bro. Macy, we started a series of meetings in Gates-

ville. Although this was a busy season, attendance was good and the interest was excellent. At Mullin we had a profitable week of meetings. Leaving Mullin, we returned to Gatesville to join Bro. Macy in a tour of this great State of Texas. Stops were made at Corpus Christi, Harlingen, El Paso, Carlsbad, Odessa, San Angelo, and Abilene.

There is a definite need for the preaching of the gospel. Our churches need an awakening to spiritual life. Among the fields for work, here are the best prospects; McGintytown, Ark., Baton Rouge, La., Mullin, Texas, Corpus Christi, and El Paso. McGintytown and Mullin have part-time services, but they should have full-time work.

Throughout the year we have preached 175 sermons, 5 radio talks, 35 Bible classes, and 30 Sunday school classes. Baptisms numbered 10.

Our total cost of operation for the year, including salary and expenses was \$3,255.17. Our total income was \$1,387.11. This leaves a net cost of \$1,867.06 to be charged to the Evangelistic Department.

This includes all costs, with the exception of some \$60 for tracts, and we have about eighty per cent of these with us. We have made no charge for postage, film processing, bridge toll, trailer repair, and other small items.

It is our opinion that Evangelism can be developed to the place where it can be self-supporting. We wish to thank those who have supported Evangelism, and especially the reception we have received. Walter Wiggins.

PROPHECY

(Continued from page 6)

the land of Idumea. Herod was a hostage in Rome, and later escaped to Israel and won his way to power in Israel through assassination, bribery, and treachery.

It is hard to say which of his dynasty was the most corrupt. Of the long line of descendants, the only one who showed any noble virtues was Agrippa before whom Paul was brought. The picture of desolation in Isaiah 34 is that of the land of Israel after the destruction of Jerusalem by Titus, which has lasted until recent years. The beautiful story of chapter 35 is in utter contrast to that of chapter 34 in picturing the time of Zion's redemption yet to come. When reading this chapter, however, we must not run the danger of taking all the statements of a hyperbole at face value. That is often done in chapter 34. Many earlier adventists read chapter 34 into the last days before the coming of Christ. Many still think the description is that of latter days before Christ's second coming. They teach that the earth is to be laid waste during the reign of Christ. That thought is bolstered by

certain other texts, such as 2 Peter 3, which does actually speak of the time just before the coming of Christ. The historical background and the context of the whole should always govern our understanding of these prophecies. Only thus can such prophecy be understood.

(to be continued)

BABYLON, PAST, PRESENT, AND FUTURE

(Continued from page 7)

tical system started by Nimrod and expanded throughout the earth will reach its peak under Antichrist before Jesus' second coming. This is symbolized by a scarlet woman riding on a ten-horned beast. The woman is named. "The woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: and upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH" (Rev. 17:4, 5). There is several week's material for discussion in this name alone. We are reminded of Paul's statement, "The mystery of iniquity doth already work." This system of Babylonian mysteries, the pagan rituals and superstitions attendant to Babylonian idolatry were already present and working 2,000 years ago and had been present 3,000 years before that. This system of mysteries and symbols begun in Nimrod will reach its zenith before Jesus comes. An ecclesiastical system of false gods, mystic rites, superstitions, promoting wickedness, will have enthroned one like unto Nimrod when Jesus returns to cleanse the earth.

Let us summarize what we have said about Babylon! After the Flood, Noah's son Ham had a son Cush who began to build the tower of Babel as a temple in which to worship the heavenly bodies. His plan was upset when God dispersed the people and confused their language. Later Nimrod, the son of Cush, returned and built the tower and the city in an act of rebellion against God. From Babylon, Nimrod went out and conquered all his neighbors and became the first dictator. He and his wife Semiramis claimed to be god and goddess—Semiramis being both wife and mother of Nimrod, who was her husband and son. Cush on the other hand was claimed to be father of both. Shem, Nimrod's great uncle was a man of God who led other godly people to destroy Nimrod. When this happened, Nimrod's wife claimed he had died (according to the prophecy in Genesis 3:15) for the people's sins and that he was alive again and was their god. So an underground heathen, licentious, idolatrous system of mysteries and superstitions began which was

carried into other countries and all over the world. This system increased and grew and even after Babylon had ceased to be a city this system of worship which began there continued. It was working in Paul's day and it continues to work in ours in the form of heathen religions and paganized, professed Christianity. This system will continue to increase until, after Christ has removed the true church from the scene, it rises to become the dominant religion of the world.

All the descendants of rebellious Babylonian apostasy will join in a union of churches, the like of which we have not seen. It will be a mystic, idolatrous, superstitious, apostate, organization—symbolized by mystery Babylon, the mother of abominations. The city of Babylon may be rebuilt to become the headquarters of this iniquitous system. Either before or at Christ's appearing, this city and system will be forever destroyed by the wrath of God, who has suffered its blasphemous existence long enough. Excerpts from Revelation 17 and 18 read, "Babylon the great is fallen, is fallen. . . . God hath remembered her iniquities. . . . she hath glorified herself. Therefore shall her plagues come in one day. . . . Babylon shall be thrown down and shall be found no more at all. . . . The Lamb shall overcome them: for he is Lord of lords and King of kings." So Babylon the city and Babylon the system shall meet their end.

In the course of this prophecy, Jesus said, "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues." This is our admonition today. The judgment of false religion is at hand. The downfall of Babylonian paganism is near. Deniers of God, rebels against God's Bible, partakers of idolatry, promoters of wickedness, workers of mysteries and superstitions of old Babylon, under whatever name, will be cut off and will perish in the day to come. As Nimrod fell under the orders of Shem, so keepers of the Babylonian mysteries, the spiritual descendants of rebellious Nimrod, will fall under the sword which proceeds out of the mouth of the Lord Jesus, the descendant of Shem.

Why Do You Go?

- Some go to church to take a walk;
- Some go to church to laugh and talk;
- Some go there to meet a friend;
- Some go there their time to spend;
- Some go there to meet a lover;
- Some go there a fault to cover;
- Some go there for speculation;
- Some go there for observation;
- Some go there to doze and nod;
- The wise go there to worship God.—*Selected*

TRACTS--BOOKS

Bible-Centered Gospel Messages

We here present a new tract list that features our most complete and up-to-date Gospel Messages. All new and reprinted issues are now offered with eye-catching, attractive covers. We are continuing our policy of presenting only quality tracts at the lowest possible cost consistent with our standards of quality. Our Bible theme tracts are not designed for wholesale distribution, but are recommended for select distribution to interested readers and Bible Students.

Title	Per Doz.	Per 100
A Study of the Word "Soul," 4pp.	.15	.85
Baptism, Lindsay, 8pp.	.25	1.60
Basis for Tithing, A. Marsh, 2pp.	.10	.45
Can You Believe? Reed, 6pp.	.20	1.25
Essential Truths, 2pp.	.10	.45
First Principles, G. E. Marsh, 20pp.	.55	3.55
God's Promises, Drew, 2pp.	.10	.45
God's Two Great Witnesses, Anderson, 16pp.	.45	2.95
God's Two Laws, Railsback	.15	.85
Hell—What Is It? 8pp.	.25	1.60
Jehovah Is One God, A. Marsh, 4pp.	.15	.85
Resurrection, Magaw, 8pp.	.25	1.60
The Coming of Christ, Curtis, 6pp.	.20	1.25
The Glad Tidings of the Kingdom of God, McLain, 8pp.	.25	1.60
The Glad Tidings of the Kingdom of God, McLain, Spanish edition	.20	1.25
The Kingdom of God, Goekler, 6pp.	.20	1.25
The Kingdom of God, Goekler, Spanish edition	.20	1.25
The Reasons Why, 2pp.	.10	.45
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
I Am. A. Marsh	Free for postage	
Position of Women in the Church Macy, 6pp.	.20	1.25
Sin In the Church, Railsback, 6pp.	.20	1.25
The Nature of the Soul, Hardesty, 10pp.	.30	1.95
Pleasures of Youth, LeCrone, 8pp.	.25	1.60
The Two Sons of God—Adam in Type and Antitype, Lindsay, 12pp.	.35	2.30
The Word Made Flesh, Thomas, 16pp.	.45	2.95
Who Are Led by the Spirit of God? Jones, 6pp.	.20	1.25
Search the Scriptures, Robbins, 50pp., ea.		.50

National Bible Institution
Oregon . Illinois



A MIRACLE

From a Boy's Lunch Basket

lovingly. Then He gave thanks to God and divided the food among the disciples. He sent His disciples to pass the food among the hungry people. There was enough for everyone from the two fishes and five loaves. All the five thousand men besides women and children ate and were filled.

When all the people had finished eating, Jesus sent the disciples to gather up the scraps that were left over. They picked up twelve baskets, full of scraps. The little boy who had brought enough for himself not only ate till he was full, but all five thousand ate and were filled from his little basket of food.

Surely Jesus performed a miracle, and how happy the little boy was that he had given Jesus his basket of food to feed everyone there.

How Well Did You Read?

Can you answer all these questions?

1. How many loaves and fishes did the lad have? _____
2. Who performed the miracle? _____
3. How many people were fed? _____
4. How many baskets did the disciples gather? _____

Can You Gather Food?

In our picture is a little boy who is gathering groceries for Mother? See if you can find what the boy has in his basket! I will give you the correct answers in two weeks.

Happy Birthday to You!

Anne Arlene Gaskill, July 28, age 8, Fort Wayne, Ind.
 Nancy Jean Boyer, July 28, age 12, Waterlick, Va.
 Curtis Kennedy, July 28, age 14, Hammond, La.
 Jean Marie McLain, July 29, age 14, Glendale, Calif.
 Joan Barnett, July 30, age 12, Hickory Ridge, Ark.
 Thomas J. Ellis, July 30, age 7, Waterloo, Iowa
 Sharon Kannmacher, July 31, age 11, Marshall, Ill.
 Janice Elaine Ward, July 31, age 12, Vermont, Ill.

This is promotion day for Curtis Kennedy and Jean McLain. We invite you to read the Berean Page also; do not forget us though, will you?

Jesus and His disciples crossed the Sea of Galilee and went into a desert place near a mountain. They had worked so hard preaching to everyone they met and healing the sick that they sought a quiet, restful place.

When the people heard where they were, however, they rushed to Jesus to hear Him talk. People came until there were five thousand men besides women and children.

No matter how tired Jesus was, He was kind to the people and wanted to teach them the truth. So Jesus taught the Scriptures to them. Jesus saw one little boy with a lunch basket watching Him so closely that he forgot he had brought his lunch. The day passed on, but the people stayed right there to hear Jesus.

The people did not realize how long they had stayed with Jesus. He was so kind and they loved to hear Him. And Jesus loved to talk to them. Soon, evening came and still the people stayed close to Jesus.

No one had brought anything to eat and they were getting hungry. The disciples wished they would go home so they could all rest and get food. They said to Jesus, "This is a desert place, and the time is now past; send the multitude away that they may go into the villages, and buy themselves victuals."

Jesus said, "Give ye them to eat."

The disciples asked, "Shall we go and buy two hundred pennyworth of bread, and give them to eat?"

Andrew said to Jesus, "There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?"

Jesus answered, "Make the men sit down!"

Jesus remembered the little lad who had brought his lunch basket and asked him if He could use his lunch to feed all the people. The little lad was happy to help Jesus and gave Him the basket. Jesus thanked the boy

Christian Soldiers

By William Dick
Fredericktown, Mo.
Berean Page Editor



Were you ever thrilled by stories about knights who lived during the times of King Arthur? Those soldiers who dressed in shining armor and rode upon fast horses were symbols of courage, adventure, and gallantry. As we read these exciting stories, we imagined ourselves to be armored knights going out to fight for the king.

In order for us to understand more clearly the way of Christian life, writers of the Bible have described it as a warfare. Paul wrote to Timothy: "This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare" (1 Tim. 1:18). He exhorted also: "Fight the good fight of faith" (1 Tim. 6:12).

A Christian must fight! He cannot retreat. He cannot surrender. The enemy is always present. A Christian soldier must combat sin, evil, and fleshly desires. Paul described a battle in his life when he said there was a law in his members warring against the law of his mind (Rom. 7:23). Peter points out the enemy we must conquer: "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul" (1 Pet. 2:11).

The Christian army goes forth to battle under the banner of the Lord with Christ as captain. A soldier in the army of the Lord must dedicate his whole life to His service. He can have no time for other hobbies or pursuits. "Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier" (2 Tim. 2:3, 4). The follower of Christ who entangles himself with the cares of this life makes a poor soldier.

"The Duke of Wellington observing a British officer standing in a slack and slumped manner, asked: 'Why do you stand in such an unbecoming attitude?' Said he: 'I am off duty, sir.' The old warrior replied: 'A British officer is never off duty, so resume your military standing.' The Christian soldier is never off duty."—*Cyclopedia of Bible Illustrations*.

Soldiers of the Cross

By Mary Mae Nedrow

Bring to all the gospel message,
Let your words ring soft and clear.
See the dawn of triumph breaking,
Christ the Lord shall soon appear.

Tell to them the wondrous story,
Write in brilliant words that glow;
Through a precious sure foundation,
They can conquer every foe.

Very few will heed your story,
Only few will hear the call.
Though they turn away and mock you,
You must preach the Word to all.

Proclaim to the world His message,
Turn not to the left nor the right;
But onward and ever keep marching—
God will give you power and might.

He bids you go forth as soldiers,
Go raise His banner on high.
Press forward as your Captain leads you,
Victory—your battle cry!

Out of the shadows, into the light,
Come forth from the darkness of sin;
Jesus will share all your sorrows,
Throw open the door—let Him in.

Be prepared for that glorious Kingdom,
Good stewards that stand firm and strong.
Though darkness now shadows your pathway,
Some day He will right every wrong.

With His saints He will rule o'er the nations,
He will rule in power so grand
Upon the holy hill of Zion—
God's law shall go out through the land.

When Christ Jesus descends in His glory,
The weary will then find rest.
Nations will come in solemnity
To learn what is needful and best.

So arise, ye brave Christian soldiers,
Your race will soon be run;
It will be by God the Almighty—
The dawn of peace shall come.

"Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil" (Eph. 6:10, 11).

AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

- July 29-August 6—Illinois State Conference and Bible School, at Oregon, Ill.
 August 7-9—General Conference of the Churches of God at Oregon, Ill.
 August 16-24—Texas Conference at Gatesville.
 August 9-17—Missouri State Conference at Jordan. (C. E. Randall, guest speaker.)
 August 14-24—Virginia Conference at Maurertown, Va.
 August 16-24—Iowa State Conference at Waterloo.
 August 17-24—Eastern Nebraska Conference at Omaha. (Harold Doan, guest speaker.)
 August 17-24—Western Nebraska Conference at Holbrook. (Harvey U. Krogh, Jr., guest speaker.)
 August 27-31—Ohio State Conference at Lawrenceville.

GOLDEN RULE CHURCH

Cleveland, Ohio

Continuing the monthly get-together planned by the social committee for this year, "family night" was observed on Friday, May 16, with a dinner prepared by Sr. Paul Louzecky and her committee. Approximately seventy persons attended. Following the dinner, a program of music by some younger members and three travel films of Ohio entertained the group.

Sunday, June 1, was designated as "homecoming Sunday." Letters and invitations were sent to all regular and isolated members announcing the day. Preaching services were held at the regular time in the morning and at 2:30 p.m. in the afternoon. Our pastor, Bro. G. Eldred Marsh gave the sermon in the morning and Bro. Arlen Marsh filled the pulpit in the afternoon using the theme "Homecoming." Pot-luck dinner was served at noon. Several from out of town attended.

Sunday school officers elected recently for the coming year are as follows: W. J. Halls, supt.; Paul Louzecky, asst. supt.; Doris Smith, secy.; Joyce Stadden, asst. secy.; and Charles Jones, treas.

Bro. and Sr. Arlen Marsh recently moved into their new home and may be addressed at 16609 Chatfield Ave., Cleveland, Ohio.

Bro. and Sr. Cecil Patrick and daughters attended the morning service on Sunday, June 15. We hope they will come again soon.

On Saturday, June 28, about seventy-five gathered in North Olmstead Park for the annual church-Sunday school picnic. Games, cats, and a good time were enjoyed by all.

"The Sabbath—Saturday or Sunday?" by Harold J. Doan, which appeared in the July 8 issue of The Herald, has been printed in leaflet form and may be obtained from National Bible Institution, Oregon, Ill., at 20c per doz., \$1.00 per 100.

TEACHER TRAINING CLASSES AT GENERAL CONFERENCE

Teacher training classes for teachers of three age groups will be offered during the Illinois Bible School and General Conference. At the eleven o'clock hour on Tuesday, Thursday, and Saturday of the first week, classes for Sunday school teachers will be sponsored by the National Sunday School Association. Sr. Thayer will teach the class in "Teaching Children," Bro. C. E. Lapp will teach the class in "Teaching Young People," and Bro. Otto E. Dick will teach the class in "Teaching Adults." All Sunday school teachers are urged to attend these classes. On Tuesday, July 29, the first day of the teacher training classes, a general meeting will be called in the church auditorium for classroom assignments. The Sunday School Association business meeting will be held at eleven o'clock, Tuesday, August 4.

HECTOR, MINNESOTA

The church work at Hector continues in good shape with fine attendance and interest at all services. It is encouraging to see the members not only in attendance at Sunday school and church but also at the midweek Bible study as well.

Plans are being made to build a parsonage within the next year and it is hoped to begin work on the building before fall.

The writer has served the Hector church as pastor since September of 1943. The church had invited us to remain for another year but feeling that a change would be beneficial both for the church and for the pastor, we have resigned and accepted the pastorate of the Happy Woods Church of God, in Louisiana. Bro. Delbert Jones has been secured as the new pastor at Hector and will assume his duties in September. Harry Goekler.

THANK YOU

In our recent bereavement, so many of you sent cards of sympathy and messages of condolence. Your messages of hope—what a hope!—brought comfort. Your fine tributes expressed the esteem in which you held our loved one. The editor of the local paper said of him, "He devoted his life to a full measure of Christian service. . . . He was one of God's noblemen. We liked the merry twinkle in his eye, the deepness of him, the love of God that he held and all things pertaining to God. . . . He was a man among men, upright in all things." Such words from our brothers and sisters in Christ, and from others are comforting indeed. May we take this means of sincerely thanking you, each and every one. . . . We left him in a beauty spot to await the call of his beloved Master, and our prayer is, "Come, Lord Jesus, come quickly." The F. L. Austin Family.

MINISTERIAL CONFERENCE PROGRAM

1952

TIME—8:15 a.m. to 9:00 a.m.

July 30-August 6, 1952

- July 30—Memorization, Harvey U. Krogh, Jr.
 July 31—Pastoral Responsibility, Warren Sorenson.
 August 1—Closed Communion, Gary France.
 August 2—Open.
 August 4—Dispensational Truths, Paul M. Hatch.
 August 5—Pastoral Calling—Why and How, M. W. Lyon.
 August 6—Open. Program Committee, Harry Goekler, Milton Hall.

CHARLOTTE MATTHEWS

Charlotte Matthews was born on September 21, 1896, at Zeba, Mich., to Mr. and Mrs. Joseph Baker. She was first united in marriage to Joseph Wetong. To this union five children were born, Amos of Seattle, Wash.; Donald, Green Bay, Wis.; Matthew and Theodore, Zeba, Mich.; and Sarah Shalofs, Baraga, Mich. After the death of Joseph Wetong she was united in marriage to George Matthews. To this union four children were born, Glenn Matthews, Green Bay, Myrtle, Albert, and Elizabeth of Zeba.

Charlotte Matthews was struck down by a hit-and-run driver near her home on May 15 and died shortly afterwards. Funeral services were held at her home on Monday, May 19, at 2 p.m. and burial was in the Evergreen Cemetery, L'Anse, Mich. Leonard Brown.

WILLIAM MILROY FARLEY

Mr. William Milroy Farley, died at his home in Sistersville, W. Va., Thursday, June 26, 1952. He was born near Macksburg, Noble County, Ohio, on December 25, 1863, the son of Joseph and Eliza Mathews Farley.

On June 19, 1898, Bro. Farley was united in marriage to Verna May Springer of Caldwell, Ohio. One week before his death they quietly observed their fifty-fourth wedding anniversary. To this union were born six children; Enaley B. Farley, Columbus, Ohio; E. Roy Farley, Belmar, N. J.; Mrs. Glenn Hayes, Sistersville, W. Va.; Mrs. George Thibault of Harlingen, Texas; and Leslie and Leona deceased. Also surviving are 12 grandchildren, 4 great-grandchildren and numerous nieces and nephews.

He became a member of the Church of God in 1903, living a Christian life the remainder of his days. He fell in October, 1945, breaking his hip, and was bedfast since that time.

Funeral services were held Sunday, June 29, at the Campbell-Frame Funeral Home, Sistersville, W. Va., with E. G. Rockliff conducting the services. Burial was in Greenwood Cemetery near Sistersville.

BIBLE SCHOOL AND GENERAL CONFERENCE

July 29-August 10, Oregon, Illinois

Bros. Norman J. McLeod and J. R. LeCrone are to be teachers of young people and adults at the coming Bible School and Conference. Bro. McLeod's lessons will concern "Proofs of Inspiration," while Bro. LeCrone will teach on "Bible Doctrines or Modern Theology?" . . . Theme of the evening messages will be:

- July 29—Three Gods or One?—Harold J. Doan, Chicago
- July 30—Pre-Existence or Virgin Birth?—Norman J. McLeod, Pomona, California
- July 31—Satan's Lie or God's Truth?—Lyle Rankin, Cashmere, Washington
- August 1—Heaven, or Earth Restored?—Richard Smith, Grand Rapids, Michigan
- August 2—Sprinkling or Immersion?—Linford Moore, Cedar Falls, Iowa
- August 4—The Narrow Way or the Broad Way?—Ellsworth Routson, Blanchard, Michigan
- August 5—Self or Others?—Delbert A. Jones, Rockford, Illinois
- August 6—Witnessing or Withholding?—Kenneth Milne, Macomb, Ill.
- August 7—Words or Deeds?—Mr. and Mrs. Ralph Nancy, Bethlehem, Palestine
- August 8—Firstfruits or Leftovers?—C. E. Lapp, Grand Rapids, Michigan
- August 9—Works of the Flesh or Fruit of the Spirit?—Harvey U. Krogh, Jr., South Bend, Indiana

Other Conference Workers

Sister Verna Thayer will have charge of the children's classes which will meet morning and afternoon every day of the meetings except Sundays.

For private room reservations write Miss Leota B. Hanson, Box 231, Oregon, Illinois.

Come One! Come All!

For two weeks of real fellowship, study, and conferring about the Lord's business, plan to attend the whole Conference and Bible School. You are not just welcome, you are urged to come and feast with us from the Lord's table.

Youth Rally is under way with an attendance of 98. This reflects a continued growth since its first year. We are hoping that there may be many prospective College students and future ministers in this group.

By the time you read this issue, the Illinois Bible School and General Conference will be very close if not under way. We hope that you are planning to join us in these sessions.

Timothy Neal is the new son of Mr. and Mrs. Ray (Lois Carpenter) Greenfield, arriving July 6, 1952. Congratulations.

"May God bless and strengthen each in his effort to give us the messages of truth found from cover to cover in each issue of The Herald."—Mrs. Nelson Anthony.

HERALD RECEIPTS

Mrs. J. B. Gaspar (2); Albert A. Railton; Sarah B. Manuwal; Dorothy Black; Mrs. T. J. Ellis; Mrs. Clifford L. Weaver; H. J. Engel; Louis Ralston; Harold Starbuck; Gospel Gleaners Class (2); Kenneth Brewer; Mrs. Archie Barnes (2); Hazel Reed; James Stillson; Mrs. Nelson Anthony (2); Mrs. J. W. Grimsley; Mrs. Pauline Chapman; A. B. Mosby; Mrs. Robert Zeller.

Mrs. Roy E. Murdock; Leota B. Hanson; Mrs. W. W. Johnston; Irvin L. Barnhart (2); Mrs. Myrtle Oliver; Mrs. Laura Ashelford; Richard E. Rahn; Edgar Harbert; Laura M. Keenan; J. R. Gardner; Don Capes; Mrs. G. M. Siple; Mrs. Dallas Dichm; D. G. Harvey; George M. Hoke; S. E. Good; Mrs. L. R. Hillard; Mrs. Emilie G. Happersett; R. H. Judd (2); J. W. Hammond.

ILLINOIS CONFERENCE BUSINESS

The annual business meeting of the Illinois State Conference of the Churches of God in Christ Jesus has been set for 3:15 p.m., Tuesday, August 5, in the church auditorium in Oregon. It would be an inspiration to have all churches in the state well represented. Try to be present.

Mr. and Mrs. Don C. Ballentine have established residence at 1624 Massachusetts Ave. S.E., Washington, D.C. Don has been graduated from the University of Cincinnati, where he received a degree in aeronautical engineering. He received the Institute of Aeronautical Sciences award which is made to the student presenting the paper adjudged best by the student branch of the Institute.

GENERAL CONFERENCE PROGRAM

August 7-9, 1952

August 7:

- 9:00 a.m. Prayer session
- 9:30 a.m. Seating of delegates
Letters and communications
Secretary's report:
Needs and conditions of the church at large
Field report:
Walter Wiggins
Verna C. Thayer
- 12:00 noon Dinner
- 1:30 p.m. Treasurer's report:
Financial picture
Departmental report
Reports of special committees
a. License and Ordination
b. College committee
Nominations for president
- 3:00 p.m. Recess
- 3:15 p.m. "Opportunity vs. Ability"—Joe D. Lawrence
Recommendations of the board of directors
Submission of budget
- 3:45 p.m. Discussion of minor motions

August 8

- 9:00 a.m. Prayer session
- 9:30 a.m. Election of president
- 10:00 a.m. Detailed consideration of recommended plans
- 10:30 a.m. Recess
- 10:45 a.m. Continuation of previous session
- 12:00 noon Dinner
- 1:30 p.m. Conference forum
Subject: The Problem of Pastoral Leadership (Panel discussion followed by Conference discussion and recommendations)
- 3:30 p.m. Recess
- 3:45 p.m. Consideration of delegate motions
(Delegate recommendations for the coming year)

August 9:

- 9:00 a.m. Prayer session
- 9:30 a.m. Open session
- 10:30 a.m. Consideration of budget

1952-1953 Plans Have Been Made

Oregon Bible College Faculty



Brother Otto E. Dick has twenty-three years' experience in public school teaching and administration in high schools of Indiana and six years at Oregon Bible College. He is a graduate of Indiana State Teachers College and of Indiana University Graduate School with a Master's Degree in school administration. He holds a principal's, a superintendent's, and a regular high school teacher's license in the State of Indiana.



Brother Clarence E. Lapp has twenty years of preaching experience in five different Churches of God. He is a graduate of our own Bible Training School. He attended Central Bible Institute at Springfield, Missouri, for one winter term and is a graduate of Arizona State College at Tempe, Arizona. He has almost completed the requirements for his Master's Degree in that institution.

Courses of Study for Semester One

- PREACHING I.** The composition, delivery, and criticism of sermons (juniors and seniors). Lapp
- PUBLIC SPEAKING.** The theory and practice of speech with emphasis upon practice speaking (freshmen and sophomores). Dick
- THE BIBLE AND SCIENCE.** A course designed to show that science supports the fact of the inspiration of the Bible. Dick
- CHILD PSYCHOLOGY.** A study of youth from the ages of 12 or 14 with emphasis upon their Christian training. Lapp
- CHURCH HISTORY SURVEY.** A study of the history of the Christian Church, beginning with conditions before the birth of Christ and extending to the present day, including a history of the Church of God. Dick
- BOOK OF JOB.** An interpretative study of this ancient book with special emphasis upon Church of God doctrine. Lapp
- EZEKIEL.** A critical study of the time, the person, and the message of Ezekiel. Lapp
- OLD TESTAMENT HISTORY I.** A thorough study of the Book of Genesis, with further study in the Old Testament to follow in later courses. Dick
- PASTORAL THEOLOGY.** A course designed to train the ministerial student in the spiritual guidance of the congregation. Lapp

It is time to complete your plans by writing to Otto E. Dick, Oregon Bible College, Oregon, Illinois.

The Restitution Herald

July 29, 1952

VOLUME 41

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

NUMBER 43



Farm Scene in Nova Scotia, Authenticated News Photo.

AN AGE IS PASSING

The fact that we are in a great transition era is shown clearly by these remnants of days past which still exist in some localities. May we hope that this transition may inaugurate the Kingdom of God.



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.

James M. Watkins, Editor

\$3.00 per year

Paul C. Johnson, Associate Editor

Prophecy Congress Scheduled

"When it is evening, ye say, It will be fair weather: for the sky is red. And in the morning, It will be foul weather to day: for the sky is red and lowering. O, ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" (Matthew 16:2, 3).

The E.P. Association recently distributed a very interesting and significant news report. We quote a portion of it so that you may grasp some of the unusual implications found in it.

"The rapid and dramatic march of world events in recent years has focused attention on what God's Word has to say about the 'last days' with an intensity hitherto unknown. Because of this intense interest in the prophetic Scriptures, the first International Congress on Prophecy—to be held in New York City from November 9-16—is expected to attract Christians from every section of the United States and Canada. Calvary Baptist Church will be host to the Congress, which is sponsored by a nationwide interdenominational committee of well-known ministers and laymen. Dr. John W. Bradbury, editor of the Watchman-Examiner, and chairman of the Congress, states the program is being so arranged that each day a different phase of the prophetic picture will be presented by men who have earned solid respect for their competence in the interpretation of the prophetic Scriptures. He declares: 'A gathering of Christian leaders such as is proposed by the Congress on Prophecy will compel attention to be given to our Lord Jesus Christ, whose coming again is 'our blessed hope'."

In studying the history of many of our earlier churches, there is one thing that seems to have been consistent in their early experience. Almost universally they met opposition and criticism because of their "peculiar" doctrines, one of which proclaimed that Jesus is coming again.

In the history of the Dixon Church, particularly, the community looked upon the first teacher as a fanatic who evolved some peculiar doctrine of his own and was setting out to create a new and ridiculous approach to Bible interpretation.

Because we have this heritage in the past, it is interesting to notice the present attitude toward the second coming of Christ. This truth has been the primary doctrine in all our teaching from its inception. Early leaders studied their Scriptures diligently in relation to the fulfillment of prophecy. They believed these prophecies would be fulfilled and would find their completion in the coming of Christ. They looked upon that coming as being "our blessed hope." They believed that it required the coming of Christ to fulfill all the great promises given in the Bible.

For many years our forefathers met opposition. Many looked upon them as being religious crackpots. Many said, as Scripture records, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation?" (2 Peter 3:4).

We have lived to see the day when religious news services tell us that the march of world events has focused attention upon God's prophetic description of the last days with an intensity that has never before been known. It would seem that despite its obvious disunity on so many theological matters, the Christian world has come to a unity upon the certainty of Christ's coming that has never been attained on any other question.

We wonder what our forefathers would say had they known that there was to be an International Congress on Prophecy, that the leaders of almost every denomination came together for the purpose of considering the signs of the times and the import that they have on the last days. How would they feel to know that a great segment of the Christian population has come to the place where they say the coming of Christ is "our blessed hope."

We have no way of knowing the various opinions which will be presented regarding the interpretation of prophetic events. We are pleased, however, that such a conference has been scheduled. We doubt if anything will influence the zeal to study and interpret aright the Word of God, more than a sincere hope of the coming of Christ. If such a Congress does compel the world to give attention to the fact that Christ is coming again, certainly it will have served a great need.



The Arab Awakening

By Abba Eban

Ambassador from Israel to the United States

IT HAS become common, especially in the United States, to ascribe the present tensions in the Middle East to the suppression of the natural impulse of national liberation which now convulses the Arab and the Moslem worlds. It would be utterly incongruous for the State of Israel to approach the national movements, which now agitate our area, with anything but a basically sympathetic spirit. Our own people, which has just won its liberty after an arduous struggle against colonial rule, would be false to its own experience and to its own destiny if, having acquired its own liberty, it were to take a grudging attitude to the efforts of the neighboring peoples to achieve their independence from foreign control.

Yet, it is necessary to enter a reservation against a tendency in many quarters to accept with uncritical eulogy this concept of effervescent Moslem nationalism. Not everybody who assassinated his prime minister, not every student in Cairo who throws a stone through the window of a foreign establishment, is necessarily the spiritual descendant of Thomas Jefferson or Robespierre.

Does an attitude of grievance and of rancor really become the Arab world?

Has history in its broad lines of movement dealt harshly with that section of the human race?

Four decades ago every Arab, I might almost say every Moslem upon the surface of the inhabited globe, lived in subjection, either under the rule of the Ottoman Empire or under the direct domination of colonial powers. There was not a free Arab or a free Moslem anywhere upon the surface of the inhabited globe. The great Moslem and Arab cultural traditions were nowhere the basis or the center of independent political and economic life. What a vast and astonishing transformation has come over the scene within such a brief span of time!

Today, eight sovereign Arab States extend over a con-

tinental expanse of a million and a half square miles, embracing all the centers which owe their historic fame to their connection with the Arab and Moslem traditions. Cairo, Bagdad, and Damascus, the scenes and the centers of the Caliphate, Mecca and Medina, the holy cities of Arabia, the sources and origins of the Moslem faith are today all capitals or centers of independent Arab societies. The imagination falters at the magnitude of the constructive opportunity which has suddenly, almost overnight, been presented to the liberated Arab peoples. And this unexampled good fortune in their political evolution has come to them less as a result of their own sacrifice and effort than as a consequence of the intervention of international influences in two world wars and, more recently, as a consequence of the vast revival throughout the world of sympathy for the expression of national sentiment.

This concept of Arab nationalism as a movement which has acquired almost unprecedented good fortune, is essential if we are to understand the moral and ethical basis of the relationship between the Arab world and Israel and between the Arab world and the West.

The West which has many things to apologize for in the past, has no need to stand in an attitude of defensiveness when it confronts the Arabic speaking world. It is true that for four centuries, under Western control or indifference, the Arabic speaking world fell behind the best levels of modern political and technological progress.

As far as the Arab world was concerned the French revolution might never have occurred. For the new revolutionary doctrines of political equality and social justice, which spread like wildfire throughout Europe and later across the Atlantic, have made no impression whatever upon the dark hinterlands of Arabia which continued to organize its life upon medieval, feudal and totalitarian patterns.

Similarly, as far as the Middle East was concerned, the industrial revolution might never have occurred. The great developments in human technology and discovery which had revolutionized the horizons of material progress, made no impress upon the squalor and suffering of the teeming millions who dwelt in the sub-continent between the central Mediterranean and the Persian Gulf.

Thus, if we were to strike the balance sheet at the end

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"I Haven't Much Chance"

(From a child's viewpoint)

"Of course, I am only a little child and you would not expect much of me, especially since I was born into a home where my daddy and mother do not know the Lord. The first time in my life I ever heard God's name used was the time Daddy got mad and said something mean about somebody; then one day Mother hit her finger with a hammer and I heard her say something about the Lord.

"My little playmate, Johnny, told me the other day that someone he called Jesus loved little children and that Jesus was here one time many, many years ago. He loved children so well, said Johnny, that He took them up in His arms and blessed them. Little Johnny goes to Sunday school every Sunday and he tells me the most wonderful things he learns there. I wish I could go, but my daddy and mother will not go and you see I cannot go alone.

Sometimes I look out of my window and watch Johnny and the other children go by on their way to church. How I wish I could go! Maybe when Jesus comes back to earth again, He will take me up in His arms. Daddy and Mother will be ashamed then, because they did not teach me about Him or take me to church and Sunday school.

"The other night Daddy came home walking funny and talking so much—he had to hold on to a chair to keep from falling. Mother said something to him and he got mad and talked so loud and rough that it made me afraid. Then, they began quarreling. I could not keep from crying when I saw my daddy hit Mother with his big fist. She cried and cried, and I cried too. I wanted to do something for her, but I am only a little child and did not know just what to do. I put my arms around her neck and held her tightly. Something inside me beat so fast and hard I could almost hear it pounding against my side.

Mother took me to a picture show the other day. Of course, this was not the first time, but I saw the funniest things. I did not know people could be so funny or so mean. Mother liked the part which showed a great big man kissing a woman. I heard Mrs. Brown and Mother whispering to one another, and they said the man was not the woman's husband. Then I saw another woman dancing, and I never knew before that people could wear such little clothing in public. Then I saw men and women drinking out of bottles, just like the ones Daddy brings home. The bright light hurt my eyes and I got tired, but Mother scolded me and made me sit quietly for two hours. Maybe when I get bigger, I will understand, but Mother says church services are too long.

We have a big Bible at our home, but I do not know what is in it except some pictures of me when I was a

baby, some post cards, a letter from Grandma, a few recipes, and some of Daddy's papers. I guess they will be safe there since it is not handled much. Maybe it tells something about Jesus! But then, I cannot read very well yet and Daddy and Mother never have time to read it. They like books that make them laugh, and they like to read love stories. Being but a child it would seem to me if they love one another, that would be love enough. Johnny's daddy and mother must read to him from the Bible. I am going to ask him the next time he comes over to my house.—From *Appalachian Advent Christian*.

The Word Is Suffering

Life is cheap in the new China. After the Communists came into power more than 15.6 million were executed and some 20 million others died of famine or killed themselves during a two-year period, according to Dr. T. F. Tsiang, chief of the China delegation to the United Nations. It is now reported that an agreement reached between Moscow and Peking calls for the population of China to be reduced another one fifth, or 100 million in one way or another—probably by starvation.

Dr. L. Stumpf, head of the Hong Kong office for service to refugees, says that while Chinese Christians gather at odd hours in hidden places to read their Bibles and pray, many of the organized churches have become instruments of Communists. There is suspicion everywhere: wives accusing husbands, people afraid to meet together, members of church boards compelling members to sign pledges or contribute to anti-American drives. Reports tell of forced confessions in which the people are induced to acknowledge sins against the government. Mr. Stumpf thinks that a majority of the Chinese Christians are surrendering their convictions to the Communist pressure. He says, "Only a few will be willing to carry the cross of their Master in these darkest hours in Chinese history."—E.P.

DAILY BIBLE READINGS

- M. Aug. 11. Gen. 42:1-24. Joseph meets his brothers and plans to test them.
 T. Aug. 12. Gen. 43:15-34. The second trip of Jacob's sons into Egypt.
 W. Aug. 13. Gen. 44:1-17. Joseph's trial of his brethren.
 T. Aug. 14. Gen. 44:18-34. Judah's noble plea convinces Joseph of their repentance.
 F. Aug. 15. Gen. 45:1-15. Joseph's Christ-like forgiveness as he makes himself known.
 S. Aug. 16. Gen. 45:16-28. Joseph makes provision for all his father's house.



Prophecy

Part Three

The Non-Writing Prophets and Jonah

By Norman J. McLeod

PERHAPS there is no better way to gain an understanding of the real message of the prophets than to study the lives and messages of the non-writing prophets and that of Jonah. The chief purpose of the prophets was not to predict. Prediction was only a by-product. The purpose of the prophets was to warn wicked people of their evil ways and to urge them to repent because of the tribulations that would come upon them if they did not repent. Then, when the warning of retribution had been given to the erring ones, lest seekers after righteousness should be downcast, the prophets followed with promises of God's blessings to come upon those who sincerely attempt to follow His commandments. That is true in all prophecy, but it is particularly well portrayed by Elijah, Elisha, and Jonah. They left no written prophecies of events which could be transposed from that time to the distant future.

Elijah and Elisha had a larger portion of the spirit of God perhaps than any other men until the coming of Jesus Himself. They were major prophets; however, they did not write. They were concerned with short term predictions of their own day. They foretold immediate results of the wickedness of rulers of their day. Then the account shows how those warnings were verified by events. There was no involved symbolism and highly figurative language to serve as a study for later expositors who might misconstrue it.

Elijah told Ahab of the drought that would come upon Israel. The story tells how that warning was carried out. Later Elijah predicted the coming of rain, and it came. Elisha told Naaman how to heal his leprosy; the story tells how he was healed. There are short stories of encounters with wicked rulers, and events that took place. There are accounts of miracles, but they do not illustrate what is going to take place several thousand years in the future. In spite of that fact Elijah and Elisha stand in the front rank of those who spoke for God!

The story of Jonah is intensely interesting from the prophetic point of view. New concepts of God are given to the world through this great prophet. Jonah was taught the same lesson that Peter later learned at the baptism of Cornelius, that God is no respecter of persons. The dispute as to the time in which he lived, and when the book

was written, has little bearing upon the subject in hand. The important thing is not even Jonah's warning to the people of Nineveh, and the later mercy shown to the city. Those elements are there, and the warning was heeded. The most important lesson is the one taught the wayward prophet and those who read about him. Jonah evidently had the mistaken idea that God was God of the Jews and a small area of land. He tried to run away from God. He thought that the God he worshiped was not to be found everywhere. He found, however, that God could find him no matter if he ran away to Tarshish.

We all probably can remember that we had the idea that as long as our parents did not see what we did, that nothing was known about it. Jonah understood without argument that God was merciful. In fact that was the alibi he used for not going upon his prophetic mission at first. There was another remaining lesson: God is not only the God of the whole earth; but He is also the God of all peoples. His mercy extends over the entire earth to include all lands and all peoples. Jonah was taught by several means that God is God of the entire world. When he tried to run away, God brought him back to his mission by miraculous means—a storm on the ocean that could not be quieted until Jonah was thrown overboard; after he was thrown overboard, the storm immediately quieted; he was brought back to land by means of a great fish; and told by God to go on his mission to Nineveh.

Why should a Jewish prophet be interested in the moral welfare of the Assyrian? Surely God had made a mistake! Jonah was to proclaim the morality of his God to foreigners. God takes cognizance of evil and rewards our feeble attempts at righteousness, even to the hated foreigner. The growth of the gourd and its later fading were lessons to teach Jonah and all the human race that God is ruler of the universe, and that He is interested as much in despised races as He is in the "chosen people." Even the Assyrians by whom the children of Israel should suffer tribulations were worthy objects of God's mercy and forgiveness, if they repented of their evil ways.

The same lesson was shown by the major prophets. They told that God would have mercy upon the Gentiles if they followed God's ways, in some cases more than

upon the children of Israel. Isaiah, particularly, spent time telling the blessings that should come upon Gentiles as well as Jews. So did other prophets. Their message was one of a God who ruled the earth, and who is no respecter of persons.

The ultimate message of the major and minor prophets is that of the second coming of Christ and the Kingdom which He shall establish. It is not concerned with the minutia of current events. It is not concerned with apocalyptic utterances that should monopolize the thoughts of Bible students so that they might know exactly when the Lord is to return. From reading the law, the prophets and the New Testament we know what shall be the conditions before the coming of the Lord, and that should suffice us. We do not know the day nor the hour, and we cannot know it. Jesus and the apostles told us quite distinctly that we do not know when He shall return to establish His Kingdom. If God had wanted us to know, He would have told us in direct terms. There would not have been the slightest doubt about the exact moment of His coming. God does not wish us to know, because uncertainty has definite moral and religious values. The focal point of all prophecy is centered upon the second coming of our Saviour, and the manner in which that

event shall take place. Prophecy also details the conditions that shall exist upon the earth at that time, so that we can gain an approximate time. The whole viewpoint is summarized by Peter:

"We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. . . . We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise" (2 Peter 1:16-19).

Prophecy is really a light that shines in a dark place, because it is in prophecy that we have the word directly from God as to what He is going to do to the wicked and the rewards that He will give to the righteous. A prophet is one who speaks for God. Prediction is only a by-product.

(To be continued)

"The Sabbath—Saturday or Sunday?" by Harold J. Doan, which appeared in the July 8 issue of The Herald, has been printed in leaflet form and may be obtained from National Bible Institution, Oregon, Ill., at 20c per doz., \$1.00 per 100.

TOBACCO - - *A Paraphrase*

Then shall the kingdom of Satan be likened to a grain of tobacco seed, which, though exceeding small, being cast into the ground, grew, and became a great plant; and spread its leaves rank and broad, so that huge and vile worms formed a habitation thereon.

And it came to pass, in the course of time, that the sons of men looked upon it, and thought it beautiful to look upon, and much to be desired to make lads look big and manly.

So they put forth their hands and did chew thereof.

Some it made sick and others it caused to vomit most filthily.

It further came to pass that those who chewed it became weak and unmanly and said, "We are enslaved, and can't cease from chewing it."

The mouths of those that were enslaved became foul, and they were seized with a violent spitting; and they spit, even in ladies' parlors, and in the house of the Lord of Hosts. The saints of the Most High were greatly plagued thereby.

And in the course of time it came to pass that others snuffed it; and they were taken suddenly with fits, and they did sneeze with a great and mighty sneeze, insomuch

that their eyes filled with tears, and they did look exceedingly silly.

Yet others cunningly wrought the leaves into rolls, and did suck vehemently at the end thereof, and did look very grave and calf-like; and the smoke of their torment ascended up forever and ever.

And the cultivation thereof became a great and mighty industry on the earth; and the merchantmen waxed rich by the commerce thereof.

It came to pass that the saints of the Most High defiled themselves therewith; even the poor, who could not buy shoes nor bread nor books for their little ones, spent their money for it.

And the Lord was greatly displeased therewith, and said, "Wherefore this waste, and why do these little ones lack bread and shoes and books? Turn now your fields into corn and wheat, and put this evil thing far from you; and be separate, and defile not yourselves any more; and I will bless you and cause my face to shine upon you."

But with one accord they all exclaimed, "We cannot cease from chewing and snuffing and puffing."

—*The Bible Advocate.*

Five Steps to Salvation



Part One

By C. Alan McLain

What Is Faith?

"Faith is the substance of things hoped for, the evidence of things not seen" (Heb. 11:1). Faith is confidence or trust. To believe is to have faith. To rely is to depend or trust in something. Faith is assurance and hope. It is a principle of life, and by it we may obtain everlasting life.

How Does It Come?

"Faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). When the Word of God is preached or taught, faith in the Word and in God is created. How can we know about Jesus and God? Is it not by the Word of God? How can a saving faith come except by knowledge of God?

The Importance of Faith

"Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6). "By grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Eph. 2:8). "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).

We are not only saved by our faith in God but also by the faith of Jesus our Saviour. "The life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20b).

"Know ye therefore that they which are of faith, the same are the children of Abraham. And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham" (Gal. 3:7-9). "Ye are all the children of God by faith in Christ Jesus" (Gal. 3:26).

"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. For if they which are of the law be heirs, faith is made void, and the promise made of none effect" (Rom. 4:13, 14).

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

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

The Apostle Paul in writing to the church at Rome said, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Rom. 10:9).

Practical Faith

The just shall live by faith. "What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not of those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works" (James 2:14-18). "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect?" (vv. 21, 22). "As the body without the spirit is dead, so faith without works is dead also" (v. 26).

"By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of righteousness which is by faith" (Heb. 11:7).

Paul and Silas were cast into prison after many stripes had been laid upon their backs. They were thrown into prison because they made a girl well by the power of God. They sang and prayed. An earthquake shook the prison until the doors opened and every man's bands were loosed. The jailer thought the prisoners had escaped and drew his sword and would have killed himself, but

(Please turn to page 10)



News and Prophecy Digest

C. E. Randall, Tempe, Arizona

CAMPS CLOSED. On July 1, the last of the immigrant camps in the new state of Israel was closed. These camps have been maintained since 1948, during which time over 700,000 immigrants have come to the shores of Israel. There are still some work camps which house some 40,000 people who live in tents, but these camps are not subsidized by the government nor do they have a central kitchen. Of the 698,528 immigrants who came to Palestine during the past years, about 35 per cent of them were housed in work camps and the remainder of 325,365 were housed in towns and villages and 104,208 in settlements and co-operative farms according to Israel Digest. Speaking before the Israel Parliament, Prime Minister David Ben Gurion, stated that the ingathering of the exiles was still government policy and that the gates of the homeland were still open. For a new country and such a small country to absorb such a large number of immigrants within such a short time, is really a miracle for these modern times.

INDEMNITY TALKS. Negotiations are still under way between the West German government and the new state of Israel over settlement of Jewish property confiscated prior to and during World War II by the Germans. The West German government has offered to pay Israel \$714,000,000.00 over a period of twelve years according to the Foreign Ministry announcement made in Jerusalem. According to the Israel Digest, "Germany is ready to pay the entire sum in goods and would see to it that the goods were essential. Israel must agree not to resell them abroad, the author said. The Germans also stated that they were willing to guarantee that some of the goods would not be of German manufacture. This meant that Germany was willing to free part of her frozen accounts to Israel or to turn over credits they would receive to purchase oil. The German author also suggested that Israel should act as the creditor for payments to be made to world Jewry." No matter what Germany does by way of settlement, she can never compensate for the millions of Jewish lives which she exacted and the suffering which she imposed upon other millions and the billions of dollars worth of property which she confiscated. We surmise that Germany will be one nation that will be cut off as a nation when the sheep and goat nations are separated according to the judgment scene as recorded by Matthew.

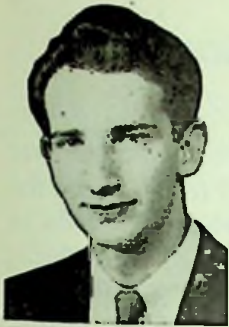
TYPES AND SHADOWS. In the New Testament, where writers speak about the Scriptures, they refer to Old Testament Scripture, for the new had not been written at the time.

There are some religious groups today that discard the Old Testament and find little value in its teachings. However, the Church of God accepts the Old Testament with reverence and believes that its teachings are typical of events mentioned in the New Testament. Writing to the Romans, Apostle Paul said everything that was written aforetime was written for our learning so that we, through the patience and comfort of the Scriptures might have hope. Then in his first letter to the Corinthians, he enlarged upon this thought by saying that all things that happened to Israel were examples or types of what the Lord would do for His people in this dispensation. Typology is one of the most instructive forms of teaching we have within the Bible. Nearly everything in the Old Testament is a shadow or type of things to come. Paul told the Corinthians that the Old Testament said they should not muzzle the ox which treadeth out the corn. This was not written for the benefit of the oxen but was written for our benefit. So it is with practically everything that has been recorded for us. It has a typical lesson. People who do not use the Old Testament nor find any pleasure in the present purpose of God for its use, miss these typical lessons which make plain the lessons of which they are but types. For example, God speaking to Moses told him that He would raise up unto Him a prophet from among his brethren. This prophet, of course, was to be the Messiah, Jesus the Christ. When the time came, this prophet from among Moses' brethren or from among Israel, was raised up just as God had predicted millenniums before. Men have sought to inject into these things, restrictions that would nullify their values. If taken literally, and if one sincerely and conscientiously pursues the study of the type, he will have a greater concept of the antitype and will be led to appreciate the lesson contained in it. Another example is the manna. When Israel was in the wilderness, God supplied their daily needs by providing manna. Jesus stated that manna was a type of His own flesh, for He said the fathers ate manna in the wilderness and are dead, but then He continued, "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I give is my flesh, which I shall give for the life of the world." These are but two cases of types which foreshadowed something greater and better to come.

OUR GOD. A publication came to my desk this morning from England. It is the first time that I have ever heard about this publication. In an article on "Who Is Our God," one paragraph expresses a thought which we pass on to you. It reads as follows: "Evan-

gelical orthodoxy has gone far astray in pressing the doctrine that the Man Jesus Christ was Himself actually God, instead of maintaining that God was in Christ. God was incarnated, alive, revealed in Christ, so far as infinite being could express Himself in a finite form. We ought to visualize God Himself in Christ, rather than seek to prove the Deity of Christ. Bitter controversies have arisen through the church laying undue emphasis upon the person of Christ, instead of upon the revelation of the Father in Him. Thus Christendom has been permeated with a dualism of Christ and God, which produces endless confusion and doubt. As a spiritual personality, Christ is one with God."

The Church of God stands firmly upon the belief that God is one. Further, that He is a personal God after whose image man was created. We further view the person of Jesus Christ as being the Son of God and, being the Son of God, was the express image of God's person. The separate and distinct persons of God and His Son, Jesus Christ, is of paramount importance in our Biblical interpretation and is the groundwork for our faith. The distinction between the Father and Son is of such great moment in our faith, there is no place of compromise with the various shades of Evangelical orthodoxy that make God and Christ one, whether stated as Christ in God or God in Christ. It is of traditional faith with us that the physical, corporeal, fleshly being is the real person and this is true whether applied to God, Christ or mortal man. In speaking on Pentecost, Peter said, "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses." The Jesus concerning which Peter preached was a Jesus "according to the flesh." We know of no pre-existent Jesus that was separate and distinct from the flesh. The only Lord Jesus that we know anything about was the one that was rejected of men, crucified, buried, and raised again the third day according to Scripture. The only God we know about or worship is one who described Himself as saying, "I am the Lord, and there is none else, there is no God beside me." With Paul we confess, "To us there is but one God, the Father, of whom are all things, and we in him: and one Lord Jesus Christ; by whom are all things, and we by him."



Man's Hollow Victory

By H. Gary France

MAN'S achievements are astonishing. He can hurtle through the air at more than a thousand miles per hour! Amazing drugs decrease human loss of life. Instantaneous communication is so common that even the child uses both the telephone and radio. For ten cents he rides miles on a city bus; for six cents he purchases the fuel to propel his ton-and-a-half auto and himself over the distance in four hundred seconds normally walked in one hour. One skyscraper lends comfort to hundreds; scores of them reach the clouds in every city. Hydroelectric power from monstrous dams furnishes hundreds of thousands of man-days of energy every day. Atomic energy has opened a vast new field to man.

But man's victory is empty. Having worked a lifetime attaining, achieving, and improving, he dies, losing in one second not only his gain, but his opportunity of making permanent gain.

While boasting his accomplishments, man forgets the things he cannot do. He cannot bridle his own little tongue, for the sweet realization of a sharp answer often obscures the bitter, enduring results. Man cannot overcome death, except through God.

Man cannot attain peace. As long as history has been recorded one could safely predict a war for every generation. Only a small percentage of the time has been completely free of fighting among nations. For instance, the globe has not known complete peace from before World War I.

Man's scientific and civil achievements have given him faith extraordinary in himself. That single devastating curse is sufficient to undo not only man's relationship with his Creator, but to dissolve his civilization as well. Selfishness, independence, and self-confidence are attributes of amazing power—power to destroy if man uses them against God, and power to life if one uses them with God. Success is exhilarating; so is liquor. Either can be lethal.

Man should constantly face his inabilities, for only then will he have a true perspective of himself; only then can he progress. God's Word lists a few of man's weaknesses: his tongue, his life, pride, and lust. The Bible also lists some of man's accomplishments—not pyramids, temples, and drugs; but faith, hope, and charity. These are accomplishments unto life, not unto civilization.

"We put bits in the horses' mouths, that they may obey us; and we turn about their whole body. Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: but the tongue can no man tame; it is an unruly evil, full of deadly poison" (James 3:3-8).

Man's material progress amazes him. If his amazement causes spiritual blindness, man will fail miserably. To progress in the ways of eternal life one cannot take comfort in his civilization.

THE PARABLE OF THE VACATIONIST

Now it came to pass, as summer drew nigh, that Mr. Church Member lifted up his eyes unto the hills and said: "Lo, the hot days come, and even now are at hand. Come, let us go out unto the heights, where cool breezes refresh us and glorious scenes await."

"Thou speakest wisely," quoth Mrs. Church Member. "Yet three, yea four, things must we do before we go."

"Three things I can think of, but not four," responded Mr. Church Member. "We must arrange for our flowers to be watered and cared for, discontinue our paper, and see that the mail is forwarded, but the fourth eludes my mind."

"The fourth is like unto the first three, yet more important than all. Thou shalt dig down into thy purse and pay our church pledge, that the good name of the church may be preserved and that it may be well with thee, for verily I say unto thee, thou now hast more money than thou wilt have when thou dost return."

And it came to pass that Mr. Church Member paid his pledge for the summer, and the treasurer rejoiced greatly, saying, "Of a truth there are those who do care for the Lord's work." And it was so.

The Blindness of "Look"

Look magazine recently stepped out of its field of sensational stories and bathing beauties, right into the abyss of outdated Liberalism. In typical *Look* fashion, the article under discussion advertised that there are 50,000 errors in the New Testament, under the misleading title, "The Truth About the Bible."

The article, by Hartzell Spence, is supposed to be the report of the latest findings of the liberal school of theology, whom Peter aptly called "scoffers, walking after their own lusts." This piece of sensational nonsense, designed to attract the gullible to buy the magazine, is inaccurate reporting at best. The author proceeds to cast doubts upon the Lord's Prayer, the story of the adulteress brought before Christ, the last verses of Mark, and various other scriptures that unbelievers have been stumbling over for years.

Mr. Spence neglected to quote the great scholars of his own school who disagree with him. Dr. H. S. Miller, acknowledging that there are about 200,000 different readings of verses of the New Testament, points out: "These variations include such matters as difference in spelling, transposition of letters, words, clauses, etc. No doctrine is affected and very often even the translation is not affected."

Dr. Ezra Abbott, America's foremost textual scholar, declares: "About 19-20ths of the various readings have so little weight that . . . no one would think of them as rival readings" (no one but *Look*) and 19-20ths of the remainder are of so little importance that their acceptance or rejection would make little difference in the passage where they occur."

Other great scholars, like Dr. Schaff, Dr. Hort, Dr. Robertson, agree that what Mr. Spence calls "errors" are actually copyists' differences in saying the same thing. I say, "Cows give milk;" you say, "Milk comes from cows." Which of us is in error?

As Dr. V. C. Oltrogge recently wrote, "Source material in refutation of the superficial problems laid forth by Mr. Spence would fill a good sized library."

The Holy Scriptures "are able to make thee wise unto salvation through faith which is in Christ Jesus."

—Harold J. Doan in *Chicago Bulletin*.

FOR CHURCH TRUSTEES

Churches are urged to pay special attention to their fire insurance policies. Edifices are burning down in some places with only a modest compensation in insurance. Replacement values are much greater than they were formerly, consequently larger insurance amounts must be obtained for adequate coverage.

FIVE STEPS TO SALVATION

(Continued from page 7)

Paul told him not to harm himself, for everyone was present. The jailer came trembling and fell down at the feet of Paul and Silas, saying, "Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:30, 31).

"When they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women" (Acts 8:12).

A mere acknowledgment of Jesus is not sufficient for everlasting life. James wrote, "Thou believest that there is one God; thou doest well: the devils also believe, and tremble" (James 2:19).

"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).

"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).

"He said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:15, 16).

Jesus is the answer to all things. Believe and accept Him as your Saviour.

ONE MORE ROUND

"Life is queer with its twists and turns
As everyone of us sometimes learns,
And many a failure turns about
When he might have won if he'd stuck it out;
Stick to your task tho' the pace seem slow—
You may succeed with one more blow.

Success is failure inside out—
The silver tint of the clouds of doubt—
And you never can tell how close you are,
It may be near when it seems afar;
So stick to the fight when you're hardest hit—
It's when things seem worst that you mustn't quit."

Of the seven hundred thirty million books printed in America last year, about seven hundred twenty million were comic books, according to the Director of Guidance for the public schools of San Diego, California.—*Gospel Herald*.

True Facts on China Under Reds

According to an article in *Pathfinder* (April 9) by William R. Johnson, Methodist missionary, educator, famine relief worker, and organizer of refugee camps, who has served in the Orient for thirty-six years, life is cheap in the new China. He declares that more than 15.6 million were executed and some twenty million others died of famine or killed themselves during a two-year period ending last August, according to Dr. T. G. Tsiang, chief of the Chinese delegation to the United Nations. However, this does not worry Peking or Moscow, because by an alleged secret agreement between them, China's population is to be cut by one hundred million—largely by "liquidation" and starvation.

China has become a vast chamber of horrors from which multitudes attempt to escape. So many refugees crowded into Hong Kong that the British were compelled to close the gates. The Free China Anti-Communist Atrocity Association on Formosa reports the number of victims of purges in six provinces as follows: Hunan 1,259,259; Shantung, 1,473,903; Szechwan, 2,118,411; Kwantung, 1,054,478; Kiangsu 1,074,636; Kwangsi, 1,223,737.

The program of the Communists to use Chinese Christians to aid their conquest proceeds hand in hand with other schemes to break the will to resist, to shape the thinking of the people to Red doctrines, and to eliminate all capable of revolt. The last are denounced as belonging to one or another of the "classes" against which public indignation has been skillfully aroused as "enemies of the people"—"imperialists, capitalists, landlords, reactionaries, counter-revolutionists." Those who bow to Peking and show in word and deed that they have "turned over" and "started a new life" may win reprieve and get off with loss of property. The public "accusation meetings" prescribed by Peking "to reveal the hidden imperialists and spies within the church" are also used against countless other Chinese—country elders, businessmen, officials, professionals, and property owners. Under the Land Reform Movement the elders and larger landlords are eliminated, their property and all land above a certain minimum are confiscated and redistributed to the peasants. However, deeds are destroyed, and no title is given to the peasants, practically reducing them to serfdom. Often the land given to each is less than an acre, and "rents" or "taxes" may take the whole grain crop. Suicides are frequent under Red treatment, and peasants already are disillusioned.—*EP*.

"If I belong to Christ and another man belongs to Christ, then we belong to each other."—*E. Stanley Jones*.

TRANSFORMED

Queen Victoria once paid a visit to a paper mill in the neighborhood of Windsor. The foreman showed the lady and her attendant over the works, not knowing who his distinguished visitor was. She went finally into the rag-sorting shop, where men were employed in picking out the rags from the refuse of the city. She inquired what was done with this dirty mass of rag, and was told that, sorted out, it would make the finest white paper. After her departure, the foreman found out who it was that had paid the visit. After a little time had elapsed, Her Majesty received a packet of the most delicate white paper, having the Queen's likeness for the water-mark, with the intimation that it was made from the dirty rag she had inspected. So our lives, renewed by God's Spirit, can be transformed and bear His likeness.—*E. Milton Hall*.

THE ARAB AWAKENING

(Continued from page 3)

of the nineteenth century, an attitude of grievance and injury by the Arab world towards the West would have had ample historic justification. But all this has been swept away by the bounty and the breadth of the liberation which the West, both through the actions of individual powers and through those of international organs, has now bestowed upon the Arab world.—From *Land Reborn*.

APOLOGIZE FOR TRUTH?

The daily paper of Pueblo, Colo., in reporting a Reformation Day service by a local pastor, quoted the clergyman as stating that "corruption and superstition of the medieval church" was one of the causes of the Reformation. The local Catholic bishop demanded that the paper publish a retraction and apology, or the bishop would take "corrective measures." The editor ran the bishop's letter along with statements regarding the doctrines of the freedom of the press and of speech, with statements regarding the doctrines of the freedom of the press, and of speech in America, and added: "We have no intention of retracting or apologizing for what we have a right to print . . . no member . . . of any church is going to dictate to us what we shall print as news." The bishop's corrective measures would likely be to demand that all Catholics cancel subscriptions to the paper and refuse to use it in advertising—a method which often backfires, as many Catholic laymen also believe in freedom of speech and press.—*E.P.*

A Wife for Isaac

By Mary Railton

Box 231, Oregon, Illinois

As the camels plodded along, Eliezer kept thinking of why Abraham had sent him on this mission. Eliezer was to find a wife for Isaac, Abraham's son. He wondered how he could pick a woman that Isaac would like.

Although Abraham and his family lived in Canaan, they had come there from Ur of the Chaldees. God had told Abraham to journey to a country that He would show him. Now that his son was old enough to marry, Abraham felt his wife should come from their homeland. So He sent Eliezer to find a good woman for Isaac.

All day Eliezer wondered who he should pick. When they came to the city of Nahor, he made his camels kneel down near a well. Then he bowed his head and prayed, "Let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also; let the same be she that thou hast appointed for thy servant Isaac." Before Eliezer was through praying, a beautiful young woman came to the well carrying a pitcher upon her shoulder. She went to the well and filled her pitcher.

Eliezer ran over to her and said, "Let me, I pray thee, drink a little water of thy pitcher."

She said, "Drink, my lord." When he had finished drinking, she said, "I will draw water for thy camels also."

As she drew water from the well for all his camels, he watched and was amazed at how quickly and completely God had answered his prayer.

Eliezer said to the girl, "Whose daughter art thou?"

When she told him her name was Rebekah and who her family was, Eliezer was very happy and gave her two bracelets. He knew Rebekah was the one God had chosen for Isaac.

He said, "Is there room in thy father's house for us to lodge?"

She answered, "We have both straw and provender enough, and room to lodge in."

Eliezer gathered his camels together and set out with Rebekah for her home. As they arrived at her home, Rebekah's brother came out and took care of the camels for the night. They also brought water for Eliezer to wash his tired, dusty feet.

When they brought food to Eliezer he could not eat. He was so anxious to tell them what had happened. He explained that Abraham had sent him to find a wife for Isaac. He told them how worried he was for fear he would not find the right one. He then told them how he had prayed for help and had received God's answer when Rebekah gave him and his camels water to drink.

Rebekah's father was sure that it was God's wish that Rebekah go to Isaac and be his wife. When they asked Rebekah if she wanted to go, she said, "I will go." Rebekah knew also that God had chosen her for Isaac, and so she was sure they would be happy together.

His mission completed, Eliezer set out with his camels on the long journey back home. This trip was different than when they came, however, for one camel carried a beautiful young woman who was to be Isaac's wife.

As they came close to Abraham's home, Rebekah saw a young man in the field. Eliezer told her he was Isaac. So Rebekah got down from her camel and ran to meet Isaac.

Isaac was very happy at the choice Eliezer made, and from that day he loved her very much.

Happy Birthday to You!

- Joyce McKinney, Aug. 4, age 9, Hammond, La.
- Loid McKinney, Aug. 4, age 9, Hammond, La.
- Joyce Coleman, Aug. 4, age 9, Hammond, La.
- Leonard McKinney, Aug. 4, age 5, Hammond, La.
- Richard Arnold, Aug. 5, age 7, Galesburg, Ill.
- Sandra Curtis, Aug. 5, age 11, L'Anse, Mich.
- Mary Lou Payne, Aug. 6, age 10, Fonthill, Ont.
- Bruce Long, Aug. 7, age 5, Buena Park, Calif.
- Joyce Telschow, Aug. 7, age 14, St. Cloud, Minn.
- James Bankston, Aug. 9, age 10, Hammond, La.
- Anne Pearson, Aug. 9, age 11, Troy, Ohio
- Martha Seabeck, Aug. 10, age 12, Cleveland, O.
- Gerald Bauerle, Aug. 10, age 11, Hammond, La.

This is promotion day for Joyce Telschow. We invite you to read the Borean Page, Joyce. Do not forget us, will you!

WHAT ANIMAL IS COMMONLY REFERRED TO AS

The Ship of the Desert

A word search puzzle grid with numbers 1 through 37 scattered across it. The numbers are arranged in a roughly rectangular shape, with some numbers appearing in multiple locations. The grid is surrounded by a decorative border.



What Do You Read ?

By William Dick
Berean Page Editor



During Christian Education Week, September 28 to October 5, 1952, churches throughout the United States will join to celebrate the publication of the new Revised Standard Version of the Bible. Church leaders intend to awaken the general public to appreciation of the importance of the Bible and interest people into reading it more often.

Why have people stopped reading the Bible? Why is it so difficult to get church members to search the Scriptures daily to see if the things they hear are so? Have God's own people lost complete regard for His written Word?

When we are encouraged by our teachers to study our Sunday school lessons in advance and read our Bibles every day, our first excuse is that we do not have time. We admit that the rush of daily activities and the strenuous schedule of obligations leave little time for extra things we should do. We cannot feel, however, that the spare time of the average person is so limited that he has no time to read at all.

The public is reading more than ever before. Through latest developments in printing and extensive training of writers, more newspapers, magazines, books, and printed matter are in circulation than ever before. So the excuse that we do not have time to read is very weak!

What do you read? Since Bible reading is neglected, something must be taking its place. If you would accompany us on a regular pastoral visit to an average home, we would discover soon what is substituting the Bible. Within easy reach of any chair is a generous supply of current newspapers and magazines, but where is the Bible? Some publications are harmless and often beneficial to development of Christian character, but many are not.

We suppose every Christian has enough judgment to rule out unclean and indecent reading, but many have deep interest in literature which is permissible morally but otherwise unfit to read. Many comic books, true story magazines, murder mysteries, and cheap detective stories are nothing but trash, and they clutter up the mind.

Many social dignitaries and churchgoers sanction best-selling fiction as good reading. We have found the typical

"best-seller" so inoculated with moral filth and degradation that the reader cannot help but be influenced by what he reads. Yet most "good" people accept it as wholesome reading.

Once while reciting in a literature class, I forwarded an opinion that modern fiction was unfit to read, and was quickly brought to task by fellow students. It was argued that the modern novel was realistic, true to life, and that the authors do not live those kind of lives themselves but merely are "reporting" them. Let me ask you a question. If you were a writer, would you write filthy stories because they were realistic, sensational, and appealing, even though you do not approve of or live that type of life? I would not. "For as he thinketh in his heart, so is he" (Prov. 23:7).

Many accepted novels contain interesting historical events, excellent writing style, and good reading material, but moral filth creeps in and spoils the whole book. These books are written for pleasure of the average reading public and are not expected to live. Certainly our morals cannot be improved nor our Christian character strengthened by such books. Why read them?

It has been pointed out that the Bible records shocking, true-to-life narratives, why should not books? It is true that God has permitted wording in the Bible which otherwise we would censor from the writing of men. In every case, however, God describes the utter depravity of man. Nowhere is indecency or immorality glamorized or sanctioned as the honorable life the "man about town" should live.

Compare the written works of men to the Word of God. Even the deepest of writing appears thin and uncertain in contrast to the meat of Scripture which contains everlasting truths ready to be searched.

During the ministry of Paul, some of his converts realized the worthlessness of their books and burned them in the presence of everyone. (Acts 19:19.) Will you not follow their example and throw away all ungodly literature?

Do not neglect Bible reading! Hold high the Word of God! Put the Bible first! David exalted God's Word when he said, "O how love I thy law! it is my meditation all the day. . . Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:97, 105).

AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

- July 29-August 6—Illinois State Conference and Bible School, at Oregon, Ill.
 August 7-9—General Conference of the Churches of God at Oregon, Ill.
 August 16-24—Texas Conference at Gatesville.
 August 9-17—Missouri State Conference at Jordan. (C. E. Randall, guest speaker.)
 August 14-24—Virginia Conference at Maurertown, Va.
 August 16-24—Iowa State Conference at Waterloo.
 August 17-24—Eastern Nebraska Conference at Omaha. (Harold Doan, guest speaker.)
 August 17-24—Western Nebraska Conference at Holbrook. (Harvey U. Krogh, Jr., guest speaker.)
 August 27-31—Ohio State Conference at Lawrenceville. (C. E. Lapp, guest speaker.)

A CALL TO WORSHIP

As president of the Texas Conference of the Church of God, I wish to extend a special invitation to all who are interested in studying the Bible and spreading the Word of the Lord to meet and worship with us in our Bible School and Conference at Gatesville, Texas, August 16-24.

If ever in the world we needed to be up and about the Master's business it is now. If we sincerely believe the coming of Christ to establish His Kingdom on this earth is near at hand, we should certainly be willing, ready, yea, even eager, to help proclaim it.

Come, let us enjoy Christian fellowship and unity and strive more zealously, earnestly, and prayerfully to do what the Lord would have us do.

The business session will begin Friday afternoon and be continued Saturday afternoon, August 22 and 23, if necessary.

May God bless you and help you to come is our earnest and sincere prayer.

John G. Hayse, President.

MINISTERIAL CONFERENCE PROGRAM 1952

TIME—8:15 a.m. to 9:00 a.m.

July 30-August 6, 1952

- July 30—Memorization, Harvey U. Krogh, Jr.
 July 31—Pastoral Responsibility, Warren Sorenson.
 August 1—Closed Communion, Gary France.
 August 2—Open.
 August 4—Dispensational Truths, Paul M. Hatch.
 August 5—Pastoral Calling—Why and How, M. W. Lyon.
 August 6—Open. Program Committee, Harry Gockler, Milton Hall.

HILLISBURG, INDIANA

We do sincerely thank God for His blessings during the past two quarters. It is indeed an inspiration to have a large Sunday school enrollment. We have the largest class of young people we have had in many years. Because the adult class was large, the young married adults organized another class. We are happy to have five classes now. The primary children call themselves "Little Helpers," the intermediate class, "Christian Soldiers," the junior class, "Youth Fellowship," the young adult class, "Truth Seekers," and the adult class, "Golden Rule Class." The annual Sunday school picnic was held July 13 at the Frankfort Park. There were 62 present for Sunday school and a large number of these attended the picnic. On July 20, our attendance was 52. On this day the superintendent presented twenty awards to the ones who had a perfect attendance record during the second quarter. The first quarter of the year there were seven who had a perfect attendance record. Others are trying to accomplish this goal.

On Friday evening, July 18, a barbecue and homemade ice cream social was held on the church lawn. Special singing was provided by a trio consisting of Dolena Ward, Janet Gosard, and Sue Hankins. The money from this social will be used to remodel the church. We hope to start this project soon.

The Ladies Aid held an auction sale at the home of Sr. Marjorie Finney. Venetian blinds were purchased for the parsonage from the money obtained from the auction.

We were all made happy on July 20 when seven young people and one adult made their confessions of faith in Jesus Christ as their Saviour. After their confessions, we journeyed to a stream on the Willard Perrell farm where they were immersed for the remission of sins. We welcome them into the fellowship of the church.

We are going to miss our minister and his family while they are in Michigan helping with the farm work at the home of his mother. They plan to be away three or four weeks. We also miss our three young people who are attending Youth Rally at Oregon. They are Judy and Robert Clark, and Norman Huffer.

We want you to know visitors are most welcome at our church and Sunday school services. Come, visit us! Olean Huffer.

HERALD RECEIPTS

Mrs. Henry Schwier; Mrs. Olaf Hammer; Mrs. Lou Lyon; Wayne Thompson; Mrs. G. C. Guiles; Fred Tavenier; Mrs. Ed. Eades; Mrs. Maurice S. Guest; T. J. Holley; Mrs. James Leithliter; Terry Ferrell; Mrs. H. P. Brown; L. O. Durig; Ivan Hughes.
 Jorge Rogue; Elsie M. Moore; Mrs. Cora Buttles; Mrs. Dale Slater; W. B. Caldwell; Carl W. Barber; Bert Burch; Ernest Graham; Mrs. Frances Booth; Virda Sitler (4); Mrs. J. A. Hancock.

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

Golden Rule Church of God, Cleveland, Ohio, expects Oregon Bible College students to preach each Sunday during August. Following is the schedule: 3rd, Curtis Simpson; 10th, Joe Fletcher; 17th Ronald Dilamarter; 24th, Jerry Reeves; 31st, David Holquist. . . . College students likely will be preaching for the Omaha, Nebr., brethren, August 3 and 10.

Sunday Speakers during Illinois Bible School and General Conference are:

August 3:

Morning; J. R. LeCrone
 Afternoon; Vivian Kirkpatrick
 Evening; John Denehfield

August 10:

Morning; Arlen Marsh
 Afternoon; William Dick
 Evening; Raymond Brown

The National Berean Youth Rally is over. Most of the young people have left for home, but some are staying a few days for Illinois Bible School.

Among those who journeyed to Oregon by car to take Youth Rally students home were: Gordon Landry, Mr. and Mrs. Maurice Robinson, Hammond, La.; Mr. and Mrs. S. H. Boyer, Waterlick, Va.; Mr. and Mrs. Orville Clark, Frankfort, Ind.; Mr. and Mrs. Kent, Mr. and Mrs. Marston, Grand Rapids, Mich.; Lloyd Thomas, Overland, Mo.; Mr. and Mrs. Edgar Harvey, Kokomo, Ind.; Mrs. Miriam Sigler, Dayton, Ohio; Mr. and Mrs. Earl Reinhard, Gladbrook, Iowa.

"The Sabbath—Saturday or Sunday?" by Harold J. Doan, which appeared in the July 8 issue of The Herald, has been printed in leaflet form and may be obtained from National Bible Institution, Oregon, Ill., at 20c per doz., \$1.00 per 100.

Born to Bro. and Sr. Leon Driskill of Kokomo, Ind., a boy, Dennis James. Congratulations! The son was born at Warmolts Clinic, Oregon, Ill., July 25.

You who plan to attend the Ohio Conference and need rooms, please write Mrs. Clark Ballentine, 1841 Pembroke Rd., Springfield, Ohio. She will see that you have a place to stay.

The Arkansas City, Kan., Church of God has engaged Bro. David Holquist as student pastor for the first semester of the coming school year. September 7 will be his first Sunday.

"Serve the Lord with gladness; come before his presence with singing." (Psalm 100:2).

ILLINOIS CONFERENCE BUSINESS

The annual business meeting of the Illinois State Conference of the Churches of God in Christ Jesus has been set for 3:15 p.m., Tuesday, August 5, in the church auditorium in Oregon. It would be an inspiration to have all churches in the state well represented. Try to be present.

METH - BRANNIGAN

In a private ceremony at which only members of the family were present, Miss Marilyn Meth was married to Mr. Raymond Brannigan at the Omaha Church at 7:30 p.m., July 10. Marilyn is the younger daughter of Mr. and Mrs. Charles Meth. She is a member of the Omaha Church of God, as are her mother and her sister, Mrs. Shirley Millard. The bride has been a skater in the Ice Capades for a year or so. The groom is an electrician in the same company. We wish them much happiness in their new life together.

M. W. Lyon, pastor.

Many of our readers are interested in information regarding changes of pastorates and the new locations of our ministers. We do not feel free to make this information available until it is announced by the minister or the local church. As soon as your plans are definitely completed we would appreciate a formal announcement for our news columns.

BIBLE SCHOOL AND GENERAL CONFERENCE

July 29-August 10, Oregon, Illinois

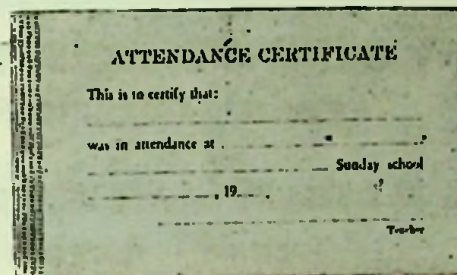
Bros. Norman J. McLeod and J. R. LeCrono are to be teachers of young people and adults at the coming Bible School and Conference. Bro. McLeod's lessons will concern "Proofs of Inspiration," while Bro. LeCrono will teach on "Bible Doctrines or Modern Theology?" . . . Theme of the evening messages will be:

- July 29—Three Gods or One?—Harold J. Doan, Chicago
- July 30—Pre-Existence or Virgin Birth?—Norman J. McLeod, Pomona, California
- July 31—Satan's Lie or God's Truth?—Lyle Rankin, Cashmere, Washington
- August 1—Heaven, or Earth Restored?—Richard Smith, Grand Rapids, Michigan
- August 2—Sprinkling or Immersion?—Linford Moore, Cedar Falls, Iowa
- August 4—The Narrow Way or the Broad Way?—Ellsworth Routson, Blanchard, Michigan
- August 5—Self or Others?—Delbert A. Jones, Rockford, Illinois
- August 6—Witnessing or Withholding?—Kenneth Milno, Macomb, Ill.
- August 7—Words or Deeds?—Mr. and Mrs. Ralph Bancy, Bethlehem, Palestine
- August 8—Firstfruits or Leftovers?—C. E. Lapp, Grand Rapids, Michigan
- August 9—Works of the Flesh or Fruit of the Spirit?—Harvey U. Krogh, Jr., South Bend, Indiana

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Pennellwood Church of God	29.12
Hattie A. Woods	2.00
Dwight Pestle family	10.00
Mrs. Hedvic Jackson & Pella Johnson	10.00
Mrs. Anna Cochran	2.00

"O come, let us worship and bow down: let us kneel before the Lord our maker. For he is our God; and we are the people of his pasture, and the sheep of his hand" (Psalm 95:6, 7).



The Quick and Easy way to satisfy those requests for a note verifying the attendance of visitors in your class is to have some of our attendance certificates handy (3 by 5 inches in size). Only 2c each

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GENERAL CONFERENCE PROGRAM

August 7-9, 1952

August 7:

- 9:00 a.m. Prayer session
- 9:30 a.m. Seating of delegates
- Letters and communications
- Secretary's report:
 - Needs and conditions of the church at large
- Field report:
 - Walter Wiggins
 - Verna C. Thayer
- 12:00 noon Dinner
- 1:30 p.m. Treasurer's report:
 - Financial picture
 - Departmental report
 - Reports of special committees
 - a. License and Ordination
 - b. College committee
 - Nominations for president
- 3:00 p.m. Recess
- 3:15 p.m. "Opportunity vs. Ability"—Joe D. Lawrence
- Recommendations of the board of directors
- Submission of budget
- 3:45 p.m. Discussion of minor motions

August 8:

- 9:00 a.m. Prayer session
- 9:30 a.m. Election of president
- 10:00 a.m. Detailed consideration of recommended plans
- 10:30 a.m. Recess
- 10:45 a.m. Continuation of previous session
- 12:00 noon Dinner
- 1:30 p.m. Conference forum
- Subject: The Problem of Pastoral Leadership (Panel discussion followed by Conference discussion and recommendations)
- 3:30 p.m. Recess
- 3:45 p.m. Consideration of delegate motions
- (Delegate recommendations for the coming year)

August 9:

- 9:00 a.m. Prayer session
- 9:30 a.m. Open session
- 10:30 a.m. Consideration of budget

Voice of Missouri —

Francis Burnett, Editor

Annual State Conference

Jordan -- August 9 - 17

Program

Saturday, August 9

8:15 p.m.—Song service and preaching

Sundays, August 10 and 17

10:30 a.m.—Sunday school

11:30 a.m.—Worship service

12:30 p.m.—Basket dinner

8:15 p.m.—Worship service

Monday through Friday, August 11-15

12:00 noon—basket dinner

2:00 p.m.—devotional

2:15 p.m.—Bible classes

8:15 p.m.—Worship service

Saturday, August 16

12:00 noon—basket dinner

2:00 p.m.—devotional

2:15 p.m.—Bible classes

3:00 p.m.—Annual business meeting

8:15 p.m.—Worship service

Our Guest Speaker



Our guest speaker needs no introduction to readers of THE RESTITUTION HERALD nor to veteran members of the Church of God. His wide experience in the pulpit, Bible classes, and writings make him a very able teacher. Bro. C. E. Randall will teach the adult class.

Annual Business Meeting

The annual business meeting will be held on Saturday afternoon, August 16, at 3:00 p.m. This is our 44th conference. During the past few years our churches have enjoyed some wonderful blessings. Our conferences have been full of spiritual pleasure. We need to enlarge our conference work.



Come! Come!

There is good bus service through Cross Timbers which is located 5 miles west of Jordan. There are good roads to our church. There is fine hospitality among our church people and in our community.

Our hospitality committee is Mrs. Jean Wade and Mrs. L. E. Driskill. They will have a place for you to sleep and to be entertained.

Finance Committee

Ralph Thomas, chairman

L. E. Driskill, Jordan

Roy Thomas, Fredericktown

Melvin Rogers, Doniphan

Clarence Jennings, St. Louis

Emmett Westbrook, Morse Mills

Lawrence Pancoast, Bosworth

Ray Reynolds, Kansas City

Why Should I Help?

Why should I finance the conference? The contributions that are received during this week are used for paying the guest speaker, also any other expenses that may occur. Though you may not be able to help with the conference, we invite you to help with the finance. Any money left over is put into the state treasury and used for preaching the gospel.

The Host Church



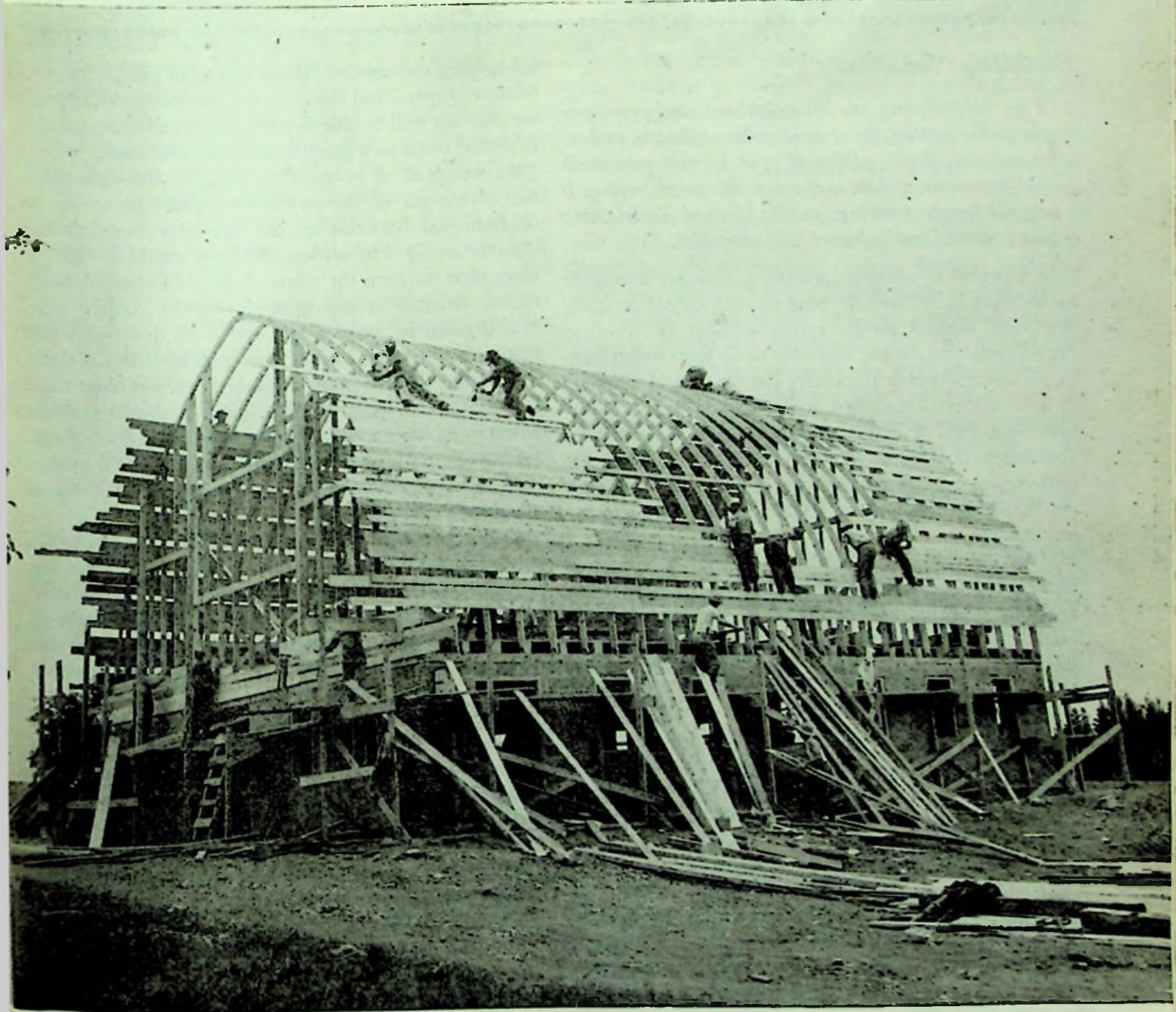
August 5, 1952

The Restitution Herald

VOLUME 41

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

NUMBER 44



—Authenticated News Photo

BARN-RAISING AT BLAINE, MAINE

Nothing shows the practical and financial advantages of a spirit of co-operation like an old-fashioned barn-raising.



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.

James M. Watkins, Editor

\$3.00 per year

Paul C. Johnson, Associate Editor

Building Together

"They helped every one his neighbour; and every one said to his brother, Be of good courage. So the carpenter encouraged the goldsmith, and he that smootheth with the hammer him that smote the anvil, saying, It is ready for the soldering: and he fastened it with nails, that it should not be moved" (Isaiah 41:6, 7).

In a period of so-called prosperity it seems strange to see so many individuals devising ways to reduce expenses. We have noticed an increasing number of traveling families who stop by the roadsides to eat their lunch from picnic baskets, rather than have the expense of stopping at a restaurant. This trend is not limited to the underprivileged class. It is not unusual to see a Packard or a Cadillac pulled off to the side of the road and to see well-dressed, prosperous-looking individuals seated under the shade partaking of a snack in the same economical manner.

Many individuals who endeavor to build a home find it necessary to co-operate with one another in an effort to reduce expenses. This period of prosperity has brought exceedingly high prices that place a limitation on many plans and the ability to fulfill them. There is a trend to co-operate with others that probably has been exceeded only in times of extreme depression.

When we speak of co-operation, we think of the old-fashioned barn-raising. In the days when time was plentiful and money exceedingly limited, it was the regular practice for the men of the community to join and build the necessary barns. This practice is once again being revived. A farmer in Maine by the name of Griffin recently needed a new barn. He called his neighbors and immediately forty fellow farmers came to his aid. By noon of the same day the barn was more than half completed. Twelve ladies of the area served a complete dinner for the workers. A good time was had by all, Farmer Griffin had a barn, a good dinner was served, and everyone was happy.

This modern example of an old-fashioned barn-raising reflects the advantage and satisfaction of working together. In days of depression, we recognized the need

for helping one another. If our period of prosperity continues to expand and the economy becomes more inflated we probably will be able to realize that need more keenly. It should teach us a great lesson in co-operation.

As we speak of co-operating together and look upon the advantages of the co-operative effort found in an old-fashioned barn-raising, our attention turns to our Conference now in session. Nothing would benefit us more than to have the spirit of an old-fashioned barn-raising reflected in our work during the coming year. Nothing can be accomplished unless all those who participate in the work lend a helping hand. If this is done, the unbelievable can be accomplished in a very short time. If we plan our work carefully, put our shoulder to the wheel in raising necessary support, we can have our fund-raising effort out of the way in a few months. We could then turn our attention to the most important thing of all, that of spreading the gospel message.

In the past we have found it necessary to devote too much time to raising the necessary funds. This keeps our work in suspense. We do not know whether to proceed or wait. By the time the funds are raised, months of precious time have been lost and the work of the whole year has been undermined. We need to know immediately how much we can do so that we can get the program under way. There are many who say we should proceed on faith. This is good to a certain point. Faith must be reflected by all individuals if it is to be successful. Faith alone cannot do the work. Faith and works go hand in hand. It cannot be utilized solely by those who have to pay the bills.

The spirit of an old-fashioned barn-raising tells one thing. That is, collective effort is a very good substitute for money. It is surprising how many dollars can be saved when individuals work together in unity toward a common goal. When the neighbors built Mr. Griffin's barn, they saved several thousand dollars by a few hours of collective effort. Each church can save the General Conference several hundred dollars in time and effort by voluntarily co-operating rather than having all our support extracted the hard way. Let us start an old-fashioned barn-raising in our General Conference!

Youth Wants the Facts!

By Leslie E. Mark

A YOUNG GIRL of seventeen years glared in venomous hatred at the officer who held her by the arm. They were standing in one of the rooms of the industrial school for girls. This was to be her home for some time.

"Let go of me, you fool!" shouted the girl, whose once blond but now dirty and disheveled hair fell over her face. With an oath she kicked at the dodging officer.

"Calm down, Sis," warned the officer, "or you'll get what you really deserve. Straighten out and be half-way decent before your mother comes in. What do you think she'll think of you?"

"Mother!" uttered the girl in contempt, as she spit on the floor. "If it were not for her, I'd never be in this rotten hole. Just let me at her!"

At that moment, the door swung open and a clean neatly dressed woman presented a striking contrast to the girl who had just been unceremoniously ushered into the room. The dignified mother stopped suddenly, and pity molded her face.

"Sally!" Her voice trembled as she began. "Sally, why have you done this? Why have you disgraced our family? Look at yourself! You have broken my heart!" Sally's mother burst into tears at the sight of her daughter grown hard, cruel, and vile in a matter of months.

"Shut up and stop your bawling," sneered Sally. "What have you ever done for me? If it were not for you, I'd never be in this dump. So I've disgraced you! Well, what do you think of me? Take a long look at me. I'm your dear little daughter." Sally's white-hot words burned holes in the very soul of her mother. In the few minutes that followed Sally reviewed her wrecked life. It had all taken place in less than one year, and she traced every step of it in a short and heated conversation.

It had all begun about nine o'clock on Sunday evening. Sally had sat slumped in the living room chair. She was a bit afraid, but in her heart she was tremendously happy. She must tell her mother, but what would she think? How would she take the news? Would she be angry, ashamed, glad, or what? Her musing was interrupted by her mother who kicked off her slippers and curled up in her housecoat on the divan.

"Well, Sally," she began, "did you have a good time at church tonight?"

Sally bit her lip, and somehow knew that her mother would not appreciate what she had to tell her.

"Yes, Mother," she began hesitatingly, and then decided to tell her the whole story. "I had a wonderful time." She looked calmly but determinedly into her mother's eyes. "Tonight, at church I decided to be a Christian and I gave my life to Christ."

It was obvious to Sally that her mother was trying to hide her embarrassment. "Fine," complimented her mother with inflection in her voice, but with disgust showing on her face. "I'm glad that you have decided to join the church, but don't take it too seriously." Sally knew from this moment on that her mother's smile that grew into a look of near cunning meant opposition.

The church where the teen-ager had made her decision for Christ was a very active one. This pleased Sally because it gave her an excuse to avoid the social clubs which she was expected to attend, but it displeased her mother who was sure that a well-balanced personality must not take the church too seriously nor give it too much time.

"Don't forget that tonight is Rainbow," reminded her mother on Monday.

"I know, Mother," replied Sally, as she put the last wave in place in her blond hair; "but tonight is also Young Woman's Auxiliary meeting at the church. I had planned to go there. I like Rainbow, Mom, but it's just club. If the minister was right last Sunday, we should be spending our time trying to get people to come to church. I like Rainbow, but it only prepares you to live now. I never found the joy in Rainbow that I found in the church. I've decided to give my time more to the church."

Sally didn't see the glaring look of her mother. "Really, I think you should not neglect your clubs, though. Don't let the church crowd out all of your social activities. After all, the church demands too much of a person's time anyway."

Sally looked at herself in the mirror, but didn't see herself. She was too much in thought about what to say next. Then she said it. "Well, Mother, since I've given my life to Christ, I'm placing the church first. If church activities come on the same night as my other clubs, I'm going to church. I promised that I would put Christ first, and I'm going to."

Sally heard her mother gasp at her sudden spurt of independence, but didn't wait to hear what she might have said. She was determined to put the church first.

Even in the church, however, most of the girls and fellows came to the meetings only if there were no basketball games, no Rainbow or Demolay. That was one of the things that puzzled her. They were glad when she decided to be a Christian, but she noticed that roller skating, skiing, sports, and high school activities were given first place. She thought that becoming a Christian meant putting Christ first in everything. As time went on, she was even more puzzled and began to be discouraged.

The blow that broke the back of her determination and good intentions came one night at a young people's church social. Her mother had tried in vain to dissuade her from attending, since there was a basketball game at the school. To make matters worse, when she arrived at the church no one was there except the minister's wife. Even she seemed almost discouraged. There was nothing to do but cancel the social. Slowly Sally trudged home through the snow. She felt lonelier than ever before. It seemed as though the snow were up to her waist instead of up to the top of her overshoes. She thought about her decision to put Christ first. It now appeared that her mother must be right. Yet, if it didn't mean putting the church first, what did becoming a Christian mean? In her confusion and loneliness she didn't notice the car that had stopped beside her, and only when she heard a voice call to her did she come to realize where she was.

"Hey, Good Lookin'," called a voice which she recognized as that of Phil Guarino, a student at school, "hop in; we're doing the town." Phil was not Sally's type, and she knew it, but everything was too confusing to matter. She had committed her life to something, and she had tried to stand, but she must have made a mistake. Maybe she didn't understand.

"Thanks," she replied, climbing into the car with Phil, and noticed a number of Phil's gang with him. "I was just going home, but it's early. Let's do something. I've got a big problem on my mind, and I guess I need to forget it."

"Well now, you're in the right crowd," confirmed Phil. "We're just going down to forget our troubles."

Sally knew that this was not her crowd, but what crowd was hers? She never had tried this type of recreation, but her head was splitting from trying to decide, and it seemed that nothing mattered now. She had made a poor decision at church, she concluded, and soon found herself exchanging stories with the others in the car.

That night she went along with the others. Drinking was new to her, but it created a momentary sensation and she forgot her troubles. The party did get a little rough and perhaps she did let go of the throttle of self-control, but at least she forgot her troubles.

The next morning dawned upon her with the realization of what she had done. She had tried to do right.

She had failed. So great was her shame and sense of failure that she began the steep descent of hopelessness. Things went from bad to worse from that day onward. Phil's crowd got worse and into more trouble, and she was one of the gang. She was expelled from school along with Phil for general ignoring of authority. Now she hated all authority. Finally and fortunately for her, she was convicted of being an accomplice in the robbery of a filling station which netted her exactly \$15.23 and a term in the industrial school for girls. Now she was at the end of the road.

"O.K.," growled the officer impatiently. "You have just five minutes more. If you have anything more to say, get it out of your system. If you don't, it'll corrode your furniture."

Sally looked out of the top of her eyes at her sobbing mother. "I hope the memory of what you have done corrodes your rotten soul, if you have any," began the once pretty and refined Sally. "Anyone with half an eye knows that the only way to live is the kind of life they talk about in church. But you were too blind to see that. You thought that Sunday school was kid stuff. Sure you sent me to Sunday school when I was little. But did you take me? Oh, no. That was only for the children. You thought that preaching was more effective than example, I guess. Well, this is where your example has led me. You wanted me to go to everything but the church, when you knew that either I would go all out for one thing or the other but not both. Some of the places you sent me were good, but they sure didn't change my soul, and they didn't change yours either. Go home alone and tell the neighbors you've got a kid in jail. Sure I know you've come down to bail me out, but I don't want to go home. You've spent seventeen years giving me the second best and keeping me just busy enough to keep me out of the church. If you're not beyond help yourself, go home and go to church, and go to all the services. It's too late to save my soul, but you might save your own if you'll use your head. If anyone should be in here, it should be you instead of

(Please turn to page 10)

DAILY BIBLE READINGS

M. Aug. 18. Deut. 20:1-6. Growth of Israel and their affliction in Egypt.

T. Aug. 19. Psa. 105:1-25. David tells the story.

W. Aug. 20. Acts 7:1-19. Stephen tells the story.

T. Aug. 21. Ezek. 20:1-9. Israel served idols in Egypt.

F. Aug. 22. Psa. 121. The Lord never ceases His watch over Israel.

S. Aug. 23. Psa. 37:1-15. Judgment always overtakes the oppressor.



Prophecy

Part Four

Moses, the Prophet

By Norman J. McLeod

"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" (Deut. 18:15).

IN MANY respects Moses was the greatest Old Testament prophet. Not only was he the greatest of those who spoke for God in Old Testament days, but he also made some of the longest range predictions found in the whole Bible. The Book of Deuteronomy is the greatest storehouse of future events in relation to the nation of Israel. Moses spoke of the dispersion of Israel, as well as its regathering many centuries later, events which are now beginning to come to pass.

The Book of Deuteronomy is a series of lectures and sermons Moses gave to the younger generation of Israelites who had grown up during the forty years in the wilderness. The law which had been given to the older generation at Mount Sinai was repeated, and the covenant was renewed as it had been at Mount Sinai. Moses told the Israelites that they should keep this law; if they did they would be blessed in everything they did; however, if they disobeyed the commandments of God, they would be cursed in everything they did. Quite elaborate are the details of these curses. From warning of trials that would come if they did not keep the commandments, Moses turned to predictions of what would come.

At that time Israel was the kingdom of God: God ruled through a representative that they called a judge. But Moses looked down the centuries to the time when Israel would have an earthly king and then to the time when that king would be overthrown. "The Lord shall bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and there shalt thou serve other gods, wood and stone" (Deut. 28:36). Many centuries later the kingdom of Israel was overthrown by Assyrians and Babylonians; and their king was taken captive to Babylon, where he stayed the remainder of his miserable life as a slave. The nobles of Israel were transported to Babylon by these cruel rulers.

Perhaps the most famous of Moses' predictions was that which is still in force in regard to the nations: "Thou shalt become an astonishment, a proverb, and a byword,

among all nations whither the Lord shall lead thee" (Deut. 28:37). That prediction is true in the United States even though the Jew has more freedom here than in any part of the world. Referring further to the nations of Assyria and Babylonia, Moses said: "The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand; a nation of fierce countenance, which shall not regard the person of the old, nor shew favour to the young" (Deut. 28:49, 50).

Referring to the final scattering of Israel, which took place after the Roman conquest in 70 A.D., Moses said: "The Lord shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone" (Deut. 28:64). How literally that has been carried out is illustrated by several things that have happened to the Jews. During the Middle Ages, the Israelites were forced to take the name of Isadore which means a worshiper of Isis, the pagan Egyptian god. Today we think of the name Isadore particularly as a Jewish name. The name of the Greek god of marriage, Hyman, has also been used for several centuries by the Jews as a name for their boys. They were forced to worship pagan gods, and finally took up that worship with a vengeance.

During the Middle Ages, Jews were herded into ghettos where they were hunted like animals by many of the European rulers. They were considered to be legitimate prey by all peoples of Europe. With the coming of modern times, Jews were given liberties that they had not known. Frederick the Great of Prussia invited the Jews to his court and gave them positions of honor. During the latter part of the nineteenth century, they were enfranchised in England under the leadership of one of their great men, Disraeli.

Recently persecutions were renewed in Germany. Under the Hitler regime new tortures were used. Many thousands of Jews were either put to death by horrible tortures, or suffered the loss of all their worldly possessions. Persecution was not limited to Germany, but was prevalent in many of the countries fighting Germany.

(Over)

These trials were in fulfillment of Moses' prophecy: "Among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind. . . . In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see" (Deut. 28:65, 67).

Prophecies of disaster, trials and persecutions to the Jews, which Moses made, have been carried out in accordance with the covenant between God and Israel. The children of Israel are still under the covenant. They are still under its curses because they have not accepted Jesus as their Saviour. Other prophecies of the Old Testament are based upon predictions and warnings of evils that shall come upon Jews. Because they did not seek after God, to walk in His ways, the curses of that covenant have come upon them. Curses shall come upon them in their new national status, because they have not accepted Jesus as their Messiah. There is trouble in store for the house of Jacob. There is another part of Moses' prophecies that is yet to be fulfilled beyond the times of trial for Israel.

Some time ago, the *Jews in the News* published a statement of how the Jews could get the whole land of Palestine for a permanent possession. They quoted the following passage from Moses' writings: "It shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; that then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee" (Deut. 30:1-3). The blessings of the old covenant are still in effect, if the nation of Israel will submit and obey the voice of God through Moses. We know that Israelites are returning to their own land in accordance with the predictions of Moses. Until they accept Christ as their Saviour, however, there will be no permanent peace in the land. Those details of prophecy were left to other prophets. Zechariah told of the time when Jews would receive Jesus as their Saviour and would mourn over Him. (Zech. 12:11-14.)

In prophesying the dispersion and regathering of Israel, Moses set the tone of all Old Testament prophecies. Prophets who followed repeated, sometimes almost word for word, the prophecies of Moses. So closely do they follow at times, that many people think other prophets

wrote the Book of Deuteronomy. It was not only of the dispersion and regathering of Israel that Moses prophesied. He also told of the coming Saviour.

Moses told of a great prophet like himself who should come and lead them into ways of righteousness. Moses did not tell of the manner in which He would be rejected by the Israelites, and of His crucifixion. That again was left for other prophets to detail. Moses knew that a Saviour would come and that eventually He would lead them into ways of truth and righteousness. Moses knew that they finally would accept Him as their Messiah. They shall be God's Kingdom again when that takes place, for according to Jesus' statement, His apostles shall sit on thrones in the Kingdom, judging and ruling the twelve tribes of Israel. (Matt. 19:28.)

(To be continued)

Christ the Only Hope

By Harry R. Smith

Vice President, Bank of America, San Francisco, Calif.

The trend of events in the last half century has made one thing clear: mankind is not confronted by a multiplicity of choices, but by a limited choice of one out of two alternatives: man must choose between "Christ or Chaos."

It is not "Education or Chaos."

It is not "Science or Chaos."

It is not "Religion or Chaos."

It is not "Economic Reform or Chaos."

Christ is the only alternative to the chaos which characterizes the moral, social, economic, and political world. This chaos is due to man's sin, as evidenced by lust, covetousness, greed, violence, and all the grosser evils. But many who are relatively free from these in their overt form, are nonetheless in the grip of the more basic sins from which they spring—egotism, pride, self-will, and rejection of God's will.

So then, escape from chaos is to be found in (1) complete dependence on Him as the one who on Calvary's cross bore the penalty of our sin, and (2) complete surrender to Him as the Lord and Master of our daily lives.

Christ, known in this way, is indeed the antidote to chaos. Let us be diligent in bringing this message to the unevangelized. Yes, the heathen need education, science, medicine, modern methods of agriculture, production, and distribution, but these are secondary. What they need desperately is to know Christ in His saving, regenerating and keeping power.

Let us pray and give and go, but meanwhile let us not neglect the man next door.

Five Steps to Salvation

Part Two

By C. Alan McLain



THE FIRST step to eternal salvation is Faith—faith in the gospel and faith in Jesus. The second step to eternal salvation is repentance. Repentance is a change of mind and may not always lead to salvation. "It repented the Lord that he had made man on the earth, and it grieved him at his heart" (Gen. 6:6). This text does not teach that God sinned, for God cannot sin. This verse means that He was regretful that He had made man because of man's sinfulness.

True repentance involves a godly sorrow for sin, to despise sin, and to turn from sin to righteousness. "Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry, after a godly manner, that ye might receive damage by us in nothing. For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death" (2 Cor. 7:9, 10). It is an acknowledgment of our sins to God.

Jesus put forth a parable, saying, "Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And 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. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted" (Luke 18:10-14). The publican was justified because he acknowledged his sinful condition and asked for mercy.

John the Baptist went throughout Judea, saying, "Repent ye: for the kingdom of heaven is at hand" (Matt. 3:2). At this present time there is a need of repentance throughout the world. We are very close to the establishment of the Kingdom of heaven. After John had been thrown into prison, Jesus took up this same message.

When the Word of God is preached or read, there comes the knowledge of man's sinful condition. The Word teaches him that he is a sinner and in need of a Saviour. It brings conviction of sin.

Peter, on the day of Pentecost, being endowed with power from on high, delivered a sermon that brought conviction to the sinful people that had part in the crucifixion of Jesus. They said unto Peter and the rest of the apostles, "Men and brethren, what shall we do? 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 2:37b, 38).

After His resurrection, Jesus said repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem.

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us" (1 John 1:9, 10).

John the Baptist was preaching and baptizing when some Pharisees and Sadducees came to be baptized. "He said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance" (Matt. 3:7b, 8). Before one is baptized, he must repent.

"All have sinned, and come short of the glory of God" (Rom. 3:23). Since all are sinners, then all must repent of their sins before they can be forgiven. We forgive those who trespass against us. The trespasser also must acknowledge his trespass to God before God can forgive.

Jesus said, "I tell you, Nay: but, except ye repent, ye shall all likewise perish. Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay: but, except ye repent, ye shall all likewise perish" (Luke 13:3-5).

"They that feared the Lord spake often one to another: and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord . . . , in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him" (Mal. 3:16, 17).



News and Prophecy Digest

C. E. Randall, Tempe, Arizona

DELEGATES. As these lines are being written, the Youth Rally is in full swing and according to reports it is the largest enrollment of any gathering of our young people thus far. This is an omen that augurs well for the future of our work. When our young people are interested in the welfare of the work and instructed in the fundamental teachings of the Bible, and they respond with enthusiasm and sincerity, we need not have any qualms regarding the future progress of our church work.

However, as these lines are being read, General Conference should be in session. Delegates will come from all parts of the States and Canada where we have established churches, and many isolated members will be present to participate in conference activities and to enjoy the fellowship of like-precious faith. Since the Conference was organized, considerable progress has been made and much spiritual uplift has come to our people because of the General Conference. While a certain type of progress is limited to financial considerations, the spiritual development of our work will result in improvement of financial resources. Usually we set our budget and then gauge our spiritual progress by the success attained in raising the budget. If we will set our objectives toward spiritual attainments and develop these, the financial assistance will follow.

The Conference is made up of delegates who represent the various churches and conferences. These delegates should be informed on all phases of our work before they attempt to formulate policy and program. Mere attendance at Conference does not qualify one to know what is best for our work or give him capacity to analyze our potential capabilities and opportunities. Each and every delegate should inform himself or herself on all phases of our work and with an eye to the future, pray and devote his or her strength to the furtherance of the cause.

NATIONAL PAPER. Time marches on! With the passing of time, expediency makes many changes and oftentimes leaves in its wake good men and women and worthy undertakings. At the last General Conference of the Advent Christian denomination held at Santa Cruz, Calif., action was taken to create a national paper. It appears from reports prepared from time to time that financial necessity forced this action and two leading Adventist papers, the "World's Crisis" and the "Messiah's Advocate," will be combined in a new national paper. The "World's Crisis" is a paper of long standing. Present volume is number 98 and over this long span of years, many editors have served its pages, while the

"Messiah's Advocate" is in volume 71. It, too, has made a most worth-while contribution to the great teachings of life only in Christ, the resurrection, and the coming of Jesus. While we expect that the new paper will meet the needs of the Adventists, perhaps more fully than the publications mentioned, yet it is with a sense of regret that we see these two landmarks in Adventist literature being set aside. I am sure that there will be many Advent Christian people who will feel a sense of remorse when the "World's Crisis" and "Messiah's Advocate" reach them for the last time. We wish the new national paper, which is supposed to come out in September, our best wishes for a most successful and useful ministry.

DESERT LAND. When the United Nations divided the land of Palestine, they gave to the new State of Israel, a large section of country that was nothing but desert. It is called the Negev. This desert area is much more vast than the old part of Palestine that was appointed to Israel. But what it first seemed to be was just a sop to appease Israel and which the Arab states were more willing to have given to Israel. This land is being reclaimed and the borders of the desert are being gradually moved back. The only town in the Negev area is the ancient town of Beersheba which has a population of close to 10,000 people. Prior to the war, it was an all-Arab city, but during the war the Arabs fled and it is now a Jewish city. Areas of this vast desert land are being irrigated, roads built and what one time was a roaming ground for Bedouins is now a potential of great wealth. It is thought that this area will be found to be rich in oil and mineral and perhaps the sop that was given the Jews will turn out to be a land flowing with milk and honey.

RED DEAN. Perhaps it was to this very end of getting publicity that Dr. Hewlett Johnson, Dean of Canterbury, usually dubbed the "Red Dean," launched out with his proofless tirade of accusing the United Nations of using germ warfare in Korea. He came back to England with what he called 15 yards of communist proof that germ warfare had been used and that even the children had picked up the germs with chopsticks. To say the least, these germs of Johnson's must have been pretty big. But that fits in well with the usual line of communist propaganda. It is a system of exaggeration and propagation of something that can neither be proved nor denied. Johnson could not read the Chinese writing nor could anyone to whom he submitted it as evidence. It is a case of a man

using his religious office and clerical garb to promote a fancy, outside the realm of vital and fundamental Bible teachings.

A person who aspires or who assumes the role of preacher of the Word, should stick to that Word or give up his profession. To use his office to propagandize some other philosophy of life is to violate the sacredness of the high calling to which the ministry awards.

WRITTEN AFORETIME. Certain groups of people teach that the Old Testament is a fulfilled book and has no more importance to us today, except that it gives a history of God's dealings with men and women in past ages. This reasoning robs the Old Testament of any particular benefit to the sojourners of faith and hope in this present dispensation of grace. The Old Testament was a shadow of better things to come. It was a forerunner of the new covenant which is founded on a better sacrifice, better promises, and a better hope. Writing to both the Romans and to the Corinthians, Paul affirms that the things which were written aforetime were written for our learning and were set forth as examples or types of better things. Without these Old Testament figures, it is difficult, if not impossible, to understand the better things promised under the dispensation of the better sacrifice, which is Christ. A good example of this can be gleaned from the Passover. Without an understanding of the purpose and nature of the ancient Passover, one cannot understand Jesus in the role of Paschal Lamb. The old sheds light on the new.

FRIENDS. The Quakers or Friends, are celebrating their 300 years of existence. According to Howard Brinton, in his book, "Friends for 300 years," he says: "The rise of the men called Quakers is one of the memorable events in the history of man," wrote historian George Bancroft. Just 300 years ago, in 1652, the first English Quakers met in members' homes, to 'wait upon the Lord.' Simplicity marked their meetings. Founder George Fox and his followers subtracted all ritual, all programmed arrangement in worship and the professional ministry."

The Quakers are not a large body of people in the world. They number around 165,000 with 113,000 being in the United States. Their form of worship is very plain and simple. The progress of time has had little effect on their type of worship or their manner of life. In their simple way, they have made a big impact upon world society. Their close contact with God has made them a friend of man and they have been very realistic in their application of the teachings of the Bible.

Baptism - - Mode and Necessity

By H. Gary France

IN VIEW of variant opinions concerning baptism, some believe that more than one mode of baptism is acceptable to God. Paul did not tolerate such disunity. He taught that Christians should be "endeavouring to keep the unity of the Spirit in the bond of peace." Then, striking at the root of diverse opinions and theories, he continued, "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all" (Eph. 4:3, 4). Despite Paul's conclusive statement, some hold that more than one baptism exists, depending on the candidate's belief. Whether or not the candidate has been deceived concerning the fact, the fact remains, there is only one baptism.

Webster's Dictionary defines the meaning of the original Greek word for "baptize." In the original tongue the word meant, "to dip in water." Orthodox practices have added to the original meaning of the word. Nevertheless, when Jesus, Paul, Peter and other men said the word "baptize" in the original tongues, they were saying their word for "to dip in water." The fact that men have added to the original meaning does not nullify Jesus' original meaning. Paul said that there is only one baptism.

Webster is not alone in the definition of the original Greek word. To the writer's knowledge all concordances, dictionaries, commentaries, lexicons, translators, students of the Greek language, and those who speak the Greek tongue agree that the original definition of the Greek word *baptizo* means to dip or immerse. The Greek language has another word for "to sprinkle"—*cheo*. The Greek word for "to pour" is *rantizo*.

When Matthew and the other inspired recorders of the Bible wrote the Greek word for "baptize," the thought never entered their minds that the word needed to be defined. Everyone in that day knew that the meaning of their Greek word was "to dip in water." One observes that the way the word is used in Scripture substantiates Webster's definition of the original Greek word.

"Jesus, when he was baptized, went up straightway out of the water" (Matt. 3:16). If Jesus came "up . . . out of the water," can anyone question that He first went down into the water? When Philip baptized the eunuch, "they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come

up out of the water, the Spirit of the Lord caught away Philip" (Acts 8:38, 39). Could anyone conclude that Philip sprinkled the eunuch? Even if Christians did not have the use of authorities in defining the word "baptize," the use of the word in the Bible obviously proves that its meaning is to dip or immerse.

Paul wrote, "We are *buried* with him by baptism into death" (Rom. 6:4). The statement would not be coherent if it read, "We are buried with him by sprinkling," for when one is sprinkled, there is no semblance of burying. Similarly, when Paul continued his thought, "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 sentence would not be sensible unless baptism is a form or likeness of planting.

Peter wrote that "baptism doth also now save us" (1 Pet. 3:21). If one read only this verse he could jump to the conclusion that immersion in water is the only requirement for salvation. Several other factors are necessary before and after baptism. Peter instructed the multitude, "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). Repentance is a prerequisite of immersion. The remission of sins is accomplished by immersion. Belief is another prerequisite of baptism, for Christ said, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:15, 16). Not only is belief of the gospel required before baptism. If one believes, he will be baptized. "Sirs, what must I do to be saved?" asked the Philippian jailer. "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. . . . He took them the same hour of the night . . . and was baptized" (Acts 16:30, 31, 33).

Wisdom . . . from Babes. A Sunday school superintendent confessed to his school that he was quite discouraged and asked for suggestions from anyone. A little girl handed him a crumpled paper. He opened it and read: "A, supertendent ott to be good, and he ott to pray, and he ott to read his Bible, and he ott to love everybody, and he ott to let nobody know when he gets discouraged 'cause it don't do nobody no good."

YOUTH WANTS THE FACTS!

(Continued from page 4)

me. You sent me here because you thought that culture and refinement, good as they are, could help save my soul. I know from experience now that I must put Christ first. Now that I'm in here, maybe I'll do it without having you interfere. I don't blame you if you never come to—"

"Come on," the officer ordered and pushed Sally's mother as he locked the door into her room. "Lady," he remarked to Sally's mother as he locked the door, "your daughter is right. It has cost you a lot to learn just what she told you; but if I were you, 'I wouldn't forget what she said.'" A broken-hearted mother and the broken life of her daughter parted and between them were locked doors and a locked heart which only Christ could open.

—*World's Crisis.*



In the Wake of the Great Commission

Friendship Circle Bears Fruit

We have been happy to receive our first report on the success of the Christian Friendship Circle. A ladies' group from one church enrolled one of their friends in the Friendship Circle. This lady recently presented herself to the church for baptism. It is not the custom of the Christian Friendship Circle to disclose names of those enrolled or who enrolled them, but we are happy to see the tangible results of this program.

Report of Sister Thayer

During the month of July, Sister Thayer conducted vacation Bible schools at Oregon, East Oregon Chapel, Flagg Center (near Rochelle), Whitaker (near Byron), Rockford, and is at present engaged in the annual Illinois Bible School and General Conference at Oregon.

In addition she taught 2 Sunday school classes and 1 class at Youth Rally. During the month she drove 791 miles, conducted 41 services and had 449 persons under her instruction one or more times.

Hillisburg, Indiana

On Sunday evening, July 20, Church of God members and friends journeyed to a stream on the Willard Perrell farm to witness the baptism of seven young folks and one adult. They confessed their sins before man and God.

We are happy that now they belong to Christ. We pray and ask others to pray that they will have the strength and wisdom to bear the Christian name honorably.

On Sunday, July 13, another of our young girls was given the right hand of fellowship. Her confession was made at the Indiana Bible School. Her name is Georgia Bengé. The names of the other new members are: William Davis and his three young daughters, Barbara, Diana, and Arlene Davis; Betty Finney; Nancy Anderson; Frankie Otterman; and Lynn Ward. This makes thirteen who have been baptized into our church this year. Bro. Dale Ward is our minister. Olean Huffer.

Baptisms at Indiana Conference

At the Indiana Bible School and Conference, Georgia Bengé of Hillisburg and Rita Snyder of Kokomo came forward and accepted Christ. The baptismal service was held at Lake Dixon, Plymouth, Ind., by the writer and assisted by Bro. Jerry Reeves. We pray that they will be "stedfast, unmoveable, always abounding in the work of the Lord."

Leon Driskill.

Baptism at Oak Grove

Mrs. R. D. Stanton of Little Rock, Ark., reports the baptism of Mrs. Ola Moore of North Little Rock. She was baptized the first of June.

The Menace of Communism

By J. Edgar Hoover,

Director, Federal Bureau of Investigation

Communists have been and are today at work within the very gates of America. There are few walks in American life which they do not traverse. Their allegiance is to Moscow; atheistic materialism is their idol; the destruction of the God of our fathers their goal. Wherever they may be, they have in common one diabolic ambition: to weaken and to eventually destroy American democracy by stealth and cunning. They know that as long as the ideals of common endeavor, mutual respect and tolerance remain alive they can never bring to fruition the Communist world revolution. That is why Communists consider America their Number One Enemy.

A strong America, materially and spiritually, is a constant beacon of light, buoying the hopes and aspirations of millions of men, women, and children crushed under the yoke of Communist tyranny, which today controls the destinies of one-third of the peoples of the world.

Civilization is at stake. Each day we come closer to an eventual hour of decision. The outcome of Western civilization—the peace, security, and freedom of our children—hang in the balance. Never was there a time when there was a greater need to put first things first.

If each of us does his duty, the outcome is certain. The Supreme Architect will give us the strength, wisdom, and guidance to triumph against the onrush of Red Fascism and atheistic Communism.

—Christ or Chaos.

Jew and the Iron Curtain

"It is estimated that there are about thirteen million Jews in the world. Over two million are in Russia, and well over five hundred thousand are in Red satellite countries. The ten million are in various countries throughout the world. A well-informed writer in the *Times* says that immediately the new Jewish State failed to range itself on the side of the Soviet Union, support from Russia ceased. It was expedient to help Israel only as long as it increased British difficulties in the Near East. Present policy is that the Jews cannot be considered a nation but must be regarded as a religious sect and assimilated as quickly as possible. Today, the Russian Jew has no contact with the rest of the Jewish world community, or even with Jews in the satellite countries. For the Jews of Eastern Europe, the Iron Curtain seems now to have descended with the finality of a prison gate."

TRACTS--BOOKS

Bible-Centered Gospel Messages

We here present a new tract list that features our most complete and up-to-date Gospel Messages. All new and reprinted issues are now offered with eye-catching, attractive covers. We are continuing our policy of presenting only quality tracts at the lowest possible cost consistent with our standards of quality. Our Bible theme tracts are not designed for wholesale distribution, but are recommended for select distribution to interested readers and Bible Students.

Title	Per Doz.	Per 100
A Study of the Word "Soul," 4pp.	.15	.85
Baptism, Lindsay, 8pp.	.25	1.60
Basis for Tithing, A. Marsh, 2pp.	.10	.45
Can You Believe? Reed, 6pp.	.20	1.25
Essential Truths, 2pp.	.10	.45
First Principles, G. E. Marsh, 20pp.	.55	3.55
God's Promises, Drew, 2pp.	.10	.45
God's Two Great Witnesses, Anderson, 16pp.	.45	2.95
God's Two Laws, Railsback	.15	.85
Hell—What Is It? 8pp.	.25	1.60
Jehovah Is One God, A. Marsh, 4pp.	.15	.85
Resurrection, Magaw, 8pp.	.25	1.60
The Coming of Christ, Curtis, 6pp.	.20	1.25
The Glad Tidings of the Kingdom of God, McLain, 8pp.	.25	1.60
The Glad Tidings of the Kingdom of God, McLain, Spanish edition	.20	1.25
The Kingdom of God, Goekler, 6pp.	.20	1.25
The Kingdom of God, Goekler, Spanish edition	.20	1.25
The Reasons Why, 2pp.	.10	.45
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
I Am. A. Marsh		Free for postage
Position of Women in the Church Macy, 6pp.	.20	1.25
Sin In the Church, Railsback, 6pp.	.20	1.25
The Nature of the Soul, Hardesty, 10pp.	.30	1.95
Pleasures of Youth, LeCronc, 8pp.	.25	1.60
The Two Sons of God—Adam in Type and Antitype, Lindsay, 12pp.	.35	2.30
The Word Made Flesh, Thomas, 16pp.	.45	2.95
Who Are Led by the Spirit of God? Jones, 6pp.	.20	1.25
Search the Scriptures, Robbins, 50pp., ea.		.50

National Bible Institution
Oregon . Illinois



Are You a Good Samaritan?

By Mary Railton, Children's Editor

"Which now of these . . . was neighbour unto him that fell among the thieves?"

The man lying by the side of the road called weakly for help. He struggled to rise and sank feebly back to the ground. He turned his head and looked down the road toward Jericho. The robbers who had just beaten him became a speck of dust in the distance. At last he realized that in his battered and weakened condition he could not continue on his journey. He looked around for his cloak and donkey, but they were not to be seen. The robbers had taken it with them. He felt for his money bag which usually hung at his belt. It was gone too. His throat was dry. He knew that without water and care he would soon die in the burning sun.

Suddenly he heard the sound of hoofs coming down the road. As it came closer he could see a man and knew from his clothes that he was a priest. He felt sure he would receive help.

The priest came near to the man and looked at him. Then he crossed to the other side of the road and went right by the man. Through his parched lips the man called again, but the priest went on without looking back.

He leaned back and sighed, "Oh, if only someone would come and help me."

Again he heard the plodding of a donkey coming down the road. He raised himself as much as possible and began calling again. As the man came into view he knew he was a Levite. Surely one who helped to keep the temple clean and pure would help a wounded man.

The Levite heard the man's cry and stopped. He went over and looked at him. The man gave a sigh of relief, thinking that at last he had found a friend. But the Levite turned and went on down the road.

As the man watched him go away he felt sure that he would die. His throat was so dry and his sores hurt him badly. He could hardly raise himself any more.

Once again, he could see a cloud of dust grow larger and larger as it came near him. Then he saw a Samaritan on his donkey. He laid back down, for he knew the Samaritan would not help him. Samaritans did not like Jews.

When the Samaritan came close enough to see the man

in pain and almost dying, he stopped. He shook his head and got down from his donkey. Running over to the man he looked him over carefully to see how badly he was hurt. He went back to his donkey to get water and oil. Very tenderly he poured oil on his wounds and carefully wrapped them. Then he gave him water to drink and carefully put him on his donkey and led him to an inn.

All through the night the Samaritan stayed by his side to help him.

The next morning the Samaritan told him he must go, but that the innkeeper would care for his wounds until he was able to go home. Then he gave some money to the innkeeper and said, "Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee."

Oh, how happy that poor, sick man was. He did not need to worry at all, for this good Samaritan was taking care of him.

Happy Birthday to You!

Ruth Esther Jenkins, August 11, age 13, Stanhope, Ia.
 Jack R. Gould, August 11, age 12, Jacobson, Minn.
 Barbara Robinson, August 12, age 10, Hammond, La.
 Viva Lou Foster, August 14, age 11, Hammond, La.
 Tom Bob Mercurio, August 14, age 6, St. Louis, Mo.
 Julia Hutchinson, August 15, age 9, Hammond, La.
 Karen Rose, August 15, age 9, Fenwick, Ont.
 Jimmie Forest, August 15, age 13, Hammond, La.
 Paul Finney, August 16, age 10, Frankfort, Ind.
 George Hutchinson, August 17, age 5, Hammond, La.
 Eunice Mae Ritchie, August 17, age 12, Hammond, La.

We are happy to introduce Stanley and David Lunderby of Litchfield, Minn. They have joined our Everyday Christian Expression Club.

The Children's Corner

Teach Us to Pray

* * *

By William Dick, Berean Editor

As the disciples followed closely in the footsteps of Jesus every day, they were very observant—hearing every word He spoke and watching every move He made. They soon noticed He was a man of prayer. He withdrew from their presence, frequently, to spend a few precious moments in communion with His Father, and many times continued all night long in prayer. When Jesus returned from these experiences, He was a different person. He had more power, courage, faith, and understanding.

When Jesus knelt in prayer, He was not observing merely a religious ritual, but was tapping a Great Source of Power. The disciples felt this Power in the life of their Master. They wanted a taste of that same Power. They wanted the comfort and peace of mind received from answered prayer. This prompted their request of Jesus once when He returned from praying: "Lord, teach us to pray." Jesus responded, "After this manner therefore pray ye" and taught them to pray the great pattern of all prayers, the Lord's Prayer.

To every believer in Christ, prayer is a privilege and a necessity. We may commune with our heavenly Father anytime and anywhere. Isaiah urges us: "Seek ye the Lord while he may be found, call ye upon him while he is near" (Isa. 55:6). Sometimes we are at a loss, however, to know how to pray. We need the Master to teach us to pray. We may learn how to pray by experience from much time in prayer and exhortations from the Word.

We cannot approach the Lord half-heartedly. We must pray intensely. We must put all our energy into our prayers. "Ye shall seek me, and find me, when ye shall search for me with all your heart" (Jer. 29:13). We cannot find the Lord if we are seeking something else. We cannot address Him in prayer if we are thinking about something else. Our mind must be free of obstacles and hindrances and must be clear to transmit a message to God. From James 5:16 we learn that a prayer will avail much if it is effectual and fervent. Pray as if your whole life depended upon it. It does!

Jesus said of the scribes who "for a shew make long prayers: the same shall receive greater damnation" (Luke 20:47). They were not condemned for making long prayers but for making a show. Lack of sincerity in prayer shows a hypocritical attitude and is an abomination to the Lord. If we do not mean what we say, we should not say anything. Our conversations with God should not contain "vain repetitions" any more than conversations with our friends. Let us make our prayers fresh, full of meaning, and sincere.

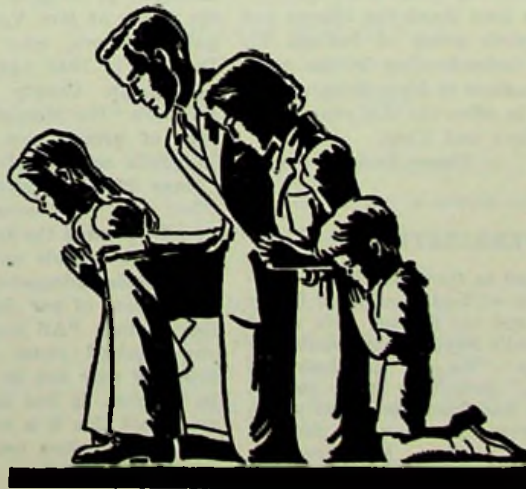
The little boy who has been disobedient is not in a very good position to ask a favor of his father. Similarly, a child of God must remain in good standing if he wants to be worthy to approach his heavenly Father. The great preacher, Spurgeon, said, "Prepare your prayers by preparing yourselves." Are we qualified to ask anything of God? Are we prepared to receive His answer? Only those who do the will of God have authority to make requests in prayer, for John tells us: " whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight" (1 John 3:22).

When we pray, do we wait for God's answer? We become quite annoyed when a telephone conversation is one-sided. Had you realized that many of our conversations with God are one-sided? We do all the talking. We never pause during our petitions to hear what God has to say. Our moments with God should be spent in meditation and reflection.

"Pride is Satan's wedge for splitting prayer meetings to pieces."—McCheyne. One who is proud cannot pray. The very act of prayer denotes humility. The very position in prayer suggests lowliness in the sight of God. When Jesus prayed in Gethsemane, He "fell on his face."

One who prays must believe in prayer. If we try out prayer, much like we try out a new kind of toothpaste, to see if it will work, we will fail. James instructed those who would ask of God to "ask in faith, nothing wavering" (James 1:6). We must believe that prayer will work. We must have faith that God is listening and will answer our prayers.

As we are being taught to pray, we learn that we cannot pray timidly or ashamedly. We must cast aside all fears and approach God boldly. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."



The
Berean
Page

AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

- August 16-24—Texas Conference at Gatesville.
 August 9-17—Missouri State Conference at Jordan. (C. E. Randall, guest speaker.)
 August 14-24—Virginia Conference at Maurertown, Va.
 August 16-24—Iowa State Conference at Waterloo.
 August 17-24—Eastern Nebraska Conference at Omaha. (Harold Doan, guest speaker.)
 August 17-24—Western Nebraska Conference at Holbrook. (Harvey U. Krogh, Jr., guest speaker.)
 August 27-31—Ohio State Conference at Lawrenceville. (C. E. Lapp, guest speaker.)

A GOOD BOOST

Mr. and Mrs. Don Overmyer write, "We want to get our pledge in early for next year so please mark us down for \$200. Here is our payment toward that pledge."

There is only one way to make next year's plans a reality. That is to let the Conference know in advance the extent of the work that you may do. Dixon, Ill., has added their part with a pledge of \$250 and the Maurertown Church of God Sunday school pledges \$300. Thus the good work is under way before Conference convenes.

NORTH SALEM, INDIANA

At our annual business meeting held Sunday afternoon June 22, 1952, at North Salem, Ind., there were 35 young people present. The following officers were elected for the coming year: president, Richard Rouch, South Bend; vice president, Raymond Shaw, Kokomo; secretary-treasurer, Nancy Duncan, South Bend.

Plans were made for the next meeting to be held on Saturday, October 18, 1952, at Hillisburg. Our theme "Onward Christian Soldiers" will be applied to the coming months and our meeting on October 18.

May we at this time thank the officers and leaders of our youth group of Indiana for time, effort and understanding in the years past. May God continue to bless them, as well as to bless those in office for this year in the work of our Saviour and King.

Nancy Duncan, secy.

DETERMINATION

Judson preached to the Buddhists in Burma for six years without a convert. Every first Sunday he and his devoted wife would celebrate the Lord's Supper, and would say at the conclusion: "We are the church of Jesus in Burma." Somebody wrote to Mr. Judson, after he had been there five years, to know what were the prospects for the conversion of the heathen. He answered: "As bright as the promises of God."

S. C. SONNICHSEN

Sankey Christian Sonnichsen, eighty-four years of age, died at Loring Hospital, Sac City, Iowa, July 25, 1952. He is survived by his wife; one daughter Mrs. E. L. (Emma) Swanson; one brother; three grandchildren; four great-grandchildren; and several nieces and nephews. Mr. Sonnichsen had long been an attendant of the Restitution Church of God near Sac City.

Funeral services were in charge of J. Arthur Johnson at Sac City, July 28. He was laid to rest beside his first wife in Ferguson Cemetery near Lake View.

NATIONAL BIBLE INSTITUTION

Leo Behrends	\$ 10.00
Olivo A. Deck	15.00
Jessie M. B. Kauffman	5.00
Mr. & Mrs. Donald Overmyer	10.00
Oregon, Ill., Church of God	13.40
Mrs. Chas. Dupree	7.00
Truth Seeker's Church of God	50.00
Olaf Lewis	50.00
Maurertown, Va., Church of God S. S.	30.00
Brush Creek Church of God	114.70
Mr. & Mrs. Howard H. Hawkins	25.00
Mr. & Mrs. Glenn E. Canfield	150.00

HERALD RECEIPTS

Edward O'Neil; Delbert Jones; Mrs. Chas. Dupree; Mrs. H. E. Behmer; R. D. Hathaway; Mildred Somers; Lawronee Vincent; Mrs. Roy E. Murdock; Clayton Needham.

Religious Pageants Upheld. An appeal was made by Arthur G. Cromwell, architect and self-styled atheist, that "religious plays and pageants of a creedal nature" be banned in public schools in Wayne County's Third District in New York. New York's State Commissioner of Education, Lewis A. Wilson, ruled that public school plays and pageants with religious backgrounds and containing religious implications in no way constitute instruction in religion. Mr. Cromwell, who is the father of Mrs. Vashti McCollum of Champaign, Illinois, who won a Supreme Court Decision in 1948 against religious classes in Champaign County public schools, listed Handel's "The Messiah" as an example of the type of presentation that should be banned in public schools. Mr. Wilson's answer was: "Many of the greatest works in music, as in other arts, have some religious implications. . . . To prevent the teaching of these works in the public schools would be obviously failing to provide adequately for the educational background of our children." Mr. Wilson further stated: "All authorities for more than one hundred years have held that public property may not be utilized for instruction in religion. It has been further noted, however, that this is a religious nation, and that this holding does not indicate a hostility to religion."—EPAS.

GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

"For quite sometime it has been in my heart to commend you for the excellent paper that The Restitution Herald now is. You have been doing a wonderful piece of work. I truly appreciate the quality of the articles which you print and the well-written editorials which are pertinent to Christian living. Especially, have I enjoyed the article, 'Joint Heirs with Christ,' in the Gems of Truth series."—Mrs. Mary Alice Pigg, Tempe, Ariz.

Two rooms are available at Golden Rule Home for any of our elder brethren who would like to share the comforts of this home in their declining years. Anyone not requiring nursing home care, that is able to be up and about may write to the general manager of National Bible Institution for information and application forms.

"Dear Editor, . . . I think The Herald is great, pictures included. I am not ashamed to send it to a friend. Evidently some people disagree with Confucius as to the value of a picture."—Ernest Barnum, Los Angeles, Calif.

"I have just returned from a very enjoyable trip through northern California, Oregon, and Washington. I drove in all 3,278 miles without any trouble whatever, much of it mountainous."—Mrs. Emma C. Railsback, 1020 S. Burlington Ave., Los Angeles 6, Calif.

Nineteen states and Canada are represented so far (Friday, August 1) at the Bible School in Oregon, Ill. The states are: Arizona, Arkansas, California, Colorado, Illinois, Indiana, Kansas, Kentucky, Louisiana, Michigan, Minnesota, Nebraska, Ohio, Oklahoma, Tennessee, Virginia, Washington, Iowa, and New York.

ATTENDANCE CERTIFICATE	
This is to certify that:	
_____	_____
was in attendance at _____	Sunday school
_____	_____ 19__
_____	Teacher

The Quick and Easy way to satisfy those requests for a note verifying the attendance of visitors in your class is to have some of our attendance certificates handy (3 by 5 inches in size). Only 2c each

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 Oregon, Illinois

RELIGION IN REVERSE

Christianity is not a religion in the sense that the hundreds of religions throughout the world are. There are three reasons for this.

1. Every religion is built around the teaching or example of some person who is dead (or soon will be). Mohammed is buried in Medina, Buddha's bones lie in the soil of India, and so on, but Jesus Christ is alive. . . . He rose from the dead and ascended to heaven.

2. Every religion can flourish without its founder. You can have Mohammedanism without Mohammed, Christian Science without Mary Baker Eddy, Buddhism without Buddha, but not so with Jesus Christ. There is no such thing as Christianity without a living Christ.

3. Every religion in the world is some form of doing something for God, some attempt to placate or appease Him, but Christianity is God doing something for us. It is religion in reverse. There is nothing that we can do sufficient to earn salvation. Jesus Christ has purchased salvation for us through His death on the cross and offers it freely as a gift to those who will trust Him.

Christianity is not a religion; it is life! Christianity is not just a set of religious ideas; it is a person—the Lord Jesus Christ who died for us but who lives forevermore to keep us and to live His life through us!

—*The Jewish Era.*

Bible Not a Catholic Book

The Roman Catholic advertisements in our press today are claiming that the Bible is a Catholic book. This is a subtle idea, containing a grain of truth, for the Canon of the Scriptures was decided upon in early church councils, which the Catholics claim to have been "their councils"—but when taken as a whole, the statement is absolutely false. The Bible is not a Catholic book!

The Bible was written by men who were inspired by the Holy Spirit. Matthew, Mark, Luke, and John, who wrote the gospels, were not members of the Roman Catholic Church. Paul, who wrote most of the epistles, contradicts what the Roman Catholic Church believes and practices. Peter, in his epistles, does not claim nor suggest that he is a pope, nor is there one word in the New Testament that would justify the supposition that he was a pope.

The Roman Catholic Church had nothing to do with the production of the Bible. Its system came along later and fell heir to that which was left of the church after it was wedded to the world and had apostatized from the true faith. Hence, they can claim to trace their origin back to the beginning, but the real succession is that of faith and Christian practice, rather than mere historical succession.—*E.P.*

ISRAEL'S RESOURCES

Mrs. Golda Myerson, Israel's Minister of Labor, in an address before the Emergency Economic Conference on Israel in Washington, D.C., declared: "As a result of far-reaching discoveries which we have made during the past year of new minerals and other natural resources, Israel now stands on the threshold of an industrial revolution which must force the world to revise its concept of Israel as a poor country. The natural wealth which we have uncovered in recent months—the almost unlimited deposits of phosphates in the south, the great quantities of peat in the north, the resumption of the extraction of vast amounts of potash in the Dead Sea—these major developments will pave the road to economic independence if we quickly receive the investment dollars to provide us with the necessary machinery and transportation facilities."

The Lord uses those who see themselves little in their own eyes.

OPPORTUNITY

Said yesterday to tomorrow:
 "When I was young like you,
 I, too, was fond of boasting
 Of all I meant to do.
 But while I fell adreaming
 Along the pleasant way,
 Before I scarcely knew it,
 I found I was today!

"And as today, so quickly
 My little course was run,
 I had not time to finish
 One half the things begun.
 Would I could try it over,
 But I can ne'er go back;
 A yesterday forever,
 I now must be, alack!

"And so, my good tomorrow,
 If you would make a name
 That history shall cherish
 Upon its roll of fame,
 Be all prepared and ready
 Your noblest part to play
 In those few fleeting hours
 When you shall be today."

—*Author Unknown*

1952-1953 Plans Have Been Made

Oregon Bible College Faculty



Brother Otto E. Dick has twenty-three years' experience in public school teaching and administration in high schools of Indiana and six years at Oregon Bible College. He is a graduate of Indiana State Teachers College and of Indiana University Graduate School with a Master's Degree in school administration. He holds a principal's, a superintendent's, and a regular high school teacher's license in the State of Indiana.



Brother Clarence E. Lapp has twenty years of preaching experience in five different Churches of God. He is a graduate of our own Bible Training School. He attended Central Bible Institute at Springfield, Missouri, for one winter term and is a graduate of Arizona State College at Tempe, Arizona. He has almost completed the requirements for his Master's Degree in that institution.

Courses of Study for Semester One

- PREACHING I.** The composition, delivery, and criticism of sermons (juniors and seniors). Lapp
- PUBLIC SPEAKING.** The theory and practice of speech with emphasis upon practice speaking (freshmen and sophomores). Dick
- THE BIBLE AND SCIENCE.** A course designed to show that science supports the fact of the inspiration of the Bible. Dick
- CHILD PSYCHOLOGY.** A study of youth from the ages of 12 or 14 with emphasis upon their Christian training. Lapp
- CHURCH HISTORY SURVEY.** A study of the history of the Christian Church, beginning with conditions before the birth of Christ and extending to the present day, including a history of the Church of God. Dick
- BOOK OF JOB.** An interpretative study of this ancient book with special emphasis upon Church of God doctrine. Lapp
- EZEKIEL.** A critical study of the time, the person, and the message of Ezekiel. Lapp
- OLD TESTAMENT HISTORY I.** A thorough study of the Book of Genesis, with further study in the Old Testament to follow in later courses. Dick
- PASTORAL THEOLOGY.** A course designed to train the ministerial student in the spiritual guidance of the congregation. Lapp

It is time to complete your plans by writing to Otto E. Dick, Oregon Bible College, Oregon, Illinois.

August 12, 1952

The Restitution Herald

VOLUME 41

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

NUMBER 45



—Pikes Peak Railway; Authenticated News photo.

"Our modern age, for all of its desire to see things, and all of its determination to visit every little out-of-way place, has still failed to see the testimony that God would have them see."—See page 2.



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.
James M. Watkins, Editor \$3.00 per year Paul C. Johnson, Associate Editor

New Things to See

"Behold, a king shall reign in righteousness, and princes shall rule in judgment. And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land. And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken" (Isaiah 32:1-3).

Vacation time is upon us and will soon be over. During the summer months there is a great mass migration of individuals from each part of the country to every other part of the country. Some visit their friends and relatives. Others have some place in particular to which they want to go. For the vast majority, however, it is a question of simply seeing what can be seen in the shortest period of time.

One peculiar thing in our times is the degree to which little attractions have been commercialized to capture the attention of tourists. At times it almost borders upon the ridiculous. As one drives along the highway, he comes across a sign every few miles which says "Demon's Bluff," or "Lover's Leap," or "Hokashasti Falls." All can be seen, of course, by simply paying twenty-five cents, fifty cents, or one dollar, depending on what the owner feels the public will pay.

It is strange to see segments of travelers who obviously make it their practice to accept at face value every type of roadside advertising and pause to pay the price to see anything there is to be seen. It does not matter how ridiculous, or how unimportant, or how unattractive it may be. The fact that these places are maintained and kept open is a testimony in itself that the public continues to go there year after year in an attempt to see something new. It seems like people are afraid they will miss something.

In November, 1806, Lieut. Zebulon Montgomery Pike discovered what was destined to be a famous mountain peak in the Rocky Mountains in El Paso County, Colorado. Mr Pike considered its massive sides, inaccessible approaches, and forbidding altitude and ventured the prediction that it was one mountain that never would be

scaled by man. Mr. Pike made a grave mistake in his prediction. He failed to reckon with the inherent nature of man to see everything he has not seen before. In 1819, about thirteen years later, Pikes Peak was climbed by an exploring party under the direction of Major S. H. Long. By 1891 a cog railway had been established to the summit to give tourists a new adventuresome place to go—for the usual stated fee. Since 1891, over one million individuals have ridden to the summit of Pike's Peak to see space and distance and then ride back down again.

All of this would not mean a thing except that God has given us a description of a tremendous change that shall come over the people of the world. He said that when the King shall reign in righteousness, the "eyes of them that see shall not be dim." This is evidence of a complete reversal to our general attitude of today. Were it not so, it would not be considered worth prophetic attention.

Our modern generation, with all its desire to see things, and with all its determination to visit every out-of-the-way place, has still failed to see the testimony that God would have them to see. For all their sight-seeing, their eyes are dim and they are not making any attempt to see the true sign of the times nor do they recognize the proof of the existence of God.

We wonder how many who have ridden to the top of Pike's Peak have said to themselves, "Surely this is the handywork of God." We wonder how many have looked upon the growth of a single tree and wondered how it came to be. We wonder how many have examined the infinitesimal things in nature and come to the conclusion that the world could not exist by mere accident. God has placed a testimony before us, but we are so busy looking for the unusual or the unimportant—at fifty cents per person—that we have neglected to see the really important things.

In a short time vacations will have come and gone. The great migration will have ended and everyone will be home telling of the unusual things they have seen. The great testimonies of God usually will be unrecognized or unwelcome to their thoughts. The eyes of them that see are still dim, but not so when Jesus comes.

Secretary's Report for 1952

In accordance with the proposal made at the 1951 General Conference an attempt has been made to compile some accurate statistics about the Churches of God. Form letters were mailed to representatives of 71 Churches of God, asking for information on church and Sunday school membership, average attendance, services conducted, salaries of ministers, church income, contributions to state and national work and other kindred subjects. As usual, many churches did not respond, but we have compiled the following facts from those 48 churches which have returned information.

The 48 of 71 churches which responded reported an active church membership of 2,146 people. The total Sunday school membership of these churches is 2,216 people. The largest reported active membership was that of Oregon, Illinois, which has 147 members. The smallest reporting church was Minneapolis, Minnesota, with 8 members.

A total of 154 baptisms was claimed by the responding groups, an average of 3.2 baptisms per church.

Of the 48 churches 14 have a parsonage for their pastors. Of the 48, 21 have only part-time and 27 have full-time pastors. These churches paid a total of \$65,919 to their pastors last year. This is an average of \$1,852 per church or \$35 a week for each pastor employed.

It should be noted that average attendance at services averaged about two thirds of the active membership. Mid-week services seem to show the greatest weakness in attendance.

The 48 reporting churches contributed a total of \$6,020.80 to the work of General Conference, an average of \$125 per church. In some instances this also included individual contributions of the members of the church.

Using last year's figures, 62 of our churches own their own buildings for worship services.

Other interesting facts were gleaned through a double postcard mailed to all our churches asking for a report of attendance at the morning church service on June 22, 1952. Forty of the 71 mailed were returned, and from them we report that on June 22 there were 1,677 people in Church-of-God pews. 1,096 of these people were members of the Church of God and 581 were nonmembers.

During the past year considerable building was done by churches in various parts of the country. New church buildings were dedicated in Morristown, Tenn.; Litchfield, Minn.; Baraga, Mich.; and Dayton, Ohio. Extensive remodeling and expansion were completed in Tempe,

Ariz., and in Southlawn Park Church of God in Grand Rapids, Mich. Work was begun in two new fields; Minneapolis, Minn., and Baton Rouge, La.

Radio broadcasts of the gospel were conducted throughout the year in Wenatchee, Wash.; Tempe, Ariz.; McCook, Nebr.; Macomb, Ill.; Chicago, Ill.; Texas; Virginia; Kokomo, Ind.; and a new broadcast has begun by A. Weldon McCoy in Missouri. Those who are broadcasting believe they see valuable fruit from their labors and that they are being faithful to the Lord's Great Commission.

Illinois State Conference of the Churches of God hired a full-time evangelist, Bro. Milon Hall, throughout the past year. Michigan State Conference assisted greatly in the work of Bro. Leonard Brown in Baraga, Mich. Various churches, Sunday schools, and individuals adopted 18 orphans from the Christian Approach Mission in Bethlehem and paid for their care during the year. The Brush Creek Church of God, near Dayton, Ohio, is debating the possibility of enrolling its adopted son in Oregon Bible College.

In keeping with a proposal made at last summer's conference, a booklet was published during the year for the use of members of the Church of God. The booklet explains in brief form something of the history, the organization, the doctrinal beliefs and the moral standards of the Church of God. The booklet has been widely distributed and we hope will prove useful and beneficial to the membership in helping it to witness for the Lord.

In surveying the denomination as a whole we are struck by several inherent weaknesses which we believe should be noticed and if possible frankly discussed by the delegates of General Conference. We feel it is necessary to the future of the work that these problems be recognized and if possible be solved by the delegates to General Conference and those they represent. Time will be given at this Conference for discussion of some of these problems and we hope that all of them may be soon considered and solved.

The entire church is disturbed by the problems in pastoral leadership of the church. With many of our ministers working only part-time in the ministry, and many leaving the ministry for secular work we are faced with a serious problem. We believe the whole matter should be examined honestly by the whole Conference and that definite recommendations should be made to better this difficult and disastrous situation.

(over)

We observe that there is a great need for closer contact with our isolated members. These believers who are separated from our scattered local churches must be kept alive in the faith and working for the Lord where they are.

There is inherent in our national organization a problem that has never to my knowledge been admitted. We observe a lack of definition of fields, and hence an overlapping of work or a neglect of work in some areas. With the local church, and the state conference, and the General Conference all operating as more or less independent units, there are constantly conflicting appeals for funds and indecision about doing evangelistic work. There has been no definition of responsibility and no delegation of authority, hence our work continues to be hit and miss, catch-as-catch-can.

Hinging upon these problems is that of "sectionalism." Either through lack of unity in matters of doctrine or methods of conducting church affairs or ways of separation, with each section of the country operating as an independent group with little or no co-operation with others.

There is apparent among us a definite lack of individual zeal to witness for the Lord. This listlessness is reflected in church attendance and in lack of growth in number. The churches which are growing are those which have been zealous for personal evangelism and have been fired by a strong missionary spirit. The consensus of opinion seems to be that manifest lukewarmness is the symptom of spiritual malnutrition, denial of the Spirit of God, incomplete conversion, and worldliness.

The Restitution Herald continues to be a source of frustration to the members of the Board of Directors. Though we believe it to be excellently printed and edited, and done as economically as possible, the \$9,000.00 per year it requires in subsidies is not in proportion to its value to the church. For every subscription at \$3.00 per year, \$6.00 must be added to cover the cost. In other words, The Herald costs \$9.00 per year per subscriber, with our present subscriptions. In spite of this cost we are aware that the paper is not generally read, and that it is not being effectively used in keeping our people informed, in arousing interest and in performing an evangelistic service.

In the publishing of tracts we have fallen behind. There are several standard tracts which are now out of print. There are doctrinal truths taught by us as a conference that are not printed in tract form. We have not exploited to the fullest extent the use of tracts for evangelism and have not supplied the printed material necessary for such personal evangelism. The primary reason is that the Directors have not had sufficient funds to order the printing of tracts and books in the numbers necessary for econom-

ical printing and distribution. We hope that this situation can be remedied and that it will be possible to reprint all standard works and add new titles to our published works.

Though there is some discouragement, there are gladdening signs among us. There is an awakening to service, a desire to solve our problems and get on with the work, an evidence of the beginning of a spiritual revival. When sincere people of the Lord realize their need and face up to their difficulties and look to God for solution it is the beginning of revival. We are confident that the stirrings among us, the renewal of interest in the Word and the truth, and the urgency felt that we must act now before the night falls, will result in new life and new growth for the Church of God.

Harold Doan, Secretary.

BLESSING UPON BEER

A feature article in the December issue of *Timely Tavern Topics* stated that at the opening session of the Small Brewers Annual Convention, John P. Downey, S.J. (Jesuit), of Loyola University, Chicago, welcomed the delegates to Chicago and pronounced the invocation. He said something at that time about beer, which is as follows: "In the Roman Ritual, I chanced upon this blessing. Brief as it is, I believe it is most important that it be quoted on this occasion. *It is the official prayer of the Catholic Church for beer:* 'Bless O Lord this thy creature Beer, which you have designed to produce from the heart of grain in order that it might be a healthful remedy for mankind. And grant that, through the invocation of your holy name, whoever shall drink of it shall receive health of body and safeguard of soul, through Christ our Lord. Amen.'"

After hearing this sanction of the Catholic Church on their business, the brewers gave the following figures on their commerce: "America spent \$4,380,000,000 for beer during 1950—alcoholic beverage expenditures totaled \$8,760,000,000.

DAILY BIBLE READINGS

- M. Aug. 18. Deut. 26:1-6. Growth of Israel and their affliction in Egypt.
 T. Aug. 19. Psa. 105:1-25. David tells the story.
 W. Aug. 20. Acts 7:1-19. Stephen tells the story.
 T. Aug. 21. Ezek. 20:1-9. Israel served idols in Egypt.
 F. Aug. 22. Psa. 121. The Lord never ceases His watch over Israel.
 S. Aug. 23. Psa. 37:1-15. Judgment always overtakes the oppressor.

Annual Report 1951-1952

Verna C. Thayer



On July 1, 1951, we were in the closing day of our Bible schools at Blood River and Happy Woods churches in Louisiana. These are two of our largest as well as interesting schools. The Blood River school was held in the morning and Happy Woods in the afternoon. The average attendance at Blood River was 108 and at Happy Woods 85.

From Louisiana we journeyed to Morristown, Tenn., for a visit, going on from there to Hendersonville, N. C. This class was held at night in connection with an evangelistic meeting for adults. As Bro. Pryor, Bro. Williamson or Bro. Drinkard had services for adults, we worked with the children. These services continued for two weeks.

Our next stop was Morristown, Tenn., where a one week's school was held. As this work was in the new church, the neighborhood was thoroughly canvassed before the week of school. The school was not large, but served to acquaint the neighborhood with the schedule of the church.

July 28, 29 found us on our way to Oregon, Ill., for Illinois Bible School and General Conference. The children's department here is conducted separately from the other work. Four classes are found in this department. Attendance varies due to people from other places coming and going. Enrollment was 128 for all classes. This year marked over 25 years of service at this place.

From Oregon we went to Maurettown, Va., for Virginia Conference. On our way we stopped for a short visit with the Jack Campbell family at Weston, W. Va. We are indeed happy to learn that Jack expects to enter Oregon Bible College. Going to Virginia is like going home. We have labored in this field for over 20 years. Now we are teaching children of children we formerly taught. It is always a joy to work with Bro. and Sr. Huffer. We had one of the best conferences ever held in Virginia. The people are working out a very extensive evangelistic movement under the direction of Bros. Huffer and Pryor. Bro. Pryor has come from North Carolina to pastor the church at Cool Springs.

Baraga and Zeba, Mich., were our next places. En route we stopped at Southlawn, Grand Rapids, Mich., for a Sunday school teachers training class. We enjoy working with this energetic group of teachers. Each year a few

new faces are added at Baraga, and it is one place where the new children are almost always added to the Sunday school. The Indian Bible school at Zeba was the largest ever, 68 being present on the closing night. It is a pleasure to work with the Brown family there.

From the upper peninsula of Michigan we traveled to Indiana. Here we worked for two weeks with Bro. Wiggins in an evangelistic service. He taught the adults, we taught the children. This is the church we attended as a child. Very few of them we once knew still remain.

Ohio was the next state. We went to Dayton to assist in the new work there. We were thrilled at the response we had for our Bible school after calling in the homes surrounding the church. We can see great possibilities for work in Dayton.

On our way South we visited Casey, Ill., for one service. From there we went to Doniphan, Mo. This was our first time there. Our schedule would permit only one night's service. We hope to have the opportunity to return there to work with the children.

Home at Greenbrier, Ark., for two days. How we enjoyed those two days.

Our next school was at Hartshorne, Okla., in a two-roomed school. Bro. Simmons and family work with these people.

Texas came next. While in Texas, schools were held at Jonesboro, Gatesville, Mullin, and Harlingen. Classes were held at Corpus Christi and a visit made to the Riviera class. This was our first work in Texas. Bro. Macy and Bro. Mattison are doing excellent work. More ministers are badly needed. This is the cry wherever we go.

January found us back in Arkansas. Teachers training classes were held and visits made to the churches.

We came to Illinois to attend Ministerial Conference as assistant cook. After the conference we remained to conduct a two weeks' teachers training class for the Oregon Bible College students and all others who were interested. Our enrollment was 56 and average attendance 48.

Our next work was in Arkansas and this began our new year's schedule. Schools were conducted at Mountain Springs, McGintytown, Walnut Grove, Clark Chapel, and Bear. At each place we could say, "It is the largest and best we ever had." (Please turn to page 11)

Report from Morristown Tennessee

T. M. Ferrell, Pastor

Because the General Conference has been giving pastoral aid to the Hillcrest Church of God in Morristown, Tenn., we would like to give you an idea of what we are doing here.

It is sometimes difficult to evaluate what we have done, being so close to our own work. Standing back from it for a moment, however, we find that we have not failed to accomplish a little.

One of the high points of the year was the dedication of our new church building to the Lord for His use, on November 4, 1951. Many of our friends (105 persons were present) came to be with us that day. Bro. Walter Wiggins gave the dedicatory address. We also heard words of encouragement from Bro. M. O. Williamson.

We have especially appreciated the friendship and interest of our churches in North and South Carolina. Over 50 of the Guthrie Grove, South Carolina, folks were with us on dedication day and gave us real inspiration. On Easter, sixteen of us from Hillcrest journeyed to Hendersonville, North Carolina, for services, where we had the opportunity to renew acquaintances and make a few new ones. The fifth Sunday of June, two carloads of Guthrie Grove folks came to Hillcrest for services. We were happy to have Bro. M. O. Williamson speak for us at the evening service.

Another high point in our year came on May 16, 1952, when, through the efforts of Mrs. Belus E. Holt's colored housekeeper, we were invited to a negro Church of God, on the north side of the city. Sr. Holt showed some color slides relating to The Office of Christ, a lesson in Berean Book one, and read appropriate Scripture as she went along. Afterward we were asked to speak, so spoke on "The Davidic Covenant" and how Christ would someday reign here on earth on David's throne. Afterward we asked if there were any questions, and received several intelligent ones, which we answered from the Bible. It was after 10:00 p.m. when the meeting closed. There were over 35 in attendance. We were impressed by their sincerity and eagerness to hear the Word. Perhaps here lies an opportunity for the Church of God!

The members here are to be commended for their interest in this work, and their devotion and sacrifice. Almost without exception, every member has been present at every service, fall, winter, spring, and summer.

Our weekly services and their average attendance are: Sunday School 21, Morning Worship 21, Evening Worship 21, and Tuesday night Bible study 17. Considering

the fact that we have only 11 members, including the pastor and his wife, we think these averages are very good.

There have been no baptisms since early last fall, and while we have been doing our best to convince the non-members to believe, we have been concentrating on preparing our members for service, by being well informed and "ready always to give an answer" to those who inquire and will listen.

Financial contributions for the year, August 1951 to July 1952, showed considerable gain over 1950 to 1951 period. In the year 1950-'51, local contributions averaged \$71.18 per month. In 1951-'52 through July 27, local contributions averaged \$124.10 per month. This represents the tithes and offerings of the three families who are members, of which five are high school age young people tithing allowances, paper route money, and so forth. All outstanding bills have been paid, and nothing remains besides the \$2,150 indebtedness which we are working on.

Improvements on the building during the year have included enclosing the large porch for classroom space, new pews of natural finished oak, and the recent repainting of the exterior of the building. We think the building is very attractive and well suited to its surroundings, and is a very workable little plant, that should provide excellent facilities for years of growth, should the Lord tarry.

Words cannot express the satisfaction and enjoyment we have had working with this group of people so devoted to the Lord. They are uncomplaining, though the load may seem heavy, and are very grateful for any help they may receive along the way. Continue to pray for God's help and will in all that is done here at Morristown!

IMPORTANT?

According to fable, two cows were hitched to a cart in which the holy ark of the covenant was being carried back to the children of Israel. Everywhere along the road, Israelites came to meet them with rejoicing.

One cow said to the other, "Look at the people reverencing us. We must be divine."

Said the other: "We are the most important cows in the world. Doubtless when we arrive at Beth-shemesh we shall be made governors of the place."

But when the ark reached its destination, the cows were slaughtered as burnt offerings.

Report from South Texas

From August 1, 1951, to August 1, 1952, the writer preached 105 sermons, conducted 139 Bible classes, baptized three persons, and drove 13,600 miles to and from out-of-town services.

Items of interest for the year were three revivals here at Harlingen, one conducted by Bro. Tolly Roberts of Moody, Texas, October 21-28; another conducted by Bro. J. M. Morgan of Bristow, Okla., March 9-16; and the last conducted by Bro. E. L. Macy, Texas evangelist of Gatesville, June 18-29. Bro. Walter Wiggins also preached three sermons for the brethren in June. Last December it was our privilege to have Srs. Thayer and Heiser with us for our Bible school. An average attendance of about 35 was counted. The month of June was Sunday school contest month, the boys winning with 55 enrolled, and the girls last with 32. The winners were treated to a fine Sunday school picnic, about eighty attending.

Sunday school attendance average year before last was 37. Last year it was 43, and the last six months it has been 47. Sunday school offerings this past year averaged \$7.40, contrasted to \$6.75 year before last. During the past six months the average Sunday school offering has been \$8.25. Income from regular Sunday evening offerings for the past year was \$710, or a weekly average of \$13.66. The past six months the average evening income has been \$14.77. The total income of the Harlingen church was \$1,084.78 for the past year.

One highlight of the year was the beginning again of a Sunday school in Corpus Christi, by Bro. Elmer Goekler, Bro. and Sr. W. E. Kirksey, and Bro. and Sr. L. L. Creacy, last November. Upon the death of Bro. George Waters, the Sunday school and preaching services had been discontinued. The writer assisted the Corpus Christi brethren with services once a month this past year. Then in February, it was decided to have services twice a month, that is, Sunday school each Sunday, with two Bible classes in addition. Then, in March the schedule became as follows: Sunday school each Sunday in the Odd Fellows Hall, followed the second and fourth Sundays by preaching at 11:00 a.m. and 2:30 p.m., and Bible class the first and third Monday nights at various homes. This schedule gives an average of a service a week. Bro. John Hayse of San Benito, president of the Texas Conference, preaches the fourth Sunday at Corpus Christi, and the second Sunday at Harlingen, alternating with the writer. Corpus Christi is about 140 miles to the north.

Classes were conducted at Riviera each Friday night, seventy-five miles to the north, but the present schedule

is Bible class every other Friday night. Those who come are very faithful, but it is difficult in this small town to get people to come out to service.

Since Texas is so far away from the northern Church of God work, we emphasize the work of the Texas Conference in the state. About 150 were present, coming and going, for the Texas Conference of 1951 at Gatesville, in the new church building. Bro. Grover Gordon was the guest speaker and teacher, and was well received of the brethren.

We wish to speak a word of commendation for Bro. and Sr. E. L. Macy and their work in the Texas evangelistic field this past year. Very few know the amount of work they do. Bro. Macy has been a deciding factor in helping to keep the Texas brethren united and working together, besides being a very competent evangelist. Sr. Macy has continued her weekly Bible story program. This next year both the south Texas church groups—Corpus Christi and Harlingen—plan to give regular monthly support for Texas evangelism, as the north Texas churches are already doing.

We take this opportunity to thank the General Conference for the pastoral aid support of the South Texas field this past year. It has been appreciated.

James Mattison.

“The Jerusalem city council has adopted a resolution to name twelve of Jerusalem’s streets after the twelve tribes of Israel. The council also adopted a policy under which new streets are to be named after the judges and kings of Biblical times.”—*Jews in the News*.

WHAT ABOUT YOURS?

How does your conversation express your hope? your efforts?

“My business is looking up,” said the astronomer.

“My business is going up in smoke,” stated the tobaccoist.

“Mine’s all write,” announced the author.

“Just sew, sew,” commented the seamstress and tailor.

“Mine’s growing,” chuckled the farmer.

“Well, ours is pretty light,” admitted the electric light concern.

“Picking up, with me,” the street cleaner told us.

“And mine,” proclaimed the oculist, “is looking better.”

—E. Milton Hall



News and Prophecy Digest

C. E. Randall, Tempe, Arizona

NOT SICK. The Prophet Isaiah forecast the day when the inhabitants of that land will not say, "I am sick." To have such a condition involves more than the mere absence of sickness and infirmity. It means that there must be a mental and social change if there is to be a physical change. Yet, someday this hopeful condition will prevail, and all families of the earth will come under the blessing. Here are some of the diseases that prey on mankind and the toll taken every year. In this country cancer has become so serious a killer that last year it claimed 215,000. Diabetes, which is a glandular degeneration, is on the increase in Western nations. The National Association for Mental Health has reported that at least one out of every twelve children born this year in the United States will spend some portion of life in a mental institution because of mental illness. It is claimed that 9 million Americans suffer from mental illness and other forms of mental disturbances.

It has been estimated by authorities that throughout the world there are 300 million sufferers from malaria. In 1944, in India alone, 2 million died from this single disease. Tuberculosis takes a larger toll than malaria. Syphilis takes a toll that runs as high as 100 million, and in some areas the ratio is seven out of every ten people. Gonorrhoea takes another huge toll, with estimates running as high as 300 million. Trachoma, which is a disease of the eyes, is most prevalent in Egypt, India, and Indo-China. In Egypt alone, more than half of the population is affected, which means that more than 10 million people in Egypt are suffering from this disease. These statistics have been gleaned from an editorial in the "United Nations World."

Surely this old world of ours needs the return of the Prince of Peace and the great Physician.

THE PRICE OF WAR. War has become such a tremendous thing and so world wide in its scope, the average person has been unable to grasp its stupendous cost and destructive power, which has settled on mankind. In World War II, the United States and her allies lost 10,648,474 men killed and missing in action of which we lost 295,904 while our enemies lost over 4,500,000 men. To this can be added the \$350,000,000,000 which the United States expended on World War II. Besides, other billions have been expended since for the hundreds of causes which have resulted from World War II. While the impact of World War II is still fresh in our minds, we are now engaged in what has been termed, "A police action." But, according to Secretary of Defense, Lovett, in speaking before the American Society of News-

paper Editors, Washington, last spring, we then had 3,500,000 men in our armed forces. Since the June, 1950, attack in Korea, our national Congress had appropriated \$130,000,000,000 for our own defense and the military assistance to our allies. According to the Congressional Record, and we quote, "Appropriations for the Department of Defense, which had averaged less than \$13,000,000,000 per year for the 3 years before attack in Korea, were increased by Congress to \$48,000,000,000 for the fiscal year 1951 and to \$60,000,000,000 for fiscal year 1952. A request for \$51,000,000,000 for the Department of Defense for fiscal year 1953 is currently pending in Congress."

According to the foregoing, it is very clear that wars and rumors of wars of which Jesus prophesied, are upon us. The time when Joel said that nations would beat their plowshares into swords and their pruning hooks into spears is here. Nations are learning war and even small powers are saying, "We are strong." It is high time students of the Prophetic Word look to their ramparts to be sure that they are in readiness for the bedlam of confusion and destruction that is coming upon the earth.

WEEK DAY MEETINGS. Dr. F. W. Norwood, in an article in the National Jewish Monthly, under the title of "Christians and Jews" relates his experiences with the liberal Hebrew Synagogue in Montreal, Canada. Dr. Norwood has had a wide experience in ministerial work, having served as minister of the City Temple, London, England, for 17 years, and for a number of years pastored the St. James United Church in Montreal, and of more recent time has been a goodwill secretary of the National Council of Churches. Dr. Norwood seems to feel that Jewish people take their religion more seriously than do Christians. He seems to feel that they are more conscious of world problems than is the Christian church. In speaking about the failure of the Christian Church to measure up to its opportunities and obligations, he particularly indicts the men. He said, "But the men? You see them at morning service more or less, and they seem to be doing "the right thing." But do you know anyone more uncomfortable looking than the average man at a weekday meeting at the church? How often do you see them wrestling together over the huge problems that confront religion in the world of today? Are they really interested? If so, they seem to exercise their interest outside rather than inside the church?"

No doubt men do not take as active a part in the work of the church as they should, but I am sure if Dr. Norwood were to "drop in" on a midweek meeting in most of our churches,

he would not find it made up of all women, but would find many men there with their Bibles, joining in the study of the Word.

Without a doubt, it was God's plan and purpose that man should be, not only the head of the family, but also should be the head of the church as well. In many places men have neglected this responsibility and it is a detriment to the church as well as to the family to which they belong. The early organization of the church was made up of men who sensed the responsibility and shouldered their rightful duties.

COMPULSORY LOAN. The government of Israel recently introduced a new economic program in which a compulsory loan was put into operation. This program called for 10 per cent of all bank notes in circulation and bank balances to be loaned to the government. This was done by the issuance of loan certificates which replaced bank notes. At the time the new currency was introduced, there was in circulation, one hundred and fifteen million Israeli pound notes. This move was done not only to stabilize the state's currency, but also to provide funds for the development and expansion of the new state. This venture will provide the necessary means for development projects and at the same time will not endanger the monetary stability of the country. This is just one novel way in which the government of Israel is meeting the emergencies of the time and building a stable economy.

THE KLIENGLIGHT TRAIL. With all the clamor and glamor of a Hollywood premiere, Billy Graham closed his evangelistic campaign in Houston, Texas. Hollywood stars were present to lure attendants, camera men roamed the stadium measuring and taking angle shots at the audience. Floodlights burned, and Roy Rogers' wife sang "Over the Rainbow." An oil portrait was presented to the evangelist in honor of his "successful campaign." The \$3,500 artist's fee is being paid by "a group of Houstonians."

Could this be the "New Modernism" Dr. Tozer of the Christian Missionary Alliance Church, has written about?

TWO plowshares were once made by the same blacksmith, in the same forge, from the same kind of iron, and both bought by the same farmer. One was used at once, and the other laid by and became rusty. Later, the unused one was brought out and, seeing its colleague "all bright," exclaimed, "Oh, what a difference! What makes you so bright?"

"It is by use, my friend, and as soon as you have been used you will be brighter, too." Give yourself to be used of Jesus.

NATIONAL BIBLE INSTITUTION

Treasurer's Annual Report-- June 30, 1952

The following Balance Sheet and Summary of Receipts and Expenses have been prepared after an examination of the books of the National Bible Institution in accordance with generally accepted auditing procedures, and represent the actual financial conditions of National Bible Institution in accordance with such procedures.

Business Service Associates, Inc.
G. C. Johnson, President

Contributions	32,167.73
Tuition	3,063.21
Interest earned	563.37
Rents	1,987.25
Earned income	2,269.63
Mattison fund	70.00
Sunday school federation	98.56
Student council fees	305.79
Total receipts	\$58,656.83

Expenses	
Salaries	\$29,136.95
Light & fuel	2,024.77
Telephone & telegraph	303.61
Insurance	726.64
Postage	511.00
Supplies	32.63
Depreciation	1,082.72
Incidentals	850.43
Taxes	797.97
Cuts	363.36
Pictures	289.02
Printing	7,941.46
Maintenance & repairs	398.55
Advertising	31.20
Literature	500.63
Visual education	51.89
Travelling expense	2,793.52
Mattison fund	70.00
Auditing	40.00
Groceries & meats	3,053.34
Cleaning & towel supplies	60.50
Editorial expense	200.00
Budget promotion	136.75
Pastoral aid	2,600.00
Student council fees	259.82
Total Expenses	\$54,256.76

Excess of Receipts over Expenses \$4,400.07

Expenses:	
Salaries	\$6,584.18
Light and fuel	411.94
Telephone & telegraph	301.35
Insurance	184.45
Postage	10.00
Supplies	25.28
Depreciation	169.54
Incidentals	65.60
Taxes	509.15
Advertising	30.30
Cleaning & towel serv.	60.50
	\$8,352.29

Net excess of expenses over receipts
*\$3,820.01

NATIONAL BIBLE INSTITUTION Treasurer's Annual Report--June 30, 1952 BALANCE SHEET

Assets	
Current Assets	
Cash	\$ 7,178.88
Accounts receivable	5,537.40
Notes receivable	18,341.72
Inventory	13,060.58
Real estate contracts	4,334.86
Total current assets	\$48,453.44
Fixed Assets	
Furn., fixt., equip.	14,569.36
Less: Res. for Depr.	-3,649.09
	10,920.27
Machinery	12,722.16
Less: Res. for Depr.	-2,891.81
	9,830.35
Trailer, camera, equip.	2,198.38
Less: Res. for depr.	-373.08
	1,825.30
Buildings	43,030.64
Real estate	23,878.74
Land	4,173.38
Total Fixed Assets	\$93,658.68
Total Assets	\$142,112.12

Liabilities and Net Worth	
Liabilities	
Accounts payable	\$ 3,405.63
Notes payable	3,350.00
Contract reserve	26,492.00
Total Liabilities	\$33,247.63
Net Worth	
Net worth, June 30, 1951	\$92,204.43
Add: contract reserves discharged	12,259.99
Excess of income over expense for year ended June 30, 1952	4,400.07
Net Worth as at June 30, 1952	\$108,864.49
Total liabilities and net worth	\$142,112.12

NATIONAL BIBLE INSTITUTION Statement of Receipts and Expenses

Receipts	
Returns from sales	\$29,759.76
Less: cost of sales	11,628.47
Gross profit from sales	18,131.29

BALANCE SHEET

Assets:	
Cash minus	-\$1,003.96
Furniture & fixtures	7,101.81
Less: Res. for depr.	876.29
Building	43,030.64
Land	4,173.38
Real estate	3,600.00
Total Assets	\$56,025.58
Liabilities & Net Worth	
Notes payable	\$ 3,350.00
Net worth	56,495.59
Loss over period	*3,820.01
	52,675.58
Total liabilities & net worth	\$56,025.58

*The deficit as shown by the General Office has been allocated to the various departments of National Bible Institution as follows: 10% each to General Conference, Oregon Bible College, and Sunday School Assoc. 14% each to Book & Stationery Shop, Restitution Herald, Evangelism, Golden Rule Home, and Print Shop.

NATIONAL BIBLE INSTITUTION Book & Stationery Shop

Statement of Receipts and Expenses

Receipts:	
Returns from sales	\$6,655.88
Inventory, 6-30-51	7,569.82
Purchases	5,009.53
	19,235.23
Less: inventory, 6-30-52	7,129.41
Cost of sales	5,449.94
Gross Profit from Sales	\$1,205.94
Expenses:	
Postage	216.64
Sales tax	40.22
	256.86

Excess of receipts over expenses
949.08

Add 14% of gen'l off. deficit
534.80

Total adjusted expenses 791.66

Adjusted receipts over expenses \$414.28

NATIONAL BIBLE INSTITUTION General Conference

Statement of Receipts and Expenses

Receipts:	
Contributions	\$679.28
Expenses:	
Telephone & telegraph	\$ 2.26
Postage	45.52
Supplies	7.35
Incidentals	14.21
Printing	185.12
Repairs & maintenance	18.21
Advertising	.90
Traveling expense	228.96
Auditing	40.00
Budget promotion	136.75
Total Expenses	679.28
Add: 10% of gen'l off. deficit	382.01
Total adjusted expenses	1,061.29
Adjusted expense over income	\$382.01

NATIONAL BIBLE INSTITUTION General Office

Statement of Receipts and Expenses

Receipts:	
Contributions	\$4,532.28

BALANCE SHEET

Assets:		
Accounts receivable	\$ 686.95	
Inventories	7,129.41	
Total Assets		\$7,816.36
Liabilities & Net Worth		
Accounts payable		624.60
Net Worth	6,242.68	
Add: Gain over period	949.08	
		7,191.76
Total Liabilities & Net Worth		\$7,816.36

**NATIONAL BIBLE INSTITUTION
Restitution Herald**

Statement of Receipts and Expenses

Receipts:		
Contributions	\$7,220.33	
Restitution Herald sales	4,400.62	
Total receipts		\$11,620.95
Expenses:		
Salaries	\$2,504.60	
Postage	172.83	
Cuts	363.36	
Pictures	289.02	
Printing	7,756.34	
Total expenses	11,086.15	
Add 14% of gen'l. office deficit	534.80	
Total Adjusted Expenses		\$11,620.95

**NATIONAL BIBLE INSTITUTION
Sunday School Association**

Statement of Receipts and Expenses

Receipts:		
Receipts from sales	\$3,291.22	
Inventories, June 30, 1951	1,475.21	
Purchases	4,308.05	
	5,783.26	
Less: inventory, June 30, 1952	2,528.12	
Cost of Sales		3,255.14
Gross profit from sales	36.08	
Sunday school federation	98.56	
Total Receipts		\$ 134.64
Expenses:		
Postage	\$ 66.01	
Editorial expense	200.00	
Total Expenses	266.01	
Excess of expenses over receipts	131.37	
Add 10% of gen'l. office deficit	382.00	
Total Adjusted Expenses	648.01	
Adjusted Expenses over receipts		\$513.37

BALANCE SHEET

Assets:		
Cash	\$ 35.41	
Accounts receivable	290.20	
Inventories	2,528.12	
Total assets		\$2,853.73

Liabilities & Net Worth

Accounts payable	\$2,432.25	
Net worth	552.85	
Deduct loss over period	131.37	
Total net worth		421.48
Total liabilities & net worth		\$2,853.73

**NATIONAL BIBLE INSTITUTION
Oregon Bible College**

Statement of Receipts and Expenses

Receipts:		
Contributions	\$3,429.01	
Tuition	3,063.21	
Student council fees	305.79	
Total receipts		\$6,798.01
Expenses:		
Salaries	\$4,925.00	
Light & fuel	255.38	
Insurance	189.76	
Depreciation	64.40	
Incidentals	388.00	
Maintenance & repairs	26.50	
Student council fees	259.82	
Total expenses	6,108.86	6,108.86
Excess of receipts over exp.	689.15	
Add 10% of gen'l. office deficit	382.00	
Total Adjusted Expenses	6,490.86	
Adjusted Receipts Over Expenses		\$307.15

BALANCE SHEET

Assets:		
Cash	\$1,538.14	
Accounts receivable	519.62	
Student council fees	26.43	
Furniture & fixtures	2,196.85	
Less: res. for depreciation	973.25	1,223.60
Total Assets		\$3,307.79
Liabilities & Net Worth:		
Net worth	\$2,618.64	
Add gain over period	689.15	
Total liabilities and net worth		\$3,307.79

**NATIONAL BIBLE INSTITUTION
Evangelism**

Statement of Receipts and Expenses

Receipts:		
Contributions	13,256.62	
Earned income	2,269.63	
Mattison fund	70.00	
Total receipts		\$15,596.25
Expenses:		
Salaries	\$5,714.20	
Insurance	73.35	
Depreciation	96.07	
Incidentals	106.50	
Literature	500.63	
Visual education	51.89	
Traveling expense	2,564.56	
Mattison fund	70.00	
Pastoral aid	2,600.00	
Total expenses		11,777.20

Net excess of receipts over expenses	3,819.05
Add: 14% of gen'l office deficit	534.80
Total adjusted expenses	12,312.00
Adjusted receipts over expense	\$3,284.25

BALANCE SHEET

Assets:		
Cash	\$2,707.82	
Accounts receivable	50.00	
Trailer & camera	2,198.38	
Less: res. for depr.	373.08	
Total assets		\$4,583.12
Liabilities and Net Worth		
Net worth	\$ 764.07	
Add gain over period	3,819.05	
Total liabilities & net worth		\$4,583.12

**NATIONAL BIBLE INSTITUTION
Building Fund**

Deficit, June 30, 1951	-432.81
Receipts:	
Contributions	\$2,081.94
Expenses:	
Labor	\$ 151.46
Paint	66.12
Equipment	92.81
Hardware	26.62
Lumber	81.82
Plumbing	64.08
Sarver Con	1,108.15
Repairs	13.16
Electrical	62.68
Sign	188.00
Total Expenditures	1,854.90
Excess of receipts over expenditures	227.04
Deficit, June 30, 1952	-205.77

**NATIONAL BIBLE INSTITUTION
Ministerial Fund**

Balance, June 30, 1951	\$2,425.12
Receipts:	
Contributions	\$214.88
Interest earned	13.38
Total receipts	228.26

Balance, June 30, 1952	\$2,653.38
Missionary Fund	
Balance, June 30, 1951	\$152.85

Receipts:	
Contributions	36.00
Interest earned	.76
Total receipts	36.76
Balance, June 30, 1952	\$189.61

**NATIONAL BIBLE INSTITUTION
Print Shop**

Statement of Receipts and Expenses

Receipts:	
Returns from sales	\$15,412.04
Inventories, June 30, 1951	2,903.83
Purchases	3,422.61
Total	6,326.44

Less inventory, June 30, 1952	3,403.05
Cost of sales	2,923.39
Gross profit from sales	\$12,488.65
Expenses:	
Salaries	\$6,577.80
Light & fuel	255.38
Insurance	189.77
Depreciation	570.02
Incidentals	94.03
Maintenance & repairs	213.77
Total expenses	7,900.77
Excess of receipts over expenses	4,587.88
Add 14% of gen'l office deficit	534.80
Total adjusted expenses	8,435.57
Adjusted receipts over expenses	\$1,053.08

BALANCE SHEET

Assets:	
Cash	\$5,685.75
Accounts receivable	3,041.28
Inventory	3,403.05
Machinery	12,722.16
Less res. for depr.	2,891.81
Total assets	\$22,860.43
Liabilities and Net Worth	
Accounts payable	\$ 211.89
Net Worth	18,060.66
Add gain over period	4,587.88
Total net worth	22,648.54
Total liabilities and net worth	\$22,860.43

NATIONAL BIBLE INSTITUTION Golden Rule Home	
Statement of Receipts and Expenses	
Receipts:	
Contributions	\$ 717.39
Interest earned	549.23
Rents	1,987.25
Total receipts	\$3,253.87
Expenses:	
Salaries	\$2,831.17
Light & fuel	1,102.07
Insurance	89.31
Depreciation	182.69
Incidentals	182.09
Taxes	248.60
Maintenance & repairs	140.07
Groceries & meat	3,053.34
Total expenses	7,829.34
Excess of expenses over receipts	\$4,575.47
Add 14% of gen'l office deficits	534.80
Total adjusted expenses	8,364.14
Adjusted expense over receipts without contract reserve discharged	\$5,110.27

BALANCE SHEET	
Assets:	
Cash—savings account	\$2,071.08
Cash minus, general account	-7,198.29
Accounts receivable	49.35
Real estate contracts	4,334.80
Notes receivable	18,341.72
Furniture & fixtures	5,270.70
Less: res. for depr.	1,799.55
Real estate	20,278.74
Total assets	\$41,348.61
Golden Rule Home	
Liabilities and Net Worth	
Accts. payable	\$ 136.89
Contract res.	26,492.00
Total liabilities	\$26,628.89
Net worth	7,035.20
Add: contract reserves discharged	12,259.99
	19,295.19
Deduct: loss over period	4,575.47
Total net worth	14,719.72
Total liabilities and net worth	\$41,348.61

Stanley O. Ross, Treasurer.

ANNUAL REPORT 1951-1952

(Continued from page 5)

Arkansas City, Kan., came next. Here the school was not as large as last year, but one of the ladies said, "What we lacked in quantity, we made up in quality."

Next was Wray, Colo. As Wray so generously shared her time with Box Elder Church, near McCook, Nebr., we were here only one week. These people are so anxious to have a full-time pastor. There is possibility here as in many other places. They are carrying on their Sunday school until a pastor may be found.

The next week was spent at Box Elder Church. This was another new place, but they certainly made us feel at home. They, too, need a pastor.

During one week of vacation two schools were held. One at Oak Grove, near Little Rock, Ark., and at Holly Grove, North Little Rock. Holly Grove was a school for colored children. It was very interesting. Attendance was 47 the first night, 90 the last night. A five hour class was held on the last night, and enthusiasm and zeal were still running high at the end of five hours.

To Burr Oak, Ind., next. If any school could be called a model school, this is it. Everything was well planned ahead of time, and trained teachers had zeal to fit in at a moment's notice wherever help was needed.

Then to Louisiana again for our regular visits. Baton Rouge expects to have her church finished before the coming year. Three churches here and all with full-time pastors.

Besides our Bible school work, 2,380 sets of lesson helps were mimeographed and mailed to many different Sunday schools. Bible School lessons were made for a Methodist church in Virginia and a Baptist church in Arkansas, in addition to our own churches. Lessons were mailed to many mid-week classes for children.

Our income was \$1,036.82 and expenditures \$1,601.79. Number of services held was 302, persons contacted, 2,731.

There is a crying need for more workers. Truly the harvest is ripe but the laborers are few.

"Awake, arise, O Church of God,
The crowning day is near."

May this crowning be for us if we have fulfilled the Great Commission, "Go ye into all the world."



Two Men

Walked on the Water

By Mary C. Railton

As the disciples tugged at the oars, they looked out over the big waves. Jesus had asked them to get in their boat and row to the other side of the Lake of Galilee while He went up into a mountain to pray. The larger the waves became, the harder they had to pull the oars.

All night long they tried to get across the lake. The winds made the waves leap up at them as they looked over the edge of the boat. It seemed as though they were standing still in the middle of the water. The boat tossed back and forth, up and down and the night became blacker. The disciples were afraid they never would reach shore. They could not pull the oars, for they were all tired out and it did not help anyway.

Peter and John and all the others peered into the night to try to see the other shore. Suddenly they all looked in one direction. There seemed to be a light coming toward them. They were afraid and cried, "It is a spirit."

Then the gentle voice of Jesus said, "Be of good cheer; it is I; be not afraid." They saw Jesus, walking on the water toward their boat. They were amazed, for they had never seen Him or anyone else walk on the water.

Peter was so happy to see Jesus, He said, "Lord, if it be thou, bid me come unto thee on the water."

Jesus stretched His hand out to Peter and simply said, "Come."

Peter leaped out of the boat and walked on the water toward Jesus. He looked around him at the dark night and saw the big, noisy waves coming up close to him. He was afraid and could not understand how he and Jesus could walk on top of water.

Then he began to sink and cried out, "Lord, save me."

Jesus put out His hand and caught Peter and said, "O thou of little faith, wherefore didst thou doubt?"

The other disciples all watched Jesus and Peter as they walked toward the boat and got inside. When Jesus got in the boat they all said, "Of a truth thou art the Son of God."

The wind became quiet and peaceful again. All were safe. This made everyone happy, for now they could finish their trip across the lake. And, best of all, they had Jesus with them.

Another New Member

We are happy to welcome Pat Blankenbaker as a member of our Everyday Christian Expression Club. I wonder how many remember the aims of our Club! Do you? Let me list them!

1. To read the Children's Page every week.
2. To study the Sunday school lesson.
3. To study from the Bible every day.
4. To study with as many of my family as I can.
5. To pray and sing.
6. To learn to love God more and more.
7. To try to do good deeds every day.
8. To have a Bible motto on my wall.
9. To attend Sunday school and church every week.

Happy Birthday to You!

Robert Barnett, Aug. 19, age 6, Holbrook, Nebr.
 Bobby Curtis, Aug. 21, age 10, L'Anse, Mich.
 Gary Alan Ralston, Aug. 21, age 8, Ripley, Ill.
 Sylvia Goekler, Aug. 21, age 5, Hector, Minn.
 John A. Railton, Aug. 24, age 3, Winchester, Va.
 Franklin Hawkins, Aug. 24, age 12, Sterling, Ill.
 Tommy Pearson, Aug. 25, age 14, Troy, Ohio.

This is promotion day for Tommy Pearson. We invite you, Tommy, to read the Berean Page also. Do not forget us though, will you?

Send all new names, addresses and birth dates to Mary Railton, Box 231, Oregon, Illinois. All children under fourteen years of age are invited to join the ECE Club.

Bob?

What's In a Name?

Mary?

Bob, Mary, Jack, and Susan are names given our friends for convenience. We place little value upon the meaning of the names themselves. Today the name of a person has nothing at all to do with his personality.

Names have great significance, however, in the business world. We purchase merchandise by brand names. Business men know that if they can impress the public with a particular name, their product will sell.

Christians place much emphasis upon names, also. We are concerned primarily with one name—the name of God. Have you wondered why the organization to which we belong is called the Church of God? Since He is our God, and we are His people, we should live up to the fullest extent of the significance of His name. Jesus wanted it that way. In Jesus' prayer for protection of His followers, He said, "I kept them in thy name" (John 17:12). From then on, the body of believers was called the Church of God, because it desired to bear His name.

People in the early church were not God's first name bearers, however. Back in the early pages of the history of the world there were men who wished to separate themselves from wickedness and corruption of men about them and draw close to their Creator. Genesis 4:26 records: "Then began men to call upon the name of the Lord." The marginal reference clarifies: "to call themselves by the name of the Lord." They felt the need to bear the name of God.

Many years later, men discarded God's name in favor of another one. They were dependent no longer upon God, but were quite proud of their own achievements. They would defy God and build a tower that reached to heaven. While planning such a tower, they said, "Let us make us a name" (Gen. 11:4). Done with bearing the name of God. They wanted a more spectacular name!

Later on, God left the privilege of bearing His name to the nation of Israel. As the people of God, it was their duty to be an example to other nations and show how God would bless those who called upon Him. The Israelites developed into poor name bearers. In their disobedience and unbelief, they were far from being a glory to God. Isaiah saw this deplorable condition and prevailed upon the Lord to have mercy and not bless stranger nations, because "they were not called by thy name" (Isa.

63:17-19). The Israelites failed in their responsibility to bear the name of God and consequently were scattered and humiliated.

Once again the world was without a people that could carry the name of God honorably. But not for long. When Peter received a special vision, and when other apostles saw that there was another group of people more worthy to be God's name bearers, Paul and Barnabas summarized, "Lo, we turn to the Gentiles." During the discussion about circumcision and Gentile converts, James paraphrased the words of Peter by saying, "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name" (Acts 15:14).

God has selected someone else to bear His name. That group of people taken out of the Gentiles is the Church of God. Paul listed God's name bearers when he said, "Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God" (1 Cor. 10:32). The Gentiles before the time of Abraham failed. The Jews after the time of Abraham failed. The Church of God must not fail!

New Testament Christians were called the Church of God. Several of Paul's letters were addressed expressly to it. Paul said he persecuted it. We do not wish to leave the impression, however, that anyone who does not endorse the name Church of God will not be saved. But we do want to warn our brethren of the responsibility and obligation involved in bearing such a name.

According to 1 Corinthians 11:22, the Church of God is not to be a house of banqueting, but a place in which the Lord's Supper is observed properly and with respect. Those who take office in the Church of God must first know how to rule their own homes. (1 Tim. 3:5.) Arguments, dissension, contention have no room in the Church of God. (1 Cor. 11:16.) There should be enthusiastic cooperation and interest among all Churches of God and the General Conference, because we all are followers of Christ and fellow sufferers together. (1 Thess. 2:14.) As the Church of God, we must hold dearly the truths of God's Word and preach them faithfully, because we are "the pillar and ground of the truth" (1 Tim. 3:15).

What's in a name? Do we honor or reproach God's name? Do we deserve to be called the Church of God?

Jack?

"A good name is rather to be chosen than great riches"
(Proverbs 22:1)

Susan?

AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

- August 14-24—Virginia Conference at Maurertown. (Guest speakers and teachers are Walter Wiggins, William Dick, and Verna C. Thayer.)
- August 16-24—Texas Conference at Gatesville.
- August 16-24—Iowa State Conference at Waterloo.
- August 17-24—Eastern Nebraska Conference at Omaha. (Harold Doan, guest speaker.)
- August 17-24—Western Nebraska Conference at Holbrook. (Harvey U. Krogh, Jr., guest speaker.)
- August 27-31—Ohio State Conference at Lawrenceville. (C. E. Lapp, guest speaker.)

ARKANSAS

The Arkansas-Oklahoma Conference was well attended. It has been said to have been one of the best. Our prayers were answered.

There will be a Rally Day at the Oak Grove Church, near Little Rock, Ark., August 31. Plan to go! Take route 167 out of Little Rock, traveling south five miles, then turn right on baseline road and travel two miles, turn to the right and go three-fourths of a mile.

On Saturday night of our conference three gave their hearts to Jesus. Bro. Walter Wiggins preached that night. In the afternoon of the next day, they were baptized into Jesus Christ near McGintytown by the writer.

Last Sunday we organized the McGintytown Church. A committee was appointed to draw up a constitution.

We are happy to have Bro. David Sprinkle and his wife Sarah work with us in Arkansas, and possibly some work in Oklahoma. They will be here the last of this month or the first of next month.

Please, send names and addresses of members of the Church of God in Arkansas and Oklahoma to our new secy.-treas., Mrs. Ammie McEntire, Rt. 7, Box 591A, Little Rock, Ark. Any contributions are to be sent to her also.

The secretary will send in a report of our conference.

Our new address is 808 W. B St., Russellville, Ark. We will be here until our new home is completed on West Fourth St. By the first of September we should be in our home.
C. Alan McLain.

Bro. Joe Fletcher, college student and linotype operator in the print shop, is absent on vacation at his home in Fonthill, Ont. He traveled with his sister and brother-in-law, Bro. and Sr. Harry Payne of Los Angeles, Calif. They stopped at Golden Rule Church, Cleveland, Ohio, August 10, where Bro. Fletcher preached.

ARKANSAS-OKLAHOMA CONFERENCE

The Arkansas-Oklahoma Conference of the Church of God of the Abrahamic Faith met at McGintytown, July 17-20. Churches represented were McGintytown, Clark's Chapel, Cleveland, Lord's Schoolhouse, Bear, Walnut Grove, Little Rock, and Oak Grove. Isolated members from Hickory Ridge, Altheimer, and Beckett Mountain were also present.

A budget committee—Bro. R. D. Stanton, Chairman, Mrs. J. D. Moreland, and Jess Humphreys—prepared a budget for the coming year which was accepted by the conference. Our aim is to double our effort.

A ministerial aid fund was set up to help our ministers who are retired or in ill health. Bro. J. D. Moreland, Rt. 1, Greenbrier, is treasurer of this fund.

Officers elected for the coming year are: pres., C. Alan McLain; vice pres., J. W. McGinty; secretary-treasurer, Mrs. Ammie McEntire; assistant secy-treas., Mrs. R. D. Stanton.

One of our pastors, Bro. H. Scott Smith, was unable to attend conference this year because of ill health. Our prayers are that he will soon be able to work in the Lord's vineyard again. Ministers present were: Bros. C. Alan McLain, W. R. Simmons, Edd Matthews, C. E. Weaver, and C. J. Shaw. Bro. David Sprinkle and family were here from Oregon Bible College. They plan to work in Arkansas for the coming year. Also Bro. and Sr. Walter Wiggins were with us. We were indeed happy to have them attend and visit in our church again.

Three daughters of Bro. T. J. Holley came forward for baptism. They are: Mrs. Norma Vassauer, Altheimer; Mrs. Alice Woodrome, Pine Bluff; and Miss Dorothy Holley, Altheimer. Our conference hopes to start a new work in the vicinity of Altheimer.

On Sunday August 3 our church was organized. The deacons are: Tommie McGinty, Ellis Holley, J. D. Moreland; elders, Doy B. Cardin, W. T. McGinty, Edd Cardin, Pete McGinty, and J. W. McGinty; trustees, J. D. Moreland, Sam Freeman, Harve McGinty; secretary, Mrs. Olene Holley; treasurer, Mrs. J. D. Moreland. A constitution committee was appointed: J. D. Moreland, J. W. McGinty, and Edd Cardin.

We were glad to have visitors from Clinton in our Sunday school recently. Come again! Recent showers have done much to revive our grass and water supply in this area. Many of the places near by are still suffering from the dryness. Most crops have been damaged heavily by the dry weather.
Mrs. J. D. Moreland.

All General Conference attendants have departed from Oregon. Rockford and Oregon church members are busy cleaning the dormitory and storing the bedding and supplies for the winter.

MOOREFIELD, NEBRASKA

On July 23, Bro. and Sr. Drinkard arrived at Moorefield, Nebr., from an extended evangelistic trip through California, Oregon, and Washington. Services were held morning and evening of July 27, and each evening during the week, concluding with three services on August 3.

Much interest and good attendance were manifest throughout the meeting.

Mary S. Todd.

SMITH-McLAIN

Mr. and Mrs. True Smith, 2803 W. Main St., Russellville, Ark., announces the marriage of their daughter, Doris Allene to C. Alan McLain, a minister of the Church of God, and son of Mr. and Mrs. Lenville D. McLain, Mt. Sterling, Ill.

The wedding took place on Saturday, June 28, at Hartshorne, Okla. Bro. W. R. Simmons officiated. The double ring ceremony was used in the presence of a few close friends. The bride wore a pink nylon dress with white accessories.

Mrs. McLain is employed by the Western Arkansas Telephone Company.

C. Alan McLain is a graduate of Oregon Bible College at Oregon, Ill., and pastor of a number of rural churches.

They will reside in Russellville, Ark., where a new home is being built.

C. Alan McLain.

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Maybelle Hanson	\$ 5.00
Virda Sittler	10.00
Mr. & Mrs. C. D. Whitmer	10.00
Mrs. E. E. Giesler	10.00
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Mr. & Mrs. Perley Cross	10.00

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was in attendance at _____ Sunday school

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FRED DAUBANTON

Funeral services for Fred Daubanton were held Thursday at 2:00 p.m. at the First Presbyterian Church. Dr. Dickens Lewis and Raymond Brown officiated.

Fred was born in St. Cloud on July 13, 1873, son of the late Mr. and Mrs. G. J. Daubanton.

Surviving is one sister, Mrs. Mrs. Mary Fulsom, four nieces and 15 nephews.

Pallbearers were nephews: Fred, Walter, Donald Daubanton, and Robert, Joseph, and Milton Folsom. Mrs. Rudolph Strand at the organ accompanied a trio, Thomas, John, and George Savage, who sang "Jesus Lover of My Soul" and "Beyond the Sunset."

Burial was in North Star Cemetery. Raymond Brown.

FRANK SAMUEL BROWN

Frank Samuel Brown, 15-27th Ave. N., died Friday night. He was born January 18, 1878, in Crawford County, Wis. He moved to St. Cloud in 1916 and lived there till death.

Surviving are Mrs. Brown, one son, Arvy Eddzell of St. Cloud and two daughters, Mrs. Emil Biendara of Popple Creek and Mrs. Arlinna Erickson of St. Cloud and one step-daughter, Mrs. Frank S. Englesby (Addie Eleanor Morris) of Portland, Ore. There are two brothers, Reuben James Brown of New Westminster, B. C., and George Alonzo Brown of Wheat Ridge, Colo., and one sister, Mrs. A. E. Wallen (Mary Helen) of Spirit Lake, Idaho.

There are 24 grandchildren and five great-grandchildren.

Funeral services were held at the Golbert chapel, Tuesday at 2:30 p.m. Services by Raymond L. Brown, pastor of the Church of God. Burial was at North Star Cemetery.

HERALD RECEIPTS

Mrs. T. E. Lynn; Virda Sitler (2); David Holquist; Mrs. Janice Baxter; Mrs. Frank Lane; Harry Sheets; Darrell Maddock; Mrs. Lena Lindsay; Mrs. Amy Weaver; Maybelle Hanson; Marion Partlow; Mrs. Ida Eastman; (2); L. H. Emigh; Mrs. Mary A. Groff; Mrs. Bess Kaspar; Wilda McCorkle; Mrs. John Sibert; F. A. Stilson (3); E. C. Pearson; Edward Kirkpatrick; C. Alan McLain; Mrs. Eanice Pearson.

"The Call of the Church for Men," and "Horizons Ahead" are poems by Bro. R. H. Judd, printed on postal-card size cardboard. Either may be obtained from the author at Fulton Cottage, Rt. 3, Colborne, Ont., or National Bible Institution, Oregon Ill., at 25c per dozen or \$1.00 for 5 dozen postpaid.

CHURCH HISTORY

We now have that little booklet you have been wanting to hand to those who ask about your church. It is entitled, "Church of God of the Abrahamic Faith." Its pages cover briefly the history, organization, and faith of the church. This is the simplest way to satisfy those queries and indications of interest.

Prices are: 10c each; \$1.15 per dozen; \$4.50 per 50; \$8.00 per 100. How many would you like?

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.

A gentleman, who was passing some mines in Pennsylvania, asked a little boy why the field was so full of mules. "These mules are worked in the mines through the week," replied the boy, "and they are brought up into the light on Sunday to keep them from going blind." The application is apparent.

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They live in memory far longer



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A GENTLE PUSH

"We all need, but little heed," are sound words of instruction. Sometimes it is necessary for those "sound words" to be pointed and put with force before we take heed as we should. A farmer once told me: "We had a mother sheep with twin lambs, one of which seemed quite different from the other, wandering about aimlessly, and not as others of its kind. We were not long in discovering the cause. The poor little thing was blind. The mother and brother were quite alive to the fact, and watched the lamb with tender care. One or the other, as they saw it getting into danger, would rush forward to the rescue and, with a sharp and kindly butt, turn the little blind one out of peril and into a safe path." If you feel that you are unduly "pushed around," read Hebrews 12:11.

"Be not righteous over much; neither make thyself over wise" (Proverbs 7:19).

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ON
THE

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Oregon Bible College is your College, organized by the General Conference of the Churches of God for the purpose of training Christian leaders for a growing Church.

Training for Christian service is the most important training in the world.

Oregon Bible College offers training by Christian instructors in a Christian institution in a wholesome Christian environment.

Classes are arranged in such a way that students may earn their own expenses by working afternoons.

The National Berean Society offers to pay one half the first semester's tuition for all beginning students.

Oregon Bible College Alumni Association will award a fifty dollar scholarship to some student who will write a winning research paper.

Welfare and loan funds are maintained by National Bible Institution for the purpose of aiding worthy students.

Tuition averages about \$162.00 per year plus \$10.00 student council fee, which is very reasonable when one considers that the entire cost of educating each student is more than twice this amount.

Oregon Bible College credits have been honored by accredited institutions when our students have transferred to such institutions. Our experience in this respect, of course, differs with different institutions.

Training in Oregon Bible College is training for eternal life for the student and for those whom he will later serve.

Training in Oregon Bible College will train another minister to fill one of the many empty pulpits in Churches of God.

After checking these advantages, write for an application for admission to Otto E. Dick, Oregon Bible College, Oregon, Illinois.

The Restitution Herald

August 19, 1952

VOLUME 41

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

NUMBER 46



—Group at McGintytown, Ark.—Photo by Dept. of Evangelism and Missions.

Building for a Better Day

Development of small churches and local groups into zealous, effective units of Christian service is a major aim of the General Conference. The new program of extensive home and foreign missions and missionary expansion through local groups is the 1952 Conference program for *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.

James M. Watkins, Editor

\$3.00 per year

Paul C. Johnson, Associate Editor

Editorial

General Conference, 1952

General Conference of 1952 is now history. By the reports shown in this, and the previous Restitution Herald, it is easy to see that the Conference considered many important questions. As we review the Conference, we believe it to be one of the most successful Conferences we have experienced. One can say this about any Conference, but as long as we continue to feel this way, it shows an element of progress. Any Conference that transcends the preceding one is an indication of progress.

The greatest interest ever shown in General Conference was reflected this year. The number of delegates present and the visitors present at the sessions were a testimony that our church is interested in its national activities.

The Conference voted to sustain our present program without curtailment. This is a good step forward. It means, however, that everyone will have to put his shoulder to the wheel so that we may sustain it throughout the year. Our present program of pastoral aid, evangelistic field work, and regular departments will continue.

The General Conference is successfully turning its attention to the field. No longer do we devote our entire time to the work at national headquarters. The Conference is assuming an increasing interest in the small and isolated groups in our fellowship. The Conference is attempting to offer a helping hand that they may grow and prosper. This is the most beneficial change in our attitude toward our work. The majority of the deliberations of this Conference concerned the problems in local fields. The General Conference is taking its place as a helpmeet for these local groups and is striving to build them into sound, logical units of service.

The number one item on the agenda of the Conference was the community crusade program submitted by the Board of Directors. The program is designed to work in each local church toward expanding our missionary opportunity. It involves the participation of local churches in a nation-wide newspaper campaign in which newspaper statements of our doctrine will appear simultaneously. It is hoped that in this way more than one million readers will learn of our doctrine and become interested in our local churches.

The second step of the program provides a uniform calling campaign in which, for a period of eight days, all churches will make personal calls upon at least three thousand homes. The General Conference is furnishing materials for this program, and is providing material to leave at each home to help it become acquainted with your local church. This program will continue on a planned basis throughout the coming year. It is hoped that the program will furnish information for the General Conference upon which future campaigns can be based, and create a sound prospect list for each local church that will be the means of securing the interest of new individuals in our church.

A slight adjustment of our national organization was passed, which reflects a considerable change in our attitude toward home and foreign missions. The national evangelistic department will hereafter be called the national department of evangelism and missions. This will be expanded to include a department of both home and foreign missions. Home missions include our work of developing local fields and isolated groups into workable units. Our foreign mission venture has been based upon co-operation with the Christian Approach Mission in Bethlehem.

This involves sponsoring orphans in the Bethlehem orphanage, and ultimate education of those who grow to maturity for missionary work in the Holy Land. Arrangements are already completed for two of these young men to come to Oregon Bible College for Christian education. One is John Jameel, who is now in London, England. The other is George Sayegh of Bethlehem, who is being sponsored by the Brush Creek Missionary Society.

A new organization has been developed after the pattern of the Sunday School Association, which will tie all of our local missionary societies into a national unit. The purpose of this new department is to stimulate and promote interest in missionary work.

We must repeat that, all in all, it was a good Conference and much progress was made. It remains for each local group and individual to co-operate in putting these plans into operation. If this is done, we are undoubtedly taking our greatest step forward in gospel work.

General Conference -- 1952

By *Harold J. Doan, Secretary*
National Bible Institution

THURSDAY, AUGUST 7, 9:30 a.m.

AFTER a half-hour devotional service led by Bro. Warren Sorenson, President Joe Lawrence called to order the thirty-second General Conference of the Churches of God. Bro. Lawrence welcomed a large delegation with optimistic remarks of our progress in the past year and a challenge to continue progress in the year to come.

The Credentials Committee, Sisters Whitehead, Austin and Logsdon, then proceeded with the seating of the delegates. A later report by the committee showed eighty-seven delegates seated, representing 2,376 Church of God members. This is the largest number of delegates at any Conference to date, and is indicative of increased interest in the General Conference business.

Bro. Lawrence appointed a steering committee, consisting of Bro. C. E. Randall, chairman, Sr. Ratering and Bro. Jack Hearp, to handle motions to be presented to the delegates. A survey committee was appointed, consisting of Bro. Arlie Townsend, chairman, Bros. Al Karnett and Norman McLeod.

The secretary reported his observations of our work as a whole. This report is printed in full in the August 12 issue of *The Restitution Herald*. Bros. Randall and Shaw moved that the secretary's report be accepted and placed on file, and the problems mentioned be discussed at the proper time. Motion carried.

The General Conference evangelist, Bro. Walter Wiggins, told the delegates of work he and his wife have been doing during the past year (printed, July 22, 1952, *Restitution Herald*). Evangelist Wiggins suggested these added observations: too much time is being spent by our evangelistic department on people already in the church; an evangelistic team with a tent could do great work in the South; those who use the evangelistic services should help as they are able to finance the work; a full-time evangelist, working under proper conditions and financing, should be able to baptize one hundred converts per year. He further suggested that Baton Rouge, Louisiana, El Paso, Texas, Abilene, Texas, and the State of Arkansas are excellent fields for expansion and church building.

Sister Thayer reported on her very interesting work during the past year (printed in August 12, 1952, *Restitution Herald*). In reply to questions concerning the

planning of her schedule of places to visit, it was stated that the need of the locality is of primary importance in deciding whether or not she will serve in that locality. It is suggested that those who apply for her services state their need so that those who plan her schedule can make wise decisions as to where she can best conduct her work. Sr. Thayer reported that an increasing number of young people and adults have been attending her vacation Bible schools, and that a man-and-wife team would have a wonderful opportunity in this field of vacation Bible school work with adults and young people. Sisters Shaw and Wagenaar spoke in support of this suggestion. Sr. Thayer also stated that there should be greater preparation made by the local church in advance of her coming to conduct the vacation Bible school.

It was moved by Bros. Burnett and Wachtel that we accept the reports of Bro. Wiggins and Sr. Thayer, and give a rising vote of thanks for their excellent work. Motion carried.

The meeting recessed till 1:30 p.m., with prayer by Bro. Wachtel.

August 7, Afternoon

Upon the reconvening of the delegates, Bro. Stanley Ross, treasurer, gave a financial report for the fiscal year ending June 30, 1952. In connection with this financial report was a departmental report, showing in detail the financial condition of the various departments of National Bible Institution (printed in full August 12, 1952, *Restitution Herald*). After a period of questioning for clarification of certain points in the report, it was moved by Bros. Johns and McLeod that the treasurer's report be accepted as read.

The Committee on License and Ordination, of which Bro. C. E. Lapp is chairman, reported as follows:

"During the year that has passed, many changes have come to the Church of God and its ministry. Our hearts are bowed in humble respect as we witness the passing of two of our aged men. Those who have finished their course are Bro. E. E. Giesler of Moorefield, Nebr., and Bro. F. L. Austin of Oregon, Ill. As these two men have laid down their burdens, we who are younger must with renewed zeal accept the greater responsibility left us by their faith.

(Over)

"Our ministerial list is gradually resolving itself into three groups: 1) Active full time; 2) full time, but because of economic necessity find it necessary to engage in secular activity; 3) those who, because of age or economic necessity have discontinued the ministry, at least for the time being.

"Twenty-seven are now engaged in full-time service.

"Twenty-eight are finding it necessary to do secular work beside preaching.

"Twenty-nine have, because of ill health, other interests, or economic necessity, quit the ministry either entirely or temporarily. Others are contemplating the same move if some monetary relief is not soon forthcoming.

"One, C. F. Pryor of Dry Run, Virginia, granted a license.

"One graduate from Oregon Bible College, Curtis Simpson, was granted a license in June.

"Due to present inflationary conditions, we recommend to our brotherhood a higher base pay for those who are laboring to bring the Word of Life to their congregations, and seek to elevate the ministry and its work."

It was moved by Bros. Lapp and Ross that this report be adopted. Motion carried.

Bro. Otto E. Dick, Superintendent of Oregon Bible College, reported on the work, accomplishments, and future of Oregon Bible College. This report is printed in full, including the letter to the delegates from Bro. Jerry Reeves, president of the Student Council, in this issue of The Restitution Herald (pp. 7-9). Bro. C. E. Lapp newly hired instructor at Oregon Bible College, expressed his sense of great responsibility of his new position and expressed a desire for the prayers of the Conference. He stated that he was grateful for the opportunity to teach our future ministers. Bro. George Jones of Cleveland, Ohio, a member of the College Board of Education, made the following report for this board:

"Last year the Conference authorized the Board of Directors of the National Bible Institution to appoint a Board of Education of the Oregon Bible College, whose principal duty is to study the problems of the College and to devise ways and means to have effectual work done by the College and to create harmony and contentment among the students.

"At our January meeting of the Board of Education, we had the pleasure of having the President of the Student Council, Curtis Simpson, attend our meeting and express the sentiments of the students as to what they considered necessary procedure for the harmonious operation and welfare of the College.

"Their principal need at the present time, as expressed by Bro. Simpson, was better housing for the students.

"At the meeting of the Board yesterday, we were agreed there are three basic needs of the College: 1) bet-

ter housing; 2) recreation activities; 3) financial assistance to worthy students.

"With these three aims in view, we agreed on a simple and inexpensive program, which we propose to present to you tomorrow afternoon. Will you pray for the success of the Oregon Bible College and come with the express desire to build the morale of the College that the young ministers of the gospel will feel that the Church of God of the Abrahamic Faith is one hundred per cent behind them?"

It was moved by Bros. Ross and McLeod that the reports of Bros. Dick and Jones be accepted and put on file. Carried.

Nominations for president were: Clyde Randall, Dale Dunbar, Elmo Gaspar, and W. J. Halls. Nominations were closed upon motion by Norman McLeod and Sr. Jenkins.

Following a fifteen-minute recess, President Joe Lawrence addressed the Conference delegates, presenting to them a resume of Conference work done during the past year. He called attention to the Friendship Circle promotion work being done, a history of the Church of God, the efforts being made to compile accurate statistics, the public relations of the Institution involved in the operation of our modern salesroom, pastoral aid being given to various fields, the inauguration of a new bookkeeping system and the development of a visual promotion program to acquaint our membership with the work of General Conference.

Urging an attitude of full co-operation with the work of General Conference, even when some of its program adopted by a majority may not be in agreement with our

DAILY BIBLE READINGS

- M. Aug. 25. The call of Gideon. Judges 6 and 7.
 T. Aug. 26. The call of David. 1 Sam. 16:1-13.
 W. Aug. 27. God uses Esther. Esther 4 and 5.
 T. Aug. 28. God's care of Israel. Acts 7: 2-50.
 F. Aug. 29. A greater than Moses. Acts 3:22-26.
 S. Aug. 30. Kingdom leaders. Matt. 19:27-30; Rev. 1:5, 6; 5:9, 10.

DAILY BIBLE READINGS

- M. Sept. 1. 2 Cor. 12:1-10. God's strength and our weakness.
 T. Sept. 2. 1 Kings 3. God's gift to Solomon.
 W. Sept. 3. Proverbs 8. The value of wisdom.
 T. Sept. 4. Jude 24. Strength to stand.
 F. Sept. 5. Isaiah 40:28-31. They that wait on God.
 S. Sept. 6. 1 Cor. 1:27-31. God's tool chest.

personal opinion, Bro. Lawrence went on to make recommendations from the Board of Directors for the coming year's program:

College. Having a large investment in our youth, we should look forward to expansion of the facilities of Oregon Bible College to supply the varied needs of our young people. A second full-time instructor has been hired for the College.

Print Shop. Every effort should be made to increase the work of the print shop, and to put its operation upon a large-scale basis.

Golden Rule Home. There are now seven residents in Golden Rule Home, and there are several vacancies for new residents. The Conference is faced with a serious help problem at the Home because of low wage scale and the extreme difficulty of the work.

Evangelism. We must have additional funds to keep evangelists traveling in the field. Bro. Lawrence stated that there is duplication of effort in evangelism between state conferences and the General Conference, and some effort should be made to define the part that each will play in evangelistic efforts.

Community Crusade. This is a campaign suggested by the Board of Directors to assist in arousing our people to personal evangelism. This is a unified campaign with a single purpose, goal, mode of action, and approach to non-members of the Church of God. The goal of this campaign is to have one million readers of Church of God literature within the proximity of our local churches, and to reach three thousand homes with the Church of God story. Briefly (a detailed explanation of this campaign will appear in The Restitution Herald at a later date), the campaign program is as follows:

1. A weekly series of newspaper ads will be mailed to each participating church to be inserted in the local newspaper of each church.

2. Each participating church will organize a house-to-house calling campaign to begin October 19 and end October 26.

3. Printed material will be mailed to each participating church which will include a suggested pre-determined approach and information card to be returned to National Bible Institution, and literature to be left at every home where a call is made.

4. A follow-up letter will be mailed from National Bible Institution to each participating church to be signed and mailed to good prospects within a month from the calling campaign.

5. At Christmas time, prospects are to be invited to a Christmas program.

6. On February 1, there is to be a special service in each local church for the prospects who have been previously issued special, personal invitations to attend.

7. Another special invitation is to be extended prospects to attend church at Easter time.

8. The prospects who are still interested at this time should then be enrolled in the Friendship Circle which has been described in several back-page advertisements in The Restitution Herald.

There will be an award for the individual who makes the greatest number of calls during October 19-26, and an award to the pastor whose church makes the greatest number of calls on a percentage basis. Churches must register and supply a delegate list to qualify for entrance in the campaign, and they must have an official in charge to act as contact man with National Bible Institution. Participating churches will estimate the amount of material needed for their part in the campaign.

The meeting was then adjourned till Friday morning, with prayer by Bro. C. E. Randall.

FRIDAY, AUGUST 8, 9:30 a.m.

The day's business began with a devotional service and season of prayer conducted by Bro. William Wachtel. The minutes of August 7 were read and accepted upon motion of Bros. Jones and Johns.

When the delegates had been properly seated, the Conference proceeded with the election of a president. Bro. Dale Dunbar was elected on the first ballot with 43 votes; C. E. Randall, 12; Elmo Gaspar, 6; W. J. Halls, 18.

A detailed discussion followed on the planned community crusade. There was particular discussion on the use of newspaper advertising and various suggestions were made to churches in large cities where newspaper rates may be prohibitive. All delegates from participating churches should check immediately with their local newspapers and if rates are prohibitive, order material immediately for other types of circulation in the campaign. Bro. Jones and Sr. Pickerl moved that the Community Crusade Campaign be carried out as outlined. Motion carried.

Sister Ada Simpson, vice president of the National Mission Board, presented the following resolution in behalf of the Priscilla Auxiliary. Bro. C. E. Lapp seconded the motion.

"We, the members of the Priscilla Auxiliary, recognizing the need of a national missionary organization that will unite all local missionary groups in a national organization after the pattern of the Sunday School Association, move that the Department of Evangelism be called the Department of Missions, and include departments of Home and Foreign Missions. That a president, vice president and secretary be elected to act as a National Mission Board to promote missionary work in local fields and make recommendations."

(Over)

Bros. Krogh and Denchfield moved to amend the motion to read "The Department of Evangelism and Missions" instead of "Department of Missions." The amendment carried.

Bros. Ross and Jones moved to amend the motion to add the words "to the Board of Directors of National Bible Institution." The amendment carried. The amended motion was then carried.

Bro. C. E. Lapp presented the following resolution on behalf of the Pennellwood Church of God. The resolution was seconded by Bro. Johns.

"Resolved, that the special reports of the Bereans, the Sunday School Association, and the Missionary Society be included in our General Conference program, with adequate time given for same." After the Conference reconvened at 1:30, the motion was passed by a rising vote.

Time was then used to discuss the problem of pastoral leadership in the Church of God. Four leaders in the church expressed themselves on the problem.

Bro. Milton Hall, speaking from the minister's point of view, made the following points: "Ministers must earn respect. . . . Ministerial students must be trained in stewardship and pastoral work. . . . There is a lack of spirituality among young ministers who must have a call and conviction and a heartfelt desire for the ministry. . . . Ministers want a salary which is equal to the average pay of their congregations. . . . They must have time for meditation, study, and prayer, which makes necessary a full-time ministry."

Bro. Otto E. Dick made the following suggestions to be adopted by Oregon Bible College: "All possible must be done to instill spirituality in the students. . . . There must be more education in pastoral work to prepare the students to take a pastorate without fear and disillusionment. . . . Ministerial ethics must be emphasized." He made these suggestions to the various congregations: "Hold a period of prayer in the spring for God's help in the selection of young men to enter Oregon Bible College and train for the ministry. . . . State Conferences and local churches should select those young men who, on the basis of a sense of being called for the ministry, and aptitude, would make good ministers. . . . The church must assure its ministry a reasonable wage, comfortable housing, and harmony among the members, if it is to interest young men in a ministerial career."

Clarence Lapp spoke from 1 Corinthians 9:14, showing the double responsibility, one upon the minister, and one upon the congregation. "The preacher must preach the gospel and be willing to live by it, and the congregation by its giving must make this possible." Bro. Lapp quoted from several letters from ministers who are now doing part-time or full-time secular work. The consensus of opinion was that the low pay of the ministry has contrib-

uted most to the withdrawing of our ministers into secular work.

Bro. George Jones of Cleveland, Ohio, spoke from the layman's point of view. He praised those ministers who have sacrificed so much in past years to preach the gospel of the Kingdom. He, like the rest, is disturbed by the number of ministers withdrawing from the ministry or working at secular tasks. He stated that there is one reason—finance. He suggested that we must have a minimum wage for our ministers, that we could consolidate small churches to be served by circuit evangelists. He suggested that a minimum salary would be \$3,500.00 per year. On the other side of the question, Bro. Jones stated that ministers who dwell upon pet subjects that are not essential to salvation cause dissension. Preaching of personal evangelism does not excuse a pastor from pastoral calling, even when it is distasteful to him. Long sermons do not benefit the church. A minister's authority must be limited by the constitution of the church. Oregon Bible College training is sufficient for our ministry if the ministers adapt themselves to it and to the work.

At the close of the talks by these four men there was general discussion on the Conference floor of the suggestions made by the speakers. The discussion revolved itself around the necessity to tithe if our ministry is to be adequately supported. Tithing by all our members would solve the financial problem of the whole church.

Bro. George Jones, speaking for the College Board of Education, presented to the delegates the plan for the Oregon Bible College Booster League. The cost is \$1.00 per year for each league member. Money derived from this source will be used for the benefit of the students of Oregon Bible College to assist worthy students to pay their tuition, help supply recreational facilities, and sponsor other student affairs and activities. Many delegates joined the League with contributions and took packages of membership cards with them to their home churches where they hope to enroll many more Booster League members.

Bro. C. E. Lapp moved and Bro. A. Townsend seconded a motion from the Pennellwood Church "That the General Conference be of one week's duration." The motion was amended by Bro. Wachtel and Sr. Simpson to read "That the General Conference meet from Wednesday through Saturday." The amendment lost and the *original* motion lost.

The License and Ordination Committee recommended a new standard for the licensing and recognition of ministers. Bro. Lapp and Bro. Lyon moved that this set of regulations be adopted. Moved by Bros. Randall and G. E. Marsh after considerable discussion that the motion be referred back to the Ministerial Association. Motion carried.

(Please turn to page 9)

Oregon Bible College Report

DURING the school year completed last June, your College trained twenty-six young people during the first semester and twenty-five the last. This number is an increase over the number trained the year before, as there were about twenty students in attendance a year ago. You will probably be interested in knowing that during the thirteen years that the College has been in operation a total of thirty-nine students has been graduated. Fifty-four others have completed at least one semester at Oregon Bible College, some of whom have had two or three years. In addition to these are several others who have attended summer school terms at our College. Of those graduated all but two have entered the ministry or intend to do so. This does not include three girls who have been graduated. A few have withdrawn from the ministry for various reasons.

We believe that we enjoy a high degree of success in training students for the ministry if we measure our success by the number of our graduates who enter and stay in the ministry. The holding power of our school may not seem good when we consider that more students have withdrawn from school than have completed the four-year course. Compared to the holding power of other institutions, however, our school compares favorably. One value that we sometimes fail to recognize is the value of the training received by those students who attended for only a few semesters. Most of these students are, as a result of this training, better workers in the churches than they would have been without such training. A few have received a year's training with us before continuing their education in secular colleges, and we believe they entered such schools with a better spiritual background than they would have had they not had that year of Christian education in our school.

The curriculum of your College is organized on a four-year plan by which virtually the entire Bible is taught in the four years. The program for the past year was as follows:

Semester One

English Composition I
 Minor Prophets
 New Testament Studies III
 Ephesians, Philippians, 1 and 2 Timothy, and Titus
 The Pastor, His Office and Work
 Advanced English Review
 Church of God Literature
 Church Public Relations
 Difficult Texts

Semester Two

English Composition II
 Millennial Prophecy
 New Testament Studies IV
 Hebrews, James, 1 and 2 Peter, 1, 2 and 3 John
 Psalms
 Religions of the World
 Biblical Research
 Advanced Public Speaking
 Methods of Evangelism

During the year the College offered a short course in teaching children, which was conducted by Sr. Thayer. Enrolled in this course were the College students and Sunday school teachers from several neighboring communities. The average attendance was about forty-eight. The course proved so popular that we plan to continue the plan for the coming year. The course achieved two major objectives: profitable teacher training and good public relations for the Institution in this community.

Our College was again approved for the training of veterans and received from the assistant state superintendent of the State of Illinois, Mr. Ward Black, high commendation for doing well the kind of work for which our College is organized.

The College Board of Education met twice during the past year and considered ways and means to promote the welfare of the College. One important result of these meetings was the creation of a gospel team fund. Aided by this fund, College gospel teams have served in eight states, in twenty-seven churches. Students have also served regularly by preaching and teaching near Byron, at East Oregon Chapel, and at Flagg Center, all near the College. Approximately one thousand people have been reached in the various gospel services of your College.

As a part of the regular College activities, students are expected to provide programs for two chapel services each week in which students frequently preach to their fellow students. They also serve on the student council, publish a mimeographed College periodical, and sponsor the College issue of *The Restitution Herald*. They contributed from their own funds about \$150.00 toward publishing the College issue of *The Herald* and made a substantial pledge to the National Bible Institution. In their various places of work they have many opportunities to witness for Christ. In their recreational activities, which included basketball and softball, the College boys have made many contacts which have helped to maintain good public relations with the community and have provided opportunities for evangelism.

Plans for the New Year. An important step forward in plans for the new year is the Board of Directors' decision to employ another full-time instructor instead of continuing on the half-time basis. Two full-time instructors should be able to provide better instruction and better supervision of College activities. More time can be given to promotion of the College and to serving the individual needs of students. To help meet the added cost of instruc-

tion, tuition has been raised twenty per cent. The Board trusts that the General Conference will recognize the wisdom of their employing Bro. Lapp as a full-time instructor and will respond with the extra instructional cost. I personally want to express my appreciation for this added assistance and I am looking forward to a very successful year working with Bro. Lapp. (At this point Bro. Dick called upon Bro. Lapp to address the delegates relative to his new work with the College.)

The College Board of Education endorses and recommends the illustrated and recorded lecture program which was demonstrated here last night. You will recall that the program emphasized very effectively the service rendered by the College and the need of training more ministers. We also look forward to a time when we may use this plan to present even more thoroughly the story of Oregon Bible College to be used by our College gospel teams. We plan to emphasize the importance of our gospel team work and to extend and to improve this part of our College work. We recommend also that the General Conference continue and intensify the education of our churches by all available means concerning the necessity of the practice of tithing. We believe that such education would encourage churches to pay our ministers salaries which would encourage more of our young men to enter the ministry. Furthermore, the added financial support would permit our College to operate more effectively.

The Board would like to encourage our churches to work toward improving the conditions under which some of our ministers are living. This would include better salaries, better housing conditions, better plans for vacations, provisions for paying the minister's expenses to our mid-winter conference, and some workable ministers' retirement plan. We recommend that interested individuals, groups, or churches consider the possibility of helping individual students to train for the ministry.

We believe we stand on the threshold of a great future for your College. With hard work by all, by much prayer and loyal devotion to our purpose, we can accomplish great things.

A STUDENT REPORTS

By Jerry Reeves, Oregon, Illinois

I am thankful for many things. We—all those who have heard and are hearing God's truths—have much for which to be thankful. I believe that I, and the other students at Oregon Bible College, have an even greater blessing than those who have not attended such a school. It is much more than a school to us. It is our life, and the beginning of a fulfillment of our hopes. We put our successful completion of a course of study ahead of all else while we are here. We know that, with the tools and skills we gain here, we are to go into the ministry of the gospel of God, with the eternal welfare of unknown numbers of people on our shoulders. So we dare not waste any of the training and shaping gained here. We receive a great deal of molding from our association with one another and with our instructors and counselors. We become, after new students have been assimilated into the group each year, a closely knit brotherhood. We

bear one another's burdens, help one another in countless ways. So forgive me if I am a little proud of my school, as well as thankful for it.

Most of us recognize the importance of Oregon Bible College to the Church of God. I know you do because of the splendid co-operation you give to the College. I know you do because of the many testimonies I have heard. I know you do because of the very fact that the College has survived and grown and prospered as it has. But because there are some at home to whom you will be telling what goes on here in Oregon, and whom you feel would appreciate more information on the College, I submit the following summary:

Faculty. Our superintendent has had his hands full, and sometimes has had more loose ends than he could pick up. He has done an admirable job of providing us with instruction and guidance. Since our loss of Bro. Magaw, the faculty has been supplemented at various times by Bro. LeCrone, Sr. Dick, and Bro. Jones. We were thankful for their ready help, and benefited much from their instruction. Many of us felt, however, that neither the instructors nor the students—and consequently our future congregations—were getting an entirely fair deal without at least two full-time instructors. I, for one, began making plans several months ago, to get permission to appear before this Conference and plead for another full-time instructor. That now is unnecessary, for the Board of Directors has employed Bro. Lapp to be a full-time member of the faculty. The students are very thankful for the vision of the Board in making this move and for the Lord's making it possible for Bro. Lapp to accept. We feel that this is the greatest stride forward that has yet been made, and we believe the College is on the threshold of new growth and blessing.

Gospel Team Activities. You all know that we learn best by doing, whether we are learning to sew or plow. The same holds true with preaching and teaching. It has been our policy to send College students into the field as often as possible for actual experience. This has provided churches with speakers while their own pastors were away, and has allowed people in those churches to become better acquainted with students. However, this phase of the work has been quite limited, often to a few students and a few churches. Students made trips on the strength of whatever the churches could give them. Those churches which were too small, or too far from Oregon, could not pay the expenses of students to serve them, so they did not invite College gospel teams. During the past school year, the Gospel Team Plan was devised. This plan provides payment to students on expenses incurred while traveling. Contributions received from Gospel Team trips are placed in a special fund. Payment is made from this fund on the basis of: Four cents per mile to operator of car; up to 75 cents per regular meal bought while traveling; \$5.00 per school day missed from work, actual wage loss (up to \$8.00) for each Saturday. This plan has made it possible for students to reach places never before visited by representatives of the College. It has provided a much wider field of opportunity for learning by doing; and it has given more people an opportunity to meet their future ministers. There are no limits to this program, with God's help and yours. You have aided with your prayers, your money, your word-of-mouth advertising, and your wonderful hospitality to visiting students. We ask for your continued prayer and material help as you can give it.

Looking Ahead. We believe the College is beginning a new period of growth. It will be able to offer more and better courses, and a more flexible curriculum. It should attract more students. There is, however, one fly in the ointment. We can have classes only half a day. Students must have at least five hours of work a day in which to earn expense money. No matter how many courses are offered, students can carry only so many. What we must strive to do next is to put this college on a full-day basis. This can be accomplished in either of two ways. Either the school can become a tuition-free, subsidized school, so that students can apply full time and capability to making themselves better Christian leaders; or the families, friends, and home churches of individual students can put them through

school and make it unnecessary for future ministers to go out into the field with any less than the best preparation. Either of these plans will work, for God will provide the means. It is my prayer that one or the other may soon be a reality instead of a dream.

GENERAL CONFERENCE—1952

(Continued from page 6)

The Survey Committee, headed by Bro. A. Townsend, reported that National Bible Institution properties had been inspected and found in very good condition. The report was accepted by acclaim of the delegates.

The new Conference president, Bro. Dale Dunbar, spoke a few words of acceptance to the delegates, asking for the prayers of the Conference and commending the delegates for their serious consideration of Conference business, and for their interest in the work.

The meeting was adjourned with prayer by Bro. G. E. Marsh.

SATURDAY, AUGUST 9, 9:30 a.m.

A devotional and prayer service was conducted by Bro. Bud Goodwin. The minutes of August 8 were read and accepted upon motion of Bros. Krogh and Johns.

Sr. Simpson moved and Sr. Ratering seconded a motion that we accept the suggested program of the National Mission Board. Motion carried. The program is as follows:

"Statement of purpose and suggested program for said organization for next year.

"The purpose of this organization shall be to assist the General Conference Board in an advisory capacity and to encourage the local members to promote and support home and foreign missions that we may know the joy of serving and saving others.

"We recommend the Missionary Department support:

- "1. Pastoral aid.
- "2. The Community Crusade Campaign as a part of home missions.
- "3. That local societies support radio broadcasts.
- "4. That local societies aid foreign missions (such as is being done in adopting orphans of the Christian Approach Mission, or in assistance to S. S. Manoah of India).
- "5. That Oregon Bible College students be taught missionary work and the gospel teams encourage it in the churches they visit.
- "6. That local churches have regular missionary programs in their Sunday school, church, Berean, and Dorcas meetings."

The following motion was presented by Bros. Wiggins and Shaw: "As there are many fields where there are from ten to twenty members, or interested people living, and, having no building in which to meet, we move that

the General Conference authorize the Board of Directors to inquire into the cost, and if possible purchase or rent a tent to be used in missionary work in these fields. In this way invaluable experience could be given our young people in missionary work. We recommend a gospel team be used in connection with an experienced evangelist, this team being made up from the consecrated young people of the states in which work is being done, or from Oregon Bible College." Motion carried.

Bro. C. E. Randall asked if time should be given in General Conference for reports or if space should be given in The Restitution Herald for the reproduction of sermons that had been presented by local broadcasters over the air. Bro. Watkins stated the policy of The Restitution Herald concerning editorial policy, news coverage, and solicitation of funds. The editor looks forward to the time when The Herald will receive original copy. Bros. LeCrone and Marsh moved that a committee be appointed to study the problem, and report at next Conference.

Treasurer Stanley Ross explained the proposed budget of \$30,030.90 for departments of National Bible Institution. Moved by Bros. Ross and Hearp that this budget be accepted. Carried.

The possibility of bringing two young men from Jordan and England to Oregon Bible College was described to the Conference by Sr. Simpson and Bro. James Watkins. The cost to those involved will be transportation to this country and board and room at Golden Rule Home. The Brush Creek Church of God Missionary Society is sponsoring one of the young men in this venture.

Moved by Bro. Dale Dunbar and Raymond Brown that John Jameel in England be brought to Oregon Bible College and educated, with living expenses paid by the Conference. Motion carried.

Moved by Jack Hearp and Walter Wiggins that "each year, prior to the convening of General Conference, the member churches will be sent a proposed program of important matters to be discussed." Motion carried.

Members who wish to propose motions should inform the Board of Directors several weeks in advance of Conference.

Bro. Jack Hearp proposed the following amendment to the By-Laws of National Bible Institution, on behalf of a non-delegate: "I move that Section 6 of Article 4 of the constitution be amended to require the Board of Directors to secure the approval of two thirds of the member churches of the General Conference before purchasing, conveying, or encumbering any real or personal property in excess of \$500.00 on behalf of National Bible Institution." This amendment will be considered at the 1953 meeting of General Conference.

The Credential Committee chairman, Sr. Whitehead,

made her final report and commended the delegates for their attendance and co-operation. The committee received a rising vote of thanks from the Conference for its work.

Bro. Randall moved the following resolution: "Be it resolved that we express our appreciation to the Illinois Conference and Oregon Church for entertainment provided and courtesies extended." Carried with rising vote.

Moved by Bros. Krogh and Dunbar that the treasurer

accept pledges from the individual delegates and churches and conferences. Carried. Several pledges were received from the floor totaling more than \$6,000.

A rising vote of thanks was voted to retiring president, Bro. Lawrence, and general manager, Bro. Watkins.

The minutes were read and approved.

The meeting was adjourned with prayer.

Harold J. Doan, Secy.



Prophecy

Part Five

The Prophetic Message of Daniel

By Norman J. McLeod

PEOPLE become fascinated by descriptions of images, animals, and horns in the Book of Daniel. They forget that description is not the chief import of the message of Daniel. Daniel spent much time speaking of the sins of his people and of the tribulations that had come and were yet to come upon them. He dwelt much upon supplications to God on behalf of himself and his people that God might by some means forgive them of their many sins.

In the ninth chapter that absorbs so much prophetic study and is referred to as the seventy weeks, Daniel spent much thought on the sins of his people and pleaded that God would overlook them. Out of a chapter of twenty-seven verses approximately twenty-three contain Daniel's plea to God to forgive the sins of himself and his people. That appears to be more important than the prophecy upon which people spend much time. There is a feature of the predictive vision that is further overlooked.

Daniel was in Babylon with other captives who had been taken there at the destruction of Jerusalem. In chapter nine, second verse, Daniel states that he was trying to understand Jeremiah's prophecy that the Hebrews would be in captivity to the Babylonians for seventy years: "Thus saith the Lord, That after seventy years be accomplished at Babylon I will visit you . . . in causing you to return to this place" (Jer. 29:10). "Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age: he gave them all into his hand. . . . And them that had escaped from

the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia: to fulfil the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years" (2 Chron. 36:17, 20, 21).

Daniel could not understand Jeremiah because the seventy years of Babylonian captivity had passed and the children of Israel had not been regathered to their own land. The Israelites had expected the Messiah at that time. So Daniel was trying to understand what was going to happen.

Daniel thought the sins of the Hebrews were being visited with new tribulations. After his supplication, the prophecy of the seventy sevens was given to him. It revealed that a period of time would elapse before Messiah would come. Some Bible students take the liberty of placing one set of sevens several thousand years from that time in the future. If we should say we were going to call upon you at the end of seventy weeks, and that seventy weeks came and passed and we did not come, you would think that we did not keep our word. Several years later when we did come, however, we would explain that you did not understand that several years would elapse between the sixty-ninth and the seventieth week. That would indeed be hard for you to understand.

The statements of Daniel 9:26 seem to speak plainly of Christ's crucifixion and the tumultuous days that followed for the nation of Israel. "After threescore and two weeks (62 weeks) shall Messiah be cut off, but not for himself." Certainly Messiah's being cut off is not a future event!

"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" (Dan. 9:26). This text speaks of the destruction of Israel's nationhood by the Romans under Titus. That is what followed after the crucifixion of Jesus. When Titus' armies were invading Palestine, several strange things happened that made war very unusual. Titus was married to a Jewish woman and was not anxious to conquer the country. He invaded the land and encompassed the city. Then, for no apparent reason, withdrew his armies to the north, and allowed Christians who were in the city to escape. Jesus warned His followers of that event: "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" (Luke 21:20, 21). After Titus had waited for some time in the north he again closed in for the final siege of Jerusalem. A most interesting figure in all this story was that of Josephus, a Jewish soldier and historian. At first he was a Jewish general who commanded the forces which attempted to keep the Romans from capturing the country. After a siege of several cities in Galilee by the Romans, however, he surrendered after making a bargain with the Romans. Josephus deserted the Jewish side to join the Romans and assisted them in conquering the country. After the wars were over, he settled in Rome and wrote the history of the wars of the Jews and also his "Antiquities of the Jews" for instruction of his Roman captors. This is explained in Daniel 9:27. "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." This text describes events that took place during the Roman conquest of Palestine ending in the siege of Jerusalem in 70 A.D.

"Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy" (9:24). Read a similar passage about the end of sin! "Thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end" (Ezek. 21:25). Surely these words of Ezekiel to Zedekiah do not mean that there would be no more sin after the time of that wicked prince of Israel! When Daniel said that the seventy sevens shall finish the transgression, make an end of sins, some people feel that he is speaking about a time

when Christ shall set up His Kingdom and make an end of sins. As for making reconciliation of iniquity, and bringing in everlasting righteousness, Jesus did that at His first coming by introducing the gospel to the world. Certainly Jesus' first coming was the time of His anointing, and the sealing up of the vision and prophecy of Daniel. Daniel 9 does not need to be transported into the near or remote future for fulfillment!

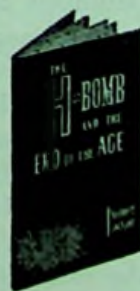
(To be continued)

When We Are Gone

Large estates are often left to horses, dogs, and cats. Terms of wills make the carrying out of them impossible, and an estate is often dissipated by litigation. Every Christian ought to consider carefully the making of a Christian will, one in which Christ and His church have a definite place, whether the amount be large or small. Some prefer to have annuities (up to seven per cent, depending on age of individual) while they live; the money going to carry on a particular work when they are gone. Others have found that a promissory note for a definite amount to be paid "one month after my death out of my estate" is legal and takes precedence over other claims. Again, many set up trust funds which pay definite amounts over a period of years.

Still others prefer life insurance in favor of their church or favorite Christian enterprise. This enables them to give a larger amount and to spread the outlay over a longer period of time. By this means, a young person can create an estate of \$500 in favor of his church immediately, for as little as one dollar a month. Any church board will gladly assist in planning such a program.

"And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry. But God said unto him, Thou foolish one, this night is thy soul required of thee; and the things which thou hast prepared, whose shall they be?" (Luke 12:19-20.)—*Layman Tithing Foundation.*



CURRENT BEST SELLER

The H-Bomb and the
End of the Age

By Herbert Lockyer

25 cents each

NATIONAL BIBLE INSTITUTION
OREGON, ILLINOIS



God Helped Gideon

by

Mary C. Ralton

Oregon, Illinois



As Gideon stood on a high rock and looked out over his army of 32,000 men, God spoke to him, saying, "The people that are with thee are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me."

So, Gideon said to the men, "Whosoever is fearful and afraid, let him return and depart." Twenty-two thousand of them went home because they were afraid. Gideon counted only ten thousand men to fight the Midianites.

The Lord spoke again to Gideon, "The people are yet too many; bring them down unto the water, and I will try them for thee there."

Gideon brought his men to the water and the Lord said, "Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink."

As Gideon watched the men go to the water's edge to drink, he counted three hundred that drank from their hand. All the others bowed down upon their knees and lapped from the brook. God said, "By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand: and let all the other people go every man unto his own place."

During the night Gideon divided the three hundred men into three companies and he gave to every man a trumpet and an empty pitcher with a torch inside.

The men prepared themselves for battle, and each man carefully moved forward to the camp of the Midianites with his flaming torch and trumpet. At Gideon's signal, He and all his company blew their trumpets and broke the pitchers in their hands. The other two companies immediately blew their trumpets and broke their pitchers also. They all held the torches up in their left hands and cried, "The sword of the Lord and of Gideon."

The Midianites were so frightened that they ran as fast as they could go, crying and yelling as they went. They fell over one another and many times killed each other.

When Gideon and his men went into the camp, the Midianites had all fled, leaving many who had died while

trying to get out of the camp. The Midianites were so frightened that they did not trouble Israel any more.

Gideon said to himself, "God certainly did help us, for without Him we could never have won our battle."

Our Story in the Bible

There is so much in this story of Gideon and how God helped him that I know you will want to read more about it. Read the whole chapter of Judges 7.

Did You Read Well?

1. How many soldiers did Gideon have in his army at first
2. How many went home because they were afraid?
3. Who told Gideon how to win the battle?
4. How many men fought against the Midianites?
5. What kind of weapons did they have?
6. Who helped them to win the battle?

Happy Birthday to You!

- Ted Sullivan, Aug. 27, age 8, Hammond, La.
 Suzanne Duval, Aug. 27, age 13, Elgin, Ill.
 Sharon Saatzer, Aug. 28, age 10, St. Cloud, Minn.
 Melissa Arline Grissom, Aug. 28, age 10, Frankfort, Ind.
 Ophelia Richardson, Aug. 28, age 14, Hammond, La.
 Terry Ann Smith, Aug. 28, age 14, Brady, Nebr.
 Gary Claypool, Aug. 28, age 8, Marshall, Ill.
 Stanley Hurshell Ryan, Aug. 29, age 14, Pueblo, Colo.
 James E. Robinson, Aug. 29, age 11, Hammond, La.
 Larry Lobell, Aug. 30, age 2, Hammond, La.
 Georgianna Curtis, Aug. 30, age 12, L'anse, Mich.
 Sylvia Hutchinson, Aug. 30, age 12, Hammond, La.
 Neil M. Hammer, Aug. 30, age 14, Bird Island, Minn.

This is Promotion day for several of our readers. We hope that you enjoy reading our corner and we invite you to read the Berean Page. Those who are promoted are:

- | | |
|-----------------------|--------------------|
| Stanley Hurshell Ryan | Ophelia Richardson |
| Neil M. Hammer | Terry Ann Smith |



THIS past year for the National Berean Society has been a busy one. A Dollar Day, Self-Denial Month, and National Berean Youth Rally were highlights of the program.

Money received from Dollar Day is to be used in publication of a new Berean book, "The Bible's Answer to Bereans." These books were to have been published this summer, but because of complications this is still to be done.

Self-Denial Month's aim was to raise enough money to pay fifty dollars a month (\$600 for the year) to Bro. James Mattison, who has been working in southern Texas the past few years. This goal was met and slightly exceeded, thanks to the co-operation of all.

The National Berean Youth Rally reached its peak this year, with an all-time high attendance of ninety-eight young people gathering together to study God's Word and to have Christian fellowship with others of like precious faith. It is our earnest prayer that the National Berean Youth Rally of 1953 will be increased in number and spirituality.

Sr. Verna C. Thayer, our children's evangelist, has helped us in the junior Berean department. She has sent out 3,637 lessons during the year for midweek children's classes. We wish to thank her for her helping and willing hand.

Last year the Social Correspondence Committee, under the chairmanship of Sarah Sprinkle, sent out 512 tracts to newly baptized believers and wrote 381 letters to these same people.

A few plans for the coming year have been formulated.

The Berean Story

By Louise Johnson

National Berean Society Secretary

With the co-operation of all we will be able to accomplish these plans and others that will come about.

The big project for this coming year is to pay one half of the first semester's tuition for each new student coming to Oregon Bible College. The reason for doing this is to try to encourage more young people to study God's Word that they might be better leaders for the church of tomorrow.

Another big thing that is to be done this year is the moving of the National Berean Youth Rally to Camp Emmaus. At the rate the Rally has been growing, there will not be enough room for it in the Illinois State dormitory another year. In fact, this year there was one empty bed in the girls' part and some extra bunk beds were moved into the boys' section.

Camp Emmaus is a church camp about four years old and has comparatively modern facilities. It is west of Oregon about four miles. There are four cabins and a bath house for both boys and girls. Then there is a large lodge and the cooks' living quarters. Classrooms, lounges, recreation rooms, and the dining hall are found in the lodge. This camp seems like an ideal place for our young people to study the Word and to associate with other young people.

Another aim for this coming year is to set up a definite membership list. We need to know who our Bereans are in order to operate efficiently as an organization. Your co-operation in this will be appreciated greatly.

Your new National Berean officers are: David Holquist, president, Arkansas City, Kansas; Robert Johnson, first vice president, Oregon, Illinois; Dorothy Elliott, second vice president, Fonthill, Ontario; Jerry Reeves, treasurer, Oregon, Illinois; Louise Johnson, secretary, Oregon, Illinois. It is the prayer of each of us that we might be able to help you and your society in some way during the coming year. Let us know what you need. We will see if we can assist you.

The Berean Page

William Dick, Editor

Fredericktown, Missouri

AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

- August 27-31—Ohio State Conference at Lawrenceville. (O. E. Lapp, guest speaker.)
 October 12—Fiftieth Anniversary services at Restitution Church of God, near Casey, Ill.
 October 19-26—Community Calling by members of all churches.

Bro. C. E. Lapp will be holding a series of meetings at Morse Mills, Mo., August 19-24.

HOSKINS - BULTHAUS

Hillcrest Church of God, Morristown, Tenn., was the scene of a wedding, August 10, 1952, when Ruth Hoskins of Oregon, Ill., and Fred Bulthaus of Stillman Valley, Ill., were united in marriage by the writer. The simple double ring service was held after the Sunday evening church service in the presence of those attending. The bride was attended by her daughter, Mrs. A. F. Dehn of Saint Paul, Minn. The groom was attended by Malcolm Magaw of Brunswick, Ga. The couple will reside at 504 Illinois St., Oregon, Ill. We pray God's blessing upon them.

T. M. Ferrell, Pastor.

NATIONAL BIBLE INSTITUTION

An Isolated Sister	\$ 25.00
Mr. & Mrs. Robert Hardesty	30.00
Delta Church of God	125.00
Mr. & Mrs. C. J. Shaw	20.00
Happy Woods Church of God	42.78
Hope Chapel	5.00
Truth Seeker's Church of God	25.00
Dorothy Magaw	8.00
Mr. & Mrs. Howard Moore	10.00
Mrs. Anna Cochran	2.00
Hattie A. Woods	2.00
Mrs. Kate Olmstead	15.00
Mr. & Mrs. Chas. Netts	5.00
Mr. & Mrs. Walter Wiggins	10.00
Maurertown, Va., Sunday School	24.00

QUARTERLIES WANTED

If anyone has any of the Truth Seekers' Quarterlies listed below and does not care to keep them we shall appreciate receiving them for our files:

- 1951—3rd quarter
- 1948—1st, 2nd, 4th quarters
- 1947—1st, 2nd, 3rd, 4th quarters
- 1945—4th quarter
- 1943—3rd quarter
- 1941—2nd, 3rd quarters
- 1934—2nd quarter

Please send any of these that you can to Otto E. Dick, Box 231, Oregon, Ill.

GENERAL OBSERVATIONS

Dear Fellow Christians:

Everyone's thoughts ramble at times. Here are some of mine in a rambling way concerning the 1952 General Conference at Oregon, Ill.

Good spiritual food was received from God's servants. Some resolved to read the Scriptures daily. Bro. McLeod said it takes less time to read the longest chapter in the Bible than most people spend reading the daily paper. Which one should we choose if we have time only for one?

Of course, we all had to go home sometime, but many missed one of the high spots of the Conference—Bro. Otto Dick's class on the last Saturday afternoon. He took the story of Abraham and Lot's parting and asked each of us to put ourselves in their places to see what we would have done. So many of us are choosing to "pitch our tents toward Sodom" in a dream to become wealthy, rather than choosing a place where a Church of God is found, where we can serve and do our part and bring up our children in the ways of truth and righteousness. So many parents have not urged their children, when leaving home, to settle where there is a Church of God rather than turning away from their childhood learnings. So many parents have not insisted that their young people seek colleges where there is a Church of God and seek companions from the Church of God. To church, to Berean Youth Rally, to the conferences, and to Oregon Bible College are good places to seek companions.

Many loved faces were missed during the two weeks, but many loved faces were seen which gave us cause for rejoicing. May we all meet in the resurrection.

The sermons were all good. Each proved it does make a difference what we believe and do. Once I overheard this: "I'm convinced; from here on, I'm going to tithe." Also, I overheard this: "We've been to church every night for four weeks; let's go to a movie!" I wonder, will we get tired of being in the Kingdom? I overheard from a child: "I just love my teacher. Aren't there going to be any classes tomorrow?"

We surely had some good food down in the dining room. In all, 3,900 meals were served. The new equipment was appreciated by all, but especially by those working in the kitchen. What a gay time of fellowship was had by those sharing the work, such as washing and drying dishes, waiting on tables, peeling potatoes, and other little tasks. Those accompanying choruses were really something to share, too.

The special music added so much to the services and anyone who was asked gave freely of his talent. Each morning at nine o'clock, humble, kneeling people were found in the church, seeking guidance for the day. Those prayers were surely answered, for it was a good conference. I overheard this remark: "I

have had the answers to several problems since I have been here."

More delegates attended the business meetings than at any time in history. We hope it is an indication of growth in the Church of God. All expressed appreciation for the efforts of Bro. Joe Lawrence as president during the past three years. Let each one offer prayers for and give support to the present board of directors and those carrying out our wishes at National Bible Institution. Let us remember, too, the pastors of our flocks.

Let us not forget our College. It seems to me it would be quite an experience to be a classmate to someone from Palestine or England or any other foreign country. Surely there are many ways to prove we are "good Samaritans."

We are starting plans now for attending Conference in 1953, should the Lord tarry. Are you?

It has been fun sharing these thoughts with you.

In Christian love,

Mildred Laning, Ripley, Ill.

No Restitution Herald will be published next week—August 26.

MISSIONARY SOCIETIES ATTENTION!

The recent Conference voted to cooperate with the Christian Approach Mission in Bethlehem on behalf of those interested in foreign missionary service.

This mission is very much in need of used clothing, vitamins and drugs. Perhaps your group has some of this material you would like to use in this way.

If you are interested you may pack your material and ship it direct to the Christian Approach Mission, P.O. Box 55, Kansas City, Mo. New clothes as Christmas gifts for the orphans are also acceptable, but this material must be in Kansas City by September 10. Your editor plans to be in Bethlehem in October to witness the distribution of this shipment, and bring back pictures and a report of this work.

Any society interested in sponsoring an orphan at the present \$10.00 per month rate for his care in the orphanage may write to this office and indicate its choice of a boy or girl and one will be assigned. You will receive a photo and all of the known history of the child.

Those who desire to have me secure specific information on my forthcoming visit, regarding any children being sponsored, may write me prior to October 1.

James M. Watkins.

HERALD RECEIPTS

Verna M. Rahn (3); Mrs. James Kessler; Mrs. Russell Heiser; Mrs. Pearl Zeehiel; Arlio Townsend; Robert Flesland; Wenatchee, Wash. (18); Mrs. Carl Venneberg; Mrs. Dale Dunbar; Paul J. Uline; R. P. Hanson; E. L. McDaniel; Walter A. Reid; Harold Burnett; Mrs. Fredda Berry; Luther Wiggins (3); W. J. Landry; Mrs. Kate Olmstead; Dessa E. Benn; Luther Bengo; J. Ed. Welsh; Mrs. Waldo Wood.

What did you leave? Quite a number of pieces of clothing were left at the dormitory at the close of Youth Rally and General Conference. If you have missed something that you would like to have returned we will be glad to send it to you if it can be found. Address: Miss Leota B. Hanson, Box 231, Oregon, Ill.

On the way home from General Conference, Bro. C. J. Shaw, N. Little Rock, Ark., stopped at the Restitution Church of God at Eldorado, Ill., and preached for them Sunday evening, August 10. This was appreciated by the Eldorado brethren.

No Restitution Herald will be published next week—August 26.

Dennis Eugene arrived on August 1, 1952, to brighten the home of Bro. and Sr. Harry Gockler, Hector, Minn. Congratulations!

I, _____, am an OREGON BIBLE COLLEGE BOOSTER for 1952-1953, and will Pray Daily for O.B.C.

COLLEGE BOOSTER RECORD

Membership Fee: \$1.00

Name _____

Street or R.F.D. _____

City _____ Zone _____ State _____

Treasurer, Otto E. Dick, Box 231, Oregon, Illinois

Your delegate to the General Conference should have a supply of Oregon Bible College Booster membership cards. If you have not already been asked to become a member of this organization, which is being sponsored by Oregon Bible College Board of Education, see your delegate or your pastor at once and join the Boosters. Over ninety, who attended General Conference, are already members. Our goal is one thousand members by December 1. Oregon Bible College Alumni Association is co-operating in the campaign by providing a windshield sticker to be given with each membership. The stickers were not dry enough to be given to all the delegates; therefore each delegate should notify us how many stickers he needs and they will be sent to him.

The chief purpose of the Boosters is to get as many as possible boosting the College and praying frequently for us. The funds of the organization will be used to promote the welfare of the College. The Board of Education has in mind aiding students to meet their expenses, establishing scholarships, and establishing a permanent development fund. Periodic reports will appear in The Restitution Herald, listing receipts and expenditures. Here is your chance to help a student train for the ministry. Join the Boosters now! If your church does not have a supply of membership cards, send your dollar to Otto E. Dick, Box 231, Oregon, Ill., and your card and sticker will be sent immediately.

TO OUR MANY FRIENDS

It is difficult to express my sorrow at having to leave our Conference before seeing it through to a successful conclusion.

Mrs. Lawrence was very ill all through the night and early Friday morning said she wanted to go home. We are at home now, thanks to our Lord, but even as I write, she is very miserable. We beg each of you to remember her in your prayers. Please forgive us for our hasty leave!

I wanted most of all to thank each of our friends in Christ for the splendid fellowship and co-operation you gave us throughout the entire time I served as your president. No one could have been kinder or more congenial than you were. I consider it not only a privilege but a great blessing to have worked with you and to become acquainted with so many of you personally. Mrs. Lawrence and I agree that there is nothing so comforting as close fellowship with Church of God people.

If anything worth while was accomplished during the past three years, all credit goes to my able co-workers on

the Board and the staff at National Bible Institution.

In the beginning, Bros. Hoke and Dunbar gave liberally of their time and counsel; also Arlen Marsh, whom I like to call the walking encyclopedia. Harvey Krogh, with his close regard for God's will, gave valuable aid in solving knotty problems.

Then came Stanley Ross with his treasury knowledge, Wayne Laning with sound business judgment, Harold Doan, a capable secretary, and E. J. Demmitt, on whom I left the responsibility of bringing our Conference to a close.

James M. Watkins and his able staff carried the ball for the touchdown.

Every one of these men and women was an able and willing worker and I express my thanks for their liberal assistance. Working with them was a real pleasure and I now consider each a personal friend.

May God bless and keep each and every one of you safely in the hollow of His hand unto the coming of our Lord.

Joe D. Lawrence.

Check These Advantages —

of attending Oregon Bible College

Oregon Bible College is your College, organized by the General Conference of the Churches of God for the purpose of training Christian leaders for a growing Church.

Training for Christian service is the most important training in the world.

Oregon Bible College offers training by Christian instructors in a Christian institution in a wholesome Christian environment.

Classes are arranged in such a way that students may earn their own expenses by working afternoons.

The National Berean Society offers to pay one half the first semester's tuition for all beginning students.

Oregon Bible College Alumni Association will award a fifty dollar scholarship to some student who will write a winning research paper.

Welfare and loan funds are maintained by National Bible Institution for the purpose of aiding worthy students.

Tuition averages about \$162.00 per year plus \$10.00 student council fee, which is very reasonable when one considers that the entire cost of educating each student is more than twice this amount.

Oregon Bible College credits have been honored by accredited institutions when our students have transferred to such institutions. Our experience in this respect, of course, differs with different institutions.

Training in Oregon Bible College is training for eternal life for the student and for those whom he will later serve.

Training in Oregon Bible College will train another minister to fill one of the many empty pulpits in Churches of God.

After checking these advantages, write for an application for admission to Otto E. Dick, Oregon Bible College, Oregon, Illinois.

The Restitution Herald

September 2, 1952

VOLUME 41

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

NUMBER 47



—Religious News Service Photo

WELCOME NEIGHBOR!

Let us, through the Community Crusade Campaign, join in saying, "Welcome Neighbor," with unity and fellowship that will produce results.



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.
James M. Watkins, Editor \$3.00 per year Paul C. Johnson, Associate Editor

Welcome Neighbor!

"We 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 to his good to edification" (Romans 15:1, 2).

A grave weakness in many of our churches is that there are so few individuals living near the church who know what we believe and teach, or who are acquainted with our fellowship. We have had the experience of calling in a strange community and finding individuals living a block or two from the church who did not know that our church was a Church of God. This failing can be charged only to our lack of missionary zeal.

In an effort to meet this problem and others related to it, the General Conference is organizing a community crusade campaign. This campaign, which will begin in October, is not just another program to be discussed and forgotten. It is an infusion of missionary purpose to the very grass roots of our existence. The community crusade is a simple, effective, and unified method by which we hope to acquaint at least three thousand new homes with the teachings of the Church of God.

The community crusade campaign is exactly what the name implies. Its purpose is to make a Christian crusade in the home community of each church. It is a nationwide program by which four or five hundred of our most zealous Christian members scattered throughout the United States and Canada will call simultaneously in the homes of their neighbors.

The basic purpose behind the community crusade campaign is to offer the service of the church to the community. We will not be begging for new members, neither will our callers attempt to make the community feel that the church needs their help. It is a means whereby the benefits and fellowship of the church will be offered to the community in a practical way.

After careful preparation has been made in each locality, the campaign will open simultaneously in every community on October 19. The calling period will continue through October 26. During this time every individual who can be enlisted in this work, will be asked to call

on as many of his neighbors as possible. Full information and material is being provided by the General Conference for this work. We hope that from three thousand to five thousand homes will be visited during this period.

During the course of this campaign an accurate record will be kept of the calls made. The information will be forwarded to national headquarters and retained as a basis for future planning. The General Conference is paying the cost of this campaign to secure reliable information of this type. It is hoped that in this way we may consider the competition in our local fields and estimate the prospects for advancement. We also hope to get a cross-section of the general attitude toward churches in general.

The local church will retain the names of those individuals who are not associated with any church. This prospect list will be used by the local church for future steps in the campaign.

A newspaper educational campaign will be carried on from October 19 until about January 1. During this time each co-operating church will be asked to place prepared advertisements in its local paper. These will present in a simple, straightforward way, the doctrinal faith of the church. With reasonable co-operation, at least one million readers per week will thus become acquainted with the teachings, location, and names of our local churches.

There can be no doubt that this campaign will provide our greatest missionary opportunity to date. Never before have we joined together in such an outstanding attempt to help each church present its faith to its community. All that is required to make this program beneficial to your local field is to co-operate one hundred per cent with local and national leaders.

Within the next few weeks each pastor will receive a letter inviting your church to join in the community crusade program. We trust that this enrollment will be returned promptly so that supplies and suggestions can be sent promptly to your church. Without your enrollment and complete information requested, it will be impossible for the General Conference to help your church to succeed in your community. Let us all join in saying, "Welcome neighbor," with unity and fellowship that will produce results.

The Nation That Forgets God

By C. E. Randall, Tempe, Arizona

"The wicked shall be turned into hell, and all the nations that forget God."

THIS is the crux of all trouble in the world today. Nations are forgetting God! When a people forsake God, they cut themselves off from His blessings.

God told Israel that if they would walk contrary to Him, then He would walk contrary to them. This is an axiom of truth that applies to us as well as to Israel. "If ye will not for all this hearken unto me, but walk contrary unto me; then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins" (Lev. 26:27, 28). Seven times in this chapter God warned Israel of the danger of their walking contrary to Him. When the people pursued a course in opposition to God, they invited the judgments of God and cut themselves off from the blessings of the Lord.

That is just what the world is doing today! People are separating themselves from God by trusting in the arm of flesh. When people forsake God and feel secure in their own might they are on the very brink of destruction. David warned, "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish" (Psalm 146:3, 4). The inclination to lean on the arm of flesh is not peculiar to Israel, but is characteristic of humans and is an abiding peril.

There are many examples in the past from which we can draw lessons. When Israel trusted implicitly in Jehovah, they were invincible. When they relied on self or others, they were defeated.

In one period when their faith was weak and they were looking to men for assistance, God warned them of the results if they pursued such a course. In Isaiah 31:1-3 we read: "Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the Lord! Yet he also is wise; and will bring evil, and will not call back his words: but will arise against the help of them that work iniquity. Now the Egyptians are men and not God; and their horses flesh, and not spirit. When the Lord shall stretch out his hand, both he that helpeth shall fall, and he that is holpen shall fall down." Israel relied upon brute force. The chariots and horses of Egypt seemed irresistible.

Israel had forgotten what had happened to the chariots of Egypt, when God delivered Israel out of Egypt. Egypt was a coveted ally because of her large number of chariots and horses. It was a reliance upon man rather than upon God.

We, too, are impressed by the military might of our nation. Our real strength is not in power or by might, but in the spirit of the living God.

In spite of this alliance with Egypt, Israel fell victim to the Assyrians. Alliances have not been the means of preserving peace, but rather have served to provoke more wars than they have prevented. The Holy Alliance consummated by the sovereigns of Austria, Russia, and Prussia, in September, 1815, had for its basis the principles of Christian religion and the fraternity and affection of brotherhood. Article 1 reads:

"Conformably to the words of Holy Scripture, which commands all men to consider each other as brethren, the Three contracting Monarchs will remain united by the bonds of a true and indissoluble fraternity, and considering each other as fellow countrymen, they will, on all occasions and in all places, lend each other aid and assistance; and, regarding themselves towards their subjects and armies as fathers of families, they will lead them, in the same spirit of fraternity with which they are animated, to protect Religion, Peace, and Justice."

This alliance was promoted by the Tsar of Russia. What was intended for good became a reactionary instrument and was termed by the British diplomat Castlereagh as a "piece of sublime mysticism and nonsense." Then, as in World Wars I and II, treaties amounted to little when the motives of aggressor nations conflicted with the terms of the treaties. Treaties in the past have failed to maintain peace; and agreements of Yalta, Teheran, and Potsdam have only sown the seeds of World War III.

The life of a nation can be measured by its moral standards. As these degenerate, the life is shortened, and the nation soon disintegrates and is swallowed by other powers. Israel was the leading nation of earth when they were obedient to the commands and ordinances of the Lord. Of their national status Moses wrote: "It shall come to pass, 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: . . . And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the Lord thy God, which I command thee this day, to observe and to do them" (Deut. 28:1, 13).

From this exalted place among nations, Israel gradually fell until she became despised and was dispersed among all nations. This general pattern can be observed in most nations of earth. There were certain specific phases of life through which Israel passed. They began a peculiar people, zealous of good works, and they adhered to the laws of the Lord. Their observance of a day of worship was rigidly followed. Their retreats to the house of God were regular.

As time passed, however, they wearied in the laws of God and said, "We want to be like other nations." The day of worship and rest became "another day" to them, and they despoiled its sacredness with commercial pursuits. Their worship passed from the sublime and sacred to a "form of godliness."

God showed His displeasure in these words: "To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. . . . Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting" (Isa. 1:11, 13). God had required these sacrifices at Israel's hand. Why was He against their offering that which He had commanded them? "Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: therefore, behold, I will proceed to do . . . a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid" (Isa. 29:13).

Their worship of God lost its dynamic grip on their lives. Their worship degenerated to a "form of godliness." By forgetting God they lost their glory as a nation and finally their nationhood.

As a nation we have been pursuing the same course. Unless we return unto our God and worship Him in spirit and in truth, our glory will depart and we will sink into national oblivion. The nation that forgets God shall perish. Lip service is not enough. Service must come from the heart. The day of worship must be more than a day of pleasure and work, if the troubles which beset us on every hand are to be overcome.

How to Kill Your Church

Do not come.

If you do come, come late.

When you come, come with a grouch.

At every service ask yourself, "What do I get out of this?"

Never accept office. It is better to stay outside and criticize.

Visit other churches about half of the time to show your pastor that you are not tied down to him. There is nothing like independence.

Let the pastor earn his money; let him do all the work.

Sit pretty well back and never sing. If you have to sing, sing out of tune and behind everybody else.

Never pay in advance, especially for religion. Wait until you get your money's worth, and then wait a bit longer.

Never encourage the preacher; if you like a sermon, keep mum about it. Many a preacher has been ruined by flattery. Do not let his blood be on your head.

It is good to tell your pastor's failings to any strangers that may happen in; they might be a long time finding them out.

Of course, you can't be expected to get new members for the church with such a pastor as he is.

If there happens to be a few zealous workers in the church, make a tremendous protest against the church's being run by a clique.

If your church unfortunately happens to be harmonious, call it apathy or indifference or lack of zeal, or anything under the sun except what it is.—*Selected.*

Liquor Linked with Crime. A statistical survey of two hundred new admissions to the Washington State Penitentiary shows that 94.5 per cent of these convicts were drinkers, and 47.5 per cent of them were under the influence of liquor when arrested. The two hundred were asked where they learned to drink. The replies showed that 20 per cent learned at home, 44 per cent at parties and dances, and 11 per cent in the armed services.—*E.P.*

DAILY BIBLE READINGS

M. Sept. 8. Deut. 16:1-8. Instructed to keep the Passover.

T. Sept. 9. Isa. 53. Our Passover Lamb.

W. Sept. 10. Luke 22:7-18. Jesus confirms the Passover.

T. Sept. 11. Matt. 26:26-31. The new Passover.

F. Sept. 12. Heb. 11:24-29. By faith Moses kept the Passover.

S. Sept. 13. John 1:29-36. God's Passover Lamb.

In Understanding Be Men

By H. Gary France

PERSECUTION has long been recognized as the most certain method of stimulating and developing a belief. To make one stubborn, merely argue with him. If one's convictions cause him misery, his convictions are often strengthened.

Killing another's enthusiasm is equally simple. By conceding every point, making one contented, stalling, and agreeing, enthusiasm may be killed.

"Who shall separate us from the love of Christ?" (Rom. 8:35). 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 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. But the subtle, permeating fogs of lukewarmness, deceit, and misunderstanding are lethal to the would-be Christian.

Not the least among the forces of death is the weapon of self-deception. This subtle art makes suicide seem a joy. A person may want to swear "moderately," but he vaguely recalls that Jesus once made an idealistic remark to the effect that one should not swear. He recalls very clearly, however, that Paul was all things to all men, that he might by all means save some (1 Cor. 9:22), so he feels justified in swearing moderately for social acceptance.

John the Baptist was not so skilled in the craft of "figuring things out." At his audience with Herod he told the ruler that his marriage was illegal and that some of his other practices were unlawful. He did not do as the Romans while in Rome. He let his light shine. Of course, his light resembled a blow torch more than a candle, but he allowed it to shine. John was imprisoned, finally beheaded for his faith.

Jesus wondered what people expected. "What went ye out into the wilderness to see? A reed shaken with the wind?" (Matt. 11:7). No weak individual, John did not bow to the windy Herod.

"Who shall separate us from the love of Christ?" Self-deceit is not the only means of spiritual suicide. Paul listed other powerful forces of separation (Eph. 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 of truth separates from God. Christians cannot be children in matters of understanding. Jesus taught that one should adopt 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 to 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; however, lack of understanding 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 and love. Lack of understanding, justifying oneself, and childish blowing about, however, are the Christian's dangers.

The United States Senate last month passed a bill which prohibits flying the flag of the United Nations in a position equal or superior to that of the United States flag. The Government permits only one flag to be preferred to the Stars and Stripes, and that is the Christian flag. The ensign of the Cross is the only emblem worthy of universal acceptance, for it alone stands for a government based on righteousness and love.

Your needy friend may some day be a friend indeed.

Statistics recently released by the *Brewing Industry* reveal that 83,718,067 barrels of beer were sold in 1951, or 17.1 gallons for every man, woman, and child in the U. S.

A Voice From the Past

An Evil Time

By Florence E. Tuttle

Reprinted from *The Restitution Herald*, January 20, 1942

"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 2:15).

SPEAKING about the foregoing verse, even to some members in the true Faith, one sometimes receives this reply: "Oh, we must mingle with the world, for we have to make a living."

Yes, one must earn his living, but many of us probably are wanting more of this world than a living, not sensing the dangers of this present evil time. In John 17:15, 16, Jesus prayed for His own true followers, using these words: "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."

As much as possible, young believers who may be weak in the Faith should be kept separate from the carnal influences of the world. The Apostle Paul warned against the seeming wisdom of the world, saying, "The wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness" (1 Cor. 3:19). True believers of the Abrahamic Faith, is it necessary or wise that we crowd our children's minds with worldly education? You may say, "They must have an education." Yes, an education is almost indispensable, but in this present evil time much of education is worldly and not in accord with God and His eternal truths. It has been said that schools originated, largely, for the purpose of teaching people to read the Bible, but that now being developed, these same schools have almost forgotten the Bible and too commonly teach little more than how to easily make a living. A worldly education may help one to profit in this evil time, but only divine wisdom can qualify one for the time to come—God's Kingdom.

Jesus said, "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is

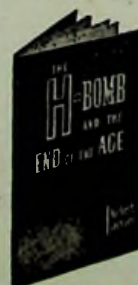
not the life more than meat, and the body than raiment?"

Many members of the Church of God who have children will agree with me that we should educate our children in a separate school which employs only true believers for teachers. Then we could give our children the instruction that is pleasing to our heavenly Father.

A young man about sixteen years of age, recently baptized into the Truth and who is making his home with me, asked, "When will Jesus Come? Will it be soon? Possibly by this coming Easter?" To indicate his real concern about these questions, we quote his further words, "I might as well be dead, if He does not come very soon"—meaning that the world with all its temptations was becoming almost too evil for him to conquer. Shall we permit the weaker ones of the Faith to backslide? Shall we be inconsiderate of the problems of this evil day which are especially trying to our youth? "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 5:20). Let us be wise as to present worldly conditions, or wise worldly, but not worldly wise. Let us understand the times in which we are living.

King Solomon said: "My son, be admonished: of making many books there is no end; and much study is a weariness of the flesh. Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Eccl. 12:12-14).

As the night is long to him who is awake, and the mile to him who is tired, so is life to the foolish man who knows not the true religion. If the people of God will really separate themselves from the world, they will find rest from this present evil time. Said Paul: "There remaineth therefore a rest to the people of God" (Heb. 4:9). May we, O Church of God, be worthy of that rest! "For man also knoweth not his time: as the fishes that are taken in an evil net, and as the birds that are caught in a snare; so are the sons of men snared in an evil time, when it falleth suddenly upon them" (Eccl. 9:12).



CURRENT BEST SELLER

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NATIONAL BIBLE INSTITUTION
OREGON, ILLINOIS

Five Steps to Salvation

Part Three

By C. Alan McLain



STEP ONE: Faith. One must have faith in the gospel of the Kingdom of God.

Step two: Repentance. One must acknowledge that he is a sinner and is in need of the Saviour.

Step three: Confession.

If we have a friend, we are happy to introduce that friend to others. We are all lax in this respect, probably because of thoughtlessness, lack of proper procedure, or embarrassment.

A young man from a Christian home attended a theological seminary. After completing his work there, he attended a college. After he had been there a year, his mother wrote to him concerning his Christian education, and asked what he had done for Jesus. He replied to her, "Mother, they did not know I was a Christian." He had not been witnessing for Jesus. He did not introduce Jesus to his associates.

After one has come to believe the gospel and has repented of his sins to God, he should make public confession. He should confess Jesus as his Saviour before men. Not only at conversion should one confess Jesus, but every Christian should testify of Him throughout life, by word of mouth and deeds.

Writing to the church at Rome, the Apostle Paul said, "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. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:9, 10). The Apostle Paul said plainly that one should confess Jesus if he believes in Him.

Jesus said, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven" (Matt. 10:32, 33).

On another occasion Jesus said, "Whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels" (Luke 9:26).

John, the beloved disciple wrote, "Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit

that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world" (1 John 4:2, 3).

"Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God" (1 John 4:15).

Many will come in the last days bearing false testimony. They will claim to be Christians. They profess, but do not possess the qualities of a follower of Jesus. Only a few of all the professed followers of Jesus will be in the bride class to receive salvation.

Jesus said, "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).

We are to confess our sins to God and confess Jesus as our Saviour before men.

As we have opportunity let us reach as many as we can for Christ! He is the only hope for man. Man does not have the solution to the perplexing problems of today. Man is sinking deeper and deeper in the mire. Christ is the only one who can bring peace and security to man.

The responsibility of winning souls for Christ is not to the minister only, but to every believer.

AND THEY BOWED THEIR HEADS

Mrs. Celestine Sibley of the Atlanta *Constitution* told in a recent column a prize-winning true story of her family. One morning the family got a late start. For fear of the children being late for school and she late for work, she took her three children to a neighborhood restaurant for a hasty breakfast.

The restaurant was too filled for the entire family to sit together. They had to take separate seats at the counter.

When eight-year-old Mary, who was seated at the end of the row, was served, she called to her mother, "Mommy, don't people ask the blessing in this place?"

Before her embarrassed mother could reply, the waiter answered, "Yes, we do, sister. You say it."

Mary bowed her head and prayed, "God is great and God is good. Let us thank Him for our food." With Mary all in the dining room bowed their heads.

MISSIONARIES WITH A SONG

By Homer Rodeheaver, Winona Lake, Indiana

I have made several trips abroad and one trip clear around the world, one down into the heart of Africa, to find out how we could help the missionaries make their programs more attractive through music. We find natives and people everywhere who can be attracted through the right kind of melodious, tuneful, gospel songs. We can have the missionaries select young men and young women with potential music qualifications, send them over here, give them the music training, and then send them back among their own people to become the self-supporting music missionaries.

Ugo Makada came from Japan. We put him through music school here. For nearly twenty-five years now he has been recognized as the outstanding religious song leader of all Japan. He is teaching and training other young people to go out and sing the gospel.

Cha Myun Hyun, who now calls himself Rody Hyun, came from Korea. He went back and became the outstanding song leader of Korea and was selected as the director of the School of Music of the new National University. He not only directs and sings but has trained scores of other young Christian boys and girls to go out and sing the gospel.

TOLERATION

When Abraham sat at his tent door, according to his custom, waiting to entertain strangers, he espied an old man stooping and leaning on his staff, weary with age and travel, coming toward him, who was a hundred years of age. He received him kindly, washed his feet, provided supper and caused him to sit down, but, observing that the old man ate and prayed not, nor begged for a blessing on his meat, he asked him why he did not worship the God of heaven. The old man told him that he worshiped the fire only and acknowledged no other god; at which answer Abraham grew so zealously angry that he thrust him out of his tent and exposed him to all the evils of the night and an unguarded condition. When the old man was gone, God called to Abraham and asked him where the stranger was. He replied, "I thrust him away because he did not worship Thee." God answered him, "I have suffered him these hundred years, although he dishonored me, and could'st thou not endure him one night, when he gave thee no trouble?" Upon this, saith the story, Abraham fetched him back again and gave him hospitable entertainment and wise instruction. Go thou and do likewise, and thy charity will be rewarded by the God of Abraham.—*Jeremy Taylor.*

AFRICAN NATIVES REPENT

A correspondent to the London *Sunday Tribune* reports a flood of stolen property—clothes, bedding, jewelry, tools, watches, and even firearms, pouring into churches and police stations as a result of a most remarkable religious awakening in South Africa. The revival started more than a year ago when native evangelist, Nicholas Bhengu, of the Assemblies of God, began a campaign in the Border and the Transkei. The feeling has grown continually since then. More than three van loads of returned goods have been collected at one church. Many have brought articles to the police stations, stating they are willing to submit to court sentences as a part of the process of atonement. Police officers say they have never experienced such a deep reformation among the natives. Bhengu's assistant, Wilson Maselanda, explains that natives have never regarded theft from Europeans as a sin. Bhengu's plain preaching, attracting enormous crowds to open-air meetings, has brought home to them the fact of sin and the need for repentance. The wave of repentance is evidently not a passing fad, for it has been underway and has gained steadily throughout a whole year. Natives are surrendering their rights to purchase liquor, and even witchdoctors are giving up their regalia and destroying their appliances.—*E.P.*

JERUSALEM OFFICIAL CAPITAL OF ISRAEL

A recent decision of the Israel Cabinet to transfer the Foreign Ministry to Jerusalem as soon as possible puts the seal on that city's status as the capital of the Jewish state. The Foreign Ministry is the last government department with main offices in Hakairya, Tel Aviv suburb. When Jerusalem was proclaimed capital late in 1949 it was understood that the Foreign Ministry would not be moved lest diplomatic complications arise. But it has been plain for some time now that Jerusalem's status is no longer an active political issue. Foreign envoys reserved comment this week, pending instructions from their governments, but there is no sign of any real protest on political grounds. In private conversations, most diplomats concede that since the last General Assembly of the United Nations did not so much as discuss the issue, sufficient respect has now been paid to the ghost of an internationalized Jerusalem. Problem now is the housing of these agencies, and the finding of quarters for the families of officials and for the foreign diplomatic corps. Jerusalem is already overcrowded and the move is expected to take some time. Building plans are being studied feverishly, but it will take some time to develop the government headquarters in the allotted "Kirya" area on the western edge of the city.—*E.P.*

The Mission of John the Baptist

By Clarence E. Bunch

THE POPULAR conception of the extent to which the work of John the Baptist fulfilled the prophecy recorded in Malachi 4:5, is that he was not successful.

Before we decide upon this matter, it will be wise to examine all texts that cast light upon this subject. The words of Jesus as recorded in Matthew 11:12-14 are worthy of serious meditation.

"From the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. For all the prophets and the law prophesied until John. And if ye will receive it, this is Elias, which was for to come."

The little word "if" is often overlooked. Jesus is stating a fact, that John the Baptist was the fulfillment of the prophecy that Elijah would come. However, Jesus also said, "If ye will receive it," or if you can comprehend or understand it.

Because the majority of Jews rejected John as the Elias, in no way alters the conditions of which Jesus spoke. If we will follow Jesus' teaching, we will learn that the mission of John the Baptist was accepted by the disciples at the time of Jesus as a successful fulfillment of the prophecy regarding Elias' coming.

It is true that the Jews in general did not accept, but let us consider the further actions of Jesus. "Now when Jesus had heard that John was cast into prison, he departed into Galilee; and leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim: that it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up" (Matt. 4:12-16).

This statement may seem to be unconnected with our thought, but if one takes the time to consider the references of the Old Testament to the people spoken of as sitting in darkness, we begin to see what this prophecy means. With this background of study, a reasonable conclusion may be drawn from the provision, "If ye will receive it."

Jesus chose His apostles from this province of Galilee. These people of Galilee were to be the light bearers. The apostles were the first of these to receive this light of the world and to send it forth.

We can see that the mission of John the Baptist was received by these followers of Jesus as recorded in Mat-

thew 17:13: "Then the disciples understood that he spake unto them of John the Baptist."

Jesus did not attempt to force the Jews to look upon the work of John the Baptist as a fulfillment of the prophecy of the coming of Elias, but His disciples did receive it as such, and understood what Jesus meant.

The Danger of Sleeping in Church

Snoozing in church is no new delinquency, as a glance at the story in the twentieth chapter of the book of Acts will disclose.

Paul was preaching at a first-of-the-week service being held in the third story of a dwelling. The place was crowded, and a young man by the name of Eutychus, sitting in a window, fell asleep and dropped to the ground below. There was a great uproar, but Eutychus was finally revived, and the people continued the service until sunrise.

The story makes one wonder, doesn't it? Was the janitor to blame for the poor ventilation, was the architecture of the building at fault, or was the preacher dull and uninteresting?

Probably the real culprit was the sleeper himself! Perhaps he was out late the night before at a party; perhaps the demands of the week previous had so exhausted him that he could not help himself; maybe he had made no preparation for the hour of worship, and there was nothing within him to which Paul could appeal.

At any rate, sleeping in church is dangerous business! Modern churches are so built that one may sleep in comfort, and there is practically no danger of falling out the window; yet there are other than literal windows through which one may fall.

One falls asleep and misses the inspiration of spirit which worship brings to jaded minds and souls. Man may worship alone, but worship as a corporate experience has values that he will not find elsewhere. Too bad if he falls out the window and misses them!

One falls asleep and misses so much else! Rip Van Winkle slept, and during his snooze the American Revolution was fought and won, Asbury was planting the gospel in the Middle West, and Cook circumnavigated the globe.

Think of falling asleep in church in a day like this! Think of missing the full significance of the church's missionary program, or missing the import of the church's stand on social questions!

Sleeping in church is dangerous business! Something should be done about it.—M. B. Kober in *Cedar Rapids Tribune*.



Jesus Changes the Man in the Tree

By Mary C. Railton

Children's Editor



The man standing before the money bench of the tax collector groped in his tattered garments for the few remaining coins. He timidly turned his face away from the stern and relentless gaze of Zacchaeus, the publican. Desperation gave him the courage for one last plea.

"I beg of you to be merciful," said he. "I have planned for my usual taxes, but these extra charges are more than I can meet. I know of no way that I can meet your demands."

Zacchaeus replied sternly, "I shall give you three days and no more. Be gone with you!"

As Zacchaeus watched the man turn and slowly walk away, he noticed two men across the road who had paused to talk to one another. He overheard one saying to the other, "Jesus is on His way to Jericho. We must tell everyone we can."

Zacchaeus had heard of this man Jesus before. The prospect of seeing Him in person aroused his curiosity and interest. Quickly he called to the poor man who was slowly walking away.

As the poor man returned, Zacchaeus said gruffly, "Who is this man Jesus that everyone talks about?"

"He is a wonderful man," he replied. A strange glow showed in the poor man's face. "He heals the sick and blind, and makes the lame to walk. He is one man whose only interest is in helping people and not demanding all he can get."

With this retort to Zacchaeus, he hurried away, fearing what Zacchaeus might do.

"Bah!" said Zacchaeus toward the retreating back. "No man can make the blind to see."

As Zacchaeus continued with his work, he was more irritable than usual. Somehow he could not forget the glow in the old man's eyes as he defended Jesus.

While he continued collecting taxes, his usual interest in his own profit was strangely lacking. He kept saying to himself, "No man can do the things they say Jesus can do. Heal the sick and blind. Bah!"

A man shouted from the end of the street. Zacchaeus dropped his money on the table and raised his head to listen. "Jesus is at the city gates."

A mother hurried by with her little girl, saying, "Come, hurry, so we can see Jesus."

The people gathered from all over the city as soon as they heard the word. They crowded the street so they could see Jesus as He went by. Zacchaeus angrily put away his moneybags and said to himself, "I will see who this man Jesus is. There is no use to try to collect taxes while He is here anyway. Everyone thinks he is so wonderful, they will have to watch Him pass by."

As he walked over to the street, the people began to shout and cry out to Jesus. Zacchaeus stretched himself as high as he could, stood on his toes, and even jumped up and down. But he was so small he could not see around or above the people.

He looked around for something to stand on and spied a sycamore tree. "Ah," he said to himself, "I will see this man that everyone likes." He ran to the tree and climbed up above the people.

As Jesus walked toward the spot where Zacchaeus was watching, He talked to the people crowded around Him. In spite of himself Zacchaeus was impressed. He said within himself, "What a calm, peaceful face He has, and how gently He speaks to the people."

Then Jesus looked up at Zacchaeus in the tree, and stopped. Zacchaeus could not meet Jesus' eyes very long before he had to look down to the ground. His cold, stern heart began to melt within himself.

Jesus spoke to him, "Zacchaeus, make haste, and come down; for to day I must abide at thy house."

Zacchaeus scampered down out of the tree and smiled at Jesus. He felt honored to be walking with Jesus. He wondered how Jesus knew that he had been wishing his family could see Him too.

Before long Zacchaeus loved Jesus as all the others did. He said, "Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold."

Jesus' face brightened and his eyes glistened as he heard Zacchaeus say this, for He knew now that Zacchaeus would help the poor instead of taking all he could from them. Jesus said, "This day is salvation come to this house."

Happy Birthday to You!

Frances Dee LaRue, Sept. 1, age 6, Tuscon, Ariz.

Patricia Joe VeNard, Sept. 1, age 3, Tuscon, Ariz.

Larkin Morgan, Jr., Sept. 1, age 13, Hammond, La.

Lois Elaine Litchfield, Sept. 1, age 11, Macomb, Ill.

Grace Jordan, Sept. 3, age 14, Hammond, La.

Lynn L. Hammel, Sept. 3, age 13, Wray, Colo.

Carol Goit, Sept. 3, age 6, Portsmouth, N. H.

Marc Warren Pearson, Sept. 3, age 3, West Milton, O.

Jeanne Marie Thoms, Sept. 3, age 4, Richmond, Minn.

Vicky Lou Story, Sept. 4, age 8, Scottsbluff, Nebr.

Eveyn Marie McKinney, Sept. 4, age 8, Hammond, La.

Gwendolyn Morris, Sept. 5, age 12, Seattle, Wash.

Carrole Dianne Coverdill, Sept. 5, Altheimer, Ark.

James Robert Grisson, Sept. 6, age 12, Frankfort, Ind.

Rita Sullivan, Sept. 6, age 12, Hammond, La.

Robert Gaspar, Sept. 7, age 11, Eden Valley, Minn.

Karen Lea Bormes, Sept. 7, age 5, St. Cloud, Minn.

This is Promotion Day for Grace Jordan. We are happy to have had you in our Everyday Christian Expression Club, Grace, and hope you will want to keep on reading the Children's corner. We invite you to read the Berean Page also.

Anyone wishing to join the ECE Club may write to me, Box 231, Oregon, Illinois, telling your name, birthday, and year you were born. The Everyday Christian Expression Club is open to all boys and girls 14 years and younger.

A man has no more religion than he acts out in his life.

Tremendous power for meeting all the real needs of mankind can be released when we let go, and let God!

Practical Christianity

By Dr. B. H. Pearson,

Secretary, Oriental Missionary Society

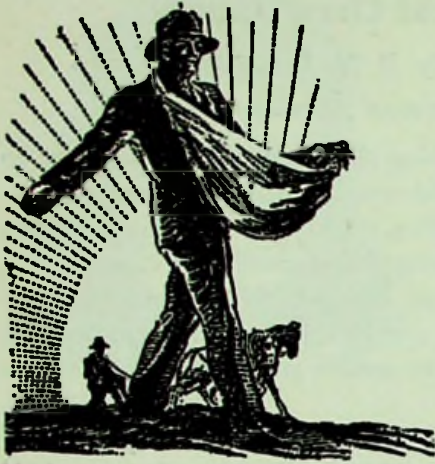
The one practical thing that men might have done to preserve our free world was laughed at as impractical—"Preach the gospel!" Two world wars with their staggering costs have demonstrated that arms alone cannot bring a peace that armies can maintain. What arms have not done in the past, they cannot do now. And atomic arms threaten to wipe out our wealth and destroy our civilization.

Just before North Korea attacked South Korea, President Syngman Rhee said, "Only where the gospel of Christ has been preached and believed, can communism make no advance." Ten thousand missionaries in China when the doors were open would have been a small price indeed to have paid to insure that land against communism. Today we see more clearly than in the past that our own national security depends more than we know upon preaching "the gospel to every creature." We know that Christ is the only answer to the chaos and destruction that threaten.

Practical men will yet do, in obedience to Christ, the one thing, as always, still practical—use all they have to fulfill His command, "Go ye into all the world, and preach the gospel to every creature." —Selected from *Christ or Chaos*.

God never begins at a man's fingers' ends to save him but with his heart.

From Behind the "Bamboo Curtain." A recent article in *Alliance Weekly* tells of conditions behind the "Bamboo Curtain" in China. It declares, "Some months ago a Chinese Christian leader sent word out by someone coming from behind the curtain to tell us that they still loved us and were praying for the day when the missionaries might return. They are counting on the prayers of the Christians outside that they may be kept while they pass through the fiery furnace. Back there are nearly a million souls who have tasted of the good things of God but who, like sheep among wolves, are now being torn and wounded. They suffer silently but they count on your intercession that they may persevere. Today if they could speak to you, they would say, 'Pray for us that we may endure to the end.' Recently a world traveler stated that the greatest living heroes of history are today living behind the 'Bamboo Curtain'—Christians who cling to their faith in spite of horrible Communist persecution."



In the Wake of the Great Commission

The Church of God held its annual summer revival August 3-9. Preaching was done by R. L. Jones and the pastor on August 10. The congregation gathered at Haricane Creek and we baptized four into the all-saving name of Jesus. Nellie Browning, Rt. 1, Liberty, S. C., became our sister in Christ; Earl Elwel, Rt. 3, Abbeville, S. C., became our brother in Christ; Kent Picklesimer, Highway 29, Piedmont, S. C., became a brother in Christ; Joe James Archie, East Piedmont, S. C., also became a brother in Christ. Kent Picklesimer and Joe Archie are grandsons of the pastor. On August 17, we extended the right hand of fellowship to them and partook of the Lord's Supper. We pray for them that the Lord may richly bless them all.

Elder M. O. Williamson, Pastor.

We are happy to introduce to the household of faith Bro. and Sr. Bert Norton of Waterville, Wash., and Bro. Earl W. Rankin of Peshastin, Wash. They were baptized into Christ on August 3.

Lyle Rankin.

We were happy to assist Mrs. Mildred Duncan to put on the Lord by immersion at Pinhook Park, South Bend, Ind., on July 24. Sr. Duncan is now a member of the Morning Star Church of God. We pray for the Spirit of the Lord to continue with this new child in the household of faith that she may find real blessing and joy in Christian service and life eternal in Jesus at His coming.

Harold J. Doan.

We are happy to report that Bro. C. J. Shaw baptized four into the all-saving name of Jesus Christ our Lord on July 13. Mr. Glen and Mr. Eddie Daniels, and Misses Judie and Sue Tucker all live near the church, Rt. 7, Little Rock, Ark. On Sunday, August 24, Bro. Shaw baptized Miss Dorothy Kyser, Rt. 7, Little Rock, Ark., into Christ. Mr. and Mrs. Verden Hughes, 324 E. 12th St., N. Little Rock, were added to our congregation on

August 24. We are very thankful to our heavenly Father for these loved ones, who have put on Christ to walk a new life in Him.

Mrs. R. D. Stanton.

On August 24, Marilyn Anne Gamage, 311 W. Piper St., and Sanford Derry, 431 W. Fisk, Macomb, Ill., were baptized into Christ. We pray the Lord's blessing may be upon them as they walk the new way of life.

Kenneth Milne.

Ivan Weaver, 460 Parsons Avenue and Miss Joyce Sigler, N. Dixie Drive, Dayton, Ohio, were baptized on July 29. We pray God's blessing upon them both in their new way of life.

Timothy Pearson, Pastor.

"Mrs. Rachel Baker was baptized on May 11, 1952, during the Southwest Conference. She endeared herself to young and old alike."

Gerald L. Cooper.

"We are happy to welcome three members into our Saviour's body of believers. They are Charles Bottolfs, Pug Bauerle, and Mrs. Jerry Landry, all of Hammond, La. These three babes in Christ were baptized by Bro. Vernis Wolfe."

A Warning. Christian leaders should be alerted that October has been designated by the wine industry as "Wine Discovery Month," and \$400,000 will be spent during that month to get consumers to "discover the pleasures of wine." Double-page, full-cover ads will appear in top national magazines, and big-space ads in 138 key United States newspapers. They will magnify the results of a recent survey (made by the wine industry) which revealed that 47.6 per cent of American families drink wine in their homes, an increase of 26.6 per cent since 1938.



God Is Not Blind

By Alva G. Huffer

Woodstock, Virginia



Jacob awoke from his dream and said, "Surely the Lord is in this place; and I knew it not."

God's presence fills the universe, but many men do not recognize that reality. They live as if God did not exist or as if He had no influence upon the earth. Some men scan the heavens with the telescope, but see no Creator. Some students scan the Book of books, but are unable to see the inspiring Author. As a man who cannot see is blind to the universe of beauty, non-Christians are blind to the things of God.

Man may be blind to God's existence, His attitude toward sin, and His protecting hand, but God is not blind. God is perfect in knowledge. He is everywhere present and working. The writer of Hebrews declared that He "is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do" (Heb. 4:12, 13).

David wrote, "O Lord, thou hast searched me, and known me. Thou knowest my downsitting and mine uprising, thou understandest my thought afar off. . . . Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me" (Psalm 139:1, 2, 7-10).

The all-seeing Eye watches over His creation. Distance does not diminish His vision. God is not blind!

God is not blind to man's sins. "The eyes of the Lord are in every place, beholding the evil and the good." "Am I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places that I shall not see him?" (Jer. 23:23, 24).

Adam, the sinner, tried to hide from the presence of God. Jonah, the disobedient prophet, rose up to flee unto Tarshish from the presence of the Lord. No man can hide from God. He knows, He sees, He remembers. Someday He will judge the sins of mankind. The wages of sin will be paid.

God is not blind to man's needs. David wrote, "Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remember-

eth that we are dust" (Psalm 103:13, 14). Jesus said, "Take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? . . . for your heavenly Father knoweth that ye have need of all these things" (Matt. 6:31, 32).

God's infinite understanding is illustrated in Psalm 147:4, "He telleth the number of the stars; he calleth them all by their names." God knows the numbers and names of the stars. Now, the number of people upon earth is very small in comparison to the number of stars in the heavens. If God is so interested in the countless billions of stars that He knows them all by their names, surely He is interested in the comparatively few people who live upon the earth.

Yes, God knows your needs. He knows your name and your address. He knows you better than you know yourself. He knows what is best for you. If you will trust in Him, He will supply your every need.

God is not blind to man's sufferings. He said concerning His people, "I know their sorrows; and I am come down to deliver them" (Ex. 3:8). Hanani the seer said to Asa the king, "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."

Our Saviour said, "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. Fear ye not therefore, ye are of more value than many sparrows" (Matt. 10:29, 31).

God in compassion recognizes the sufferings of His children. He befriends the unwanted, instructs the incapable, and provides for the needy. He is anxious to give comfort to the sorrowful, hope to the desperate, and strength to the weak. He seeks to share His children's burdens and to give them His peace which passeth all understanding.

"Said the robin to the sparrow,
'I should really like to know,
Why these anxious human beings
Rush about and worry so.'

"Said the sparrow to the robin,
'Sir, I think that it must be
That they have no heavenly Father,
Such as cares for you and me.'"

AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

- September 21-28—Revival meeting at North Salem. (A. Weldon McCoy, speaker.)
- Sept. 21 - Oct. 5—Evangelistic Meeting at the Macomb, Ill., Church of God. (Walter Wiggins, guest speaker.)
- October 12—Fiftieth Anniversary services at Restitution Church of God, near Casey, Ill.
- October 19-26—Community Calling by members of all churches.
- October 25, 26—Youth Rally at Macomb, Ill.

FONTHILL, ONTARIO

An impressive memorial service was held on August 3 for our beloved late Brother F. L. Austin. At this time, we were privileged to hear the address given by Bro. Gordon at the funeral service at Oregon.

We are eternally grateful for the seed sown here by our long-time pastor during past years. This seed is producing fruit. May God continue to bless and give the increase.

In the hearts and lives of many in Canada memories of Bro. Austin will have a great spiritual influence in our lives until that beautiful day when we will be reunited and happy with Jesus, when He comes.

At Chippewa Park in Welland on August 13, a picnic supper was held by the brethren of our church to honor and wish Godspeed to Arthur Fletcher. He expects to leave for Oregon Bible College the end of August.

Later in the evening we returned to the church where Joe Fletcher showed slides of many scenes taken while on his trips in various states. We were glad that Bro. and Sr. Harry Payne and Linda of Los Angeles were at home for this event. We were also glad to meet Shirley Van Vleet of Oregon. While at the church our pastor expressed to Arthur Fletcher our good wishes and presented to him the congregation's gift, a wallet and contents.

To Oregon Bible College again goes one of our faithful, active young workers. He will be missed from the work here, especially by the choir, and his Sunday school classmates and teacher.

Last Sunday, Bro. Joe Fletcher's sermon on "Stewardship" was well received, and on August 24, Bro. Harry Payne filled the pulpit.

Our church members who attended General Conference reported fine meetings and an enjoyable trip. Because of our desire to hear our visiting ministers speak, the report to be given the congregation about Conference business has been delayed, but will be given by Weldon Holland soon.

Vacations are drawing to a close everywhere and in all our churches as the fall work begins, may we remember that it is required of stewards to be found faithful.

Irene Holland, Reporter.

BAPTISM

After careful study of the Scriptures concerning the fundamental Bible doctrines, Kathryn H. Birkey requested baptism by immersion, and was baptized into Christ in the Kyte River near Chana, Ill.

Glenn M. Birkey.

HAPPY WOODS CHURCH OF GOD Hammond, Louisiana

We are happy to welcome three members into our church; Charles Bottolfs, "Pug" Bauerle and Mrs. Jerry Landry, all of Hammond. These members were baptized by Bro. Vernis Wolfe.

The seats that were taken out of the main auditorium of the church, as our new chairs were installed, will be given to the Baton Rouge Bereans. L. C. Anthon was kind enough to store the seats at his place until they are needed.

The Blood River Church has donated the trees for the lumber to be used in the church building at Baton Rouge. We pray that they will be able to start building soon. Let us give them a helping hand in any way possible.

The Berean Rally, July 11-13, was something wonderful. A Louisiana Berean Society has been organized and plans for future work will be under the direction of the following officers elected: Gordon Landry, pastor of the Blood River Church, president, Dorothy Guillory, Happy Woods Church, vice president, Mrs. Dorothy Campbell, Baton Rouge Bereans, secretary-treasurer.

At the annual business meeting of the church members held in June, the following officers were elected to serve for the coming year.

Elders: Clarence Barnum and Sam Bottolfs. Deacons: Elvin Campbell, Martin Bankston, Warren Landry, and L. C. Anthon.

Secretary: Eva Bottolfs.

Treasurer: Ella Siple.

Deaconesses: Mable Bottolfs and Esther Bottolfs.

Reporter: Dorothy Guillory.

Conference Representative: Warren Landry.

Those elected to serve as officers for the Sunday School:

Superintendent: Clarence Barnum.

Assistant Superintendent: Charles Bottolfs.

Secretary: Nelda Sullivan.

Assistant Secretary: Loyce Guillory.

Treasurer: George Halverson.

Superintendent of Junior Sunday School:

Anna Mae Bollin.

Assistant Superintendent: Mable Bottolfs.

The appointment of committees will be taken care of at a later date as Bro. Harry Gockler will be here to serve as pastor as of October 1.

Mario Walker was elected president of the Dorcas Society at their June meeting.

Average Sunday school attendance for the quarter, April-June, was 63.

Elvie Landay, Secy.

GLAD TIDINGS CHAPEL

We at Dayton were happy to have two representatives at the National Berean Youth Rally. Ivan Weaver, 460 Parsons Ave., Dayton, and Miss Joyce Sigler, N. Dixie Drive, Dayton, were baptized by their pastor on July 29.

August 10 marked the beginning of a weekly Bible class on Sunday evening. The hour is divided equally between a religious movie and studying the same story from the Bible. On August 17 we journeyed to the Brush Creek Church where the writer spoke and the story of Queen Esther was shown.

Bro. and Sr. Belus Holt and daughters from Morristown, Tenn., visited here Sunday night, August 17.

Sr. LaVonne Pearson is recovering from a recent operation and hopes to return home soon. Sr. Weaver's heart is improved although she cannot yet attend services.

Timothy Pearson.

GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

The Oregon, Ill., community was saddened by the death of Ray Greenfield, husband of Sr. Lois (Carpenter) Greenfield, on August 21. Our prayer is that Lois may be rightly directed in the care of her two sons, Daniel, two and one half years of age, and Neil, six weeks. Sr. Greenfield is at present living with her father and mother, Bro. and Sr. Ben Carpenter.

"Please give us a nice, clean Herald. No pictures, no head lines that cover a page, and leave the little boy out, and I will send in my renewal at once."—Mrs. Edith Barber, 1654 Jackson, Corvallis, Ore.

"I await the coming of The Herald as a very dear friend who has words of advice and cheer."—Mrs. Elmer Upton, Portland, Ore.

"I find it very gratifying to receive The Herald each week. The articles are very informative and Scriptural, being a big help to grasp a fuller understanding of God's Word. . . . I would like to comment on Bro. Dick's article in the July 29 issue, 'What Do You Read?' The covers are fine. What can be better than to view the inside of one of our churches, or a grain field, or a scene of solitude as on the cover of February 12?"—Mrs. Roma Lang, Paynesville, Minn.

Elder H. Scott Smith of Russellville, Ark., Rt. 3, is still confined to his home because of his being ill and not able to work and would appreciate prayers of Christians and cards and letters from anyone.—W. G. Moffet, Magazine, Ark.

ILLINOIS BIBLE SCHOOL AND CONFERENCE

The 1952 Illinois Bible School and Conference was held July 29 through August 10 at Oregon. The theme, "What Difference Does It Make?" as to doctrine and practical living was very well developed by teachers and speakers. Bro. Milon Hall, as general superintendent, kept everything running smoothly, and his timely signs around the buildings and grounds evoked considerable comment. A new paint job, new stove, a deep-freeze, utensil rack, and electric refrigerators added greatly to the convenience and enjoyment of the kitchen and dining hall. Our sincere thanks to all who helped to make these improvements possible.

The annual business meeting was held on Tuesday afternoon, August 5. Officers elected were: president, Paul Johnson, Oregon; vice president, Harold Doan, Chicago; secretary, Esta Starbuck, Rockford; treasurer, Mildred Somers, Rockford; board members, for a two-year term, Mabel Maysilles, Oregon, and Kenneth Milne, Macomb. Board members holding over from last year, Elzie Robbins, Peoria, and H. J. Edmister, Eldorado.

The quarterly conferences and semi-annual dollar days are to be continued.

Brother Harold Doan reported that the response during the past year from the WAIT broadcasts has greatly increased, the response being mostly requests for free literature. Beginning Easter Sunday, there has been a weekly broadcast over station WKAI, Macomb, of the transcriptions of WAIT sermons. Brother Milne reported on the other Macomb broadcast, which is co-sponsored by the Macomb and Ripley churches, as being very helpful in making contacts and providing a witness in the community. It is understood that the broadcasts will be continued as long as funds are available.

Bro. Milon Hall gave a short report of his evangelistic work in the state during the past year. In addition to preaching twice a month at Casey and conducting regular Bible class study there, he has worked in and with most of the churches in the state and made many calls on isolated members and on non-members who had written in to WAIT expressing an interest in the broadcasts. He reported that he had been well received in homes and churches throughout the state. Inasmuch as funds are not available for a full-time evangelist for the coming year, Bro. Hall recommended that the state pay mileage to the pastors of the local churches to enable them to keep in contact with isolated members in their general localities. He suggested the need for more and better co-operation from everyone in furnishing leads for finding and contacting people.

Bro. Paul Johnson recommended radio work as one of the best means to spread our doctrines to multitudes of people who have never heard them, and called attention to our responsibility to "sow the seed." He recommended that we concentrate on radio work during the coming year, and work through the local pastors to take care of the isolated in the state.

Every church was urged to keep the state secretary informed of isolated members.

The board appointed Brothers Harold Doan and Kenneth Milne to work out a combined

Pastoral News Letter and Illinois Evangelist Bulletin.

The 1952 Illinois Bible School and Conference is over, but the year's work is just beginning; and the success of that work depends largely on co-operation of all members, churches, and pastors. Let us "pray as though everything depended upon the Lord, then work as though everything depended upon us."
Esta L. Starbuck, Secy.

TEMPE, ARIZONA

During the month of August while C. E. Randall attended General Conference and the Missouri State Conference, services at Tempe Church of God were curtailed to Sunday school and Sunday morning worship. The writer has been in charge of the services. We have been gratified at the increase in attendance over the same period of time last year. On the third Sunday in August of 1951 there were only 26 at Sunday school and a corresponding number at church. This year there were 51 at Sunday school and equally as many at church.

We are all looking forward to the fall and winter activities which reach their zenith around the first of the year. Many good things are in store for our church, chief of which will be the dedicatory service for our new facilities. The date will be set later, but we are hoping to have a nationally known person as the speaker. Watch for the date and speaker in these columns.

The entire church was saddened by the death of Mrs. Rachel Baker which occurred on July 30. Mrs. Baker was baptized on May 11, 1952, during the Southwest Conference and was able to attend church but once after that. During the past year since she had been attending our services, she endeared herself to young and old alike. We can no longer look forward to greeting her at church, but we eagerly await the resurrection when she and all who are faithful will meet at Jesus' feet. Services were conducted at her home in Anderson, Ind., on August 3. A short memorial service was held in Tempe that same morning previous to the morning sormon.
Gerald L. Cooper, Secy.

MONTE DOTY

Monte Doty was born, August 2, 1885, at Columbus, Kan., the son of Fremont and Emma Schoonover Doty.

He was married to Locha Pence at Covington, Ind., on August 15, 1918. After living in West Lebanon for a number of years, they moved to their farm in Jordan Township in 1930, where he resided until the time of his death.

Monte died on Thursday, August 14, at the Community Hospital, Williamsport, after suffering a heart attack shortly before. Surviving besides his devoted wife are two brothers, Clarence, of Greentown, Ind., and Herbert, of West Lebanon, and several nieces and nephews. He was preceded in death by his parents and three sisters.

Funeral services were conducted on August 17 by Bro. James M. Watkins and Warren Soronson.
Warren Soronson.

NATIONAL SUNDAY SCHOOL ASSN.

At the National Sunday School business meeting at Oregon, the following officers were elected: William Wachtel, president, Mrs. Louise Lapp, vice president, Mary C. Railton, secretary, and Mrs. Lorraine Gaspar, treasurer.

Two meetings of the officers were held following this election. With the zeal of the officers and the co-operation of each Sunday school, the Lord will surely bless our efforts throughout this coming year!

We urge all Sunday school superintendents to send in their names and addresses to Mary Railton, Box 231, Oregon, Ill., so we may help you and keep you in touch with Sunday school projects.
Mary C. Railton, Secy.

STINE - HALL

It was our pleasure to unite Billy Hall and Darlene Stine of Frederick, Ohio, in holy wedlock at the Brush Creek Church on August 16, 1952. The young couple were attended by Mr. and Mrs. Hampton, brother-in-law and sister of the bride. The Halls will make their home in Troy, Ohio.

May God richly bless this union with joy and Christian happiness. Timothy Pearson.

MRS. NELLIE LING

Mrs. Nellie Ling, wife of William Ling, Rochelle, Ill., died July 7, 1952, after a long illness. She was a lifelong resident of Ogle County.

Mrs. Ling was born, April 20, 1871, in Chana, the daughter of John and Fannie Booth. She was married in 1887 to J. E. Cross, who died in 1926. She was married to William Ling on September 27, 1930.

Besides her husband, Mrs. Ling is survived by two daughters, Mrs. Cecile Scott, Plainfield, Ill., and Mrs. Maude Stilson, South Bend, Ind.; a son, Clarence, Berlin, Wis; two step-daughters, Mrs. Ida Sanders and Mrs. Ruth Kelley, both of Claremont, Minn.; a sister, Mrs. Maggie Judd, Sugar Grove; a brother, Glen Booth, Aurora; fifteen grandchildren and twenty-five great-grandchildren.

Sr. Ling had long been a member of the Oregon, Ill., Church of God.

Funeral services were conducted on July 10 from the Unger Funeral Home in Rochelle, Bro. J. R. LeCrone officiating. Burial was in the Washington Grove Cemetery near Chana.

NATIONAL BIBLE INSTITUTION

Maybelle Hanson	\$ 100.00
Frank Switzer	5.00
Mrs. L. R. Hillard	13.00
P. G. Coverston	50.00
Mr. & Mrs. Geo. P. McMurtrie	30.00
Jessie M. B. Kauffman	5.00
Mrs. Ben Magdanz	100.00
In loving memory of Alice H Williams--The Family	1,000.00
Pennellwood Church of God	23.31
St. Cloud, Minn., Dorcas Society	7.64
Mrs. C. L. McCallister	7.00
Oregon, Ill., Church of God	8.74
Albert City, Iowa, Church of God	25.00
Anna E. Fales	25.00
E. F. Marsh	10.00

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of attending Oregon Bible College

Oregon Bible College is your College, organized by the General Conference of the Churches of God for the purpose of training Christian leaders for a growing Church.

Training for Christian service is the most important training in the world.

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Classes are arranged in such a way that students may earn their own expenses by working afternoons.

The National Bercan Society offers to pay one half the first semester's tuition for all beginning students.

Oregon Bible College Alumni Association will award a fifty dollar scholarship to some student who will write a winning research paper.

Welfare and loan funds are maintained by National Bible Institution for the purpose of aiding worthy students.

Tuition averages about \$162.00 per year plus \$10.00 student council fee, which is very reasonable when one considers that the entire cost of educating each student is more than twice this amount.

Oregon Bible College credits have been honored by accredited institutions when our students have transferred to such institutions. Our experience in this respect, of course, differs with different institutions.

Training in Oregon Bible College is training for eternal life for the student and for those whom he will later serve.

Training in Oregon Bible College will train another minister to fill one of the many empty pulpits in Churches of God.

After checking these advantages, write for an application for admission to Otto E. Dick, Oregon Bible College, Oregon, Illinois.

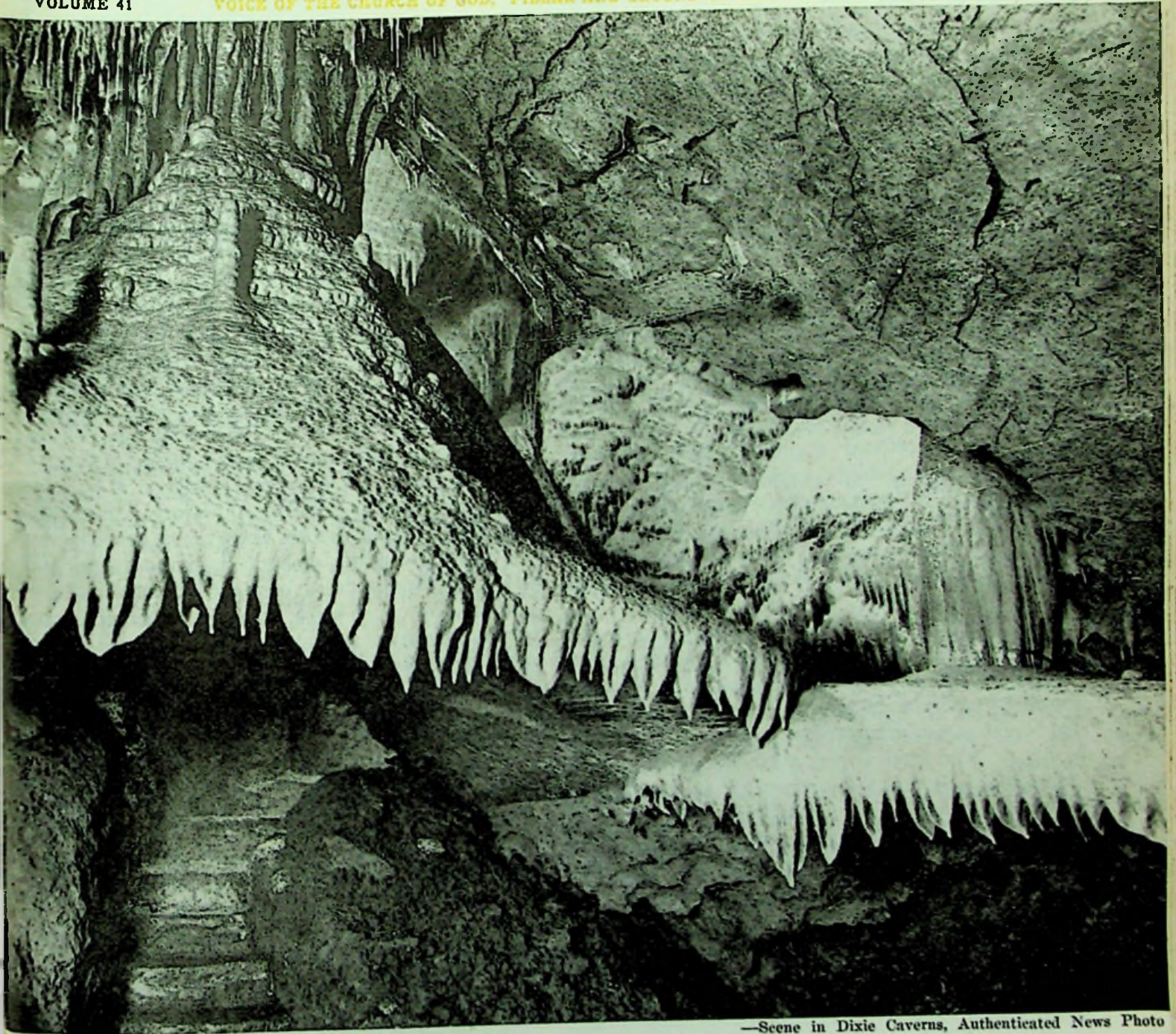
September 9, 1952

The Restitution Herald

VOLUME 41

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

NUMBER 48



—Scene in Dixie Caverns, Authenticated News Photo

Whether it is in the great heights above the earth, the complex matters of the atom, or in the strange and unusual beauty in the depths of the earth, there is always the lesson that God is there.



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.

James M. Watkins, Editor

\$3.00 per year

Paul C. Johnson, Associate Editor

Formula for Success

"Behold, a sower went forth to sow; and when he sowed, some seeds fell by the way side, and the fowls came and devoured them up: some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: and when the sun was up, they were scorched; and because they had no root, they withered away. And some fell among thorns; and the thorns sprung up, and choked them: but other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. Who hath ears to hear, let him hear" (Matt. 13:3-9).

Any business dedicated to progress finds itself confronted with many problems. In this the church is no exception. Like all fields of endeavor, we must either go forward, or we will go backward. There is no such thing as standing still. Because progress is necessary for existence, it is natural that the church will have its problems. These problems are answered in the Parable of the Sower.

Many ministers become discouraged because so much of their effort is wasted. This is a justifiable lament. A minister spends many hours laboring over a sermon and may find from six to a dozen present to hear it. As a result his incentive for future study is destroyed and the quality of his preaching is apt to deteriorate. This in turn sets up a cycle in which the minister is further discouraged by a decreasing congregation; and the faithful, who are willing to come to church, lose the advantage of better preparation. Parable of the Sower provides a simple formula for meeting this problem.

Many churches say they would like to have a full-time pastor. Some say they would like to pay their pastor a better wage. The reason given in both cases is that they do not have enough interested individuals. There is no doubt that the church is in need of greater support. It is equally true that if many churches continue to exist, support must be forthcoming. There is only one way to meet these needs. That is by a substantial increase in the number of individuals who are dedicated to Christ and are sincerely interested in the welfare of the church.

How often have we heard it said that if Oregon Bible College is to prosper, it must have more students? The only possible way that our College can grow is through a greater number of students. In order to maintain a qualified staff of teachers with sufficient facilities for variety and interest, we must have a larger enrollment. An enlarged College can come only from an enlarged church.

Many times we have hoped that the subscription list to THE RESTITUTION HERALD could be doubled. The reason why this cannot be done is very simple. The families of our church are, for the most part, loyal to our paper. We have as large a circulation as can be expected from the present active membership of our church. There are some families who do not take THE RESTITUTION HERALD. There are many nonmember families, however, who appreciate its worth and would not be without it. So, generally speaking, THE RESTITUTION HERALD is living up to the limit of its opportunity. There can be only one way for it to increase in circulation; that is in proportion to the number of homes added to our church group.

Nearly everyone sees the advantage of cheaper tracts to be used for more extensive distribution. There is also an advantage in decreasing the cost of our Sunday school materials. This is a worth-while goal. There is only one way that these costs can be reduced. That is through the increased use of this material. It is for this reason that we consider the practical application of the Parable of the Sower.

Through this Parable, our Lord assures us that there is one sure way to guarantee success. That is, sow the Seed! Certainly the Seed will fall upon stony places and come to naught. Of course, there will be Seed that will grow for a little while, only to be scorched by the hot sun and whither away. Others will fall among thorns and be choked out. We are assured, however, that a certain amount of the Seed will fall upon good ground and bring forth fruit a hundredfold, sixtyfold, or thirtyfold.

If we are failing to attain this increase, it is simply because we have not sown sufficient Seed for the law of averages to give us a good harvest. When we have fulfilled our task of sowing the Seed diligently, God will give the increase.

The Atonement

By Norman J. McLeod

MAN IN himself is in a hopeless condition. "The carnal mind is enmity against God" (Rom. 8:7). Man's own righteousness is as "filthy rags" in the sight of God: "but we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away" (Isa. 64:6). Paul said, in speaking about the Jews and Gentiles, "What then? are we better than they? No, in no wise: for we have before proved both Jew and Gentiles, that they are all under sin; as it is written, There is none righteous, no, not one . . . there is none that doeth good, no, not one" (Rom. 3:9-12). Man in his sinful nature is without God and without hope in the world. In His great mercy toward us, however, God has provided a way of salvation.

God sent His only begotten Son into the world to give man a hope, a way unto God, to give man *salvation*. Jesus is able to provide a hope of eternal life which is the gift of God. He is able to cover our sins and provide us with His righteousness whereby we can approach unto God. All that God asks of man is that he believe upon the Son whom He sent into the world for a sacrifice for our sins, and to be obedient. Jesus was obedient unto His heavenly Father, even to the point of death, and thereby provided a way to salvation.

No other way of salvation has ever been provided than that of the sacrifice of the Saviour of mankind. The Jews thought the law would save them. Jesus said to them: "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (John 5:39). There was never salvation in any other way than that provided by God in the gift of His only begotten Son. When Peter and John had been imprisoned for healing in the name of the Saviour and were before the rulers of Israel, Peter said he had done miracles in the name and power of Jesus, and, "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). There never has been any other way of salvation. Jesus said He that tried to get into the sheepfold by some other method was a thief and a robber. He is the only door into the sheepfold. Paul pictured the sorry plight of man in his natural condition in Romans 7:13-23,

and then made the exclamation: "O wretched man that I am! who shall deliver me from the body of this death? 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" (v.v. 24, 25). Indeed, we are in a wretched state without our Saviour. His sacrifice is all that can make us whole, is all that can save us in the day of wrath, is all that can give us hope of eternal life in the Kingdom of God.

The atoning blood of Jesus purges from all sin and makes us righteous in the sight of God. "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement" (Rom. 5:10-11). Under the law, the day of atonement was set apart. The high priest sacrificed first for his own sins, and then for the sins of the people. Then, having been purified by these sacrifices, he went into the holy of holies to intercede for the sins of the people. That was performed once each year. Christ was the atoning sacrifice, but He did not need to offer for His own sins because He had none, and He performed the sacrifice only once as explained in the letter to the Hebrews. "If the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" (Heb. 9:13, 14). By this great sacrifice Jesus made Himself worthy to be the Saviour of mankind. Reconciliation to God comes through faith in His Son. "All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation" (2 Cor. 5:18, 19). It is our duty to carry this news of reconciliation to the world. That is our job as ambassadors for Christ.

Too often the program of redemption through Jesus, of the atoning power of His blood, of the adequacy of His sacrifice to make reconciliation has been overlooked in

our search for truth. The atonement is the central doctrine of Christianity. The ministry of reconciliation is the core of the gospel. The other tenets of our faith should not be neglected, but the atonement should be emphasized. Paul, in the Ephesian letter, gives another aspect to it, namely, that Christ is reconciling the world to God, both Jews and Gentiles. He has broken down the middle wall of partition and has made them all one people, so that the Jews must come to God in the same way as do the Gentiles. "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).

After we have established the necessity of the atonement by Christ, and His having made the necessary sacrifice for our atonement, and having shown that Jesus' sacrifice was adequate to perform that duty, then it is necessary for us to know how to obtain that favor with God that will give us that reconciliation. We have seen that man in his natural state has no hope, that his only hope is in faith in Christ, and that Christ's sacrifice is the central core of our doctrine. Then the next step in the process is the method by which we made use of that atoning blood. We hear God's Word, His gracious, good news of salvation in the Kingdom of God, and we believe the Word, and have faith in the promises of God. What must we do beyond that point to take advantage of the atoning blood of our Saviour?

If we have faith in God, and believe that He sent His Son into the world to be our Saviour, then we will want to be baptized into His name. The act of baptism is a simple ceremony that shows that we believe God. It will be counted to us as righteousness, just as Abraham's faith was counted to him for righteousness. On the other hand, baptism becomes a meaningless act, unless it is done with knowledge and understanding. We must realize that we are enacting the great features of Christianity, the death, burial and resurrection of Christ; that we are rising to walk a new life in our present condition; and that we are looking forward to the greater resurrection day when Jesus shall return to establish His Kingdom. The whole of Christianity is embodied in the act of immersion.

Thus we see that although the doctrine of the atonement is the central feature of belief, yet it is closely tied to all the other essential teachings of the Word of God as proclaimed by the prophets, Jesus, and His apostles. The atoning blood of Jesus is sufficient to give us salvation, but it is of no avail unless we act upon our belief in its saving power.

The Bible in "Closed Lands"

Dr. A. M. Chirgwin, Geneva, Switzerland, Research Secretary of the United Bible Societies, who has just returned from an extensive visit to countries of western and southern Asia, reports a new interest in the Bible in certain parts of Greece, Cyprus, Turkey, and Lebanon. He finds there is a growing demand for new translations in the language of today, prepared and authorized for use in public worship: those now in use being too archaic in diction to be easily understood by the less educated in the community. In some countries he noted a distinct revival of Bible reading and study. Scripture sales are greater than ever; Bible classes are increasing; and in one Near East country he found that voluntary Bible classes had become a feature in the state prisons.

Dr. Chirgwin spent some time investigating conditions regarding the distribution of the Bible on the frontiers of such "closed lands" as Afghanistan, Sikkim, Nepal, Bhutan, and Tibet. He found that in every case the door is closed against the entry of the missionary as such, but in certain cases it is not closed against books. There do not appear to be any regulations at present against the admission of books, and though the demand for books is small, since few can read, yet the fact that these "closed lands" are not closed to the importation of the Scriptures is a matter of importance to the Christian cause. The Bible can go where the missionary cannot.—E.P.

"Some 174,000 immigrants arrived in Israel during 1951, as compared with 169,000 the previous year. The total immigration figures since the establishment of the State is, thus, 684,000. Israel's population totaled 1,562,000 on January 1, 1952. This number includes 1,400,000 Jews."

—*Jews in the News.*

"All the kings of the earth shall praise thee, O Lord, when they hear the words of thy mouth. Yea, they shall sing in the ways of the Lord" (Psalm 138:4, 5).

DAILY BIBLE READINGS

- M. Sept. 15. Psa. 106:1-12. God's mercies to His people.
- T. Sept. 16. Psa. 136. Praise God for His enduring mercies.
- W. Sept. 17. Heb. 11:23-29. The results of the faith of Moses.
- T. Sept. 18. Josh. 2:8-14. The knowledge of God's watching over His people spreads.
- F. Sept. 19. Josh. 24:1-8. Joshua rehearses God's care over Israel.
- S. Sept. 20. Neh. 9:5-15. The Levites rehearse God's goodness to Israel.

Five Steps to Salvation

Part Four

By C. Alan McLain



Step one: Faith. We must believe the gospel of the Kingdom of God.

Step two: Repentance. "Except ye repent, ye shall all likewise perish."

Step three: Confession. We must confess Jesus before men.

Step Four: Baptism.

The word "baptize" is transferred from *baptizo* in Greek. For the word "baptism," we get *baptisma* in Greek. The former word occurs about eighty times while the later occurs about twenty-two times in the Bible. It means to dip or plunge, to immerse, to bury.

Baptism symbolizes the death, burial, and resurrection of our Lord Jesus Christ.

"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). Sprinkling is not baptism. Would you sprinkle a little dirt over your loved ones who have died and call that burial? You would not think of such a thing. Baptism is a burial. When the farmer plants corn, he covers it.

You bury that which is dead. Until you have become dead unto the old way of life, you cannot be alive unto the new life. Baptism means nothing if you have not turned from your evil ways. You are buried in a watery grave and are raised to walk in the new life following in the footsteps of Jesus.

If you desire to be in the first resurrection, then it is necessary to be planted in the likeness of His death, which is baptism.

"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).

How can one be saved unless one complies with the Word of God. Baptism is a requirement of Jesus for salvation.

Just as a basketball coach gathers his boys about him-

self for last-minute instructions, so Jesus, many hundreds of years ago, gathered His disciples about Himself to give them last-minute instructions.

He said, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:15, 16).

This is a commandment of Jesus, and Jesus said, "If ye love me, ye will keep my commandments." If we are not willing to be baptized, we do not love Him.

True, the blood of Jesus Christ cleanses us from all our sins. According to the Word of God, however, baptism is a requirement of every believer in order that he may be cleansed from his sins.

On the day of Pentecost Peter preached a marvelous sermon. Thousands inquired what they must do to be saved. 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). In the case of the Apostle Paul, He was told what to do. "Why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16).

Is baptism essential for salvation? Yes! Jesus commanded it! He had done no sin, but was baptized of John the Baptist in River Jordan to fulfill all righteousness. He is our example.

Peter, one of the twelve, wrote concerning Noah and his household how they were saved by water.

"Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ" (1 Peter 3:20, 21). Peter made it very plain that baptism is essential to salvation.

In the old tabernacle the priests had to wash in the laver of water before doing the work of the Lord. This is a type of baptism. They were cleansed.

"One Lord, one faith, one baptism" (Eph. 4:5).

(Please turn to page 10)

“What Is Our Hope?”

By C. E. Randall

WE READ in Jeremiah 25:15-18, 26-33 as follows: “Thus saith the Lord God of Israel unto me; Take the wine cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it. And they shall drink and be moved, and be mad, because of the sword that I will send among them. Then took I the cup at the Lord’s hand, and made all the nations to drink, unto whom the Lord had sent me: to wit, Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, an hissing, and a curse; as it is this day . . . All the kings of the north, far and near, one with another, and all of the kingdoms of the world, which are upon the face of the earth: and the king of Sheshach shall drink after them. Therefore thou shalt say unto them, Thus saith the Lord of hosts, the God of Israel; Drink ye, and be drunken, and spue, and fall, and rise no more, because of the sword which I will send among you. And it shall be, if they refuse to take the cup at thine hand to drink then shalt thou say unto them, Thus saith the Lord of hosts; Ye shall certainly drink. For, lo, I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth, saith the Lord of hosts. Therefore prophesy thou against them all these words, and say unto them, The Lord shall roar from on high, and utter his voice from his holy habitation he shall mightily roar upon his habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground.”

Here is a prophetic picture that awaits fulfillment. Jeremiah foresaw the final gathering of the nations, the death struggle that will destroy all flesh were it not for the interference caused by the coming of the Son of man the

second time without sin unto salvation. I realize that the picture portrayed by the prophet is not pleasant and one naturally rebels at the mental vision of such a terrible catastrophe.

Men are bringing it upon themselves. This great conflict will be the natural result of what men and nations are sowing today. It will be a natural harvest of the seed which ungodly men are sowing right now. Back in 1910 there appeared a book in Germany under the title “The Human Slaughter House.” It created a sickening sensation throughout Europe. The book described how machine guns would mow down whole regiments and dynamite dropped from planes at night would wipe out lives by thousands. The anticipation of such destruction did not deter nations joining battle in World War I. Neither will the frightful annihilation that is bound to take place in another global war stop aggressive nations from setting off the initial spark that will ignite the conflagration when they feel their hour has come. God knew the hearts of men and He knew that the nations of earth would be gathered in battle at the end of the age. It is folly for men to trust in the arms of the flesh for hope in these times. The admonition of the Psalmist strikes a heeding note. He says: “Put not your trust in princes, nor in the son of man, in whom there is no help.” Sinful man cannot uphold and maintain the principles of peace, honesty and goodwill. Some men do all within their power to promote the basic principles of national righteousness. In 1911 in the City of Baltimore, Maryland, the “National Peace Congress” was held. At that meeting the late President Howard Taft said: “Let Britannia and Columbia join hands across the Atlantic and their outstretched arms will form a sacred arch of peace, a rainbow which will excite the administration of all nations, and will proclaim to the world, that with God’s help earth shall nevermore be deluged with bloodshed in fratricidal war.” Those were nice words! Beautiful sentiments! England and the United States did join hands but they did not form the arch of peace or create a rainbow that signaled the end of war. The religious press at the time emblazoned those words on the front pages and some declared only skeptics would doubt that world peace was at hand.

Those who put their trust in men were disillusioned

and their dreams and hopes frustrated. In the May 11 issue, 1935, the *Literary Digest* quoted Hitler as saying: "Nobody in this Germany, nobody in this unified and disciplined State, wants war. Nobody here ever will take any step to cause war. Have we not proved our desire for peace? Toward the West, Germany is bound by the Locarno Pacts. Toward the East, she is in treaty with Poland not to employ any kind of forces for ten years. And I will say now that at the end of the ten years we shall be ready to extend the contract. This treaty of peace, mark you, was not made under compulsion. It was influenced in no way by the League of Nations or any other extraneous factor. We entered into it voluntarily. We entered it gladly, though wrong had been done us in that direction. Our just resentments we subordinated to a larger consideration—that of peace. Germany moreover, is a signatory of the Briand-Kellogg Pact which, as everyone knows, outlaws war as an instrument of national policy." Are those words not lamb-like? Beautiful sentiments! Those were words in which men put trust.

Every generation has its Hitler who speaks tender words of peace, and at the same time connives ways to conquer and subdue. In 1925 the Soviet Government appeared before the League of Nations with a proposal for world disarmament. It, too, had a Fourteen Point program for world peace. To read those fourteen points, one would think Russia desired peace above all things. The first four points are as follows:

"A. The dissolution of all land, sea, and air forces and the non-assistance of their existence in any concealed form whatsoever.

"B. The destruction of all weapons, military supplies, means of chemical warfare and all other forms of armament and the means of destruction in possession of troops or military of general stores.

"C. The scrapping of all warships and military air vessels.

"D. The discontinuance of calling citizens for military training, either in armies or public bodies."

These words sound as a voice of sincerity and honesty, but time has proved that they were words of a wolf in sheep's clothing. The fact that evil goes forth from nation to nation as affirmed by Jeremiah appears to follow a certain pattern of repetition throughout the centuries. World War I broke loose in the month of August as a bolt out of a blue sky. It started on the 9th day of the Jewish month Ab, the day on which the Babylonian hordes destroyed the city of Jerusalem. It was on this same day in 70 A.D., that the Roman armies destroyed the great Temple of Herod.

We are fully warned in Scripture that nation will rise against nation and kingdom against kingdom. This has been the pattern of action all down the centuries. Cer-

tainly the wealth of the world today is being expended in preparation for the "battle of that great day of God Almighty." The political immorality in our present-day society is causing people to lose faith in the wisdom and righteousness of man ruling over man. With all the problems which the atomic age has thrust upon civilization, there is a spirit of helplessness and restlessness abroad that begs for solution.

The "whole creation groaneth and travaileth in pain together until now." What is the hope of this groaning creation? Certainly, it is not within the realm of human governments! Man's efforts to bring to his fellows the ideals found in "peace on earth, goodwill to men," have sooner or later come to the proverbial "dead end." There is one hope and only one hope to the world today, "the manifestation of the sons of God."

SMALL-CHURCH PROBLEMS

Some churches grow old but do not grow up. In this automobile-tractor age they stick to their tiny little old horse-and-buggy churches.

The Rural Church Department at Drew Seminary, Madison, N. J., has just made a study of all the churches of one denomination in an entire state. Fifty-three of these churches have less than 50 members. Of these 53 small churches, 29 of them are without ministers. If all of the 29 united into one church they would only make one large congregation of 857 members. Of course this is impossible, but with automobiles and improved roads they could unite with strong near-by churches of the same denomination.

Their children or grandchildren ride each day in school busses to large centralized schools. It would only cost \$5.07 per capita to take these church people in busses to a good near-by church. They spend \$8.09 per capita a year for occasional preaching in their little church.

The law of this State provides a minimum salary of \$3,456 for school teachers with an M.A. degree or 5 years experience. But the average salary for the minister of this denomination in this State is only \$3,000, and one-fourth of them get less than \$2,200.

In this day of "United Nations," centralized schools, and farm co-operatives we must learn to unite our small struggling churches. The Rural Department mentioned above has prepared a guidebook to help small churches unite. It is called, "The Art of Church Co-Operation" and is sent to any church on request for simply the cost of printing (30c).

We need to move the "little brown church in the vale" up on the state highway and paint it white.

—*Present Truth Messenger.*

Foreknowledge and Predestination

By John R. Fiske

AS TO the foreknowledge of the Father it is conceded that He foreknows certain things. Unconditional prophecy proves this. But whether He foreknows absolutely all things, and that, too, from eternity is a different issue. Genesis 6:6 declares that the creation of man "grieved" God "at his heart" because man proved to be so wicked. If He had foreknowledge of this from all eternity, then from all eternity God was "grieved"—unhappy—at what He intended to do. If He thus "grieved" from all eternity He had an endless grief; and an endless grief means endless torment for God.

Since we are safe in saying that the grieving was subsequent to man's creation, and since grieving was based upon the knowledge of the situation, it follows that knowledge and grieving on God's part were subsequent to man's creation. God, speaking through the prophet, said: "Which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin" (Jer. 32:35; 7:31; 19:5). If He foreknew this, it was in His mind from all eternity. Since certain future things came not into God's mind, His foreknowledge was and is limited as was that of His Son. (Mark 13:32.) Christ had foreknowledge of certain things (John 6:14; 13:11; 18:4), but was deficient in others. So the foreknowledge of the Father and the Son are both limited but in different ways. If the Father's foreknowledge is unconditional and absolutely universal, then from all eternity God has foreknown all His future thoughts. Therefore, He has no thoughts that are new to Him. If He has no new thoughts then He does not think new thoughts now, but from all eternity His thoughts were complete in an endless chain which He is unable to depart from.

The very fact that certain things did not come into His mind until after they had happened disproves universal unconditional foreknowledge. Now, God's foreknowledge or His creative energy are powers that He may or may not exercise. They are subject to His will. He may foreknow or create in some cases, and at other times not do these things. His foreknowledge at times may extend itself to animals, persons, or nations and when revealed became unconditional prophecy.

As unconditional prophecy is an illustration of God's

power of foreknowledge being used, so conditional prophecy is an illustration of God's power of foreknowledge as not being used. Foreknowledge is simply knowledge in advance of an event, so post knowledge is simply knowledge subsequent to an event. Foreknowledge need not destroy the freedom of will than post knowledge. Foreknowledge of what Columbus did on October 12, 1492, three centuries before or after that date, need not in itself destroy the freedom of will as to what He then did. If by some way I discovered, unknown to a friend, a thing that he was certain to do in a certain place on a certain date, would my foreknowledge destroy the freedom of will? Suppose that God extended His power or foreknowledge towards this same friend and discovered the thing, would that destroy his freedom of will?

If God's power of foreknowledge is universally used, and He arbitrarily decrees before creation what things that animals, men, and nations must do in their lifetime, then animals, men and nations have no freedom of will and are mere machines executing the will of the great Performer. According to this theory, all wickedness, as well as all righteousness, is checked to Him, making Him on the one hand equal to the orthodox devil and on the other the equal to their God. But where is the proof of all this? He is declared to be a "righteous" God (John 17:25), and therefore not the greatest adversary in the universe.

We must remember that God's foreknowledge is partial and when used does not decree all the events of the thing foreseen that involves one's eternal destiny. It merely notes what men will do of their own "freewill" (Ezra 3:5; 7:15). Remember that in this connection man may be "self-willed" (Gen. 46:6; 2 Peter 2:10); having "power over his own will" (1 Cor. 7:37); "sin wilfully" (Heb. 10:26); be ignorant "willingly" (2 Peter 3:5); refuse or choose the truth (Heb. 11:24, 25); refuse even God who speaks to him from heaven (Heb. 12:25); resist the Holy Spirit (Acts 7:51); set at naught all of God's counsel (Prov. 1:25-30); obey or disobey Him (Rom. 6); be a subject of either praise or blame (2 Cor. 11:2, 17, 22; Gal. 2:11); and has it in his power to frustrate the counsel of God concerning himself—yes, refuse to keep the will of God (1 Thess. 4:3; 1 Cor. 5:11; Luke 7:30). The few of the human race whom God foresaw they would, when

their time came, "choose" good or evil of their own "free will," over which they had power to set "at naught" all of God's counsel.

Jesus Christ, His apostles, and a number of others are the only persons whose attitude toward the truth was foreseen by God. Kindly note the words "we" and "ye" of Ephesians 1:12, 13. The "we" are the apostles "who first trusted in Christ," not the Ephesians. The "ye" were the Ephesian brethren. The apostles were foreseen and predestinated; but the Ephesians were not. They were sealed with the Holy Spirit of promise. Please note the word "also" here showing "we" to be of one class and the "ye" another. Romans 8:29, 30 says the ones foreknown and predestinated were also "called," "justified," and "glorified." Vast numbers have been called and justified, but only the apostles were "glorified" (John 17:22). Hence they were the ones that Paul referred to whose conduct was foreseen by Jehovah. The ones not foreseen are urged to make their "calling and election sure" (2 Peter 1:10). If they were unconditionally elected before they were born, why "give diligence" to this? Why say, "If ye do these things, ye shall never fall"?

From the foregoing we deduce the following propositions: (1) The foreknowledge of the Father and Son is partial. That is, They know the future of a comparative few, but not the vast remainder of mankind. (2) The ones whose future conduct was foreseen are responsible for that conduct because it was a matter of "choice" by a "free will" subject to its own "power."

Let us return to the question of partial foreknowledge, and let the reader prayerfully consider the following propositions: (1) No intelligent being, whether it be God, angel, or man, can foresee what his own choice or determination will be until he has chosen or determined; and before he has chosen there must be a time before his choice is made. So at that time his foreknowledge is limited. (2) Jonathan Edwards says: "If there were such things as contingencies, God could not possibly foreknow them." But since contingencies do exist with God (Jer. 36:3; 26:3; 1 Kings 9:4-7; Jer. 4:1; Ex. 4:8, 9; Ezek. 33:13-15), it follows that foreknowledge of such cannot exist.

(3) If God foreknew and decreed all wicked things, He pronounced a woe unto Himself for so doing (Isa. 10:1).

(4) If God foresaw and unconditionally decreed all the action, words, and thoughts of men, and if His foreknowledge is perfect, does it not necessarily follow that no man could act, speak, or think otherwise than in harmony with God's unconditional decrees? Does it not follow that the number of wicked deeds, words and thoughts can neither be increased or decreased? Then is it not folly to attempt to decrease wickedness by having men to become Christians and therefore ceasing to sin?

(5) Eternal and universal foreknowledge robs God of freedom, for He cannot choose to do anything different from what He has foreknown from "eternity" (Isa. 57:15) without surrendering His power of foresight.

(6) If God's foreknowledge and decrees are universal and unconditional, then it follows that He decreed what the writer should write, and what he is now writing, and everything else that anyone has ever written, no matter how contradictory their statements.

(7) If God's foreknowledge is eternal and universal, then His knowledge of every event must be of the same date.

(8) If the foreknowledge of God is eternal and universal then it must include His first choice and action, and His last choice and action. If it does include His first and last choice and action, then there must be an end to eternity which cannot be true.

(9) Has all that God has done been done at the same time? Did the knowledge of all the actions, words, and thoughts of all men, angels, and animals come to God at the same time? If not, then His knowledge of these things must have been progressive. If progressive, then it was partial while it was progressive.

(10) Can God think a new thought? If He has thoughts, must there not be a succession of thoughts, and therefore new thoughts? If He has new thoughts of a future thing, then before that new thought was conceived was not His foreknowledge of that thing partial?

(11) Can God think? Either He can or He cannot. If He can, can He think a new thought? Does He foreknow what He will think before He thinks? If He foreknew from all eternity all He would ever think then He never could have thought a new thought. If He does not foreknow what He will think before He thinks it, then is not His foreknowledge partial?

(12) If God's foreknowledge is universal, would it be consistent for Him to "prove" people in order to "know" whether they would "keep his commandments?" (Deut. 8:2). Again, in 2 Chronicles 32:31, it is declared that God left Hezekiah "to try him, that he might know all that was in his heart." Can this be harmonized with eternal universal foreknowledge?

(13) In 2 Kings 22:16-20, God does not intimate that He had ever thought of bringing evil upon them until after they had forsaken Him. That was the cause that led Him to propose evil against them.

(14) Read Jeremiah 18:7-10. Why did the Lord use the word "if" in relation to their future conduct if eternally foreseen? Can there be any "if" in perfect foreknowledge? Does not conditional prophecy disprove universal foreknowledge?

(Over)

(15) Consider 1 Samuel 15:11, which shows that God "repented" because He had made Saul king. It states that Saul was rejected because he had rejected God's Word. Did God eternally foresee what Saul would do? If so, why did He have him made king? Why did He not "repent" before He made him king?

(16) Read 1 Chronicles 28:7. If God's foresight is eternal and universal, how could there be any "if" in the matter? Who can defend God's Word in these cases if universal foreknowledge is true?

(17) Consider Judges 2:22, 23. If the Lord's foreknowledge was perfect of all the acts, words, and thoughts of all the Israelites, would He need to "prove" them in order to find out "whether they will keep the way of the Lord"? Such an idea is unscriptural.

(18) Consider also Genesis 22:1, 2, 12. If the Lord had eternally foreknown all the acts, words, and thoughts of Abraham, why did He try him and then say after the trial: "Now I know that thou fearest God"?

(19) Can God have a certain foreknowledge of that which is uncertain?

(20) Does God foreknow what uncertain things are uncertain?

(21) If God foresees everything before it is done, can there be such a thing as conditional prophecy, promise, or covenant?

(22) Which did God foresee first, the creation of Adam or his sinning?

(23) Is it reasonable to believe that a pure, future contingency can be a present infallible certainty?

It takes two to make gossip.

FIVE STEPS TO SALVATION

(Continued from page 5)

"For as many of you as have been baptized into Christ have put on Christ" (Gal. 3:27). You have not put on Christ if you have not been baptized into Christ.

"When they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women" (Acts 8:12). After Philip had preached Jesus unto the eunuch, they traveled along and came to a body of water. The eunuch said, "See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him."

Israel's Case Against Germany

The tragedy experienced by the Jewish people in recent years is reflected in the following substance of the note which Israel submitted March 12, 1951, in its claims against Germany:

"The case of the Jewish people against Germany is without precedent. There is no record in history of such gigantic slaughter and rapine as that perpetrated by the German people against the Jews of Europe. In the course of a few years entire communities, whose history went back over a millennium, were wiped out by a process of systematic extermination. Over six million Jews were done to death by torture, starvation, mass executions, and asphyxiation; many of whom were burned and buried alive. Neither old nor young were spared. Children were torn from the arms of their mothers and flung into furnaces. Old men and women were hunted down and sent to the death camps. In Poland and the occupied zone of Russia alone, over four million Jews perished. From Germany itself and from every part of Europe which fell under German domination—from Norway, Denmark, Holland, Belgium, France, Italy, Greece, Bulgaria, Yugoslavia, Rumania, Hungary, Poland, Czechoslovakia, and Austria—trainloads of Jews were sent month after month to extermination centers.

This destruction forms one of the most harrowing stories in the annals of the human race. Murder was accompanied by robbery on a vast scale. Jewish property to the value of many billions of dollars was seized by the Nazis in Germany and the other European countries that fell under their sway. This includes a collective fine of one billion marks imposed on the Jews of Germany in the wake of the government-organized pogrom of November, 1938. This colossal campaign of genocide and spoliation represented the climax of a process of persecution which began on the day when the National Socialist Government came into power. The judgment in the Nuremberg Trial of German Major War Criminals described it as "a record of consistent and systematic inhumanity on the greatest scale."

A crime of such vast and fearful dimensions cannot be expiated by any measure of material reparation. The Jewish race has lost a third of its members. The bulk of European Jewry has been annihilated: out of every four Jews in Europe, three were killed. No indemnity, however large, can make good the loss of human life and cultural values or atone for the suffering and agonies of the men, women, and children put to death by every inhuman device. A thousand years will pass and this guilt of Germany will still not be erased. The dead cannot be revived. Their torment cannot be undone, even by payment in full of all property damage.

Court Day in the Negev

By H. Ben Adi

ONE DAY recently, a modest schoolhouse somewhere in the Negev became the seat of justice for a group of Israel Bedouin. A tribal court was in session, an institution first established by the British during Mandatory rule, then taken over, with some slight alterations, by the Israel government.

These courts are the officially recognized bodies for settling internal tribal disputes. The law they apply is a combination of the Koran, custom, and common sense. There are no lawyers. Costs, except for fines, are minimal, and justice is meted out on the spot.

As his case is called, a plaintiff pays the court clerk or secretary half a pound in advance for expenses. If he wins he gets his money back, while the defendant must pay an equal sum. Three judges sit as the tribunal, presided over by a representative of the local Military Government. The latter has no right to pronounce judgment, however; he is merely a supervisor—his role, to see that orderly procedure is followed, and to direct into other channels the cases which do not fall within the jurisdiction of the tribal court.

The session was opened in the name of "Allah, the Merciful," and the clerk called out the name of the first plaintiff, the accused, and each man's witnesses. All were sworn on the Koran, and the clerk began to read the complaint. It was an involved one, based on Bedouin hospitality customs, which the plaintiff charged had been violated.

The plaintiff had presented two sheep to the defendant on the occasion of the latter's wedding. Some time later, there was a death in the plaintiff's family, but the mourners' meal was provided by an uncle. Nonetheless, the plaintiff claimed he was owed two sheep because he had given two sheep at the wedding. His argument did not prevail. The judge dismissed the case and rebuked the plaintiff; at the same time the plaintiff forfeited his half-pound in costs.

The second case concerned the "honor of a horse." A Bedouin custom rules that if a horse goes astray and is found by a tribesman, the finder must take it to his tent, feed and care for it. Then he must call his friends together, tell them he has found a horse and is sheltering it. When the owner comes to claim his animal, the finder has the right to charge him a certain sum for each day he boarded the horse. It sometimes happens that a man purposely turns his horse loose, driving it into a neighbor's field to graze. This means that the honor of the horse is

violated, because its owner has made it a thief. If proved, the offense calls for a heavy fine.

Such was the accusation before the court. Witnesses appeared to declare that the horse had not been properly tied up, and added that the accused had taken it near the plaintiff's field. The fine: fifteen pounds.

Then came the case of a man who had been beaten and received head injuries. Moslem law provides different fines for such cases, depending on which part of the body is struck. The fine is smaller for arms and feet, larger for facial blows, largest for those on the forehead, for a blow on the head is more visible. The fine is doubled if others witness the beating. If the victim is slapped with the open hand, a fine must also be paid for every finger which touches. Injuries are recompensed separately. In this case, two witnesses were called who had seen the beating, and the plaintiff had to pay the fines provided by custom.

In the next case, the parties had made peace before their names were read out. They informed the court accordingly. The secretary expressed his pleasure but claimed his half-pound in costs nonetheless. At once a new lawsuit developed, because both parties refused to pay. It was laid over for judgment at the next session.

The last case drew the most attention because a woman—an aggrieved wife—was involved. Under Moslem law, a man may have up to four wives, but the first must continue to enjoy the greatest status. Called "the big wife," she takes precedence at all times. The other wives must work for her, and if a man is rich enough to have two or more tents, the best one is reserved for the first wife. If he can afford only one tent, she must get the best corner. If he buys clothing for his wives, the big wife must receive the first and best dress.

In the case before the court, a man, who had been married for twenty-five years, had recently taken a fancy to a young girl. Without benefit of a marriage ceremony he brought her into his tent, and neglected his first wife. Offended, she left him and went to her brother's tent. The brother, charged with the responsibility of defending his family honor, was suing his brother-in-law. He claimed damages for the time he had to take care of his sister and also for the insult to her pride. The husband was found guilty. Besides paying a fine, he had to take back his wife, buy her a new dress—and chase away the young girl because she was only a concubine.

When the day's proceedings came to an end, fires were made and the ubiquitous coffee began to boil. Soon plaintiffs, defendants, and judges were sitting together as the coffee cups began to make the rounds. Quarrels and offenses were forgotten—for it is one of the first laws of the Bedouin that, once judgment has been given, the loser may not bear a grudge against winner or judge.



A Miracle Within the Prison

By *Mary C. Railton,*
Children's Editor

Paul and Silas sat on the cold, damp prison floor. They talked about what had happened. Their backs were sore and bleeding from the beating they had received. But they were not sad, nor angry.

Silas said, "I cannot understand why they beat us and put us in prison. All we did was to help that woman."

"Yes," answered Paul. "Those men can no longer use her for their own gain. I believe we made them angry."

"I guess so," said Silas. "But I am glad that you spoke to her in the name of Jesus and made her well."

"Yes, she looked so happy when she was well. Her days of sorrow and pain are ended."

"I wondered what was happening," said Silas, "when those men grabbed us and dragged us before the magistrates."

"They said we were causing trouble and teaching customs they could not believe," added Paul.

"The magistrates rent their clothes before they beat us and threw us in here."

"Well," said Paul, "we have a jailer to take care of us now and the way he has chained us, I guess we will not get away very soon."

"It is getting dark and cold, Paul. Let us sing praises unto God. Maybe the other prisoners have never heard of Jesus."

Paul and Silas sang loud enough for the other prisoners to hear. They prayed, too, for they were thankful that God was watching over them.

Suddenly, there was a great earthquake. The prison was shaken. All the doors were opened, and every prisoner's chains were broken.

The noise and shaking woke the jailer. He saw the prison moving and the doors opened. He knew the prisoners could all escape.

There was a law that if a jailer let a prisoner escape, he would be killed himself. Rather than have someone else kill him, he drew his sword to kill himself.

Paul saw him raising his sword to kill himself and said, "Do thyself no harm: for we are all here."

The jailer lowered his sword and almost wept for joy. He called for a light and ran to the place where Paul and Silas were. He moved the light all around so he could clearly see them.

Their feet were free and the chains around their hands were broken. Both men were free to flee.

The jailer looked from Paul to Silas and back to Paul. He stood before them trembling, wondering.

He fell down on his knees before Paul and Silas. He said, "Sirs, what must I do to be saved?"

They answered, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."

They preached unto him and all that were in his house about Jesus and His heavenly Father.

The jailer took Paul and Silas out of the prison to his home and washed their sore and bleeding backs.

Then, Paul and Silas took the jailer and his family to be baptized in the name of Jesus Christ.

When they returned to the jailer's house, he gave them meat to eat. He rejoiced and praised God, for now he believed in God. Not only he, but also all in his house believed and rejoiced in God.

Happy Birthday to You!

Barbara Jean Grisson, Sept. 8, age 7, Frankfort, Ind.
Steven Knapp, Sept. 8, age 1, Grand Rapids, Mich.
Elaine Richardson, Sept. 9, age 6, Hammond, La.
Bonnie Ruth Smith, Sept. 9, age 7, Grand Rapids, Mich.
Berneil Bea Smith, Sept. 9, age 6, Big Spring, Nebr.
Allen B. Hancock, Sept. 10, age 8, Houston, Texas.
Norman Zwierschke, Sept. 10, age 12, Fonthill, Ont.
Sharon Bennett, Sept. 10, age 11, Minneapolis, Minn.
Mary Grace LeRue, Sept. 11, age 9, Tuscon, Ariz.

CHILDREN'S CORNER

Happiness

By William Dick
Berean Page Editor
Fredericktown, Missouri



"Everyone speaks of it, few know it" said Mmc. Jeanne P. Roland. How many have sought happiness in vain! More time is exhausted and more money spent by people seeking a good time. Yet in spite of all their expensive efforts, they fail to find true happiness. The world looks in the wrong places for happiness. The numerous devices invented by men to amuse the public seldom bring genuine joy to hearts. Granting that people find a measure of happiness in worldly pursuits, their joy would be only temporary. It could not be real or lasting.

Do you have real happiness in your heart? Can you laugh at the troubles in this world and possess inner contentment and peace of mind that Jesus gives you? Very few people have regained that lost art.

There is only one way in this whole world we may obtain genuine happiness. That way is Jesus. While the disciples were in a boat on the stormy Sea of Galilee, Jesus came walking across the water to meet them. When they cried out for fear, He said to them, "Be of good cheer; it is I; be not afraid" (Matt. 14:27). Jesus cheered their hearts by His presence. He can impart happiness to us also. Jesus tells us in John 15:11: "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." When we receive the joy of Jesus, we will never forget it. Our happiness will be full and we will be satisfied completely.

There is no reason why the Christian life cannot be a happy one. The new way of life is badly misconstrued if we are supposed to go about with long faces, pious looks, and live in solitude. Christians have reason to be happy, and they should show it to others.

Why are we happy? God is with us. He is our shield to protect us from all harm. David rejoiced in God's protection: "Let all those that put their trust in thee rejoice: let them ever shout for joy, because thou defendest them: let them also that love thy name be joyful in thee" (Psa. 5:11). David was so thankful and happy about God's protection that he wanted to shout for joy! How enthusiastic are we about God's concern for us? He has released us from the bondage of sin and placed us on

higher ground. Can we not shout for joy? "Be glad in the Lord, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart" (Psa. 32:11).

Happiness cannot be concealed. Inner joy makes our whole being glow. One of the best outward indications of inward happiness is a smile. When you smile, I know you are happy. "A face without a smile is like a lantern without a light." A certain hospital has these words written above the entrance: "If you can't smile, don't go in." A frown casts gloom upon everyone else, but a smile is catching. Our happiness can cause others to be happy. This principle works in reverse also. If we try to bring happiness to others, we receive it too. "Happiness is a perfume you can't pour on others without getting some on yourself."

The thing that goes the farthest
towards making life worth while,
That costs the least, and does the most,
is just a pleasant smile.

It's full of worth and goodness too,
with manly kindness blent,
It's worth a million dollars and
it doesn't cost a cent.

Even periods of sorrow and disappointment can be occasions for happiness. While enduring sufferings for the name of Christ, we should not go off in a corner and pout because the Lord has forsaken us, but should be glad that we are accounted worthy to suffer for our Saviour. Peter comforts us: "Rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified" (1 Pet. 4:13, 14).

Our greatest reason for happiness is that we rest in hope of eternal salvation. Peter tells us that we "rejoice with joy unspeakable and full of glory" because we know that Jesus will come soon to save us. That is something to be happy about! Let us be encouraged by Paul from 1 Thessalonians 5:16 and "Rejoice evermore."

AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

September 21-28—Revival meeting at North Salem. (A. Weldon McCoy, speaker.)
 Sept. 21 - Oct. 5—Evangelistic Meeting at the Macomb, Ill., Church of God. (Walter Wiggins, guest speaker.)
 October 12—Fiftieth Anniversary services at Restitution Church of God, near Casey, Ill.
 October 19-26—Community Calling by members of all churches.
 October 25, 26—Youth Rally at Macomb, Ill.

EASTERN NEBRASKA CONFERENCE

The Eastern Nebraska Conference of the Church of God was held in Omaha, August 17-24. The evening services by Bro. Harold J. Doan, guest speaker, were enjoyed by all. Bro. Doan's afternoon classes on prophecy were also inspirational.

On August 24, five persons were baptized into the faith by Sr. Lucille Appleby.

During the year, the conference plans to help start a new church at Fremont, Nebr. This is a new work and we appreciate your prayers for this endeavor.

The following were elected officers for the coming year; president, Sr. Valura Karnett; vice president, Sr. Bertha Policz; treasurer, Kenneth Millard; secretary, Ejner Jensen; board member, Sr. Opal Nelson. This year's conference was very successful; and already we are looking forward to 1953.

Ejner Jensen, Secy.

TEXAS CONFERENCE

The Texas Conference of the Church of God met at Gatesville, Texas, from August 16-24. There were two classes daily for adults and three groups of young people. There was a question box hour every afternoon which was enjoyed by all.

Bro. E. L. Macy was rehired for another year as the evangelist for Texas.

We had many fine sermons by Bros. Macy, Mattison, Roberts, and Morgan.

The bond of Christian love was more prevalent and the fellowship was enjoyed by young and old.

There was a fine group of young people present, and the fact that we do have so many young people growing up in the church was an even greater inspiration to the adults to carry the Lord's work forward in Texas. We pray that all church groups in other states will have the same inspiration. Let us not fail the youth of our church!

There were three adults and eight young people baptized. Their names and addresses will appear on the Commission Page. We pray God's richest blessing upon them as they start to walk the new life in Christ.

Mrs. Eunice Garner, Secy.,
 Harlingen, Texas, Rt. 1.

BLOOD RIVER CHURCH OF GOD

Southwest of Hammond, La.

On June 1, the Blood River congregation heard their new minister, Gordon Landry, preach a very fine sermon.

With Bro. Landry's help, the young people have choir practice on Friday night after Berean class.

We are very grateful to Bro. Bernard Lobbell, who bought four electric fans for our church. It surely does improve things.

We are installing rest rooms in the annex building at present.

We all owe a lot of thanks to Bro. Landry for the five trips he made to Illinois for our benefit.

Nine young people from Blood River went to Youth Rally. All received spiritual help and gained much by the travel.

Our teachers training class is still progressing each Wednesday night.

Bro. Vernon Lobell very generously donated a rebuilt pressure pump for the church flow.

Hilda Richardson, Reporter.

Oregon Bible College can now offer trailer parking facilities to those who are interested. Jerry and Rowena Reeves have opened a small trailer court, outside the city limits but only one mile from the College. Conveniences will increase, and rates will be held to a minimum.

MINNESOTA BIBLE YOUTH CAMP

The Minnesota State Conference attempted something new this summer from June 23-28, a Bible youth camp.

Bro. Joe Gaspar donated free use of his camp cabin and grounds on the north shore of Eden Lake, three miles north of Eden Valley, and they were adequately furnished for our need. Sr. Eunice Otto served as matron and cook, and was assisted by Sr. Barbara Johnson.

Bro. Raymond Brown served as youth counselor and camp activity supervisor, and taught one class daily on the book of James. Bro. Ernest Graham taught two classes daily, "Young People's Problems," and "Church of God Doctrine," in the absence of Bro. William Wachtel, who was called away to be by his mother's bedside during her illness and death.

There was daily camp activity—swimming, hiking, and other sports—and nightly entertainment throughout the week. The total youth attendance was 25; all were thirteen years of age or above, and all were Minnesota youth except one who lives in Wisconsin.

Provisions for the camp's needs poured in by donations of fruit, vegetables, canned goods, and meat until most of the food was provided without cost to the Conference. For this we are very thankful.

The camp was highly successful as a means of spiritual attainment, and all who attended are looking forward to another Bible Youth Camp in 1953.

Ernest Graham.

IOWA STATE CONFERENCE

On that hallowed bit of ground in Waterloo, the Church of God of Iowa met for its 65th annual conference. The registration totaled 203 and there were quite a number who were present for the opening session on Saturday evening, August 16, and stayed through the whole conference until it ended Sunday evening, August 24. There were visitors from the states of Illinois, Minnesota, Indiana, Kansas, California, Wisconsin, and Washington.

The principal speakers were Bro. Delbert Jones, Bro. Linford Moore, Bro. Darrell Maddock, and Bro. J. W. Williams. There were many others who gave freely of their time and services to make conference a gainful and satisfying experience.

At the business meeting on Friday, the following officers were elected: president, J. Arthur Johnson, Albert City; vice president, Conrad Lundquist, Stanhope; recording secretary, Mrs. Blanche Harland, Cedar Falls; corresponding secretary, Mrs. Doris Danskin, Marengo; treasurer, Earl Reinhard, Gladbrook; and state Sunday school superintendent, Louis Cronbaugh, Belle Plaine. The president appointed the following persons from the local congregations to act as conference secretaries: Gladbrook, Mrs. Mae Sienknecht, Beaman; Stanhope, Alton Barggren, Stanhope; Kosza, Louis Cronbaugh, Belle Plaine; Waterloo, Mrs. W. H. Allard, Cedar Falls; Hickory Grove, Mrs. Flossie Torry, Nevada; Albert City, Mrs. Donald Stanzel, Sioux Rapids; and Pleasant Prairie, Miss Hildred Momsen, Lake View.

It was a time for rejoicing on the last Sunday, for on that day Sharon Rosenberger put on Christ by being baptized by Bro. Darrell Maddock. Sharon is the daughter of Mr. and Mrs. Glenn Rosenberger of Gladbrook and she had made known her desire to be baptized at the Youth Rally in Oregon, Ill.

Conference, August 15-23 inclusive is already a headliner in the 1953 datebook of many. May the blessing of the Lord be with all until we meet again!

Doris Danskin, Cor. Secy.

JOHN W. JONES

John W. Jones was born near Eden Valley, Minn., December 10, 1866, and died on July 14, 1952, at the Meeker Memorial Hospital in Litchfield. He was married to Esther Matheny on December 31, 1895, and to this union three children were born. He is survived by his wife and their three children; Mrs. Ellis Cossairt of Paynesville; a son, Fay of St. Cloud, and Mrs. Emil Erickson of Minneapolis.

Funeral services were conducted at the Eden Valley Church by the pastor, and burial was in the Church of God Cemetery near Eden Lake, where he awaits the Master's call to life.

Ernest Graham.

THE DEPARTMENT OF EVANGELISM AND MISSIONS

"Go ye into all the world and preach the gospel to every creature." Because the burden of this Great Commission lay heavy on the hearts of some, a great step was taken during the 1952 General Conference toward more unified efforts in the fields of home and foreign missions.

The first step was taken when Mrs. Ada Simpson, who was asked by the Priscilla Auxiliary to act as chairman, called a meeting for the purpose of organizing a National Missionary Society with the intention of presenting a motion before the General Conference to create and combine the new department with the evangelistic department as one department of National Bible Institution.

This organization meeting opened with the singing of the hymn "Lead On, O King, Eternal," after which Bros. William Wachtel and Harold Doan offered prayers. Mrs. Simpson then laid the groundwork for a missionary spirit by reminding that even as Christ said, "Come unto me," He also said, "Go ye into all the world." "Come" is the invitation to sinners, "Go" is the commission for Christians! Her key scripture for these thoughts was Ezekiel 16:48, 49.

Though we as a church have been self-satisfied and indifferent to missionary work in the past, there is evidence in recent years of an awakening to the needs of our fellow men and a quickening of missionary spirit among us. Missionary societies are formed in many localities and there are a few state societies.

At this point Mrs. Simpson called for reports from church groups represented as to the missionary work that has been done by our churches. Those churches from which reports were given were: Minnesota churches; Hillisburg, Ind.; Michigan churches and the state missionary society; Chicago, Ill.; Hope Chapel, South Bend, Ind.; Hammond, La.; Maurertown, Va.; Washington, D. C.; Oak Grove Church, Little Rock, Ark.; Rockford, Ill.; Brush Creek, Ohio; Delta, Ohio; and Macomb, Ill. These church groups have been doing a variety of good deeds including contributing to S. S. Manoh, a missionary in India; helping to support new work in this country; adopting and assuming support of orphans in the Christian Approach Mission Orphanage at Bethlehem, Palestine; contributing to radio broadcasting and sending clothing to refugees. Funds for this work are obtained in many ways. Some of the groups tithe their church income and take special offerings.

The question was put to the assembly by the chairman, "Do you want a national missionary organization?" The vote was a unanimous "yes." After some discussion it was definitely decided that this should be an effort not only for women's groups but that men and women should work together in a missionary effort.

The chairman read the motion that was to be put before the General Conference. It read as follows: "We, the members of the Priscilla Auxiliary, recognizing the need of a national missionary organization that will unite all local missionary groups in a national

organization after the pattern of the Sunday School Association, move that the Department of Evangelism be called the Department of Evangelism and Missions and include departments of home and foreign missions. That a president, vice president and secretary be elected to act as a National Mission Board to promote missionary work in local fields and make recommendations to the Board of Directors of the National Bible Institution. (This wording is as amended and voted on by the General Conference.)

The suggested program was read by Mrs. Simpson and discussed by the assembly. It was voted to present the foregoing motion before the General Conference. Officers elected for the organization were as follows: president, C. E. Lapp; vice president, Mrs. Ada Simpson; secretary, Mrs. Stanley Ross.

There was some discussion about the purpose of the missionary organization, its constitutional needs and the duties of its officers. The assembly then decided on the following statement of purpose: "The purpose of this organization shall be to assist the General Conference Board in an advisory capacity and to encourage the local members to promote and support home and foreign missions that we may know the joy of serving and saving others."

A discussion was then held on the question, "How can this national organization help you?" Among others, Mrs. Pearson suggested having a missionary page in The Herald. Mrs. Simpson recorded the names and addresses of persons from each church represented who could be contacted concerning local missionary work and the organizational meeting was adjourned.

As has been printed in the minutes of the General Conference, the motion to combine this Department of Missions with the Evangelistic Department was carried. Now it is for us to go on from here! In the past much missionary work has been accomplished by separate church groups. In the future much more can be done with the advantage of a unified effort. As Mrs. Simpson put it, "Many are the opportunities, if we are willing."

To date, 18 orphans have been adopted. From the lecture and pictures presented by Mr. and Mrs. Bancy of the Christian Approach Mission we learn that there are unlimited opportunities for good work in Palestine. Not only can more orphans be helped by adoption (which means only that you take over the expense of a child's care where he is), but the Baneys' work can be aided by contributions of pencils, notebooks, used clothing, sheets, pillowcases, towels, etc. If your group wishes to help in this effort you can write National Bible Institution for information or mail materials to: Christian Approach Mission, Inc., 2000 Linwood Blvd., P. O. Box 55, Kansas City, Mo.

For those wishing to have a home missionary project it was suggested they "adopt" someone wishing to attend Oregon Bible College or one of our struggling churches.

Many of you will remember that in a recent editorial Bro. Watkins mentioned that Sr. Thayer held a Bible school for negro children in Arkansas and called it a "lost opportunity" because we had no funds to continue such a missionary effort. During the

missionary meetings at Oregon, Bro. Wiggins and Bro. Shaw attested to the great need for work among the negroes and the suggestion was made that a young negro man might be brought to Oregon Bible College and trained to preach our doctrine among his people. Also, mention was made of a possibility of work among Indians in Mexico. Again I say, many are the opportunities! We must be willing. The missionary spirit which was very apparent and contagious during General Conference can grow and give birth to much good works "for the Lord." Will you help back the program of the General Conference?

Iris Burnett, Secy. pro. tem.

HARVEY FISHER

Harvey Fisher was born on June 13, 1870, in Bertrand Township, Berrien County, Michigan, and died 82 years later. Death came on August 5 in Pawating Hospital following a period of failing health.

Bro. Fisher was married to Minnie Altenburger who preceded him in death on December 29, 1949. He is survived by three daughters, Mrs. Lloyd Finch, Mrs. Paul Holmes, and Mrs. Homer Miller; and one son, Harvey Fisher, Jr., all of Niles, Mich. Also surviving are; one sister Mrs. William Weaver; one brother, John Fisher, twenty-two grandchildren, and thirty-two great-grandchildren.

Harvey Fisher spent his entire life in the county in which he was born, and was employed by the French Paper Company for twenty-six years. Less than two years ago he accepted Jesus in baptism and united with our Morning Star Church in South Bend.

Funeral services were held at the Kiger Funeral Home and burial was in near-by Silverbrook Cemetery where he awaits the resurrection call. Harry Sheets.

"We ask the prayer of every Christian for our small grandson. He is four years old and has an infection in his legs and will not be able to walk for some time. His name is Jimmie Stanton."—Mrs. R. D. Stanton, Rt. 7, Little Rock, Ark.

HERALD RECEIPTS

Mrs. J. R. LeCrone; R. F. Robbins; Mrs. Nora Wiley; Delbert Jones; Esther H. Sprinkle; H. M. Savage; P. G. Coverston; Dr. W. D. Lawrence; Virgil D. Claypool; Mrs. Anne Lunderby; Louis W. Rahn; Loren L. Burnett; G. J. Gordon; Esther C. Peterson; Watson Weinberg; Mrs. E. F. Williams; Gerald L. Cooper; Braden Manuel; Mrs. Frank Moran; Mrs. Ernest Logan (2); Joe D. Lawrence; Roy Black (2); Gordon Hess; Mrs. Muriel Hass; Conrad Dickel; Mrs. M. Stephenson; Mrs. Nettie M. Daharsh; Mrs. C. L. McCallister; Bert Reighard; Mrs. Elmer Upton; Norman H. LaMunion; Earl Reinhard; B. F. Autry; Anna E. Fales; Chas. W. Howe; Charles R. Ragsdale; Mrs. E. O. Richardson; Robert O. Hardesty; C. J. Shaw. Mrs. Jennie F. Martin; Mrs. Dessa Copeland; Mrs. Ruth Waggener; Mrs. Nettie S. Evans; William Fey; E. H. Magaw; S. Ward Lindsay; George H. Tabor; Inez M. Titus; Mrs. William Wagner; Mrs. May White; E. A. Titus; William Dick; Mrs. Thomas Furbur; Mrs. L. J. Miller.



Winning Children for a Better Day.

Building for a Better Day

1952-53 General Conference Program

1. Open 3 new fields.
2. Assistance to 10 part-time fields.
3. Pastoral aid to 2 full-time fields.
4. Vacation Bible schools for 2,700 children.
5. Teacher training and aid for 50 Sunday schools.
6. Evangelistic field assistance for 30 fields.
7. College training for 18 students.
8. Training for two foreign mission workers.
9. Support for 25 Palestine orphans.
10. Acquainting 3,000 new homes with local churches.
11. Carrying our faith to one million newspaper readers.
12. Weekly spiritual fellowship through THE RESTITUTION HERALD.
13. Adequate home life for our aging brethren.
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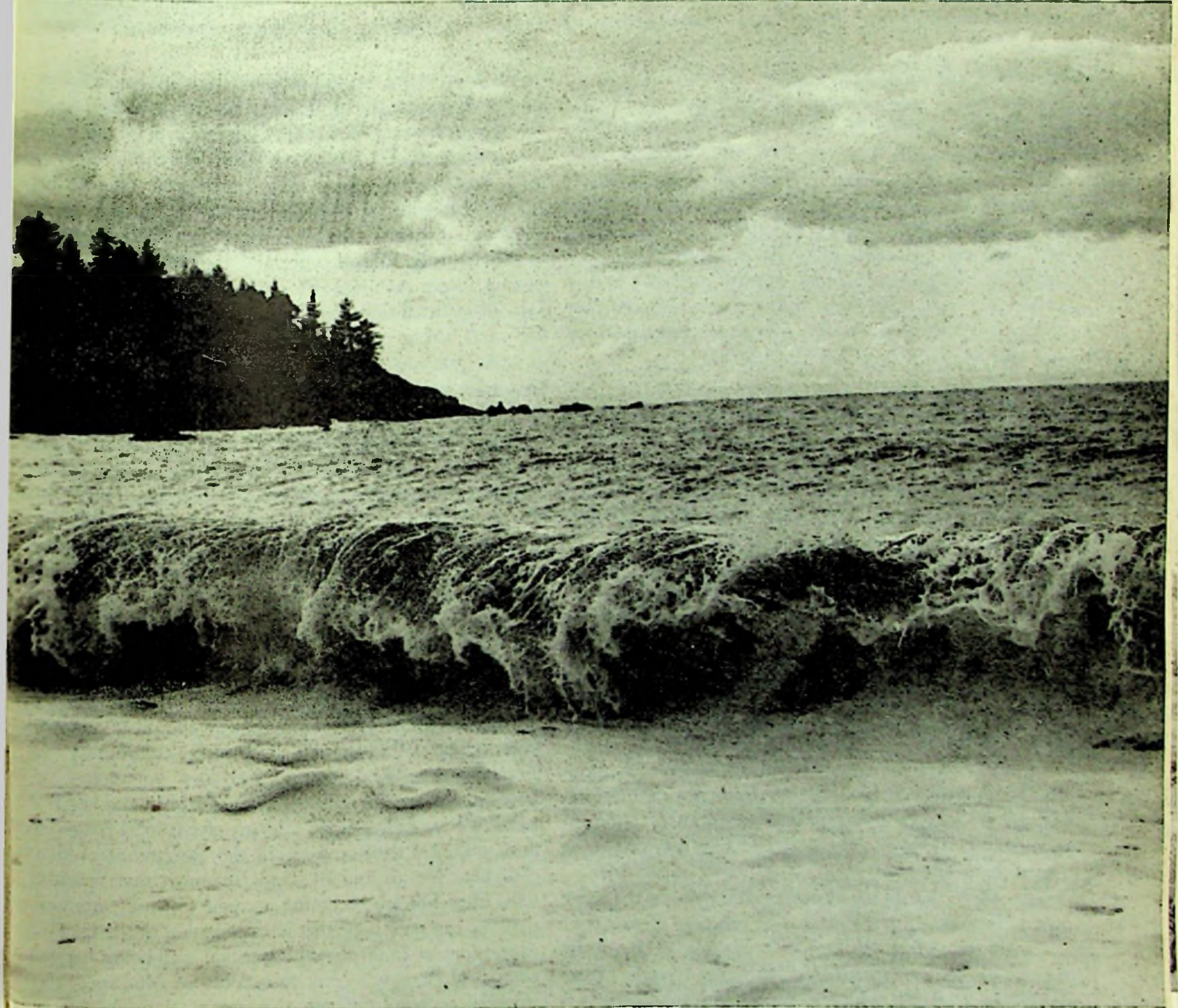
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VOICE OF THE CHURCH OF GOD, "PILLAR AND GROUND OF THE TRUTH"

NUMBER 49



—Photo by Jerry Moore.

"Say among the heathen that the Lord reigneth: the world also shall be established that it shall not be moved: he shall judge the people righteously. Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof" (Psalm 96:10, 11).



Editorial

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Oil in Our Lamps

"At midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut" (Matthew 25:6-10).

As days pass, we become more impressed with the Parable of the Ten Virgins. Perhaps an important lesson is missed by a majority of Christendom. We cannot be sure that it is not being neglected by our own church. It has an application to adventism that is not found for any other group.

As we look at the parable closely, we find that the ten virgins differed very little from one another. They all prepared their lamps carefully; they all went forth to meet the bridegroom; they all slumbered; they all heard the awakening cry and went forth to meet the bridegroom. They differed only in one essential thing. The foolish virgins did not take sufficient oil for their lamps and their lamps were "gone out" in time of need.

Each had prepared her lamp with the same meticulous care. We can assume that these lamps were carefully polished, the wicks were trimmed, and all mechanical preparations diligently made. The only problem was that some were without oil.

Is it not true that many churches today are in the same position as the foolish virgins? The tangible elements of their faith are perfect. In the past few years, many of the smallest towns are sponsoring churches costing from \$100,000 to \$200,000, while in larger cities \$1,500,000 is a small amount to pay for a house of worship. As we look upon many of these gigantic structures, we do so with misgiving. Many of these structures are like a lamp that is all assembled, ready and waiting to send forth its light or to meet the bridegroom.

Yet, how many are prepared to meet the bridegroom? In the first place, many do not even teach or believe in the second coming of Christ. They are neither prepared nor waiting. Can it not be said that, like the foolish virgins, they have prepared their lamps well, made every necessary tangible preparation, but have left out the most essential ingredient—the oil of a spiritual, living faith?

What can be said of other churches must be guarded against in our own. Oil is a symbol of spirituality. It is a type of spiritual faith that keeps us working and waiting for our Lord to return. It is a living faith that causes us to anticipate eagerly the time when He shall come again to receive us unto Himself. It is easy for us to allow that type of personal devotion to ebb away.

Over the past several years, we have made a creditable showing in building and rebuilding houses of worship. We have built more new churches than at any time in our history. Many of our new church buildings are such that we can be very proud. We are not suggesting for one moment that these are not justified nor worth while. There is no doubt that they are a contribution to our worship of the Lord.

On the other hand, we must also realize that they can place us in the position of the foolish virgins. We may create a great lamp, with every piece perfectly in place, yet omit that one essential ingredient, the oil of spiritual faith, which will cause us to shine in the community and anticipate eagerly our coming Lord.

We appreciate the great progress made in the last few years. We are happy to see so many of our local congregations taking a greater pride in the appearance of their churches. We are indeed happy to know that many of these churches are becoming a credit to their communities. We can only hope that in the creation of the tangible expressions of faith, that the spiritual well-being has not been neglected. It is easy to become so concerned over material accomplishments, that spiritual values can be neglected and forgotten. If we neglect to build these spiritual values into the very fiber of our new buildings, we will be like the foolish virgins with our lamps all trimmed but without oil when the cry goes forth, "The bridegroom cometh."



Four Offices of Christ in Psalm 110

By Harold J. Doan

ONE of the best known of the many prophetic Psalms is Psalm 110. This is a Psalm which looked forward to four of Jesus' most wonderful offices—King, Priest, Judge, and Saviour. Psalm 110 is the Psalm most quoted in the New Testament and was used by Jesus, Peter, and Paul to teach some of the truths associated with the entire ministry of Jesus.

Jesus quoted this Psalm in Matthew 22:41-46 to confound the Pharisees and to prove His own claim to being Messiah. So conclusive was His argument that "no man was able to answer him a word."

Peter quoted this Psalm on the Day of Pentecost to prove the Sonship of Jesus and His ascension into heaven after resurrection. Even while He was quoting this passage His listeners were "pricked in their hearts" and three thousand were baptized for remissions of their sins.

Paul quoted from this Psalm at least seven times as recorded in the New Testament, to prove Jesus' divine authority, His eternal priesthood, and the fact that He will eventually win the victory over all the enemies of God.

The first three verses of Psalm 110 portray Jesus as the future King of the earth. They read, "The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth."

The first verse has two different spellings of the word "Lord"—showing that it is the Lord God speaking of the Lord Jesus Christ, David's prophesied Lord and Saviour. God is always careful, even in prophecy, to show the distinction between Himself and His only begotten Son.

The portrayal of Christ in these verses is as we know Him now. He has ascended to the throne of God, where He now waits till the day when He will return to establish His Kingdom on the earth. Jesus has no kingdom now, but He waits, "expecting till his enemies be made his footstool" (Heb. 10:13).

Peter probably alluded to this thought when he said, as recorded in Acts 3:19-21, "Repent . . . and be converted, that your sins may be blotted out . . . and he [God] shall

send Jesus Christ . . . whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." During this interim period, when earth's rightful Ruler is in exile at God's throne, when there is *no* Kingdom, we cannot expect much of the world. It is only when Jesus returns from heaven, to rule the earth from Zion, that the earth can be restored to its original Edenic condition. Man, science, or government will not restore the earth; but Jesus will when He is revealed from heaven and assumes the reins of world government.

This passage informs us that God will send the rod of His strength out of Zion. Zion is that part of the city of Jerusalem where David lived and ruled. We know from Isaiah 2, Micah 4, Zechariah 14, and Revelation 21 that Jesus will rule the earth from the New Jerusalem. We know that in the age to come, "out of Zion shall go forth the law, and the word of the Lord from Jerusalem." Jerusalem is the future capital of the world and Jesus is its future King.

In verse 4 of the Psalm which was written one thousand years before the birth of Christ, we have prophesied Jesus' present office. "The LORD hath sworn, and will not repent. Thou art a priest for ever after the order of Melchizedek." Upon His death as a sacrifice for the world's sin, and upon His ascension to heaven to the holy of holies, Jesus became a priest, the only mediator between the believer and God.

This verse is quoted several times in the Book of Hebrews and is applied to Jesus, showing that He is our High Priest, our Intercessor with God, the Atonement for our sins. In applying this verse in the Psalm, the Hebrew writer says, "This man [Jesus], because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:24, 25). True to prophetic Word, Jesus who was "holy, harmless, undefiled, separate from sinners," after dying for our sins as God's sacrifice for us, rose from the dead to immortality, and is our eternal Priest, our link to God. He is the Door through which we must enter if we are to come into God's presence.

(Over)

You and I could not see the mayor of Chicago, but we can come into the presence of God through our High Priest, Jesus.

Verses 5 and 6 of Psalm 110 preview Christ as the destroyer of evil, the world's judge, administrator of the future wrath of God on earth. "The Lord at thy right hand shall strike through kings in the day of his wrath. He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries."

The phrase "day of his wrath" is a term used of that short period of time soon coming on the earth, after Christ has removed His church and before He appears from heaven, known also as the Tribulation, Day of the Lord, Seventieth Week of Daniel, and "Jacob's time of trouble." These verses show how Christ will be meting out the punishment of God on the nations during that time, breaking their power before He comes to establish order and peace through His Kingdom. It will be a time of death and terror to those on the earth who are left behind when Jesus comes as a thief in the night to take His people, living and dead, to be with Him.

In that day, the world will see a different side of Jesus' nature. Now it sees Him as a humble, loving Saviour, patiently calling men and women out of the world into His flock. But when He rises up to shut the door of salvation and begins to prepare the world by strong judgment for the establishment of the Kingdom of God, He will be the Lion of the tribe of Judah, operating in the world with a strong hand. The time must come when Christ must begin the cleansing of the earth. It can only be done by ruthlessly destroying evil and evil-doers, and the Lord will sweep clean. Do not ignore Him too long, friend.

So we see Jesus in the first six verses of this Psalm portrayed in three ways. First, we see Him as a future King, waiting at God's right hand till He returns to earth to become King. We see Him there now, acting as our High Priest, living forever to be our Intercessor with God. We see Him as the future judge of wicked men and nations, the One who will exert the force necessary to cleanse the earth of sin and sinners.

How did Jesus travel to this exalted position? Verse seven prophesied, "He shall drink of the brook in the way: therefore shall he lift up the head." Somehow, this quiet, beautiful verse, in this setting of power and might, suggests that Jesus would partake of death on the way to God's right hand, on His journey from the manger to the throne. Along the way, the Psalmist sang, He would stoop to drink deep of the cup of death; He would walk in low places, and be humbled. Here we see Jesus, the Saviour, who went to the cross, who tasted death, because you sinned and I sinned. On the way, before He could be King or Priest or Judge, Jesus had to be Saviour, so by the

way of the cross He was lifted up.

Friend, look now on this Jesus, who drank the cup of death for you; your Saviour if you will have Him. If you will accept Him as your Saviour He will be your Priest, your Intercessor with God, and He will be your King forever and you will live and reign with Him. Reject this one, however, who drank of the brook for you, and He will be your Judge. What will you do with this Jesus of Psalm 110?

The Ninety and Nine

'Twas a sheep, not a lamb, that strayed
In the parable Jesus told—
A grown-up sheep that had gone astray
From the ninety and nine in the fold.

Out on the hillside, out in the cold,
'Twas a sheep the Good Shepherd sought,
And back to the flock, safe into the fold,
'Twas a sheep the Good Shepherd brought.

And why for the sheep should we earnestly long
And as earnestly hope and pray?
Because there is danger if they go wrong
They will lead the lambs astray.

For the lambs will follow the sheep, you know,
Wherever the sheep may stray.
When the sheep go wrong it won't be long
Till the lambs are as wrong as they.

And so with the sheep we earnestly plead,
For the sake of the lambs today,
If the sheep are lost, what a terrible cost
The lambs will have to pay!—*Author Unknown.*

"Give the king thy judgments, O God, and thy righteousness unto the king's son. He shall judge thy people with righteousness, and thy poor with judgment . . . He shall judge the poor of the people" (Psalm 72:1, 2, 4).

DAILY BIBLE READINGS

- M. Sept. 22. Gen. 11:27-12:7. God calls Abraham and blesses him.
T. Sept. 23. Gen. 17:1-22. God renews His promises to Abraham.
W. Sept. 24. Gen. 18:1-19. God promises Abraham and Sarah a son.
T. Sept. 25. Gen. 22. The supreme trial of Abraham's faith.
F. Sept. 26. Gen. 49:1. Jacob blesses his sons.
S. Sept. 27. Ex. 14. The Israelites pass through the Red Sea.



Five Steps to Salvation

Part Four

By C. Alan McLain

Step one: Faith. One must believe the gospel of the Kingdom of Heaven.

Step two: Repentance. Godly sorrow for sin.

Step three: Confession. "Whosoever therefore shall confess me before men."

Step four: Baptism. Jesus commanded it for salvation.

Step five: Continued Obedience.

To have taken the first four steps and fail to take the fifth is to have run in vain. Some believe in vain. (1 Cor. 15:1, 2.)

Jesus had His disciples with Him on the Mount of Olives. They were inquiring concerning the end of the world and concerning signs of His coming. He told them of things that would come upon the world and upon them. Then He said, "He that shall endure unto the end, the same shall be saved" (Matt. 24:13).

"Jesus said unto him, No man, having put his hand to the plow, and looking back, is fit for the kingdom of God" (Luke 9:62).

Jesus said, "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. 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. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned" (John 15:1-6).

Jesus said, "Abide in me." The thought is to continue in Him. He said, further, "If a man abide not in me . . . cast them into the fire, and they are burned." There is no eternal security in this life.

"Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace" (Gal. 5:4). You cannot fall from something unless you have been there.

"If after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For

it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. But it has happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire" (2 Peter 2:20-22).

"To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God. . . . Be thou faithful unto death, and I will give thee a crown of life. . . . He that overcometh shall not be hurt of the second death" (Rev. 2:7, 10, 11).

"That which ye have already hold fast till I come. And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations" (Rev. 2:25, 26). Why are we told to hold fast if we cannot lose what we have? Why did Jesus say to abide if we cannot fall away and be lost?

"The just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul" (Heb. 10:38, 39).

"If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries" (Heb. 10:26, 27).

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne" (Rev. 3:21).

"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" (Rev. 3:11, 12).

Hold fast to what? Hold fast to your faith in Christ.

Watch and pray that you enter not into temptation—that you be not overcome by temptation.

Only the ones who overcome are to have a place in that glorious Kingdom that Jesus will establish when He comes. It is for those who have been faithful.

"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).

He who endures to the end shall be saved!

The Blind in Heart

CROWDS were hurrying along Broadway in the terrific noonday heat. Newsboys were shouting the latest war tragedy. Street cars clanged and screeched to a jerky halt. There was the usual hum of business at the intersection.

An elderly man with a white cane appeared, tapping his way through his own black world along the street. Then, with a force that stunned him, he smacked into a traffic signal post. Little red splotches appeared on the sidewalk from his bleeding nose.

The man reeled, but got his balance. Just then his foot stumbled over an unused traffic button that had formerly studded the intersection, but now lay useless near the traffic standard. The old man pitched forward and almost fell.

The curious throng stopped to watch him. Obviously he was trying to cross the street. Two well-dressed young fellows in the crowd laughed as if they were watching a drunk.

The aged blind man reconnoitered nervously with his cane to get his bearings. He was evidently very rattled now. He cupped his hand to one ear, possibly listening for the sound of a street car. At that gesture, the two young fellows laughed again. The old man, who had stepped off the curb, turned about slightly just as an automobile swished past him and roared around the corner. A tall, white-haired Swede grabbed the blind man by the arm and helped him to the curb.

"Tell me where you are going," said the Swede, with an undisguised accent, as he gave the man his handkerchief to stanch the nosebleed.

The blind man's tired voice trembled nervously. "I want a street car going east to the depot."

The Swede guided the sightless man to a street car, but the rest of the crowd swarmed around him like so many ants enclosing an obstacle, and surged ahead. It was impossible for the sightless man to get his foot even on the lower step until the last of the passengers was inside. He clutched desperately at the Swede's big hand and awkwardly groped his way onto the car.

The Swede told the motorman where the blind man wanted to go and then, with a lurch, the street car started up.

The Swede came back to where his friend was waiting on the sidewalk.

"What's wrong with these people? It's as if they are all blind," he muttered.

What could have happened to all these people, that they could not stop long enough to assist a sightless man? Were they preoccupied with their own affairs, or just


indifferent? What could have been half so important as to stop a moment and show the old man some attention?

"It's as if all the people were blind," the Swede had said. Christ said it, too. "Having eyes, see ye not? and having ears, hear ye not?"

The man who was physically blind was perhaps not so blind as the people watching him. They were blind in heart. If they ever prayed, they certainly never had any communion with the Saviour. Their hearts did not beat in sympathy with His great love. How could they know?

Jesus said He could help these people. He said that if the people would ask of Him, He would anoint their eyes with eyesalve. He would open their eyes to see when others are discouraged or lonesome and need a cheering visit or a note of friendship. Through Him they could sense the pulse of the world's agonies and apply the healing of Christian sympathy and fellowship. — Virginia Murray in *Signs of the Times*.

Statistics on Crime. The FBI has released its final figures for 1951, which show that crime increased 5.1 per cent during 1951 throughout the United States, rising to a total of 1,882,160 serious offenses or 92,130 over the 1950 estimates. Major crimes during 1951 averaged 5,157 each day, or 34 felonous homicides, 1,115 burglaries, 143 robberies, 3,064 larcenies, 46 rapes, 540 auto thefts, and 215 aggravated assaults. The 831,288 arrested during the year exceeded by 4.7 per cent the number in 1950. Age 23 predominated in the frequency of arrests, followed by ages 22, 21, 24, and 26, in that order. Female arrests increased 11.3 per cent over 1950. Drunkenness led in the number of arrests, with 191,455. Others included criminal homicide, 6,522; robbery, 17,997; burglary, 42,415; sex offenses, 29,144. Youthful offenders under 21 years of age constituted 14.4 per cent of total arrests. Total arrests by ages under 21 were: 3,492 under 15; 33,767, ages 15-17; 82,417, ages 18-20.—E.P.



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Destruction of the Wicked

By H. Gary France

PAUL wrote, "The wages of sin is death: but the gift of God is eternal life" (Rom. 6:23). This statement helps one to understand that the wicked are not going to receive eternal life. God has ordained them to death.

It may seem strange to suggest that anyone believes that the wicked will have eternal life. Actually, the belief is not uncommon. When a person believes that the wicked will be tormented in hell eternally, he believes that the wicked have eternal life, however unhappy that life may be. Paul said that the wages of sin is death. Eternal life in hell can hardly be considered death.

Webster's Dictionary defines death as "loss of life." The Bible defines death as not living, for when God spoke of death, He said, "Thou shalt die, and not live" (Isa. 38:1). Therefore, both the English definition and the Scriptural definition of death agree that death is an absence of life. The wages of sin being death, one should not construe the Bible to teach that the wicked have a tormented eternal life.

If the wicked were destined to have an eternal life of suffering, Paul might have expressed his thought by saying, "The wages of sin is a tortured eternal life, but the gift of God is a happy eternal life." When Paul stated, "The wages of sin is death," he certainly did not mean, "The wages of sin is eternal life in torment."

That the wicked are to be destroyed is taught consistently in the Bible. Malachi 4, the last chapter of the Old Testament, teaches that the proud and the wicked shall be stubble, that a day is coming that will burn as an oven, and that the wicked, or stubble, shall be burned up. God states that this burning day will leave neither root nor branch of the wicked. It is stated that the wicked will be ashes under the feet of the righteous.

We read these statements now from Malachi 4:1-3: "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. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts."

Sodom and Gomorrah are classic examples of how God destroys with fire. God turned these cities into ashes. The Bible states that the destruction and burning of Sodom and Gomorrah are an example of what will happen to the ungodly. Notice that the inhabitants of the cities were not given a tormented eternal life; they were destroyed. The Bible states that they were turned into ashes, and that their destruction was for an example of what will happen to the ungodly.

Peter wrote of God "turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly" (2 Peter 2:6). In the context, in fact, in the very same sentence, Peter continued by mentioning that he was speaking of God's delivering the godly out of temptation and of reserving the unjust for punishment in the day of judgment. Verse 9, part of the same sentence, reads, "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished."

Peter having established that the fate of Sodom and Gomorrah is an example of the fate of the ungodly, one can probe that fate further by turning to Genesis 18. When Abraham and God were discussing the destruction of Sodom and Gomorrah, Abraham asked God if He intended to destroy the righteous with the wicked. In asking this question, Abraham used the word "destroy." This destruction is the very example Peter used to illustrate the future fate of the wicked. After using the word "destroy," Abraham used the word "slay," showing that death and destruction are equal fates of the wicked. Abraham's actual words were, "Wilt thou also destroy the righteous with the wicked? . . . That be far from thee to do after this manner, to slay the righteous with the wicked" (Gen. 18:23, 25). Further evidence that the fate of the wicked in Sodom and Gomorrah was destruction is found in Genesis 19:15, 17. The angels sent to rescue Lot used the word "consumed" twice. "Arise, take thy wife, and thy two daughters, which are here; lest thou be *consumed* in the iniquity of the city. . . . Escape to the mountain, lest thou be *consumed*." The fate of the wicked was *destruction, slaying, and being consumed*. This is said to exemplify the fate of the ungodly in 2 Peter 2:6.

That the wicked are to be destroyed instead of given

an eternal life of torment is apparent from Proverbs 2:22: "The wicked shall be cut off from the earth, and the transgressors shall be rooted out of it." In this verse we notice the terms "cut off" and "rooted out" applied to the wicked.

In all the verses considered to this point, we find that the fate of the wicked is described with the terms "death" in Romans 6:23; "burn them up," "leave them neither root nor branch," and "ashes under the soles of your feet" in Malachi 4:1-3; "turning into ashes" in 2 Peter 2:6; "destroy" and "slay" in Genesis 18:23, 25; "consumed" in 19:15, 17; and "cut off" and "rooted out" in Proverbs 2:22. In view of such consistent evidence that the wicked are to be destroyed, one need neither teach nor believe that the wicked will have eternal life in torment.

Psalms 37 gives further evidence as to the final reward of the wicked, using such terms as "cut off," "shall not be," "perish," "consume," and "into smoke . . . consume away." "The evildoers shall be *cut off*: but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked *shall not be*: yea, thou shalt diligently consider his place, and it *shall not be*. . . The wicked shall *perish*, and the enemies of the Lord shall be as the fat of lambs: they shall *consume; into smoke* shall they *consume away*" (vv. 9, 10, 20). These descriptions of the reward of the wicked are emphatic. The term "cut off" suggests that no trace of existence will be left. This suggestion is confirmed by the term "shall not be." Saying that the wicked "shall not be" is equivalent to saying that the wicked shall not exist. When the wicked shall not be, one should not suppose they do exist in torment. They will be nonexistent.

A similar thought is stated in a later Psalm, as follows: "Let the sinners be consumed out of the earth, and let the wicked be no more" (104:35). If the sinners are to be consumed and they are to be no more, they cannot be alive forevermore in misery.

Due emphasis was given 2 Peter 2:6, which revealed that the destruction of Sodom and Gomorrah was an example of the fate to come upon the ungodly. Peter was not the only writer to mention this fact. Jude also wrote that these cities suffered the vengeance of eternal fire for an example. A portion of Jude 7 reads as follows: "Sodom and Gomorrah . . . are set forth for an example, suffering the vengeance of eternal fire."

Notice especially the term "eternal fire." Sodom and Gomorrah were burned by eternal fire. Eternal fire suggests a thought not dissimilar from Scriptural terms, leading many to believe that the wicked will be tormented eternally. The eternal fire that destroyed Sodom and Gomorrah is not still destroying, tormenting, and burning those cities. When the Bible speaks of eternal fire destroying Sodom and Gomorrah, it obviously does not mean

that the fire still burns those cities. On the contrary, those cities went up in smoke, and the fire ceased to burn them.

John the Baptist introduced Jesus as one who would burn the chaff with unquenchable fire. He spoke of Jesus: "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire" (Matt. 3:12). The "unquenchable fire" with which Jesus will consume the chaff may well be compared with the "eternal fire" that burned Sodom and Gomorrah.

Paul wrote of the wicked "whose end is destruction" (Phil. 3:19). Paul also wrote of the destruction of the wicked, thus, "In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power" (2 Thess. 1:8, 9). In the very fundamental Sermon on the Mount, Jesus expressed the same foregone conclusion and principle that the wicked are to be destroyed. Recall the statement familiar to all: "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction" (Matt. 7:13). In view of abundant, consistent, and conclusive evidence, let us believe the Word of our Lord.

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The Work and Person of Jesus

By C. E. Randall

SCRIPTURE affirms that Jesus was born a savior and that His life and sacrifice were centered around the accomplishment of that purpose. The fact that He was born a savior does not mean that His work as a savior was the entire purpose for which He came into the world.

Pilate asked Jesus if He was a king. Jesus affirmed that He was born for that purpose. "Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice" (John 18:37).

In this testimony before Pilate, Jesus set forth an additional revelation as to His purpose in the plan of redemption. Jesus was born to be a king, and He came into the world for that purpose. Someday this purpose will be fulfilled literally, and Jesus will be King of Kings and Lord of Lords, and in this role will be King over all the earth.

Long before the birth of Jesus, the prophets proclaimed that God would raise up one according to the flesh who would be a righteous king and would exercise universal sovereignty. Psalm 2 is a prophetic picture of Jesus' role as a king:

"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. Yet have I set my king upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him."

The rule of Jesus as king over all the earth will result in nations being broken to pieces and the rule of men brought under the rule of the King of Kings. This theocratic rule is further described by the Prophet Isaiah:

"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).

As yet, the government has not been placed upon His shoulder, but, when the government is on His shoulder and Jesus reigns as King, it will be upon the throne of David and upon his kingdom. This will necessitate the restoration of the throne of David and the re-establishment of the kingdom over which David ruled. This throne was overturned long ago and was to remain in that overturned condition until He whose right it is would come. Ezekiel placed this phase of the subject clearly before us in these words:

"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" (Ezek. 21:25-27).

As from this time the throne of David was overturned and the people of the kingdom were taken into Babylonian captivity. From that day to the present, Israel has never had a king, nor has the throne of David ever been re-established. Jesus was promised this throne and was prophesied as the one who would occupy it. When the angel came to Mary to announce the glad tidings of the birth of Jesus, he also foretold the glory that would be His as the Son of God, saying: "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end" (Luke 1:32, 33).

This angelic announcement fits into the pattern of
(Please turn to page 11)

God Spoke From a Burning Bush

By *Mary C. Railton*
Children's Editor

Long before Jesus was born, God needed a leader to get His people out of Egypt. He had watched Moses grow all the while he lived in Midian caring for his father-in-law's sheep, and knew he would be a good leader.

One day as Moses led the sheep to Horeb, an angel of the Lord appeared in a flame of fire out of a bush.

As Moses looked across the field at all his sheep, he suddenly stopped near the bush and became afraid. It burned and burned, but the fire did not go out. It seemed as though the bush would never burn up. Moses said to himself, "I will go closer and see why the bush is not burned."

When God saw that Moses was getting close to the bush, He called, "Moses, Moses."

Moses answered, "Here am I."

God said, "Draw not nigh hither: put off thy shoes from thy feet, for the place whereon thou standest is holy ground."

Then God said to Moses, "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." Moses turned his face away, for he was afraid to look upon God.

God spoke again: "I have seen the affliction of my people which are in Egypt and have heard their cry . . . I am come down to deliver them out of the hand of the Egyptians . . . Come now, therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt."

Moses said unto God, "Who am I that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?"

God said, "Certainly I will be with thee. . . . Thus shalt thou say unto the children of Israel, I AM hath sent me unto you."

But Moses did not feel sure of himself. He told God, "They will not believe me, nor hearken unto my voice: for they will say, The Lord hath not appeared unto thee."

God said unto him, "What is that in thine hand?"

Moses said, "A rod."

God said, "Cast it on the ground."

When Moses threw his rod down on the ground, it became a serpent. Moses tried to run away from it.

God said, "Put forth thine hand, and take it by the tail."

When Moses caught the serpent by the tail, it became a rod again in his hand.

Then God commanded Moses again: "Put now thine hand into thy bosom."

Moses did as God asked, and when he took his hand out from under his cloak, it was leprous, white as snow. God commanded him to put his hand back in his cloak. After Moses took it out this time, it was healed.

God gave Moses one more sign to prove to the people that He had appeared unto Moses. God said, "If they will not believe also these two signs . . . thou shalt take of the water of the river, and pour it upon the dry land; and the water which thou takest out of the river shall become blood upon the dry land."

Moses believed the miracles God had performed, but he still did not feel that he was worthy to lead God's people out of Egypt. He spoke to God, "I am slow of speech, and slow of tongue."

God became angry with Moses. He said, "Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord? Now therefore, go, and I will be with thy mouth, and teach thee what thou shalt say."

God added that he would have Moses's brother Aaron go with him and speak for him. Moses at last was content that God really wanted him to lead the children of Israel from Egypt and said he would go as God commanded him to do.

God helped Moses all along the way. He told Moses what to do, and Moses told Aaron what to say to the people. Moses carried his rod with him everywhere he went. He did many signs through the power of God with the rod that convinced the Pharaoh to let the Israelites go to their own homeland.

Are You a Good Reader?

1. Moses lived in _____.
2. He watched _____ for his fa_____.
3. One day he was a _____.
4. It was and _____ of the _____.
5. The children of Israel were in _____.
6. God said, "_____ hath sent me unto you."
7. Moses cast his _____ to the ground.
8. It turned into a _____.
9. When Moses put his hand inside his cloak and took it out, it was _____.
10. God said Moses' brother _____ would go with him.
11. Moses performed many _____ with him _____.
12. _____ told Moses and Aaron what to say.

Answers

- (1) Ex. 2:15; (2) Ex. 3:1; (3) 3:2; (4) 3:2; (5) 3:7; (6) 3:14; (7) 4:3; (8) 4:3; (9) 4:6; (10) 4:14; (11) 4:17; (12) 4:30.

Happy Birthday and God's Blessings to You!

Allegra Belle Smith, Sept 16, age 8, Brady, Nebr.
William W. Walker, Sept. 16, age 7, Hammond, La.
Connie Kay Bush, Sept. 16, age 5, Stanton, Mich.
Janet Lynn McGraw, Sept. 17, age 1, Denver, Colo.
Scott Wilson Smith, Sept. 19, age 4, Big Spring, Nebr.
Donna Lee Claussen, Sept. 20, age 11, Oregon, Ill.
Harold Swanson, Sept. 21, age 13, Hector, Minn.
Bonnie Belle George, Sept. 21, age 14.

This is Promotion Day for Bonnie Belle, for she will be 14 on September 21. We hope you will enjoy reading our corner, Bonnie, and we invite you to read the Berean Page, also.

Girls, do you know that there are more boys in our ECE Club than girls? You had better send in some more names so those boys are not ahead. Of course, if those boys keep sending in names they may stay ahead. You may send in names to Mary Railton, Box 231, Oregon, Illinois. Let us see if we can reach a membership of 500. We are almost there now!

THE WORK AND PERSON OF JESUS

(Continued from page 9)

thought as expressed by the scriptures already read. The crucifixion of Jesus could not frustrate this holy design. The promises made will be fulfilled because "the zeal of the Lord of hosts will perform it."

After the kingdom had been overthrown, the Prophet Jeremiah predicted that God would raise unto David a righteous branch, and that a king would reign and prosper and execute judgment and justice in the earth. This prophetic promise was in contrast to the unrighteousness of Zedekiah, the last king that occupied the throne of David: "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).

Daniel was given a vision of the time when Jesus would be king on His own throne, in His own right: "There was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed" (Dan. 7:14).

Unless these prophecies are fulfilled, the chief purpose for which Christ came into the world will be defeated. There is not the slightest doubt, however, that Jesus will literally fulfill the purpose for which He came into the

world, and that when He comes again the second time, without sin unto salvation, He will sit on David's restored throne in fulfillment of the predictions.

When Nathaniel saw Jesus, he said to the Master: "Rabbi, thou art the Son of God; thou art the King of Israel." As yet, Jesus has not been king in Israel. We are living in that time predicted by the Prophet Hosea, in which he said, "The children of Israel shall abide many days without a king." For millenniums, Israel has been without a king, but this is not the whole picture. The prophet not only predicted Israel would be without a king for a while, but he also testified that Israel will return in the latter days and seek the Lord God of David the king. They have been without a king. They will someday have a king in the person of Jesus.

The purpose of Jesus as king has not yet been fulfilled. With the Prophet Zechariah, we happily look forward to the time when He will be king over all the earth and will fulfill all the promises concerning His kingly mission.

The purpose of God as revealed in Scripture requires that Jesus shall reign to put down all rule and all authority and all power. This He will do when the time comes, and He will fulfill all the predictions concerning Him.

We are told in Scripture that Moses was a type of Jesus. Moses was a deliverer, a law-giver, a judge, and a king in Israel. In all of these phases, he was a type of Jesus Christ. When Moses made his first attempt to deliver his brethren in Egypt, they demanded of him, saying, "Who made thee a prince and a judge over us?" For fear, Moses fled into the land of Midian, where he spent forty years before God appeared to him in the burning bush. When Moses approached the bush to see why it was not consumed, Jehovah spoke to him out of the bush and called him to deliver the children of Israel out of Egyptian bondage. He naturally was rather reticent about taking this assignment, due to his failure in his first attempt. God assured him that He would bless and be with him in this second venture. When Moses went to them the second time, they accepted him and he became their deliverer and subsequently their law-giver, judge, and king.

So it was and will be with Jesus the Christ. When He came unto His own, His own rejected Him and said, "We have no king but Cæsar. Away with this fellow; we will not have him to reign over us."

When Jesus comes the second time with power and great glory, they will accept Him and He will bring them into the bond of the covenant. He will be their judge, their king. God's promise that He will raise unto Israel a king and will establish Him on the throne of David, and will increase His government will be fulfilled in every jot and tittle. Jesus was born to be a king, and that purpose for which He came into the world will someday be fulfilled literally. Jesus will be KING over all the earth!

In the Wake of the *Great Commission*

Baptisms at Litchfield, Minnesota

The Litchfield Church of God rejoiced at the baptism of two who have shown much interest in the gospel: Mrs. Flora Harris and her son Eugene Harris. Bro. and Sr. Harris live at 524 East First Street. May the Lord continue to lead them in the pathway to eternal life!

William Wachtel, Pastor.

Baptisms in Texas

We are happy to introduce these babes to the fold: Henry (Sonny) Crawford, 1419 N. Tom Green St., Odessa; Carolyn, Don, and Jerry Wolfe, Gatesville; Mr. Willie Happe, Jr., Mr. and Mrs. Robert Hale, Gatesville; Nancy Reeves, Rt. 3, Box 60, Mullin; Glenda Wolfe, Rt. 2, Gatesville; Mary Leonard, Box 127, Harlingen; Tom Burney, Conway, Arkansas. We pray that God's guiding hand shall lead them and show them the way to eternal life.

Bible School News

Sister Verna Thayer and her assistant, Dorothy Elliott, held classes at the following places during August: from July 27 through August 9, they had classes at the Illinois Bible School; August 11 through 24, they held Bible school at Maurertown, Virginia; on August 28, Sister Thayer held a teachers' training class in Grand Rapids, Michigan; and the remainder of the month found her at Baraga, Michigan. During the month, she held 56 services, contacted 266 persons, and drove 2666 miles.

Baptism at Harlingen, Texas

We were happy to assist Mrs. Elaine (Williams) Foster in putting on Christ through baptism on September 2. May the Lord bless her through life. She is a sister to Brothers Marvin and Buryl Williams, both active members in the Harlingen Church of God.

We also ask the Lord's blessing on Mary Leonard, also a member of the Harlingen Church, who was recently baptized into Christ at the Texas Conference in August.

James Mattison.

"The message of God is a living and active force, sharper than any double-edged sword, piercing through soul and spirit, and joints and marrow, and keen in judging the thoughts and purposes of the mind" (Heb. 4:12, Am. Tr.). "I charge you in the sight of God and Christ Jesus . . . preach the message; be at it in season and out of season" (2 Tim. 4:1, 2, Am. Tr.).

Let Your Light So Shine

By A. B. Grove

THE MAJORITY OF the people in the world live in darkness. We are told in John 3:19, 20 that people like darkness because their works are dark. "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved."

Christians are given very definite instruction and command in Matthew 5:14-16: "Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Christ is not here on earth today; however, we as Christians are to live a fruitful life that reflects Christlike characteristics. Christ told us we are the light of the world. We are not to be ashamed to pray, or to be seen reading our Bible, or to be going to church. Rather, we should do what we can willingly and cheerfully that we may be a light and others may see Christ through us.

We remember the story of the ten virgins who went to meet the bridegroom. Five were wise; five were foolish. The foolish took no oil for their lamps, while the wise took an ample supply. Then the virgins all slept, and when the bridegroom came the foolish found they had no oil for their lamps. Let us not be like the foolish virgins who went forth unprepared; but let us be as the wise virgins and have our lamps ever trimmed and burning brightly!

Psalms 119:105 reads, "Thy word is a lamp unto my feet, and a light unto my path." If God's Word is to guide us and show us the way, we must "search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (John 5:39). If we truly wish to serve God, we will want to do His will. We must, therefore, know His will. In James 1:27 we are told that "pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Then again, in 2 Corinthians 6:17, Paul said, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you."

Are we shining for Christ? Can others find Christ through us? Can we truthfully sing the chorus:

"This little light of mine,
I'm going to let it shine?"

What Is Death?



DO YOU BELIEVE that someday you will die? Perhaps our question is foolish, because anyone with normal intelligence realizes he must die sometime. Yet poets pen beautiful phrases telling us there is no death. Songwriters add music to the strain that death is only a dream. Ministers preach that death is an illusion. Solomon could not be fooled, however, when he wrote Ecclesiastes 9:5: "The living know that they shall die."

Death is the greatest fact of human experience. We know we will die. For this reason, we take out life insurance for the security of our family. Why purchase a plot in a cemetery if we will never die? From the beginning, God decreed death as punishment for sin. He told Adam: "Of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" (Gen. 2:17). Adam transgressed and he died. God did not change His judgment. The writer of Hebrews took this for granted in Hebrews 9:27: "It is appointed unto men once to die, but after this the judgment."

When we read what God has to say about death in His Holy Word, we discover that popular religious leaders have gone far astray. Church young people are taught that the dead know a great deal more than the living. When they search the Bible to find verses to support such an idea, they become quite confused when reading such texts as Ecclesiastes 9:5, 6: "The dead know not any thing, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun."

A certain minister made the following remarks in a funeral sermon: "We rejoice to know that death, though it may close our mortal history, is not the termination of our existence—it is not even the suspension of consciousness." The minister would have had trouble harmoniz-

ing his remarks with the words of the inspired Psalmist: "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish" (Psalm 146:3, 4).

Sunday school teachers assure their pupils that after death they will know God more fully than they did when on earth. If David were present he would disagree, because he said, "Return, O Lord, deliver my soul: oh save me for thy mercies' sake. For in death there is no remembrance of thee: in the grave who shall give thee thanks?" (Psalm 6:4, 5).

Another common teaching is that the redeemed dead praise God by joining in the song of Moses and the Lamb before the throne. Yet not so common is the teaching of Psalm 115:17: "The dead praise not the Lord, neither any that go down into silence."

Ministers attempt to comfort sorrowing mothers by telling them that their babies who have passed away have gone to heaven and become angels in the presence of God. When Job complained about his hardship, he wished that he had never been born, but he said nothing about becoming an angel. "Wherefore then hast thou brought me forth out of the womb? Oh that I had given up the ghost, and no eye had seen me! I should have been as though I had not been; I should have been carried from the womb to the grave" (Job 10:18, 19).

What is death? God gave a good definition of death when He told Hezekiah, "Set thine house in order: for thou shalt die, and not live" (Isa. 38:1). Death is the opposite of life. There is no life in death. David contributes to our understanding: "Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust" (Psalm 104:29). A person cannot live unless he breathes air. The second he stops breathing he is dead. Death is the termination of life.

Who can say death is a friend? No one wants to die. Everyone has been saddened by the plague of death. Death is not a friend—but an enemy. Paul wrote in 1 Corinthians 15:26: "The last enemy that shall be destroyed is death." If death is an enemy, should we fear it? Certainly not! What soldier is afraid to meet the enemy? Only those who are not prepared are afraid to die. Are you afraid to meet the Lord? Are you ready to die?

The Berean Page

Prepared by
William Dick
Fredericktown, Missouri

AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

- September 21-28—Revival meeting at North Salem. (A. Weldon McCoy, speaker.)
 Sept. 21 - Oct. 5—Evangelistic Meeting at the Macomb, Ill., Church of God. (Walter Wiggins, guest speaker.)
 October 12—Fiftieth Anniversary services at Restitution Church of God, near Casey, Ill.
 October 10-12—Minnesota Fall Conference at Eden Valley.
 October 18, 19—Illinois Fall Conference at Dixon.
 October 19-26—Community Calling by members of all churches.
 October 25, 26—Youth Rally at Macomb, Ill.

OREGON BIBLE COLLEGE

Oregon Bible College classes began Monday, September 8, with fifteen students and prospects for two more. Those enrolled are Jerry Reeves, Joseph Fletcher, Stanley Lawrence, Roy Humphreys, Orville Kinsey, Ron Dilamarter, Tom Zirkelbaek, Jack Keenan, Walter Larsen, Don Harvey, John Jameel, Arthur Fletcher, Paul Crouse, Darlene Denchfield, and Lowell Holt. Robert Kirkwood will be with us within a few days. George Sayegh from Bethlehem, Jordan, will return with Bro. Watkins from Bethlehem the latter part of October.

The school is glad to welcome Bro. Lapp and his family to our College family. Interest in classes has been very good. We are looking forward to a very profitable Collego year and ask the prayers of our many friends.

A College gospel team, accompanied by Bro. Lapp, traveled to Saint Cloud, Minn., where they took an active part in the Minnesota State Berean Conference, held September 13 and 14.

The Oregon Bible College Boosters membership has grown to 124 at this date. Our goal is 1000 members before Christmas. We want to take this opportunity to thank all who have sent in membership cards by mail recently. The Truth Seekers' Class at Fremont, Nebr., was the first group to report.

HERALD RECEIPTS

Omar J. Parker; Roscoe Finney; J. M. Morgan; Grace Whitaker; C. A. Ferrell; Dale E. Rouch; Dixie Norris; Percy L. Read; Leon Driskill; John C. Cooper; John E. Miller (2); Mrs. Ruth Kinsey; Mrs. Bessie Huffer; Mrs. S. E. Wilson; Harvey Fisher; E. E. Boyer (2); Clyde M. Long; Elizabeth Ordnung; Mrs. Carl Davenport; Carl Bunch.

A supply of the new Revised Standard Version of the complete Bible has been received. The price is \$6.00.

OUR FIRST COMMUNITY

CRUSADE ENROLLMENT

"Your letter of September 4 reached me tonight. I am happy to say that our church has taken steps to co-operate with the General Conference in its Community Crusade Campaign.

"A portion of the local advertising expense has already been pledged by one family. We have our local chairman selected and she has plans underway to put into operation as soon as we know what is expected of us.

"The plans look very good to us and the enthusiasm with which most of the members have reacted makes me very happy indeed. . . .

"We appreciate the effort you are making in this crusade, and will give you all the support we can."

This enrollment was followed in succession by three other responses. This is the spirit of co-operation that assures success. We trust that you also are taking advantage of this campaign.

OREGON, ILLINOIS

The Oregon, Ill., Church of God held a basket supper on Friday night, September 12, at which Oregon Bible College students and Bro. C. E. Lapp and family were guests. After the supper, a short program, prepared by Sr. Shirley Logsdon, was presented. A good meal and good fellowship were enjoyed by those present.

Under direction of Bro. Hiram Schier, Jr., an ambitious group of young and old gathered at the church one night recently to start a thorough cleaning project and make some needed repairs.

Work soon is to begin on finishing the upstairs of the parsonage. This will add three bedrooms, a large hall, and a lavatory, thus providing more room for the pastor's family, and a pastor's study downstairs.

ILLINOIS NOTES

Illinois members, take note that the Fall Quarterly Conference is being planned to meet with the Dixon Church, Saturday night and Sunday, October 18 and 19. . . . Remember, too, the Youth Rally at Macomb on October 25 and 26.

The Restitution Church of God at Casey is working diligently for a grand Fiftieth Anniversary service on Sunday, October 12.

A letter from Sr. Sylvan Richey, Martinsville, Ill., states that the Salem Church of near Martinsville and the Restitution Church of near Casey had a basket dinner at the Richey home on August 31. The occasion was a farewell to Bro. and Sr. Warren Sorenson, who have been serving Salem, and Bro. and Sr. Milton Hall, who have been at the Restitution Church. Present, too, were Bro. and Sr. C. E. Randall who were en route from Ohio to their home in Tempe, Ariz.

MICHAEL DEE SHAFFER

Michael Dee Shaffer, son of Bro. and Sr. Victor Shaffer, was born on August 23 and died on August 24, just ten hours later. Born prematurely, he had one lung that refused to function and was unable to continue the struggle for life. His few hours were sufficient for him to find a place in the loving hearts of his parents. Looking through her tears, Sr. Shaffer could say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

Brief services were held at the Umbaugh Funeral Home, Argos, Ind. Words of comfort were spoken from Jeremiah 31:15, 16, where God promised Rachel that her children would "come again from the land of the enemy." We believe that Michael's little life will be continued in the day in which "all that are in their graves shall hear his voice and come forth" (John 5:28, 29). What a wonderful incentive for his parents to strive for eternal life. Burial was made at Rochester, Ind. May God hasten the day when there will be no more death. Harry A. Sheets.

Thanks to all who have sent copies of quarterlies. We have received all but the 2nd and 3rd quarter of 1941, the 3rd quarter of 1943, and the 2nd quarter of 1934.

We know that your Sunday school will want to use our Intermediate Quarterly for your young people. Order from National Bible Institution today for the next quarter. They are 25 cents per copy, and are guaranteed to build a Biblical foundation for your high school young people.

ARTICLES WELCOME!

The Restitution Herald is in need of neat, well-written articles. Our pages are open to all who are interested in helping us meet this need, ministers and laymen alike.

We prefer sound, Biblical subjects, that are timely and to the point, that will assist others in applying Bible truths. We are interested in factual articles rather than personal exhortation.

Articles must conform to the statement of faith expressed by the General Conference, which guides the policy of The Restitution Herald. About four to six pages of double-spaced, typewritten material is the length preferred.

All such material will be carefully considered and new writers assisted to the limit of our ability. Editor.

MRS. ELMER HAND

Mrs. Molly Melissa Hand was born on May 29, 1874, at Bentley, Ill., and died on August 21, 1952, at Kokomo, Ind.

On July 14, 1894, she was united in marriage to Elmer Hand. To this union were born two daughters, Mertie and Marie.

Mrs. Hand was a member of the Church of God of the Abrahamic Faith, and continually served her Lord in the church unto her death.

Surviving with her husband are: the two daughters, Mrs. Mertie Irene Maroney and Bertha Marie Thomas, both of Kokomo; three half-brothers, John and James Perry, Mattoon, Ill., and Lill Perry, Gays, Ill.; three grandchildren; and four great-grandchildren.

Funeral services were conducted on Sunday, September 24, at Ellers Mortuary, and she was laid to rest in Allbright Cemetery until the Lord returns. Leon Driskill.

"May God bless you Church of God ministers to His glory."—Mrs. R. D. Stanton, Oak Grove Church, Little Rock, Ark.

"The reports of the General Conference are all so interesting, but to us who were unable to be present, we would like to have published some of the highlights of the fine sermons preached, and what kind of morning devotions, and little comments on personal contacts with the brethren scattered abroad. Cannot these suggestions be carried out in future Heralds? I longed to be with the household of faith, and read with interest all that was accomplished, but we want more, if at all possible."—Jessie M. B. Kauffman, Riverside, Calif.

GENERAL CONFERENCE

Financial Summary

Contributions Required for 1952-'53 Program—\$31,060.90

Received to date	\$ 3,176.52
To be Provided	27,884.30

(Detailed list of contributors published each month)

Progress impossible for a few is made possible by many.

HELP

**THE GENERAL CONFERENCE
TO HELP YOU**

Build for a Better Day

Bibles for the Blind. Miss Shirley R. Barrett, secretary of American Bible Society work for the blind, reports that a new Braille Bible has been published this year in the King James Version. It is in eighteen volumes. "This year also marked the first publication of the Bible in Portuguese Braille for the blind in Latin America," Miss Barrett said. The society has now distributed Scriptures to the blind in thirty-five languages and systems. The Bible Society also completed its second recording of the entire Bible this year. It consists of 170 talking-book records, which are sold to the blind at twenty-five cents each.

"Open to me the gates of righteousness: I will go into them, and I will praise the Lord" (Psalm 118:19).

THE RESTITUTION HERALD

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

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.

ISRAEL

Israel is a name given to man by Jehovah. It was first applied to Jacob, the grandson of Abraham. (Gen. 32:28.) Each of Israel's twelve sons became a leader or patriarch of his family, all federated under the one national name of Israel, the name of their father. In studying the Scriptures the student must always discover whether Israel refers to the person or to the nation which bore the person's name.

Chosen by God

This whole family of Israel was chosen by God out of all earth's families and set aside for His own select people to whom as a nation God gave many promises and blessed with many favors.

Israel's relationship to God was thus very different from the relationship of any other nation. It was chosen by God for His own "peculiar treasure," "a kingdom of priests," "an holy nation" (Ex. 19:5, 6).

Thus it is readily seen that no other nation could presume to expect like and equal promises and blessings from God upon condition of imitating Israel's conduct, or of assuming to obey God's commandments. These special promises and blessings and commandments were designated for this one nation only. Any other people seeking them must of necessity withdraw from or denounce their own nationality and must become naturalized citizens of Israel itself.

Herein lay the possibility of all people entering into Israelitish nationality, and thus of all people coming to be recognized as God's peculiar, holy people.

Out of Egypt

These weakened, enslaved people were strengthened mentally and physically by God, were liberated from their Egyptian servitude, were given favor with and strength over the tribes and nations through which they passed, and were directed unto Mount Sinai. It was evident to all around and about that it was Jehovah's strength and power which accomplished this deliverance for this people of servitude and of weakness.

God's Covenant With Israel

In full harmony with His promises to Abra-

ham in Genesis 12:1 to 25:7, God made a covenant with Israel at Mount Sinai in which He promised the nation a chosen land, leadership over all other nations, and unnumbered blessings. For Israel to share the benefits of this covenant there was one unchangeable condition, namely, national loyalty and obedience to Jehovah from whom their strength and guidance had come.

Judges

Jehovah appointed judges and leaders for this nation, to whom, from the beginning in Moses, He offered instruction and direction. Their own strength or numbers or possessions were not to be considered by them so long as Jehovah Himself was listened to by their judges and then by themselves. Failure in this was for them to fail of receiving God's help.

Samuel

Israel had strayed from God's instructions and had consequently impoverished her circumstances because of failure to merit blessings from heaven. Eli was priest and judge. In yielding to his own personal wishes he had strayed from God and, as leader, was causing Israel to deviate ever more from Jehovah's ways. Samuel was consecrated a Nazarite to God from his birth by Hannah his mother. In the process of time he became judge for God over God's chosen nation Israel; but Israel failed to render obedience to Samuel's God-given rules; also, Samuel's sons failed to follow in his footsteps.

The result of all was that in Samuel's old age the people clamored for a king like unto those of their neighbor nations. Under God's instructions, for the punishment of Israel, Samuel granted their request. God had promised that He would place a king over them (Deut. 17:15) of His own choice. They sought one then, one that should be pleasing to their own developed habit of life. The choice of Saul as king and the history of the kingdom was an outgrowth of these various conditions leading up to the establishment of Israel as a kingdom under Saul its first king.

—F. L. Austin.

"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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	Doz.	100
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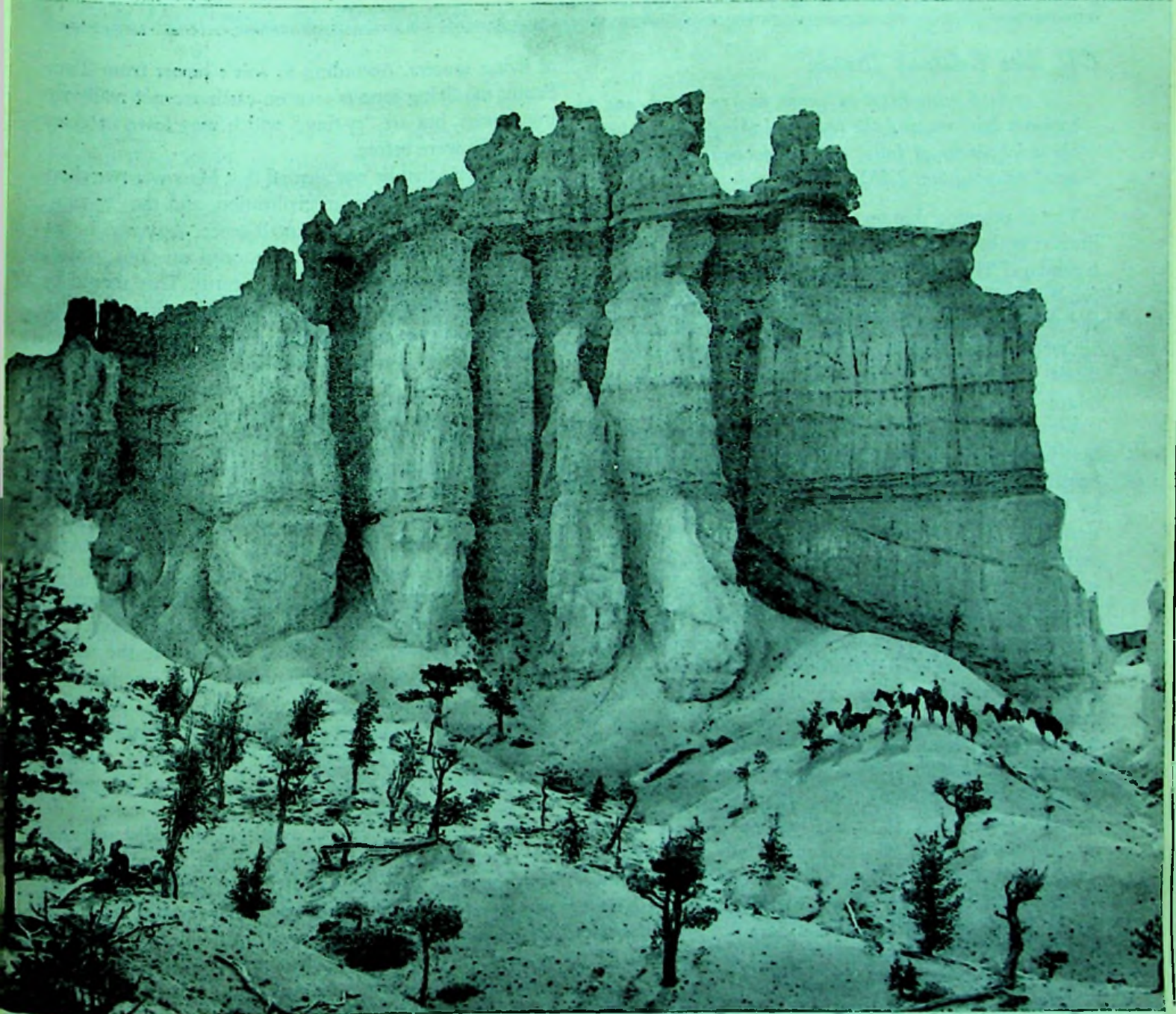
The
Restitution Herald

September 23, 1952

VOLUME 41

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

NUMBER 50



—Scene in Bryce Canyon National Park, Authenticated News photo

"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?"



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.

James M. Watkins, Editor

\$3.00 per year

Paul C. Johnson, Associate Editor

Off the Editor's Desk

"I applied mine heart to know, and to search, and to seek out wisdom, and the reason of things, and to know the wickedness of folly, even of foolishness and madness" (Ecclesiastes 7:25).

The assumption that an editor's desk naturally becomes littered with an accumulation of odds and ends is almost legendary. There is more than a reasonable justification for this belief. As the endless sorting of the chaff from the wheat goes on, it is only natural that there will be an accumulation of odds and ends that defy classification. These remain as lingering jumble on the top of most editors' desks.

We paused recently to consider why this was so. The best justification that we found comes from the words of Solomon. With all his wisdom, Solomon became confused by trying to understand everything brought to his attention. This is the dilemma of most editors. There is an endless flow of ideas and counter-ideas presented constantly. It is a superhuman job to analyze all material and appraise the soundness and wisdom of each. Yet, it is an intriguing task. When some interesting or unusual fact is brought to the editor's attention, he is reluctant to throw it away. He does not always understand its implications, nor is he able to determine immediately its worth. So, he often lays items back, promising himself that he will consider at some future day.

We have been thinking that perhaps some of our readers would be interested in looking over our shoulder at some unusual things which come to our desk. Even in the guise of religion, there are always peculiar and amusing reports. Even these are worth thought if one is willing to devote thought to them. It does not always matter what the final conclusions may be, they are bound to keep daily reading from becoming dull.

For instance, there is the report of a Mexican spiritualist medium named Jose C. Ramirez. Jose claims to have made spiritual contact with the chief man of Mars whose name is Diks Yu. According to Jose's report from Diks Yu, Mars is not really Mars at all, but is called Tum-Brum. In this connection, they got around to the question

of flying saucers. According to Jose's report from Tum-Brum, the flying saucers seen on earth are not really flying saucers, but are "ry-ting," which may leave us about where we were before.

Jose claims that he was assured that Mars was two thousand years ahead of us in civilization, and the "ry-ting" are aircraft beyond human intelligence. Anyway, he assures us that they are here on peaceful missions, simply observing the development of the earth. This should be a great consolation to those bothered by flying saucers, and who believe Jose's report.

Such a report is a classic example of the extent to which some exponents of supernatural theory will go in an attempt to link a practical explanation to a most fantastic surmise.

Here is another report which could be considered a good example of modern progress. We are informed that witch doctors in the wilds of Africa have organized a professional witch doctors' society. It is called the "African Dingaka Association." With the formation of this society, the South African tribal leaders have announced a plan to set up a medical school for witch doctors. The official curriculum of the school will include the use of bones in curing pains and the proper use of one hundred fifty herbs and fruits accepted by the ADA. Attention will be given to "professional ethics" and members will be discouraged from dispensing "love potions." All this puts modern witchcraft on a new basis, of which we are unable to determine.

There is also the case of a British Methodist missionary who observed a celebration in India where holy men were walking over beds of live coals. Asserting that he was able to do anything that the Hindus could, he pulled off his shoes and socks, stepped upon the live coals and walked the length of the burning pit himself. The result was severe burns which have confined him to his bed for some time. What conclusion he came to as a result of this event is not included in this report.

The guise of religion has inspired many strange and unusual things. Many are not to be dismissed lightly. All are examples of the trend of our times, and may well be shadows of events that mark the end of our age.

A Voice From the Past

The Gathering of the Saints

By Thomas Wilson

From *Herald of the Coming Kingdom*, 1868

I WOULD not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words" (1 Thess. 4:13-18).

A correspondent having asked us for an exposition of the foregoing text, we shall endeavor to elucidate the truths it teaches in such a manner as not to be misunderstood. In doing so, however, we prefer the Diaglott rendering, and shall quote from it in the remarks which follow.

The text, as it reads, is perfectly plain, providing the party reading it is possessed of that child-like faith which will enable him to take God at His Word; but when some man approaches it for interpretation, who has a new-fangled idea in his head which must be supported at all hazards, and finds that the text in question does not harmonize with it, then forsooth, the text must be trimmed into shape, so as easily to dovetail with his darling idea. We have no patience with such characters as these. They mutilate God's Word shamefully, in order to suit their own ends, and then with an impudent cheek turn upon these who are unwilling to submit to such a proceeding and charge them with "wresting the scriptures to their own destruction." We are willing to bide the issue.

The Apostle Paul, in the passage under consideration, after first exhorting his brethren to sanctification and brotherly love, as well as to be quiet and behave themselves becomingly towards those without, administers

words of comfort concerning those faithful ones who had fallen asleep in Christ. He reminds them that they have not the same cause for sorrow as those who are void of a hope of future life. Those brethren who had left their number, and gone to sleep, were not lost, "for since we believe that Jesus died and arose; so also (we believe) that God, through Jesus, will lead forth with him those who fell asleep" (v. 14). It, therefore, is only a question of time. The day will just as surely come as did the day of resurrection for Jesus. The long-looked-for morn, when God shall gather together His jewels, will burst upon the earth in splendor, and the voice will be heard by the sleepers that shall arouse them from their now recumbent positions. Then will they come forth from their dusty graves and be brought into active service once more upon the earth.

It appears that some had entertained the idea, however, that those saints who should be alive when the Lord came would see Him before those who were asleep. Paul corrects this false impression, and affirms "by the Lord's word, that we, the living, who are left over to the coming of the Lord, will by no means precede those who fell asleep" (v. 15). From the use of the word "precede," we may infer that the two classes are going somewhere, but that one class will not go before, or precede, the other. This idea is in perfect harmony with the remainder of the text, for "the Lord himself will come down from heaven with a shout, with an archangel's voice, and with God's trumpet; and the dead in Christ will be raised first; then we, the living, who are left over, shall at the same time with them, be caught away in clouds, for a meeting of the Lord in the air" (vv. 16, 17).

Nothing can be plainer than this straightforward and simple statement of the order of events at the Lord's advent. After showing us that the living saints will derive no advantage in point of precedence in seeing their Lord, over those who sleep, he says plainly that the sleepers will awake first. Those dear ones who are quietly awaiting the sound of that glad voice which will awaken them from their slumbers, will spring forth from their hiding places and be united with us again on earth, previous to our ascent to see the Lord. What a joyful meeting that will be! Sisters, brothers, husbands, wives, fathers, mothers, and all who have been laid away in the dark chambers of the grave, will come again to greet us, their faces lit up with smiles and animation, and their tongues filled with praises for Him who has delivered them from the bondage of death. "Then we, the living, shall at the same time with them be caught away." The original words here rendered "caught away" are full of meaning, and signify that we shall be grasped hastily. The same word, *harpazo*, occurs in Acts 8:39, where the spirit of the Lord

is said to have "caught away" Philip. We believe that the congregation of redeemed ones, the bride, will be snatched hastily away, the same as Philip was snatched hastily from the presence of the eunuch.

But they are caught away "in clouds." Some attempt to explain this to mean that they will resemble clouds in their ascent. We have no such idea, nor do we see any reason for desiring such an interpretation. We believe the only correct rule of interpretation is, to try first the literal, and if it is manifestly absurd, or out of harmony with the context and the rest of the Scriptures, then apply the figurative. But we see no difficulty in the literal interpretation of this text. The word "clouds" (*nephelee*) is invariably used in the Scriptures to represent the literal clouds of heaven above. Our Lord says, "When ye see a cloud [*nephelee*] rise out of the west," and in Matthew 17:5, "A bright cloud [*nephelee*] overshadowed them: and behold a voice out of the cloud [*nephelee*]." Again, when our Lord Himself ascended from the earth, while the men of Galilee gazed into heaven, watching His ascent, "a cloud [*nephelee*] received him out of their sight." So it will be with the saints. They will be caught away in the clouds, so that they may be hid from the sight of any who might otherwise behold their ascent. The original meaning of the word "cloud," as given by Liddell and Scott, is mist, fog. The purpose for which this body of saints is caught away in clouds, mist, or fog, is "for a meeting," or, as the word also means, an encountering of the Lord. The same word is used in connection with the virgins, who went forth to meet the bridegroom and, again, in the case of Paul, who says, "The brethren having heard of our affairs, came out to meet us as far as Appii Forum, and the Three Taverns" (Acts 28:15).

It shows this, that the two parties are separate and then meet each other at some designated point. So the saints on earth and the Lord in heaven will be separate, but they will meet or encounter each other at a given point. That point, Paul says, is "the air." This word "air" signifies, according to the best lexicographers, "the lower air, the atmosphere, thick air, a haze that surrounds the earth." Paul uses it when he says, "I fight not as one who beateth the air." It evidently refers to the air, or "haze that surrounds the earth." Into this air, or surrounding haze, we shall be caught away, hid by clouds, and there we shall meet the Lord.

We are satisfied to believe this statement made by the Lord's authority, and prefer it to believing the vague and unauthorized conjectures of men, that the meeting will take place on Mount Sinai, in the wilderness of Arabia, or anywhere else. Paul says it will be in the air. "Ah," says an objector, "how ridiculous to believe that. We cannot stand or subsist on air." What have we to do with

answering such infidel objections as these? As well might the Israelites have said, as many of them did, "Why hast thou brought us here to perish? We cannot cross this mighty deep." But God opened a path for them. Again, "It is ridiculous to think of wandering in a desert forty years; we shall not be able to subsist." God fed them, however, with bread from heaven. Away with such objections as these, especially when coming from the lips of professed Christians!

The previous meetings of friends and relatives will have been a happy one, but what will they be as compared with this glorious meeting of the bride and bridegroom in the air? The redeemed will see their Redeemer, the wayward sinner will meet Him who has cleansed him from sin and had compassion on his shortcomings, the whole company will gaze in admiration at Him on whom all their hopes for years were centered. He meets them fondly, and greets them with a welcome. The union is complete. "So shall we ever be with the Lord." No more partings! The bride is married to the bridegroom, and they will remain united in happiness for evermore.

Thus we see plainly that this company which is caught away to meet the Lord in the air cannot be composed of saints and sinners, seeing that they ever remain with the Lord. Sinners will not then be united in bonds of closest union. No, brethren, it is the bride only who will go to meet Him in the air. She who has put on the bridal garments, the spotless robes, will come in to the marriage supper of the Lamb, and no sin-polluted characters will find a place there.

The next event in order will be the fulfillment of the prophecy of Enoch: "Behold, the Lord cometh with ten thousands of his saints to execute judgment upon all" (Jude 14). The Lord and His saints will descend to earth and commence the great work for which they have been separated, to "judge the world in righteousness." "Do ye not know that the saints shall judge the world?" says Paul. This is the time when the work will begin. First,
(Please turn to page 11)

DAILY BIBLE READINGS

- M. Sept. 29. Joshua leads Israel in battle against the Amalekites. Ex. 17:8-16.
 T. Sept. 30. Joshua goes with Moses and leaders up to the mount. Ex. 24:1-14.
 W. Oct. 1. Joshua leads the people to the tabernacle and repentance. Ex. 33:1-11.
 T. Oct. 2. Joshua set apart for service. Num. 27:15-23.
 F. Oct. 3. Moses' last speech to Joshua. Deut. 31:1-8.
 S. Oct. 4. God's command to Joshua. Josh. 1:1-15.

The Restoration of Israel

By Harold J. Doan

THE ENTIRE history of the nation of Israel was prophesied by the Prophet Moses thirty-three hundred years ago, in the Book of Deuteronomy. The last six chapters of the book lay before Israel its history. First, Moses told of the blessings the nation would enjoy as the chosen of God while it obeyed His Word. Then Moses told of the curse that would come on the nation for forsaking His law. We read, for instance, in Deuteronomy 28:64, 65, "The Lord shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods . . . and among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind."

We all know how this came to be true. After the siege of Jerusalem in 70 A.D., the people were dispersed to the four corners of the earth, suffering great sorrow and trouble in these nations whither they wandered and were driven. Until our present generation, Israel was scattered and afflicted.

Then Moses continued his prophecy in Deuteronomy 30:1-3, saying, "It shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; that then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee . . . and the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it." Here we read the definite statement, that this nation of people, which once enjoyed God's great blessing, and which was then dispersed into all nations for transgression of the law, will be fully restored one day to its own land and fully reconciled to God.

Orthodoxy has long ascribed this promise and hundreds of others like it in the Bible to the church. By the devious means of "spiritualizing" Scripture, wresting it out of context, and badly changing its whole sense, the church has come to be thought of as "spiritual Israel," the organism which will realize the fulfillment of these

texts. This process, applied also to other important doctrines of the Bible, has fostered the orthodox apostasy. Down through the ages, the Church of God has taught that Israel, the dispersed nation of God, will be restored to its land and reconciled to its God, and blessed eternally when its overturned kingdom is re-established by Jesus the Messiah. Now, at long last, we are beginning to see the fulfillment of Moses' prophecy of Israel. Let us emphasize the word "beginning." The movement we are now seeing, the return to the new state of Israel, is just preparation for the real fulfillment of restoration prophecies, when God Himself, through Jesus Christ, will be regathering and converting Israel.

Ezekiel 37 is a prophecy which shows the progression of the restoration of Israel. "The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley which was full of bones . . . and, behold, there were very many in the open valley; and, lo, they were very dry." The Lord later interpreted the vision for Ezekiel, saying, "These bones are the whole house of Israel" (v. 11). As Ezekiel watched these dry bones, according to verses 7 and 8, "I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: *but there was no breath in them.*"

The regathering of Israel is to begin as a physical coming together of the people from the various parts of the earth. It will have form, there will be a nation, but it will be spiritually lifeless. This is not the part of the regathering Moses foresaw in Deuteronomy 30, but is that which we are seeing now. Though God undoubtedly is causing the present regathering of Israel, it is not now the promised restoration.

If we were going to be chronological in our study, Ezekiel 38 should fit in after Ezekiel 37:8. The coming together of the dry bones, before they receive life from God, is the same regathering pictured in Ezekiel 38. We read God's words directed at Russia and her allies, "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" (v. 8). Here we see Israel, regathered in its land out of many nations, being attacked by the power of the north. We believe that the present regathering of Israel will thus end, under vicious attack and war, which will destroy much of the wonderful rebuilding now going on in that amazing state. Israel is now being humanly rebuilt to create a prey over which the two great divisions of the world will be fighting when Jesus comes again. Today we are seeing the gathering of dry bones, the building of sinews and flesh, the formation of a man-made nation, which will yet go through a terrible ordeal of tribulation and suffering to turn its people again to God.

But the great prophecy of Moses must be fulfilled. God must regather His people, convert them to Christ, restore their land, and cause them to dwell in perfect peace according to His Word. These promises will be fulfilled, not in the present gathering in Israel, but in the regathering that will occur after the coming of Christ to destroy Israel's enemies.

Going on in our study of Ezekiel 37 we read, "Come from the four winds, O breath, and breathe upon these slain, that they may live" (v. 9). After the regathering and the tribulation on those regathered and the battle of Armageddon, God will breathe life into His people. Then will verses 26 and 27 be fulfilled: "Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be my people."

In 1948, the state of Israel was formed. This is a growing and prospering nation. We believe that the nation will continue to prosper and grow, until its wealth is a worth-while prize. We look for Antichrist to make his headquarters here and cause the land to further prosper in an economic and military way. We look for Antichrist then to turn on this nation, dividing it. Those Jews who are willing to worship him will stay and prosper; those who are not will flee to a sanctuary God has prepared for them. Then there will be civil war in Antichrist's empire, with Russia leading her allies in an attack on the world capital, Jerusalem.

During the battle which follows, Armageddon, Christ will return, destroying the armies of Antichrist and Russia, thus saving His people Israel. When this happens, the people of Israel will flock to Jerusalem to give their allegiance to the returned Messiah. Thus, restored and converted, they will go on to assist Christ in re-establishing the kingdom overturned in the time of Zedekiah.

The importance of the regathering as we now see it is that it establishes the fact that Jesus is coming soon. The

bones are shaking and the nation is forming. The prey is growing plump and Russia eyes it greedily. Israel's chaotic history may quickly come to its climax. The point is, are you ready for the coming of the Lord and the events that will follow?

Jesus said once, of those who are in Him, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:28). The things of which Jesus spoke are beginning to come to pass. Our redemption is drawing near. We ought to be looking up. When Jesus comes, will it mean redemption for you? Will it mean judgment? Look up to Him now, accept Him as your Saviour, put on His name, for we are in the latter years spoken of by Ezekiel. We are seeing the shaking of Israel's dry bones. Soon we will see the coming of the Lord!

According to *World Outlook*, an atheistic society persuaded a six-hundred room hotel to remove the Bibles that had been placed in the bedrooms by the Gideon Society. During the first night following their removal, the night clerk had to answer more than two hundred inquiries as to what had become of the Bibles. The next morning the management had them placed back in the rooms.—E.P.

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Judgment

Part 1

By Norman J. McLeod

THE SUBJECT of judgment and judging is one that needs re-examination. The modern concept of judgment is based upon very ancient ideas. Most Christians picture a time when Jesus shall come, sit upon a seat, and hold a trial, just as we would in a courtroom. They conceive of God's keeping records in books out of which mankind will be judged. This confusion of ideas is due to several sources of misconception.

The first source of confusion is from paganism, which has been incorporated into Christianity. Paganism has left its taint upon our ideas from Egypt through Rome. It taught that the soul of the dead person went to the underworld immediately at death. There a judgment took place, and rewards and punishments were meted out according to the individual's acts and thoughts while upon earth. In Egypt, the god Isis presided at this trial and weighed the person's heart against a feather. The soul on trial must then go through the dangerous passage of the underground Nile. If successful in navigating that passage, then it could soar to the skies and navigate the celestial Nile which the Egyptians saw in the Milky Way.

In the Greco-Roman world a more elaborate system of rewards and punishments took place after the soul had been ferried across the River Styx. If guilty, the soul would be tormented eternally, though, strange to say, the idea of torment by fire was a late development. The innocent soul went to the Elysian Fields to enjoy a nebulous, mystical sort of a blissful existence. These ideas were embodied, with few modifications, into the teachings of the Medieval Christian church.

Another source of confusion is the Apocalyptic visions of the Book of Revelation. In the latter part of that book is a representation of a courtroom scene, because John had to see something in a vision. The Book of Life was there, and other unnamed books. (Rev. 20:12.) From these the dead were judged. Does God need to keep books on us?

Another similar source of confusion is found in the Old Testament. When Moses was pleading with God for the children of Israel, he said: "Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written. And the Lord said unto Moses, Whosoever hath sinned against me, him will I

blot out of my book" (Ex. 32:32, 33). This mention of books and the one mentioned in Revelation appear to be figurative language. God does not keep a book in which our deeds are recorded.

The Arabs who lived in the Valley of Jehoshaphat near Jerusalem had a large stone upon which they were sure that Jesus is going to sit when He comes to judge the nations as mentioned in Matthew 25:31 and verses following. Let us examine Bible teachings of judging and judgment.

1. Censure, or Criticism, or Condemnation

Oftentimes the word "judge" is used in Scripture in the sense of censure, condemn, or criticize. In these cases it has nothing to do directly with eternal judgment. Jesus told His disciples in the Sermon on the Mount that they should not censure one another, because that is not good Christian conduct. "Judge not, that ye be not judged" merely means criticism, not God's eternal judgment. If you censure others you will be censured in the same way. In 1 Corinthians 2:14, 15, the word rendered "discerned" is translated "judged" in the Revised Version: the spiritual man "judgeth all things, but is [condemned] of no man." Romans 2:1 uses the word "judgest" in the same sense: "Therefore thou art inexcusable, O man, whosoever thou art that [condemnest another]: for wherein thou [condemnest] another thou condemnest thyself; for thou that [condemnest another] doest the same things." (The King James Version uses the word "judged" where I have inserted "condemned.")

The oft-used, oft-quoted Romans 14:4 is one of the best examples of the use of the word "judge" in the sense of condemn: "Who art thou that judgest another man's servant? to his own master he standeth or falleth." The word "thou" shows that it has nothing to do with the eternal judgment of God, because we can in no wise perform such a function, even if we wished to.

In the Apostle Paul's discourse on Communion (1 Cor. 11), he spoke about a man's examining himself. Verse 29 reads, "For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." The Revised Version uses the word "judgment" instead of "damnation" in that verse. The

sense is more exactly served by the King James Version. A more exact sense in modern speech would be "condemnation." This is carried out by the thoughts in the following verses: "If we would [examine, criticize] ourselves, we should not be condemned. But when we are censured, we are chastened of the Lord, that we should not be condemned with the world" (vv. 31, 32). Paul was saying, in effect, that if we censure our own conduct and are chastened by ourselves then we will not be condemned by the Lord, or anyone else. The same idea is conveyed in Colossians 2:16, 17: "Let no man therefore [condemn] you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ." ("Condemn" was inserted in place of "judge.")

2. *Punishment, Persecutions, or Tribulations*

Oftentimes Bible writers, particularly in the New Testament, refer to trials, tribulations, persecutions, and punishments, and these thoughts have been translated into English in the standard versions by the word "judgment." Sodom and Gomorrah were destroyed by God's power for the terribly wicked things that they did. If we substitute the word "punishment" for "judgment" in Matthew 10:15, we gain the true idea of the verse. "It shall be more tolerable for the land of Sodom and Gomorrah in the day of [punishment], than for that city." The punishment meted out to Sodom and Gomorrah will seem quite insignificant when it is compared to what those cities are going to receive in their day of punishment. We know that the most terrible persecutions came upon many of the cities of Palestine in a few short years after the crucifixion of Christ. The Jewish leaders put thousands of people to death by the most horrible tortures. They were outdone by the horrors of the Roman rulers such as Pilate, Festus, and the Roman siege of Jerusalem that ended in its destruction in 70 A.D. If one wishes to delve into the gruesome period, read the writings of the Jewish historian and leader, Josephus. The common idea that Sodom and Gomorrah are going to be re-established and re-destroyed is not supported by the text if it is properly understood.

God, in foretelling to Abraham the future of his descendants, said, "Also that nation, whom they shall serve, will I [punish]: and afterward shall they come out with great substance" (Gen. 15:14). (The word "punish" here is substituted for the word "judge.") When the Israelites came out of Egypt with great substance, the Egyptians were punished by plagues, and their army drowned in the Red Sea.

The most terrible trials of Israel under the Idumean Dynasty of the Herods and their subsequent rulers, which

terminated that state in the Roman destruction of Jerusalem, are graphically set forth in Isaiah 34. We read (v. 5) concerning that tribulation. (I have substituted the word "punishment" for "judgment.") "My sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to [punishment]." We feel that the phrase "my sword" in that verse is highly figurative, because it seems to us unthinkable that God would actually own a sword. If it were written today, the writer probably would have said "machine gun." God used in that unhappy nation of Israel one group of wicked people to punish another.

When God chose Samuel to be His special servant, He spoke to him of the wickedness of the house of Eli and of how His punishment should follow their wickedness. "In that day I will perform against Eli all things which I have spoken concerning his house: when I begin, I will also make an end. For I have told him that I will [punish] his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not. And therefore have I sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever" (1 Sam. 3:12-14). Latimer's History of Judea from Cyrus to Titus tells of one of the most corrupt high priests of the Herodian Era being a descendant of the house of Eli. He was put to death by the rulers with the most terrible tortures. The wicked house of Eli finally was eliminated.

A passage of Scripture usually quoted to refer to God's eternal judgment, but which refers to the same terrible period of tribulation is that of 1 Peter 4. In the early church of Peter's day, tribulations for the followers of Christ, first in Jerusalem, and later throughout the Roman Empire, began with a vengeance. Let us substitute the word "tribulation" in this passage: "If any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf. For the time is come that [tribulation] must begin at the house of God: and if it first begin at us, what shall be the end of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? 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 4:16-19). That whole selection deals with sufferings of the early Christian martyrs along with the utterly wicked Jews of the last days of the nation of Israel under the Roman onslaught. The passage has nothing to say directly about God's eternal judgment.

A common carry-over of the eternal-torment-in-hell doctrine leads to a misinterpretation among some of us regarding Christ's teachings about judgment in Matthew

(Please turn to page 11)



The New Creation

By Alva G. Huffer

GOD'S TOMORROW will be a new age of eternity in which all things will be made new. Man in sin has taken the God-made creation and has disrupted and perverted it for his own sinful purposes. God, in redemption, will take the sin-disrupted and man-perverted creation and transform it according to His own glorious plan.

The new earth of eternity will be this earth made new. This planet will be redeemed from the curse, purified from sin, and made a suitable home for the glorified saints.

The new physical nature of the redeemed will be the physical bodies they have today, changed from mortality to immortality. Possessing immortality, man will not be subjected to hunger, thirst, weariness, sickness, or death.

The new creation which will inhabit the new earth will be mankind, those who have accepted God's redemption from sin, suffering, and death. God's redemptive work with mankind will result in His new creation.

God's Son seeks to lift mankind to a new level of existence. He seeks to lift mankind from sin to righteousness, from the natural to the spiritual, from death to the hope of life.

Adam was the beginning of the Adamic creation. Christ is the beginning of the new creation. Jesus said, "These things saith the Amen, the faithful and true witness, the beginning of the creation of God" (Rev. 3:14). Through Christ, God is bringing into existence a new type of humanity, a new race of mankind.

As members of the old creation, men inherit Adam's likeness. As part of the new creation, they share in Christ's likeness. Christ is the master pattern according to which God is forming the new creation. In Romans 8:29, we read that God has planned that believers are "to be conformed to the image of his Son; that he might be the firstborn among many brethren." A similar thought is expressed in Ephesians 2:10, "We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Every member of the new creation is to be a miniature reflection of Christ's glorious character.

As Head of the new creation, Christ was the first person to be raised from the dead to immortality. Others had

been restored to mortal life, but they died again. Christ was the first to rise from the dead possessing a new physical nature—immortality. "Now is Christ risen from the dead, and become the firstfruits of them that slept" (1 Cor. 15:20). In Revelation 1:5, Jesus is named, "the first begotten of the dead." Paul wrote, "He is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence" (Col. 1:18).

Christ, the beginning of the new creation, was raised from the dead to immortality nearly twenty centuries ago. Christians who are part of that new creation will be raised from the dead to immortality when Christ returns to earth. The resurrection of Christ guarantees the resurrection of the Christians. Christ was the firstfruits of them that slept; Christians will be the harvest.

Believers become part of God's new creation today. When they enter into Christ they become new creatures. "Therefore if any man be in Christ, he is a new creature" (2 Cor. 5:17). Today, believers experience a change in character and conduct. Looking steadfastly at the glorified Christ in love, they "are changed into the same image from glory to glory, even as by the Spirit of the Lord" (2 Cor. 3:18). At the first resurrection, when Jesus comes, believers will experience a change in physical nature. He "shall change our vile body, that it may be fashioned like unto his glorious body" (Phil. 3:21). Today, believers become like Christ in character and conduct; tomorrow, they will become like Christ in His physical nature.

God did not ask the dust of the ground if it wished to become man. God does ask man, however, if he wishes to become part of the new creation. The decision is yours. God is inviting you to become a part of His new creation. Your responsibility is to respond to God's ability. Permit Him to transform you according to His glorious will!

The collector approached a parishioner and held out the box.

"I never give to missions," whispered the parishioner.

"Then take something out of the box, sir," whispered the collector; "the money is for the heathen."

A Scripture Study

Luke 17:3-10

By Alta King

AFTER JESUS told His disciples to forgive a trespasser seven times a day if he asks forgiveness, they asked for an increase of faith. This request is evidence that the command seemed far beyond their power to obey. Jesus did not tell how to increase faith. He said, "If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you."

In this little parable Jesus declares that faith works regardless of its size or amount. If God should speak to one and tell him to thus command a tree and he had faith, recognizing that nothing God speaks is outside His purpose nor beyond His power to do, the tree would obey. Nothing less than this confidence is faith, and there is no greater faith than this confidence. Faith is not measured in terms of size. Either there is faith or there is no faith.

This illustration of faith is followed by another parable. It pictures the attitude of a servant to his master. The servant, after having done all the master commanded, expected no reward, not even thanks, nor the kindness of rest before serving dinner to the master. Jesus applied this fact to the apostles' request for an "increase" of faith by saying, "So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants" (v. 10).

Through this parable Jesus explained to them that back of their request for "increased" faith was the desire to do a great work for recognition and thanks as worthy, profitable servants. Jesus told them that servants in God's work have no basis to expect more thanks than the servant received in the parable. God's servants are not cringing slaves. They are friends of their Master, with whom the Master shares His riches and His work.

There is factual truth back of the believer's realization and admission that he is an unprofitable servant. Understanding the infinite greatness of the work that the Father is doing, the believer is humble and is conscious that all he can do is unprofitable. This realization causes the believer to look to Jesus in whom all God's fullness and unsearchable riches dwell, and through whom there is no unprofitable service. Therefore faith increases, he takes God's Word at face value, and becomes living and victorious in Jesus. This faith is part of the armor enabling the believer to withstand the evil day and, after having done all that "unprofitable" servants can do, to stand confident that God's Word is not beyond His purpose and

power. Through this faith, the believer can and does forgive seven times a day, knowing that His work is not in vain.

Finish the Great Commission

"Why does God not do something about it?" is a cry often repeated in these days of threatened chaos. God has done something about it. He sent His Son to be the Saviour of the world. His Son died for sin and rose again. God sent the Holy Spirit to give power to His church to take the gospel to the uttermost part of the earth.

This is the greatest thing that Christian men can do today to solve the world's problems—to complete the Great Commission.

There are five hundred million who have not yet heard the gospel of Christ.

Men of Christ's church today are playing at missions. We are not playing at war. There are multiplied billions for defense of our nation. There are pennies to carry out Christ's Great Commission.

Every church should aim to give a minimum of one dollar for foreign missions for every dollar that is spent at home.

Every Christian seminary and training school should aim to send at least fifty per cent of its graduates to make Christ known where His name has never been named.

The highest number of foreign missionaries at any one time has been 35,000, to work among a thousand million people, while in America there are at least a million full-time workers to minister to one hundred fifty million people.

The Great Commission is not a command only; it is a prophecy. The gospel will go to the uttermost part of the earth. But God does it through men. Let men of Christ awake and carry out His command to finish the Great Commission!—Robert C. McQuilkin, president of Columbia Bible College, in *Christ or Chaos*.

Publicity Shunned. Circulation of a petition calling for a referendum on legalized whiskey in Morgan County, Alabama, apparently ceased after a Methodist minister announced on his regular Sunday radio broadcast that the names of all persons appearing on it would be read on the program. Alabama law requires that a petition of at least one thousand names must be filed in a county probate judge's office before an election can be called. The same law specifies that the list of names must be made available to the public. After the announcement, the petition, which had acquired more than seven hundred names in a few days, died quickly.—E.P.

JUDGMENT

(Continued from page 8)

5. Verse 25 gives the clue to the meaning of the discourse. The word "adversary" here refers to prosecution in the Hebrew court which was carried on entirely by witnesses for the plaintiff. The chief witness, your adversary, was the one who would deliver you to the judge and ask for your conviction. Should we agree with the "adversary" or "opposer" of Christian teaching quickly? Certainly not! Settle the case out of court, Jesus is advising, so that you will not have to pay the uttermost farthing that is demanded by the court. In verse 22, the word "council" shows that Jesus was not speaking of God's eternal judgment. Let us reconstruct the passage so that we can understand it in modern language: "Whosoever shall say to his brother, Raca, shall be in danger of the Sanhedrin: but whosoever shall say, Thou fool, shall be in danger of being condemned and executed as a criminal and of having his body thrown out onto the rubbish heaps in the Valley of Gehenna outside the city." We know that the "hell fire" here referred to is not the eternal torment commonly believed, but Gehenna fire which burned in the city dump outside the walls of Jerusalem. If one went to the commonly taught "hell fire," he would not come out, regardless of whether he paid his last farthing or not.

3. *Reward, Vindicate, Exonerate*

David, in the Psalms, spoke of reward, vindication, or exoneration, and the word was translated "judge." "God [rewardeth] the righteous, and God is angry with the wicked every day" (Psalm 7:11). In Psalm 43:1, he is asking God to exonerate or, at least, vindicate him: "[Vindicate] me, O God, and plead my cause against an ungodly nation: O deliver me from the deceitful and unjust man."
(*To be continued*)

When man cannot, God can.

Going Home! A news report from Jerusalem discloses that the Jewish Agency is completing plans for transferring the entire Jewish community of Cochin, India, to Israel. A ship will be chartered for this purpose. As stated in the report, "The Cochin Jews, known as the 'black Jews,' number about two thousand. They have lived in Cochin since the sixth century B.C., while the community itself dates back two thousand years. A charter issued in 490 A.D., gave the Jewish settlers rights 'as long as the world and the moon lasts.'" But now they are going home.—E.P.

THE GATHERING OF THE SAINTS

(Continued from page 4)

the resurrection or restoration of life of the judges who are asleep, and the change to immortality of the living ones, then a meeting of the Lord in the air, who will undoubtedly acquaint His co-partners as to the order in which the judgments of the world shall be conducted. Next, a pouring out of the judgments written, and an execution of them by the saints. "Let the saints be joyful in glory: let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a twoedged sword in their hand; to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written: this honour have all his saints" (Psalm 149:5-9).

Let us wait patiently, brethren, the approach of that day! As the Apostle says, we are "not in darkness, that that day should overtake you as a thief. But 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 [are alive at His coming] or sleep [in Christ], we should live together with Him" (1 Thess. 5:4, 8-10). This shows that the life of those who are led forth from the grave, and of those who are awake at His coming, will not be a temporary one, for the waking ones have life already, but they will have the life that is in Christ, an endless life. Let us hold fast to the end, brethren, and suffer no man to take our crown from us! He will be faithful who has promised, if we prove faithful to Him.

In 1953, the Jews in Palestine will be celebrating the three-thousandth anniversary of the enthronement of King David upon the throne of Israel in Jerusalem.

Lay Workers and the Draft. Laymen who devote their career to "furthering the interest of the church" will, in many instances, be eligible for 4-D (ministerial) classification in the draft, even though they are not ordained clergymen, the National Appeals Board of Selective Service decided in Washington, D. C. The decision was made in the case of a minister of music and religious education. "One might say," said the Appeals Board spokesman, "that we have taken recognition of the fact that specialization has crept into many fields, even into the Christian church."—E.P.



Four Brave Boys

By Mary C. Railton
Children's Editor

Nebuchadnezzar besieged Jerusalem and took some of the vessels of the house of God back to his own palace in Babylon. Then he spoke to Ashpenaz, his chief servant, saying, "Bring me the children of Israel also. I want them to be good looking, have no blemish in them, wise, to know science, and able to stand in the king's palace. I want you to teach them our literature and language."

Among the children Ashpenaz brought to Babylon were four boys named Daniel, Hananiah, Mishael, and Azariah. Ashpenaz changed their names to Belteshazzar, Shadrach, Meshach, and Abednego.

The king assigned a portion of rich foods and wine to feed all the children captured from Jerusalem. The king said, "I want them to be trained as I have said, and fed of the food of my table for three years. At the end of that time I will judge who is the fairest and wisest."

Daniel said to his friends, "I will not defile myself with the king's rich food and his wine. We learned in Israel that God did not want His people drinking wine and eating such rich foods."

When he asked permission of the king's servant not to defile himself by eating the king's food, the servant said, "I am afraid of my lord, the king, who has assigned your food and your drink, lest he find you more haggard than the youths of your own age."

Then Daniel spoke to the steward who brought their food. "Pray, try your servants for ten days, letting us have vegetables to eat, and water to drink; then compare our appearance with the appearance of the other youths who eat of the king's delicacies, and deal with your servants in accordance with what you see."

The servant said, "All right, I will try you four boys for ten days. But if at the end of ten days you look worse than the others, I shall bring you the king's delicacies to eat."

At the end of ten days, Daniel, Hananiah, Mishael, and Azariah looked much better than those fed with the king's food and wine. So the steward gave them vegetables to eat and water to drink for the three years of their training.

Because Daniel and his friends obeyed God rather than

the king of Babylon, God gave them knowledge and skill in all literature and learning. To Daniel, especially, God gave power to interpret visions and dreams.

At the end of three years, Ashpenaz brought all the children before King Nebuchadnezzar. When the king talked with the children and asked questions, he found that Daniel, Hananiah, Mishael, and Azariah were much better than all the others in learning and knowledge. He said, "These four are ten times better than all the magicians and enchanters in all my kingdom."

So, the four brave boys who dared to live as God wanted them to live became attendants of the king.

Next Week's Story

We will go on with our story about Daniel and his three friends. Life was not always easy for them. We will see in coming weeks that all four were in danger of their lives.

Matching Test

Draw a line from the first column to the right word in the second column.

Israel	children captured from this country
Ashpenaz	Shadrach
Nebuchadnezzar	food for four boys
Daniel	Abednego
wine and rich food	king's chief servant
vegetables and water	Belteshazzar
Azariah	king of Babylon
Babylon	king's food
Hananiah	Meshach
Mishael	children brought to this country

God's Blessing on Your Birthday!

- Phyllis Christine Ryan, Sept. 22, age 8, Pueblo, Colo.
 Carol Janice Porter, Sept. 22, age 13, Mount Sterling, Ill.
 Michael Alan Huddlestun, Sept. 23, age 1, South Bend, Ind.
 Vernielle Bodin, Sept. 23, age 10, Pomona, Calif.
 Ward Allison Tierney, Jr., Sept. 23, age 5, De Soto, Mo.
 Jimmy Hoskins, Sept. 23, age 13, Corvallis, Ore.
 Helen Louise Ryan, Sept. 27, age 12, Pueblo, Colo.
 Frankie B. Engel, Sept. 27, age 10, Wray, Colo.
 Billy Guillory, Sept. 27, age 12, Hammond, La.
 David James Eades, Sept. 28, age 13, Eden Valley, Minn.



Clippings From Church Bulletins

How Do You See It?

* * *

By Harvey U. Krogh, South Bend, Ind.

If someone invented a mirror by which you and I could see ourselves, nobody would buy one if free demonstrations were given first. The reason? No one would care to have a mirror that told such big lies.

There is a mirror, however, by which you and I can see ourselves, and that is the Bible. It gives us pictures of almost every type of individual, and if we are interested enough to study it, we will start right away to change and become more like our Saviour by doing His will.

The Bible tells us that a man seeing himself in a mirror goes his way and straightway forgets what manner of man he was. So it is with us if we do not do something to make us remember so we can put forth every effort to change and be what we should be. The best thing to do is heed the admonition of the Hebrew letter writer when he said that we should not forsake the assembling of ourselves together as the manner of some is, but speak to one another about these things and so much the more as we see the day approaching.

The day of Christ's return is fast approaching and there is not much time to do all we should before He comes. How do you see it?

Speak the Truth

* * *

By Dale Ward, Michigantown, Ind.

Do you always tell the truth? The question is brought to mind because of the political speeches we have been hearing. What to believe? Whom to believe? It is apparent that there is much deception in the world today. The reason is that parents have not been careful to teach their children to tell the truth. To tell the truth may sometimes be hard for the present, but it will be easier in the long run. There are many people who have started deception of one kind or another and have found that more and more lies were necessary to keep up the deception. The best way is not to start, but if we have started, we should repent of the lie quickly and be done with it.

Few people realize the seriousness of the sin of lying.

Throughout the Bible, we are exhorted to speak the truth. Jesus said, "Ye shall know the truth, and the truth shall make you free" (John 8:32). Truth has value. Truth has power. Truth is worth seeking.

Revelation 21:8 presents a solemn warning: "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." Those who persist in lying are classed with the worst of sinners and are given the same punishment as murderers. Take warning! "Speak every man truth with his neighbour."

Perfect Peace

* * *

By Arlene Ellis, Waterloo, Iowa

"Thou wilt keep him in perfect peace, whose mind is stayed on thee" (Isa. 26:3).

How very, very true! There is the secret for perfect peace, the magic formula for happiness, the panacea for which the world is seeking. There is no peace, no hope, outside the Saviour. The world scrambles madly for fame, fortune, pleasurable release from their cares. If they would only rely on God's precious promises—for example, "I can do all things through Christ which strengtheneth me" (Phil. 4:13). "My God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4:19).

Sometimes it is hard to realize that "all things work together for good to them that love God" (Rom. 8:28). We wonder why trials come to us, but everyone has a cross to bear; perhaps not apparent, but it is there. We suffer in order to understand better and help someone in need.

If this can be our prayer through all of life's heavy burdens, "O Lord, grant me the serenity to accept the things I cannot change; the courage to change the things I can, and the wisdom to know the difference." Then we can say as did Paul, "I have learned in whatsoever state I am, therewith to be content," and then we will achieve perfect peace.

AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

- September 21-28—Revival meeting at North Salem. (A. Weldon McCoy, speaker.)
- Sept. 21 - Oct. 5—Evangelistic Meeting at the Macomb, Ill., Church of God. (Walter Wiggins, guest speaker.)
- October 12—Fiftieth Anniversary services at Restitution Church of God, near Casey, Ill.
- October 10-12—Minnesota Fall Conference at Eden Valley.
- October 18, 19—Illinois Fall Conference at Dixon.
- October 19-26—Community Calling by members of all churches.
- October 25, 26—Youth Rally at Macomb, Ill.

OREGON BIBLE COLLEGE

The second week of classes is in progress, with enthusiasm high. We are glad to welcome another new student, David Otto, who returned with the gospel team from Minnesota. The gospel team reports a wonderful State Berean Conference at Saint Cloud, Minn. We thank God that our students were able to make the trip safely and for the blessings received as a result of this opportunity to serve.

We are especially glad to have in our midst John Jameel, who comes to us from London, where he has spent the last three years working and studying in the evenings at the Voice of Prophecy Bible School there. John is fitting in well here and will prove to be a great blessing to all of us.

From time to time we hope to report class activities because we believe our readers are interested in what we are studying. For a beginning we shall report our first few days' work in The Bible and Science taught by Bro. Dick. In this course we are using as a basic text, The Harmony of Science and Scripture by Harry Rimmer. Man Does Not Stand Alone and other references will be used to supplement our text. As a part of the course we will spend about six weeks in a study of elementary astronomy, using the text, Making Friends With the Stars. We have learned already that there is no contradiction between the Bible and true science, but that accurate scientific evidence supports the truths taught in God's Word. We have learned that a creation is proof of a Creator, that a creation is proof of Divine Intelligence, that intelligence is proof of a personal Creator, who is God. Logic demands an explanation for the creation; Scripture explains it; and science must agree and support the explanation if it is not false science. God reveals Himself through two witnesses: His Word and His works or His creation. Science concerns itself with examining and explaining God's creation; therefore true science must support Biblical truth.

GRAYTOWN, WISCONSIN

During the last month, services were held at Bro. Hillman's farm home while we were getting ready to build. The basement was dug, but rain prevented any progress. At the present time we have a bid on a schoolhouse and, if agreeable, we will build a basement to fit it.

We have Sunday school and church nearly every Sunday, with a fair attendance and many children. T. M. Savage, Pastor.

HERALD RECEIPTS

J. E. Coleman, Sr.; Josephine Kennedy; Julia Walker; V. E. Kirkpatrick; Mina Crosby; Quincy Carpenter; E. Lloyd Barnett; Malcolm Magaw; C. E. Randall; Emma B. Coleman; Mrs. William Hanson; Virda Sitter; H. G. Pierce (2); J. R. LeCrone; Mrs. John H. Long; Delbert R. Dunbar; Mrs. Eldridge Ellis; Vernon W. Chaplin; H. S. Lasher; Reed Durnal; Mrs. Ruth Lippert; Mrs. Alton Nord; Ella C. Boyer; Verna C. Thayer (2); Leora N. Spindler; Mrs. Olive H. Stephenson; Mrs. George Carpenter; Mrs. Marie Coffman; Miss M. L. Kauffman.

Paul Sprinkle, with his wife and three children, visited in Oregon a few days recently with his brother David and his sister Mary Kinsey. He and his family were en route to Arkansas to be with Paul's parents, Bro. and Sr. G. B. Sprinkle.

GENERAL CONFERENCE

Financial Summary

Contributions Required for 1952-'53
Program—\$31,060.90

Received to date	\$ 3,387.71
To be provided	\$27,673.19

(Detailed list of contributors
published each month)

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WILLIAM DEAN BERRY

William Dean Berry, son of William W. Berry, Minneapolis, died on September 6, 1952, at the age of almost six years. Services were held at Weise Memorial Chapel, Lester Prairie, Minn. His resting place is in the Church of God Cemetery at Bergen, there to await his Master's voice. The writer held the services. T. M. Savage.

Vital Statistics. Born: Dorene Grace Marsh, to J. Arlen and Mary E. Marsh, on September 16, 1952. The address is 16609 Chatfield Ave., Cleveland 11, Ohio.

LECTURES
ON
THE

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WHAT IS AHEAD?

A total of nineteen incidents of anti-Semitic violence in the Greater Boston area has been reported in the past eleven months, according to Robert E. Segal, executive director of the Jewish Community Council of Metropolitan Boston. Segal asserted that during the same eleven months fifteen attacks had been reported in Brooklyn and thirteen in Philadelphia, the City of Brotherly Love. In Miami there has been a series of synagogue blastings. The dynamiting of Jewish places of worship has naturally given the Miami Jewish community much concern, and the culprits have not been apprehended as yet.

How seriously should the Jews of America view these outbreaks of hateful violence? Anti-Jewish feeling runs high in the United States. The basic truth is that in general the Jew is distrusted by the very low income group and disliked by the middle class; and he is powerless to affect the course of this phobia to even the slightest degree. Is the Nazi pattern taking shape here in the land of the free?—*Jews in the News.*

WONDERFUL TIMES

According to prophecy, we are living in wonderful times.

Look back only as far as 1914, the year the first World War started, and the good old simple, peaceful world of our fathers died. Since then we have witnessed the two greatest wars of all times; the fall of nine ancient empires, totalitarian revolutions in Russia, Germany, Italy, Spain, and Asia; two experiments in world leagues for peace; the decline of Western Europe after four or five centuries as the center of world power, and its replacement by the United States and Russia. We can scarcely imagine what daily life was like as recently as the beginning of our own century, when there were no automobiles, tractors, airplanes, radios, television, nor any of the marvels of electronics, nor the atom bomb.

Truly, we are living in a wonderful time!

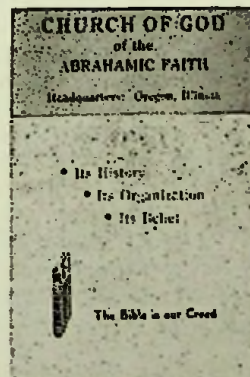
—*Pennellwood Bulletin.*

Church Members Oppose Liquor. Twenty-eight religious bodies in the United States, with a membership of 34,000,000, have made official statements advising total abstinence or moderation and self-control in the use of alcoholic beverages. Ernest A. Shepherd, Director of the Division of Alcoholism of the New Hampshire Department of Health, told students attending Yale University's Summer Sessions on Alcohol Studies that a recent survey shows an increase in the number of the nation's religious groups which have made pronouncements concerning alcohol.—*E.P.*

FAIL TO FIND NOAH'S ARK

The French expedition which set out to find traces of Noah's ark, purported to have been seen by a Russian aviator some years ago on the slopes of Mount Ararat, returned from the top of the mountain without finding any remains of the ancient structure. Led by Polar explorer, Jean de Riquer, the group attained the top of Ararat and planted the French flag there, after climbing through snow, rain, and heavy winds. They were not able, of course, to thoroughly search the slopes of the huge peak, but found nothing on their journey to the top and return which would meet the expectations with which they had started. They were accompanied by a Turkish army detachment, having climbed from the Turkish side the south slopes of the mountain that also extends on its north slopes into Soviet territory. Russia had opposed the expedition, claiming the explorers wanted to examine Russian defenses on the other side, but the Turks gave permission for the investigation and provided army protection for the exploring group.

An American expedition in 1949 also tried without success to find remains of the old boat.—*E.P.*



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National Bible Institution,

Oregon, Illinois

September 30, 1952

The Restitution Herald

VOLUME 41

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

NUMBER 51



—Authenticated News Photo

"In the last days perilous times shall come. For men shall be lovers of their own selves . . . lovers of pleasures more than lovers of God."



Editorial

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James M. Watkins, Editor

\$3.00 per year

Paul C. Johnson, Associate Editor

Tidbits for Thought

Last week we called attention to some unusual and almost ridiculous events that appear in our news reports. We do not want to create the impression that all odds and ends are in this category. Sometimes it is the brief reports so easily overlooked in our daily reading that are of the greatest significance. Many of these are "straws in the wind," which indicate growing sentiments on all-important trends through which we are passing. Many are sufficient to inspire extensive and serious thought.

A good example of this is given in a recent EP dispatch. Brigadier-General David Sarnoff, President of the Radio Corporation of America, spoke recently at a ceremony held in his honor at the Weizmann Institute of Science in Rehovot. In his talk he predicted that a television link connecting the United States and Israel would soon become a reality. According to General Sarnoff, television service should be ready in about five years. He stated that four strategically placed transmitters could provide adequate coverage for the entire country.

These meager facts are filled with important possibilities. To those who will consider them, they are food for thought. There are many who have felt that some prophecies, such as "every eye shall see him," could find their fulfillment in practical things such as television. Whatever our thought may be, it is an undeniable fact that the great events of the future will transpire in Palestine. It is also true that these events can serve God's intention to use them to impress the world with His power and authority, only to the extent that every nation of the world witnesses and bears testimony to these events as they transpire. There is no better way that this could be accomplished than by having the entire land of Palestine covered by a television network. This would carry a visual record of all future events to the other nations. Many prophecies of the Bible predict that God will use coming conflicts and disasters in Palestine to force the nations to recognize Him. Can it be that He will also utilize every modern invention to make sure that these events will be impressed in the most forcible way upon the minds of all?

Another example is a report quoting the *National Jew-*

ish Post. It concerns the building of a world synagogue in Jerusalem. The fact that a world synagogue is considered is evidence of the degree to which the world is accepting the international aspects of the land of Palestine. According to Schlomo Z. Shagrai, mayor of the three-thousand-year-old capital of ancient Israel, "Jewry is not ready for the reconstruction of the traditional holy temple in Jerusalem. It plans, however, for a handsome, modern-day substitute." This is revealed as a ten-thousand-capacity, "central world synagogue" in Jerusalem.

Every Jewish congregation in the world—Orthodox, Conservative, Reformed—will be invited to share in the construction of the mammoth edifice. In return, their names will be inscribed in plaques to be placed on the seats in the synagogue. The "Beth Knesset," as the synagogue will be called, "will be representative of the religious ideals and motivations of all Jewry," and will represent the convocation areas of the ancient temple. Already \$500,000 has been offered by the Mazur family of New York to pay for an "Aron Kodesh" (Holy Ark) for the synagogue.

A little on the unusual side is a recent report from the third World Conference of Friends held recently in Oxford, England. The United States' Quakers apologized to their foreign brethren for possessing so large a share of the divine bounty. Friend Philip E. Jacob of Swarthmore, Pennsylvania, asked the conference to express "a sense of shame at the concentration of power and wealth of America."

The Quakers are in a position to make a comparison between conditions in the United States and in many foreign lands. Undoubtedly those comparisons have been so unfavorable to foreign countries that their Christian concern for the welfare of others conflicts with their sense of well-being. Perhaps this is as it should be. Too often we are unappreciative of the blessings we have in our own land and lack the proper consideration for those who are not so fortunate. It is certain that many nations are already entering a period of heartache and sorrow.

Many of the smallest items of news may tell the biggest story. Momentous events are in the offing. Nothing that foreshadows them is unimportant.

Unto the Coming of the Lord

By Harold J. Doan

THE LORD is coming. Of that we are assured in many texts of God's inspired Word. The Lord is coming soon, as also indicated by many prophecies of the Bible. No one knows the day, nor the hour, nor the year, nor even the generation, but Jesus is coming again to this earth to raise the dead in Him, to change the living to immortality, to judge all mankind, and to establish the Kingdom of God on earth.

What ought we who are in Christ to be doing as we wait expectantly for our Lord to come? James said, "Be patient . . . unto the coming of the Lord" (James 5:7).

The word "patience" does not suggest idleness. In this same text, James used the illustration of the farmer who is patient as he waits for the harvest, but he also is industrious. The word "patience" does not suggest that we sit idly by with folded hands waiting for Christ's presence. The thought is rather that we patiently serve, and not fall back as we anticipate Jesus' coming. There are several passages which indicate this meaning of James' admonition to patience.

In 1 Thessalonians 1:3, for instance, we read, "Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ." Here work and labor are spoken of in connection with patience. Patience of hope will necessarily be accompanied by labor of love and work of faith.

Paul, in Romans 2:7 and 10, gives this thought, "To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life . . . glory, honour, and peace, to every man that worketh good." Patient continuance in well doing results in eternal life, glory, honor, and peace, according to these verses. As we await our Lord's return, it must be with patient continuing in doing—not just believing—but doing the will of God. It is worthy of notice that these of whom Paul speaks are seeking immortality, they did not have it. Immortality is not an inherent possession, it is something we seek. Immortality will be given to the children of God at Jesus' coming to raise the dead, according to 1 Corinthians 15:51-55. It is then that "this mortal must put on immortality."

Continuing our examination of James' thought, "Be patient . . . unto the coming of the Lord," we think of Hebrews 12:1, 2. Here we read, "Seeing we also are compassed about with so great a cloud of witnesses, let us

lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." "Run with patience!" An athlete does not sit in the middle of the track and patiently hope that he will by some miracle reach the end of the course. He runs, patiently, knowing that if he runs well and does not fall back he will finish the race. Paul said, "Let us run with patience the race that is set before us." Do not let yourself be taken in by the foolish, apostate nonsense being preached far and wide that it makes no difference what you do or what you do not do, you will be saved anyway. The scourge of the modern church is the patient sitting of would-be Christians who ought to be patiently running, striving for the prize of the high calling of God.

This inspired text, which is referring back to Hebrews 11, which is an account of the faithful labors of the Old Testament saints, holds them up as witnesses before us. We are surrounded by these witnesses in God's Word—Abel, Enoch, Noah, Abraham, Moses—men who labored patiently for the Lord, awaiting the fulfillment of the promises of God.

The example of Jesus Himself is given, and we are told to look at Him, the One who patiently served and died "for the joy that was set before him." Our patience lets us know that "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:18). Patience is patience in service, in sacrifice, in suffering, in well-doing, unto the coming of the Lord.

We think of Paul's words in Galatians 6:9, that we should not be "weary in well-doing: for in due season we shall reap, if we faint not." Do not get weary in serving the Lord, and in doing the will of God. Be patient unto the end. For we will reap if we faint not. Those who do become weary in well-doing, who fall back in service, who grow lukewarm toward the Lord will not reap.

John bears similar thoughts from the mouth of Jesus in Revelation 2:25, 26: "That which ye have already hold fast till I come. And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations." We must be patient till the end, till the coming

of Christ or till death. Hold fast what you have and do not let it slip!

Lastly, we read in Hebrews 10:36, "Ye have need of patience, that, after ye have done the will of God, ye might receive the promise." We need patience to wait for Jesus' coming for our reward, to receive the fulfillment of the promises of God. The verse states it is after we have "done the will of God" that we receive the promise. Jesus once said, "Whosoever shall do the will of God, the same is my brother, and my sister, and mother" (Mark 3:35). "He that doeth the will of God abideth for ever" (1 John 2:17). What is the will of God? Jesus said, "This is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day" (John 6:40). We must make Christ our Saviour, for in Him is everlasting life.

Paul said, in Hebrews 10:37, that we have need of patience, even after we have done the will of God, "for yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition." We need patience, patience in service, in suffering, and in sacrifice, after we have done the will of God in believing of His Son, lest we fall back into perdition, and be lost at His coming.

We all like to study the signs of the times. We rejoice at the abundance of evidence that Jesus is soon coming again. As James said, "The Lord draweth nigh . . . the judge is at the door." There is comfort in this truth for the believer. He knows that with the appearance of Jesus will come his full salvation and redemption. He will be made immortal like Jesus; he will see his Lord and receive all the promises of God. How ought we to spend our time till this blessed hope is realized? Be patient, brethren!

Be patient in well-doing, not weary in doing that which is God's will. Your efforts will not be widely appreciated, you will not be greatly rewarded now, but do not become discouraged in doing well. Be patient in it till the Lord comes.

Be patient in sacrifice, remembering the saints of old, and looking unto Jesus who endured the cross. Hold fast to that which you have. Let no one steal your crown! Keep Christ's works unto the end, for "he that shall endure unto the end shall be saved." Be patient in service, brethren, unto the coming of the Lord, lest ye slip back into perdition!

What of the nonbeliever? You have need of patience, too, *after* you have done the will of God. It is God's will that you be saved! It is God's will that you believe in Jesus Christ His Son as your Saviour. That comes first! Then it is God's will that you serve Him patiently and

faithfully unto the end, when Jesus will raise you up unto immortality. Do God's will in accepting Christ as your Saviour, and then do His will in patient well-doing until He comes.

MEN AND MISSIONS

IT SHOULD be remembered that every one of the Lord's twelve apostles were laymen, and with them He started out to spread the gospel to the whole world. One of these men was untrue, being eaten up by covetousness. There is no greater need today than that the laymen of our churches should feel their responsibility for seeing that their churches do a more nearly adequate job in promoting missions of every kind, from city missions to foreign missions. The church is a producing plant. Its output is missions. Good business men pay close attention to the relationship between the cost of running the plant and the amount of the output. In many churches, the cost is ten times the output! This is not the way to get the world saved.

When the pastor himself presents city missions, home missions, Christian education, and foreign missions, specifically, and gives people a chance to invest, they come to realize that it is essential to their work.

The two great needs today for living up to the command of Christ to evangelize the world is, first of all, that the pastor should do the promoting of missions in his church and, secondly, that the laymen should follow this up with adequate financial backing.—Earle V. Pierce, president of Northern Baptist Convention in *Christ or Chaos*.

It Has Happened Here. "The Catholic priest at Derby, Texas, working among Latin-American people there, got the young people to collect their Bibles and hymn books, and all that could be obtained were destroyed in a huge bonfire. Methodists are replacing the books and Bibles as fast as possible."—*Herald of Holiness*.

DAILY BIBLE READINGS

- M. Oct. 6. The last days of Joshua and his exhortation to Israel. Josh. 23:1-10.
- T. Oct. 7. Warning against the nations who had been in the land. Josh. 23:11-16.
- W. Oct. 8. Joshua assembles tribes and relates God's benefits. Josh. 24:1-13.
- T. Oct. 9. Moses places leadership on Joshua before his death. Deut. 34:1-12.
- F. Oct. 10. Choosing the Lord to serve Him completely. Ruth 1:6-18.
- S. Oct. 11. A living God merits the worship of men. 1 Kings 18:25-41.

Judgment

Part 2

By Norman J. McLeod

4. Govern or Rule

The ancient Hebrew commonwealth, the ancient Roman Republic, and the modern American republic have one thing in common; the judge performs executive functions. The ancient Roman judge was an executive official called a magistrate, and was in charge of prosecution, trial, and the execution of orders of the court. In America, a controversial subject is the use of the power of injunction which is an executive function of our judges. Unions and their politicians had the power of injunction eliminated from labor disputes by the Wagner Act. It was restored to a limited sense in the Taft-Hartley Law.

In ancient Israel, before the rise of the kings, the judge of Israel was judicial, legislative, and executive departments of the nation of Israel all in one. Very early Moses set up assistants for himself because there was too much work for one man to do. Because of this background in Israel, the word "judge," or "judgment," does not refer to God's eternal judgment, but refers rather to the government of Christ.

The most clear-cut example of that use of the word is found in Acts 17:30, 31: "The times of this ignorance God winked at; but now commandeth all men every where to repent: because he hath appointed a day, in the which he will [govern] the world in righteousness by that man whom he hath ordained." (The word "govern" has been substituted for the word "judge.") "Judge" in that verse does not mean to condemn, because John 3:17 says that "God sent not his Son into the world to condemn the world; but that the world through him might be saved." The use of the word "govern" corresponds nicely with the teachings of God's Kingdom throughout the Bible. To say that Christ is going to judge the world in righteousness does not fit in with any other sense of "judge." Instead of saying that He is going to reward the world in righteousness, it would be better to say that He is going to rule the world in righteousness. According to Daniel 7:22, the saints are going to govern the world. It reads, "Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom." That also corresponds with teachings of the Bible elsewhere, because we

hope that we will be joint-heirs with Christ, and that we shall reign in the earth.

Paul presented his case before Felix and his wife Drusilla. Felix was an ex-slave who had managed to buy his freedom by bribery of the proper Roman officials. He had the cruel and profligate nature of the ex-slave. He had seduced Drusilla from her former husband, which indicates that she was no better than he. Both of them were of a low moral grade, were cruel and treacherous in their policies. Under Felix's administration, Jews and Romans seemed to vie with each other in treachery and cruelty. Bribery was the order of the day. So, as Paul "reasoned of righteousness, temperance, and judgment [punishment] to come, Felix trembled." Why did Felix tremble? Was it because he feared death? Did Paul tell him of the horrors of eternal torment, as some would have us believe?

Jesus and Paul both taught of the retribution that was coming to both Jews and Romans in the final days of the corrupt nation of Israel. Crucifixion had been abolished by the Romans as being too horrible for even the worst criminals. The degenerate Herodians revived its use to try to strike terror into the hearts of their people. As a result, the Romans who ruled Palestine in those terrible days also began to use that form of torture. Pilate had sixteen hundred people crucified at one time. When Titus was closing in on the defenses of Jerusalem, he had large numbers of Jews crucified in full view of the Jews in the city in an attempt to frighten the city into surrendering.

The slave-minded Felix knew that one slight misstep would bring about his overthrow and death by torture. That was why he trembled. It was not his fear of future judgment.

"I charge you before God and Christ Jesus and the chosen angels to observe these rules without any discrimination, and to be perfectly impartial. Never ordain anyone hastily; do not make yourself responsible for the sins of others; keep your life pure . . . Some men's sins are perfectly evident, and lead them right on to judgment, but there are others whose sins only dog their steps. Good deeds, too, are evident enough, or when they are not, they cannot be wholly concealed" (1 Tim. 5:21-25, Goodspeed).

(Over)

Quite a different idea is conceived of the foregoing passage in the more modern versions. Paul was not telling about the time when men's sins would be tried before the court with Jesus presiding. He was not telling about the sins of some that were tried before they died, and some afterward.

Too many passages of this kind occur to treat each one extensively. If, in the following selections, the word "ruler," "governor," or "rule," or "govern" is substituted for the word "judge," the reading will be quite evident: Ex. 2:14; Psa. 2:10; 50:6; 94:2; 148:11; Isa. 1:26; 2:4; 11:4; Joel 3:12; Micah 4:3; Matt. 19:28. These are enough to verify the meaning.

5. Righteousness

A rather unique use of "judgment" is found in Isaiah 32:1f. Here it is used as a synonym of righteousness. To get the full effect of it we need to restore the poetic form of the Hebrew text:

"Behold,
 a king shall reign in righteousness,
 and princes shall rule in judgment.
 And a man shall be as an hiding place from the
 wind,
 and a covert from the tempest;
 As rivers of water in a dry place,
 as the shadow of a great rock in a weary land."

Isaiah used the word "judgment" in that same sense in several other places.

6. The Last Great War

Another idea of judgment is still more difficult for the average person to understand. In some situations and texts, the word "judge," or "judgment," is not used, but the idea of judgment has been inferred from them.

At Christ's coming will be a time of trouble, confusion, and war, the like of which the world has never seen. At that time Christ will appear to take over the affairs of the world which men have so badly handled. Let us notice a few of the passages that tell of that time!

Isaiah's description of the coming of Christ is anything but pleasant; in fact, it is quite horrible. "Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? 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. For the day of vengeance is in mine heart, and the year of my redeemed is come. . . . And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth" (Isa. 63:2-6).

This text is highly figurative. To think of the Saviour's

garments being stained with the blood of His enemies is not to be taken as literal fact. When Jesus comes He will not have a sword in His hand, nor will anyone's blood actually be sprinkled on His clothes! What is pictured is that great war that shall be waged at the time in which Christ's enemies will destroy one another. Many other passages speak of the day of the Lord in gloomy colors.

Amos described the day for which we long, as follows: "Woe unto you that desire the day of the Lord! to what end is it for you? the day of the Lord is darkness, and not light. As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him. Shall not the day of the Lord be darkness, and not light? even very dark, and no brightness in it? (Amos 5:18-20).

To Christ's enemies, His coming will be anything but a day to be hoped for! Malachi gave the same intimations: "Who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap" (Mal. 3:2). A refiner's fire is very hot, so that it burns the dross out of metal to leave it highly refined. In this case it is a metaphorical description of the trials of the last days before Christ's coming.

Malachi further emphasized the tribulations of those days by saying: "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" (4:1).

Anyone who has been in battle will know the horrible picture painted by Isaiah of men's clothes being sprinkled with the blood of the slain. Also, why war is spoken of in terms of fire. I did not see the second world war at first hand, but I did see the first one. After the artillery barrage had been going a short time, it seemed as if the whole landscape was on fire, because great fires were burning in every direction. With modern bombing, that would be even more true now. Many people reading that passage from Malachi in conjunction with 2 Peter 3, have concluded that God is going to destroy the earth with fire. But again we must note that the language of Peter is highly figurative. He was arguing that some people think God is very slow because Christ has not come. In fact, they have come to disbelieve His return.

God is not slow but is waiting to give everyone a chance to repent. Time does not mean as much to God as it does to us. Peter stated: "Beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day" (2 Peter 3:8). In spite of the fact that God seems slow to men, He is not unmindful. "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

(Please turn to page 10)

Meet Our Freshmen



MY NAME is John Jameel. I was born in Jerusalem on February 7, 1928. My father, Isack H. Jameel, is the minister of Christian Approach Mission in Bethlehem, and has been serving in the field of the Lord over thirty years.

I was brought up in a most decent and Christian way, and helped in the Sunday school and gave lessons

to the children on certain occasions. I was also a member of the Youth Club of the Alliance Missionaries, and took a great part in the Club in preaching the gospel. In 1947, I accepted Jesus Christ as my personal Saviour and was baptized in the River Jordan on August 12, 1947.

Due to the troubles that spread over Palestine, we were forced to move to Bethlehem. There I helped my father in his work and the services. In September, 1949, I had an opportunity to go to England. I was sure it was the will of God, so I boarded the S.S. *Adana* from Beirut to Marseilles. One early morning while we were all on the deck watching the quiet sea, we heard the crew and some of the passengers shouting, "Fire!" I stood there thinking of what might happen in the next moment. My thoughts took me back to the words of my father before I left Bethlehem, that we should always put our faith in the Lord and be prepared to die. I thought to myself, "Either we will be burned or we will be eaten by the fish of the sea." I prayed a short prayer and went for help. By the help of the Lord we were able to put out the fire. Since that moment I promised the Lord that I would be a minister and follow my father's steps.

I worked while in England during the day, and at night I took a course in the Bible. I finished my course and obtained a certificate for that course.

My ambition is to become a minister and serve the Lord, for I think it is the will of God. He touched my heart and changed me completely.

Through the interest of the General Conference and the Christian Approach Mission I was able to come to Oregon Bible College. I am really very happy to be here, for I like it, and I like the people, too. I thank our teachers, for they are a great help to us. May the Lord bless them. I ask you all to pray for us and for the growth of this College.

After I finish my course I am going back to Palestine to preach the gospel to the people over there. I think that if a foreigner goes over there he will have much difficulty in learning their customs and ways, and their language.

But if I go back there and preach the gospel, I would not have any trouble learning anything new.

Johnny Jameel.

From a Swedish source comes the report that there is a secret Christian church among the deported Balts in Siberia. This church is said to have no less than a million members. After each day's work, these prisoners assemble for gospel meetings. A widely extended Bible class movement is said to have been established among them. Even exile cannot destroy the church as long as Christ is in the hearts of its members—E.P.



In the Wake of the Great Commission

Baptism at Brush Creek, Ohio

On Sunday afternoon, September 7, we journeyed to Stillwater River, where we had the privilege of baptizing L. Roy Trongeau, Rt. 1, Box 296, Vandalia, Ohio.

We are happy that Roy has taken this step, and that he and his wife, Mellie, are now joined in the body of Christ. We sincerely pray that God will guide and bless this new convert to Christ in the days that lie ahead.

T. M. Ferrell, Pastor.

Eastern Nebraska Conference Baptisms

We are happy to report that on the closing day of the Eastern Nebraska Conference, five were immersed at the Florence Christian Church by Sr. Lucille Appleby. These five were Wayne Appleby, Ronald Jones, Dick Appleby, Kenneth Nelson and his son Travis. We pray God's blessing upon them all in their new way of life.

Mrs. Kenneth Nelson.

Western Nebraska Conference

We are happy to welcome to our number Mrs. Nile Larington and Loren Larington, son of Bro. and Sr. Devere Larington. May God's blessings rest upon these young people as they begin their Christian walk of life.

Mrs. Lulu Johnson.

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JUDGMENT

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heat, the earth also and the works that are therein shall be burned up" (2 Peter 3:10). Heavens and earth here do not refer to the sky and the ground, but to governments and people.

If we look elsewhere in the Bible we find that Moses and Isaiah both addressed the government and people of Israel as heaven and earth. (See Deut. 32:1; Isa. 1:2.) Also, Isaiah spoke thus: "Behold, I create new heavens and a new earth: and the former shall not be remembered nor come into mind" (Isa. 65:17). If you read the whole passage you see that Isaiah is not talking about the physical universe, but about the political reorganization to be wrought in setting up God's Kingdom in the earth. If we took Peter's language literally there would be nothing left of the universe, because the heavens are going to pass away first and the earth is going to be burned up. Peter then echoes the words and thoughts of Isaiah: "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" (2 Peter 3:13). It is our humble opinion that Peter was also talking about the great war which shall precede the coming of Christ, and then of the great reorganization of the world that shall take place after Christ's coming.

All of this is important to keep in mind, especially to note the time of these events. Jesus told about His own coming in Matthew 24 and 25: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit on the throne of his glory: and before him shall be gathered all nations" (Matt. 25:31, 32). Zechariah, in telling of the same events, says that all nations are to be gathered against Jerusalem to battle. Jesus (Matt. 25:31ff) told of the dividing of the nations into two groups like sheep and goats. Most people think of this as God's eternal judgment carried on by Jesus.

I want to note here that there is a fire into which the wicked "goat" nations are cast, and that it is "prepared for the devil and his angels." Is not this the same fire as in Malachi and Peter? The wicked nations are going to destroy one another, perhaps assisted by the miraculous power of God as suggested by Ezekiel 38:21, 22. The same fire that burns as an oven in Malachi's prophecy, and that destroys the heavens and earth in Peter's epistle, is that into which the wicked "goat" nations are cast. (Read Matt. 25:41.)

All these descriptions do not tell of God's eternal judgment, but are talking about the time when the earth as it is now organized is "reserved unto fire against the day of judgment [punishment] . . . of ungodly men" (2 Peter 3:7).

God has not been fooled by all the red-hot political promises.

7. God's Eternal Judgment

The eternal judgment which is a fundamental doctrine is taught in the passages we wish to discuss now. It consists largely of rewarding the righteous. The wicked for the most part have been disposed of.

Paul speaks of God's judgment as follows: "There is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (2 Tim. 4:8). Here is mentioned the reward given to Paul and all the righteous. "What business have you to criticize your brother? What business have you to look down upon your brother? We shall all have to stand before God for judgment. . . . So each one of us must give an account of himself to God" (Rom. 14:10-12), Good-speed). Each of us has to give an account of his stewardship to God for the life that we have lived. Jesus is not going to call us all in and ask us questions about our conduct, nor is He going to bring us up before His seat of judgment to read out sentences, reward those who have been faithful, and condemn those who have not been faithful. We shall stand before God at the end of our lives, and He knows without asking or saying anything, what our status with Him is.

In Ecclesiastes we probably have the clearest statement of the basic doctrine of judgment: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (12:13, 14).

Returning to Matthew 25, we see here a real element of God's eternal judgment. Casting the "goats" into everlasting fire is not eternal torment, but it is, in the end, God's eternal judgment. Let us note also that at the end of the chapter is the finality of judgment: "These shall go away into everlasting punishment: but the righteous into life eternal" (Matt. 25:46).

NOT SO SMALL

We are to be honest in little things as well as large things.

"It is a sin to steal a pin," a man once said to another.

"Surely," replied the other, "you won't say that stealing a pin and stealing a dollar are the same in God's eyes?"

"Well," was the conclusive reply, "will you tell me how much more valuable to God a dollar is than a pin?"

—Adapted from *Christian Digest*.

A Slave Forever

AN ENGLISHMAN relates being in the heart of Africa where a slave procession was passing by. He saw the king call out a poor slave who displeased him in some little way, ordering his men to put their arrows to their bowstrings and avenge the offense with his blood. He went up to the native chief and begged for the slave's life, offered him a great deal of money and costly bribes, but the chief turned to him and said, "I don't want ivory, or slaves, or gold; I can go against yonder tribe and capture their stores and their villages; I want no favors from the white man; all I want is blood." Then he ordered one of his men to pull the bowstring and discharge an arrow at the heart of the poor slave.

The young man, with the instinct of a moment, threw himself in the front and held up his arm, and the next moment the arrow was quivering in the flesh of his own arm. The black man was astonished. Then he pulled the arrow from his arm, and the blood flowed, and he said to the chief, "Here is blood; here is my blood; I give it for this poor slave, and I claim his life."

The native chief had never seen such a spectacle before, and he was completely overcome by it. He gave the slave to the white man, saying, "Yes, white man has bought him with his blood, and he shall be his."

In a moment the poor slave threw himself at the feet of his deliverer. With tears flowing down his face, he said, "O white man, you have bought Lebe with your blood; Lebe [for this was his name] shall be your slave forever and ever." And ever after he could not make him take his liberty. Wherever he went, poor Lebe was beside him. No drudgery was too hard, no task too hopeless. He was bound by the mercy of his deliverer as his consecrated servant.

O friends, if a poor savage heart can thus be bound by the wounds of a stranger's arm, what should you and I say for those deeper wounds in those two living hands and feet and the side that was pierced by the spear? If we believe that we are redeemed, how can we but be consecrated to Him?—*The Fullness of Jesus*.



CURRENT BEST SELLER

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NATIONAL BIBLE INSTITUTION
OREGON, ILLINOIS

Daniel Foretold a Dream

By Mary C. Railton
Children's Editor

Daniel ran so fast he could hardly catch his breath. He must tell Hananiah and Azariah and Mishael what had happened. As he neared the house, Azariah saw him coming and shouted, "Why are you so excited, Daniel?"

"I have just talked with Arioch, King Nebuchadnezzar's servant. He said the king has sent out a decree to kill all the wise men in Babylon."

"But why?" asked Hananiah.

"He had an odd dream the other night. He called in his wise men to interpret it for him. He forgot what the dream was about, so he told them they must tell him what he dreamed."

"But Daniel," said Azariah, "how can anyone tell what someone else has dreamed?"

"That is why he sent out the decree; if they could not tell his dream, he would have them killed."

"What will we do?" asked Hananiah.

"Let us pray for God's mercy," said Daniel. "I know God is with us, and if we will but ask, God will reveal the king's dream to me."

As Hananiah, Mishael, and Azariah prayed that night, God revealed the dream to Daniel. Daniel was so happy he said, "Blessed be the name of God for ever and ever; for wisdom and might are his."

The next morning Daniel found Arioch and said, "Do not destroy the wise men of Babylon. Take me to the king. I will tell his dream and interpret it for him."

Arioch grabbed Daniel's hand, and together they hurried into the king's chamber.

Arioch spoke hastily, "I have found a man who can tell you the dream and the interpretation of it."

King Nebuchadnezzar looked anxiously at Daniel, and said, "Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?"

Daniel replied, "There is a God in heaven that reveleth secrets, and maketh known to the king what shall be in the latter days."

"Go on, tell me the dream."

"In your dream you beheld a great image. It was very bright and terrible. The head of the image was made of fine gold, his chest and arms were of silver, his stomach

and thighs were of brass, his legs of iron, and his feet were of iron and clay.

"You saw a stone smite the image upon his feet and break them into pieces. Then the brass, the silver, and the gold began to crumble and fall, too. Your image was all gone, but the stone remained."

"Yes, yes, that is it! Now tell me what it means!"

Daniel explained, "I will liken the gold to your own kingdom and the silver to another kingdom. Your kingdom will disappear and all the coming kingdoms will disappear. The stone that crumbles all the different kingdoms will grow until it fills the whole earth. This is the Kingdom of God."

King Nebuchadnezzar fell upon his face, and worshiped and commanded that they should offer a sacrifice. He said to Daniel, "Your God is a God of gods, and a Lord of kings, and a revealer of secrets."

He made Daniel a great man, gave him many gifts, and made him ruler over the whole province of Babylon. Daniel asked that Hananiah, Azariah, and Mishael help him rule over Babylon, and the king granted his request.

(Next week Daniel and his three friends become afraid for their lives as they serve the king.)

Happy Birthday and God's Blessings!

Elizabeth Joan Arnold, Sept. 29, age 1, Galesburg, Ill.

Lucille Richardson, Sept. 29, age 13, Hammond, La.

Velma Cox, Sept. 30, age 14, Magazine, Ark.

William Paul Arnold, Sept. 30, age 7, Macomb, Ill.

Donald Anderson, Sept. 30, age 10, Hammond, La.

Richard Gainey, Oct. 1, age 4, Hammond, La.

Jimmy P. Powell, Oct. 2, age 5, Judsonia, Ark.

Glen Dale Fisher, Oct. 3, age 9, Niles, Mich.

Samuel Jerry Gainey, Oct. 3, age 14, Hammond, La.

Phyllis Gainey, Oct. 4, age 11, Hammond, La.

Judith Joy Peters, Oct. 4, age 13, Paynesville, Minn.

Joe Reeves, Oct. 4, age 14, Mullin, Texas

Barry Hodges, Oct. 5, age 6, Hammond, La.

This is Promotion Day for Joe Reeves, Velma Cox, and Samuel Gainey. We invite you to read the Berean page.

CHILDREN'S CORNER

Egypt or Sinai

By William Dick



THE CHILDREN OF ISRAEL crossed the Red Sea and started the long journey to the Promised Land. As they wandered through the wilderness, God saw that they needed laws to guide them. When they came in view of Mount Sinai, God invited their leader, Moses, to come up into the mountain for an interview. Moses turned to his followers and said, "Wait here and Joshua and I will talk with the Lord. Aaron will have charge of the camp."

Forty long days passed. The people became restless and tired of existing out in the middle of sandy wastes. Rumors spread. "Why has not Moses returned?" "Something has happened." "Perhaps he will never come back."

Aaron, too, wondered what it was all about. "Never can tell what that brother of mine will do. How long does he expect me to entertain all these people?" The Israelites began to lose respect for their temporary leader, Aaron, and decided to take things in their own hands. "Since our leader has disappeared, we will make one of our own."

Aaron did not want to be left out of the new movement, so he offered his assistance. Since he was a goldsmith by trade, they asked him to fashion a god they could worship. He collected all golden articles of jewelry available, melted them, and constructed a golden calf. Aaron did not have to use his imagination to create such an idol, for he had seen many of them in Egypt. The Israelites felt right at home as they gazed at this replica of an Egyptian god. Young enthusiasts shoved the idol to the middle of the camp and shouted, "Here is your god, O Israel, who brought you up out of Egypt."

Meanwhile, up in the mountain, God handed to Moses two stone tablets engraved by His own finger. Now, Moses had definite commandments which he could teach his people to follow. But God was not finished. He told Moses how the people in the camp below had made a golden image and were worshiping it. He continued, "I have seen this people, and behold, it is a stiffnecked people; now therefore let me alone, that my wrath may burn hot against them and I may consume them; but of you I will make a great nation." Moses shuddered. He fell upon his knees and pleaded with God not to destroy His people. God perceived Moses' earnestness and changed His mind.

As Moses came to the foot of the mountain, he found young Joshua waiting where he had left him. Joshua was worried. He ran anxiously to Moses and cried out, "Something is wrong in the camp! Perhaps they have been attacked! I hear battle cries!"

Moses lay his hand upon the shoulder of the young man and calmly spoke, "No, Joshua, it is not a battle cry. It is not the usual cry of victory or defeat, but the wild singing of heathen. Come, let us see."

As they drew near the camp, wild yells and boisterous music deafened their ears. They beheld a scene of mad beating upon drums, naked men and women dancing around like savages, and many dropping to the ground—too drunk to stand. Aaron stood next to the idol madly waving his arms as if he were the life of the party.

This was too much! Joshua doubled his fists. Moses was furious. In a fit of anger, he lifted the stone tablets high above his head and flung them to the ground. The tablets broke into millions of pieces, and the clatter rang throughout the camp. Heads turned to stare at the newcomers. Gradually the music faded and the dancers stopped. Guilty ones fled to their tents or sneaked behind rocks.

Moses stalked toward the center just in time to see Aaron hide behind the idol. Moses took good hold of his brother's robe, jerked him off the ground, and shouted angrily in his face, "What is the meaning of all this?" Aaron trembled and paled.

He stuttered, "Now, just a minute, Moses. Don't be rash. It's not my fault. It was their idea. They wanted me to make a god from their gold, but I threw it into the fire, and out came this calf!"

Moses strengthened his grasp and shook Aaron mercilessly. "Nonsense! Do you expect me to believe that?"

Moses turned and looked about the camp with utter disgust. No one dared look him in the face. An uncomfortable silence prevailed. He walked swiftly to the gate, muttering to himself, "How can I teach them about Sinai when they don't have Egypt out of them yet?" When he reached the gate, he turned about and shouted so all could hear, "Who is on the LORD'S side? let him come unto me."

AMONG THE CHURCHES

CALENDAR OF SPECIAL EVENTS

October 12—Fiftieth Anniversary services at Restitution Church of God, near Casey, Ill.
 October 10-12—Minnesota Fall Conference at Eden Valley.
 October 19-26—Community Calling by members of all churches.
 October 25, 26—Youth Rally at Macomb, Ill.
 November 1, 2—Illinois Fall Conference at Dixon.

ILLINOIS FALL CONFERENCE Change in Dates

To avoid interfering in any way with the calling program of the Community Crusade Campaign, dates of the Illinois Fall Conference have been changed from October 18 and 19 to November 1 and 2. The Church of God on West Morgan Street in Dixon will be host to the conference.

WESTERN NEBRASKA CONFERENCE

August 24, 1952, brought to a close the sixty-sixth annual Western Nebraska Conference at Holbrook.

Our guest speakers, Harvey Krogh, South Bend, Ind., and William Wachtel, Litchfield, Minn., were responsible for a week of very profitable and interesting lessons and sermons. We were blessed with favorable weather, and attendance was good, especially for the evening and Sunday services.

The children's classes were under the direction of Mrs. Lila Gardner, Teel Stedman, and Waleie Rhea Kirkpatrick. On Saturday evening, August 23, they gave a small program demonstrating some of their work.

On Sunday, August 24, two were baptized.

The annual business meeting was held on Thursday afternoon, resulting in the election of the following officers: president, Roscoe Story; vice president, Clyde Long; secretary, Mrs. Burton Smith; treasurer, Mrs. Minnie Evans; corresponding secretary, Mrs. Lulu Johnson.

Bro. Curtis Simpson arrived during the latter days of the conference. His primary purpose for coming to Nebraska was to meet and make plans with various groups who have no pastor but are desirous of obtaining one. Very soon we hope to see Bro. Simpson established as pastor in this vicinity.

It was with a feeling of satisfaction that we saw a fruitful and worth-while conference draw to a close. Its success can be attributed to God's blessing.

We are truly grateful to all, especially to the ministers, for giving so liberally of their various talents; also, to those who so generously donated food supplies.

May the work, which had its beginning in this short week, continue to grow and bear fruit in the years to come.

Mrs. Lulu Johnson, Cor. Secy.

OREGON BIBLE COLLEGE

The Book of Job. Who would ever suppose that a verse-by-verse study of the Book of Job could be exciting or helpful? It is probably one of the least-read books of the Bible, but many of our College students are receiving great help from the life of this man who has become legendary with regard to patience. The object of the Book of Job is an inquiry into the mystery of existence, not only of man, but of all things, and its allusions show an accurate knowledge of the physical sciences, truly astonishing to us moderns who have felt that the ancients knew nothing of them.

Revival Fires Burning. We at the College are praying the Lord will revive our entire brotherhood and stir us to be winning men and women to Him before it is too late. We are praying for more students to come to Oregon Bible College to prepare themselves to go out and work for the Lord in the great harvest field of the world. We are praying for the Community Crusade here and in your local church that the Lord will make us worthy to be used of Him. Will you pray for us?

Oregon Bible College Boosters. Daily the number is growing of those who are willing to remember the College in prayer. Those who have received the card enrolling them as members in this group have given from \$1 to \$20 as an enrollment fee. This Booster fund is not to take care of running expenses of the College, but rather to help finance other projects in connection with the College to make it more effective. The total number of Boosters is now 225.

We believe Oregon Bible College would attract many more worthy students if our brotherhood made attendance here tuition free. Reason: Many of the students have to attend classes all morning, and then work all afternoon and into the evening, to earn enough to pay for board, room, and tuition. With apartments renting as high as \$70 per month and living costs high as well, most of the students find difficulty in meeting the needs. Some have said they would rather spend the time in college work and study. Pray for this need! Would your church or Sunday school class like to adopt a student and send him here tuition free so he could give more time to prepare for the Lord's work.

The Gospel Team work would be greatly helped if the College owned a roomy station wagon. Some of the students have cars, but with all their other expense, they find it difficult to own and operate a car and drive to various places in the field for Gospel Team trips. One student has put ten thousand miles on his car in this manner. How will he be able to replace it when worn out? We believe the Lord knows of someone somewhere who is able and willing to supply this need.

We are thankful for the fine spirit that prevails here at the College. May the Lord cause it to continue!

C. E. Lapp.

SPECIAL

We have available one completely reconditioned Model L Speed-o-Print mimeograph at a bargain price.

A new Model L sells for \$80.65. We are offering this machine to the person who writes first for \$49.50.

This mimeograph is as good as new and will be a very great asset to your church and Sunday school.

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ARTICLES WELCOME!

The Restitution Herald is in need of neat, well-written articles. Our pages are open to all who are interested in helping us meet this need, ministers and laymen alike.

We prefer sound, Biblical subjects, that are timely and to the point, that will assist others in applying Bible truths. We are interested in factual articles rather than personal exhortation.

Articles must conform to the statement of faith expressed by the General Conference, which guides the policy of The Restitution Herald. About four to six pages of double-spaced, typewritten material is the length preferred.

All such material will be carefully considered and new writers assisted to the limit of our ability. Editor.

CASH NEEDED!

We know there are many planning to support the current budget of the General Conference. Sometimes it is thought that as long as the money is in by the end of the year that is all that is necessary.

What we do not realize is that in the early part of the year a great burden is placed on our work from the lack of operating cash, in spite of the pledges and good intentions of our supporters. We are in such a position at the present time. We do need operating cash immediately to maintain our regular program without dipping into our fixed assets.

If those who plan to support our work during the coming year will consider this matter and, wherever possible, send in as much of their pledge as soon as possible, it will help us with this problem.

James M. Watkins.

FREMONT, NEBRASKA

The Truth Seekers' Bible Class has resumed weekly Bible studies, beginning September 14, after having a summer vacation, with the exception of meeting together one Sunday a month. We meet at the different homes and have a Sunday school lesson, a basket dinner at noon, and a sermon in the afternoon by Sr. Lucille Appleby.

Mrs. Kenneth Nelson.

MICHIGAN MISSIONARY SOCIETY

The fifth Michigan State Missionary meeting was held at Blanchard, September 18, from 10:00 a.m. to 3:00 p.m., during the Michigan Fall Conference.

The meeting was opened by Mrs. Lyla Van Fleet. Bro. Ellsworth Routson led the song service and prayer was given by Bro. Milton Hall. The devotional lesson was given by Bro. Kenneth Milne from 2 Corinthians 4:3.

Mrs. Ada Simpson gave a report on the General Conference Missionary and Evangelism meeting.

Reports were then given by different members on their "love dollars." We were each to take a dollar and put it to work and make more money and then report at this meeting. Some made pies and cakes and sold them to neighbors; one made velvet roses; others did sewing and baby sitting. This money is to go to the work at Zeba, Mich.

Reports also were given on personal evangelism. Some sent out tracts with letters; others made personal calls and telephone calls.

The meeting was adjourned for a delicious luncheon served by the Blanchard Dorcas ladies.

At the afternoon session, Bro. Routson showed pictures and talked about the Zeba camp meeting this summer. We then were entertained with a solo by Lois Foster of Blanchard. She sang "Saved by Grace."

Mrs. June Routson follow with a very interesting talk about our Indian friends. They are an interesting people with which to work, and we all believe the work at Zeba should be carried on. Every possible support will be given to it.

The meeting was then adjourned.

Mildred Niles, Secy pro. tem.

THE RESTITUTION HERALD

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

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.

VIRGINIA STATE CONFERENCE

The Virginia State Conference and Bible School was held from August 14 for a period of ten days. The attendance was above average and was equally divided between adult, young people, and children's classes.

The daily program included a devotional period under the direction of various members at 10:30 a.m. Classes were at 11:00 a.m. Dinner was at noon. The children's devotional period was at 1:30 p.m., and classes again at 2:00 p.m. Each day was climaxed with a very inspiring sermon at 7:30 p.m.

Bro. Walter Wiggins, our National Evangelist from Oregon, Ill., and Bro. William Dick of Fredericktown, Mo., were our guest speakers and alternately taught the adult and young people's classes. Interest and enthusiasm were excellent.

The young people's class was well represented by a large number and we could see the results of Bro. Huffer and Bro. Pryor's teaching in drawing these young people into taking more interest in their Christian welfare.

Sr. Verna C. Thayer brought her usual enthusiasm and love for the children; also Sr. Dorothy Elliott, who so ably assisted her in teaching one of the largest children's classes we have ever been privileged to have. Each lesson was presented, as usual, in such a way that the children thoroughly enjoyed it and anxiously awaited the next class period.

We were happy to help Sr. Thayer again celebrate her birthday in Virginia. This has been our pleasure for several years. We can be thankful for her unselfish love and devotion in striving to sow righteous seed in the lives of our children.

Each evening we were privileged to hear special music in song, including the original "Voice of Tomorrow" quartet, which is heard regularly on our radio broadcast each Sunday morning. Bro. William Dick presented several beautiful selections at the piano, which were enjoyed by all.

Bro. W. E. Boyer and family entertained a large group from the church Wednesday evening after service on the beautiful lawn of their home in Woodstock, with a wiener roast and watermelon feast. This was enjoyed and appreciated by all.

It was a pleasure to Bro. Huffer when one of his school friends, Norman Young, came all the way from Indiana to be baptized into the all-saving name of Jesus during the conference and was indeed an inspiration to all. May the Lord bless him as he continues to live a Christian life.

The children and young people presented an achievement program on the last Friday evening under the direction of Sr. Thayer.

The annual business meeting of the conference was conducted on Friday, August 22. The same officers were elected for another year. Recognizing the need of a goal for which to work, the conference adopted a long-range plan of evangelism. The years of 1950 through 1960 were designated as a decade of evangelism. The goal adopted is to have at least six churches, four pastors, two hundred active members, four radio stations carrying our programs, and to distribute eighty thousand pieces of religious literature. We feel this goal is within the range of pos-

sibility and can be attained if everyone works.

With two years of the decade past, we are thankful that God has caused these to be years of growth and development for the churches. It may be that by 1960 we will look back and wonder why we set our goal so low.

The immediate future presents itself to each individual as an opportunity for evangelism. We are standing on the threshold. Let us work prayerfully and diligently for the glory of God and the salvation of mankind!

Truly, this has been a good conference, with many visitors from various states, including Ohio, Indiana, Illinois, North Carolina, Tennessee, Maryland, and Washington, D. C.

May it be that all present could feel the refreshing reassurance of Christian fellowship which strengthens and encourages one to become stronger and hold fast the profession of faith in the days ahead.

Nina Hicks, Secy.

Polio claimed the life of Bro. John Oaks, Gladbrook, Iowa, on September 9, 1952. The obituary will appear later.

OAK GROVE CHURCH
Little Rock, Arkansas

The Oak Grove Church of God, Little Rock, Ark., had a wonderful Rally Day with the church from McGintytown, and they had a wonderful program for us. We sincerely enjoyed the wonderful fellowship. Bro. C. Alan McLain was guest speaker. We also had some friends from Altheimer, Ark., present. A wonderful basket dinner was enjoyed on the church grounds. Ninety-two were present. The next Rally Day will be at McGintytown, November 30, 1952. We hope to see you there.

Mrs. R. D. Stanton, Reporter.

GENERAL CONFERENCE

Financial Summary

Contributions Required for 1952-'53
Program—\$31,060.90

Received to date	\$ 4,096.53
To be provided	\$26,964.37

(Detailed list of contributors published each month)

Progress impossible for a few is made possible by many.

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The Two Sons of God—Adam in Type and Antitype, Lindsay, 12pp.	.35	2.30
The Word Made Flesh, Thomas, 16pp.	.45	2.95
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Search the Scriptures, Robins, 50pp. each		.50

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Oregon, Illinois

