

THE RESTITUTION HERALD

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Protestantism No Longer Protests

By the Editor

PROTESTANTISM, as its name implies, was originally a voice of vigorous protest! It was born in an atmosphere of bitter religious controversy and developed on the sanguinary battlefields of political revolution. Protestantism waged a relentless warfare for centuries against the evil political pretensions and still more pernicious religious doctrinal teachings of Romanism.

Under able and consecrated leadership, the armies of reform swept victoriously forward on every front, wielding with resistless power the Sword of the Spirit in the face of their retreating foe! As they advanced, the masses were aroused to a state of spiritual emotion unequalled since the days of the apostles. Moved by a newly awakened desire to save the dying world, they were driven to preach the gospel not alone in heathen lands but also to those who rested in the false security of Rome's unscriptural promises.

Without exception, those early reformers were *doctrinal preachers!* They were convinced that salvation depended upon men coming to know *the truth* and responding to *the truth* intelligently! It was a Bible foundation upon which they stood!

While we may rightly question the scriptural character of much of the teaching of the reformers of that period, nevertheless we are compelled to applaud the fervency of spirit they displayed in their searching of the Word of God and the fearlessness they showed in the defense of what they believed to be true.

But what a change has come over Protestantism in recent years; *Protestantism no longer protests!* That is, it no longer arrays itself against religious error nor does it make an effort to defend the principles for which its founders so valiantly fought. *Doctrine means little or nothing to the average Protestant today!* He has no deeply seated convictions himself and he cares nothing as to what others may or may not believe! Under the guidance of his "spiritual advisers" he has been led to look upon doctrine as of but minor importance, for doctrine has no place in the pulpit of the modernist! (*Please turn to page 11*)

Abreast of the Times

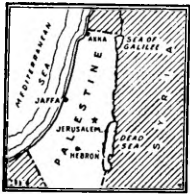
Pertinent Comments on the News of the Day

G. E. Marsh, Editor

Recent Happenings in Palestine

"When the Lord shall build up Zion, he shall appear in his glory."—Psalm 102:16.

JERUSALEM, Oct. 1.—On September 6, the Jews throughout the world celebrated *Rosh Hashana*—"the birthday of the world." It marked the beginning of the year 5698 since the creation, according to Hebrew chronology. The coming new year is observed by the Jews with most impressive ceremonies significant of God's goodness to His people and of their own unworthiness and sin.



Looking back over the past year, the Jews have much for which to thank Jehovah their God. Among other things to which the *Jewish Missionary Review* calls attention are the following outstanding accomplishments:

German Refugees to the number of 2,671 were aided this year in emigrating from that country of persecution by agencies subsidized by the American Jewish Joint Distribution Committee. This figure does not include those who were able to leave without assistance. It is estimated that since 1933, 115,000 Jews have left Germany.

The Hebrew University, established in Jerusalem in 1925, now has over 100 academic members on the teaching staff, 100 technical and administrative assistants, and nearly 700 undergraduate students.

The Jewish Settlement in Hulda, which was deserted after the riots of 1929, was officially reopened to Jewish colonization during the present year.

The Jewish Labor Organization has established a weekly paper which is to be published in Arabic, with the purpose in view of explaining the true aims and aspirations of the Jews in Palestine and so counteract the falsehoods and misrepresentations Arab leaders have been spreading among the masses.

Palestine Trade, as indicated by the export of oranges, in spite of the trouble that has existed in various parts of the country, shows a marked increase in recent years. This increase in business has been about equally divided between the Arabs and the Jews.

The World in Fear

"I will bring their fears upon them."—Isaiah 66:4.

LONDON, Sept. 30.—"We are faced with a grave danger," declared Viscount Cesil of Chelwood in the House of Lords recently. "War is drawing near, and I do not think anyone can doubt it," he asserted. The threat of war is felt in every capital of Europe today, while the actuality of war

is present in a major way on two continents. Among the causes which have led to this sad condition are the jealousies and suspicions growing out of the World War.

The heart of world-uncertainty is the Mediterranean. An Italian naval officer has just published a book on the international situation in which he says: "As the Mediterranean is the only sea which unites three continents, it is the theater of countless conflicting interests. As such it may become the setting for the last act of a final settlement."

Thoughtful world observers are thus constantly expressing their agreement with the prophetic Word. The theater of "a final settlement" of the world's age-long problems will, indeed, be in the hollow of the historic "Great Sea" and upon its adjacent shores. There it is that the last great act of the drama of history will be enacted, for there it is that God eventually "will bring every work into judgment, whether it be good or whether it be evil," and whether it is national or whether it is individual. There it is that the words of Joel shall be fulfilled: "For there will I sit to judge all the heathen round about" (Joel 3:1-17).

Vain Hopes

"It is better to trust in the Lord than to put confidence in man."—Psalm 118:8.

PHILADELPHIA, Sept. 30.—In its current issue *The Presbyterian* points out in various ways the fruitless results of the efforts men have made to save the world.

"Ideas about religious liberalism are gradually crystallizing in the conclusion that it has failed of any noteworthy accomplishment. Whatever its ambitions, its results have been negative. . . . From the Christian viewpoint there is no more disappointing will-o'-the-wisp than the hope back of our peace-promoting agencies. With all their anti-war propaganda, they accomplish little except to add to the general uproar. 'It is useless,' declares J. C. Carlisle, 'to build our hopes of the kingdom upon unregenerate human nature. That has been the calamity recurrent in every age, ending in failure.'"

Our Lord's return is the only hope for the world.

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BETRAYAL

By D. G. Harvey

"FOR it was not an enemy that reproached me; then I could have borne it: neither was it he that hated me that did magnify himself against me; then I would have hid myself from him: but it was thou, a man mine equal, my guide, and mine acquaintance. We took sweet counsel together, and walked unto the house of God in company."—Psalm 55:12-14.

The words of David seem to describe the feeling of our Lord when He was betrayed by His friend. That false friend has become known as the most dissolute character in the Bible record. If it were lawful for a Christian to hate, we would say he was the most hated man of all time. He was a false friend who walked with the Son of God, one of the chosen few who knew the "man of sorrows," and yet for gain, very small gain, he sold that Friend to His death!

But before we pass judgment upon this man let us consider well for a moment if we can justly do so.

"Therefore thou are inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things" (Rom. 2:1). Could Paul have had Judas in mind when he penned these lines? Could you or I commit the "same things" as did Judas? Let us see.

God alone could know the mind of Judas; we cannot. The chief sin of Judas appears to have been his greed. He had been with Jesus during His ministry. He had seen the power granted to His Leader. Perhaps he reasoned, "I have seen Him come to no harm. I saw Him heal the sick and raise the dead. Surely I can take this money, buy much for Him, and no harm can come to my Lord."

Remember, the Holy Spirit had not been given to the apostles. That mighty power came afterward at Pentecost (Acts 2). Peter even failed Jesus in His hour of need, and yet the Spirit had been given to Peter in a small measure when it was revealed to him that Jesus was "the Christ, the Son of the living God." For the Lord Himself said, "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven" (Matt. 16:16, 17). Yet Peter failed!

Is it then a wonder that Judas, a mere mortal, without the guidance of that power to reveal to him what his act would bring about, should fail? Do not misunderstand me. I do not say Judas will be saved in the kingdom, or even forgiven. The Father and His Son alone are the judges, not mere man.

But remember again Paul's words: "Thou condemnest thyself, for thou that judgest doest the same things." How? we may ask.

We, too, are followers of the Son of God. Ah, but we have never lived in close contact with Him as did Judas! My friend, we have every advantage over the betrayer. We *know* that Jesus died. We *know* that He rose again. We *know* that He ascended to the Father. And we *know* that He will come again! Judas did not know these things, because none of the apostles understood them before the death of Christ, and they even expected the restoration of Israel to take place at once after His resurrection (Acts 1:6). How then could Judas have understood? Judas had not received the Holy Spirit.

But we, if we are true children of God, must receive it. Oh, not in the same manner as did the early church. But we all say that we believe that Jesus is the Lord, do we not? Then listen to Paul again, and deny if you can the fact that the church today must have the Holy Spirit. "Wherefore 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" (1 Cor. 12:3).

Why do we seem so ready to run from that truth and yet claim to be Christ's because of baptism? True baptism is the first work the believer performs. "For as many of you as have been baptized into Christ have put on Christ" (Gal. 3:27). Again, "Now if any man have not the Spirit of Christ, he is none of his" (Rom. 8:9).

We have the written Word, inspired by the Spirit. This Word contains all things that are needful. But these things "are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John 20:31).

Yes, we have every ad- (Please turn to page 11)

THE EDITOR'S PRAYER

Our Father: With heartfelt gratitude we acknowledge the multiplied blessings which Thou hast bestowed upon those who have directed the publication of The Restitution Herald throughout the years of its service. Without such divine approbation the glad tidings it has proclaimed could not have been kept ringing round the earth.

As we present this, the first issue of the Twenty-Seventh Volume of our paper, before Thee craving Thy approval, we rededicate The Restitution Herald to Thy service. May it ever be an effective instrument in Thy hand for the defense and for the advancement of saving truth.

Preserve its columns, we pray Thee, from advocating error. May its influence ever lead men and women into a clearer and richer understanding of Thy eternal purposes for them, that they may grow in grace and in the knowledge of our Lord and Savior Jesus Christ, to whom be glory and honor both now and forever. Amen.

Marks of a Christian

WITH just about one half of all the people in the United States connected with the Christian church, why, then, do we not have more influence for righteousness over the country? With men in every sphere of life and every vocation as members of our churches, why are there not higher standards of conduct in business, in politics, in government? As one observes the disintegration of the home, the petty jealousies between sects, social castes, the mad scramble for wealth and luxuries that wealth bestows, the ravages of organized vice, and the corruption of political leaders, he is forced to pause and ask himself, "What does church membership imply?"

If it is true that the ancient world fell before the spiritual attack of a handful of Christians, why is not more spiritual influence exerted by the people of our church over the other half of our population? Possibly the explanation is to be found in our untoward emphasis upon quantity of membership, rather than quality of membership in the Christian church. The sins and indifference of our population surely could not long withstand the insistent appeal and spiritual attack of fifty-five million vitally spiritualized lives!

When a certain Chinese student on tour of America returned to his native country, he was asked by a friend, "What impressed you the most in America?" His answer was, "The thing that impressed me most was the lack of Christians in Christian America."

Dr. E. Stanley Jones tells a graphic story in the experience of one of our missionaries in India. The lady was giving a Bible lesson in a certain locality. In the midst of the most interesting portion, one of the Hindu ladies deliberately got up and went out. After a short time she returned and listened more intently than ever. At the close the missionary asked her why she went out. "Were you not interested?"

"Oh, yes, I was so interested in the wonderful things that you were saying that I went out to ask your carriage driver whether you really meant it and whether you lived it at home. He said you did, so I came back to listen again." That is the test of the Christian religion and the index of the reality of the indwelling Christ: "For if any man have not the spirit of Christ, he is none of his!"

Now, there are certain virtues or qualifications that mark a man as a Christian. They are expressed in the word "fruit" that Jesus so often used. "By their fruits ye shall know them." Every person is marked as to what he is. God placed a mark upon Cain so that everyone would know him. Certainly it is true that everyone carries on his character, his person, the marks of what he really is within. A thief carries the marks of a thief; if you look closely, you will see these marks on his face. A Christian is also marked, and I wish to speak briefly of four marks that we may find in the life of every sincere Christian.

No Christian is perfect! We constantly walk in the way of imperfection. There is no conscious sin, regardless of how small it may be, that does not leave its remorse upon the soul of the earnest Christian. It seems at times so easy to go wrong and so hard to go right! We are constantly weighed down by besetting sins! Man has a dual nature, and struggle is ever evident in the life of a Christian. Both the higher and lower nature struggle for the supremacy. St. Paul speaks of this when he says: "The good that I would I do not; but the evil which I would not, that I do. . . O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord."

It was the higher nature of Peter in opposition to the lower that wrung from him his great confession—"Thou art the Christ, the Son of the living God." It was the lower nature of Peter that thrust these words in the face of the mob in front of Caiaphas' house when Jesus needed a friend: "I know not this man."

It was the higher nature of Judas that responded to the call of the Master, "Follow me." But it was the lower nature of Judas that sold Him into the hands of the enemy for thirty pieces of silver!

What, then, was the difference between these two men? Both did the same thing—both responded to the higher and both fell to the lower! The difference is to be found in repentance. Judas was sorry for what he did, but revealed no change of mind in an effort to make good, or to correct what he did. Peter not only revealed godly sorrow for his sin, but again reinstated himself in fellowship with the Master and service in the kingdom. Repentance, therefore, is not only sorrow for sin, but also a change of purpose, a desire to sin no more and to do the right.

The importance of repentance can be ascertained through the emphasis that Jesus places upon it: "Unless ye repent and become as a little child, ye shall in no wise enter into the kingdom of heaven."

The greatest Christians have always realized that they have been sinners and stand in need of the forgiving grace of God. St. Paul speaks of himself as the "chief of sinners, . . . the least of all the apostles." Peter cries, "Depart from me, Lord, for I am a sinful man." Martin Luther stands in his monastery cell and cries: "My sins, my sins!" It is when we see Christ in all His beauty, purity, and perfection, and experience His life surging through our defaulting natures, that we, too, realize our own depravity and inherent sinfulness. And the place that Christian people need desperately to be cleansed is in the realm of the disposition within.

To live in the pure, white life and light of Christ is to see our own imperfection, not others', our own sins of intemperance, our sins of greed, pride, hatred, unbrotherliness, bitterness, and all the rest! We need to come to Him

day after day with the penitent's prayer: "God, be merciful to me, a sinner." "Forgive us our debts, as we forgive our debtors." As the gardener makes his way to his garden day after day to make way with the weeds that spring up and choke the good seed, so the Christian also must make his way to the garden of God's love day after day in repentance to make way with the weeds of sin that perpetually spring up to choke the good seed in the Christian life!

Christian faith may be defined as confidence in Christ, His saving grace, His works and teaching. Belief is a mere intellectual assent to a proposition. Faith is trust, issuing in the fruits of the Spirit: "Love, joy, peace, longsuffering, gentleness," etc. Jesus' disciples recognized the unlimited possibilities of individual faith and when they came to Him, it was with the request: "Lord, increase our faith." Indeed, it is our faith that makes us whole, for "faith is the victory."

Jesus constantly urged His disciples to increase their faith, and often He reproved them for little faith. Faith, according to the writer of the book of Hebrews, is just "looking unto Jesus," looking unto Him for strength in time of weakness, looking unto Him for peace in time of trouble, looking unto Him as we meet the common prob-

lems that face us day after day. Many a pastor could relate graphic experiences of his people who, having passed through terrific trying of soul, have stood firm through faith in Jesus Christ. God pity the man or the woman who, when the storms of life make their appearance, is not able to say, "I know whom I have believed, . . . and that he is able to keep." One of my prominent elders said to me: "During the trying experiences through which I have passed, I know that it was my faith in God that saved me from doing what a number of our prominent citizens did: nothing less than suicide."

What an awful world this would be if we did not have faith; if we did not trust each other in the common relationships of life! And yet this is exactly the attitude of many Christian people toward the all-providing heavenly Father. They pray, but it is a faithless prayer; they read God's promises, but they do not take them seriously; they want life in its abundance, but they are not willing to trust Jesus and take up their cross and follow Him.

The words of the Record should be the blessed experience of every devoted Christian, the mark that sets him off from the confusion and restlessness of the world: "Thou wilt keep him in perfect peace whose mind is stayed on thee; because he trusteth in thee." (Turn to Page 11)

"Go Home to Thy Friends"

By Sydney E. Mogaw

THE wind stopped, Galilee calmed, and wondering apostles set foot on the shore of the Gadarenes to behold another tempest—one in a man—and to see it calmed. Shall Christ be roused to comfort a sea, yet lie asleep to the surgings of an untamed soul?

This Gadarene was insane, yet strong in body. He freely broke chains and shackles intended to subdue him. He existed among tombs. He cut himself with stones, and cried night and day from pains which he thought were raging devils within him. He was hopeless, an abandoned case, an outcast.

His name was Legion. There are today legions of men, strong in body but without virtue, character, and poise; and not one, but a legion of devils are ever grabbing at the vitals of these spiritual wrecks.

He saw Jesus. He ran. He worshiped Him. He promptly called Him "Son of the most high God." Nevertheless he feared to be cleansed! "Torment me not," and "What have I to do with thee?" were his words to the Physician who cured without price. He just did not understand. He could not weigh spiritual values. He did not sense that "the son of man is not come to destroy men's lives, but to save them."

That, too, is the way with men today. Christ is Christ, but what of it? To see Him would be wonderful, to bow in

worship natural, but to allow Him to cleanse from that which can only result in death is not wanted. As the brightness of the sun blinds the natural eye, so the transcending glory of *the Son* is confusing to the natural man.

It is interesting to note that Christ did not attempt to correct this man's mistaken theology about demons. Why argue with a dying patient? The man was cured, and thereby taught. Kindness is always a good teacher. As to the swine—who in God's holy land had license to breed a herd of two thousand swine? When men are made whole by the gospel, and corruption is "choked in the sea," then is Christianity at work.

As on the open sea Christ could be mirrored only after the waves had settled into glassy smoothness, so only by cleansing could this Gadarene become a mirror to reflect Christ. To go with Jesus was not his privilege. Said Christ, "Go home to thy friends, and tell how great things the Lord hath done for thee." The man "began to publish" and "all men did marvel."

Christian brother, we cannot now sail Galilee with Christ. What shall we do? Where shall we go? There is an echo of Christ's commission to the Gadarene that is still heard, "Go home to thy friends." Be a better neighbor, and witness for your Lord!

"The Times of the Gentiles"

MANY are showing great interest in the study of Scripture prophecy concerning "the times of the Gentiles" and are asking these important questions: (1) What do they signify? (2) When do they begin? and (3) When and how shall they end?

We would present the following only as suggestive and aid candid inquirers in their study of what has been revealed upon this subject. We recognize and lament the discredit which has been brought upon the whole subject of Scripture prophecy by setting dates for the "blessed hope" of our Lord's coming to be realized.

We believe the Scriptures teach that as our Lord descends from the heavens all believers, both those who are living and those who are raised from the dead, will be caught up to meet Him in the air, and this we term the *rapture*. (1 Thess. 4:13-18.) This is an imminent event, the date of which no one but the Father Himself knows. (Matt. 24:36.) After a season in the air our Lord will descend to the earth and appear to Israel as described in the 12th chapter of Zechariah.

We desire to show the system upon which Scripture dates are interpreted and we especially wish to emphasize that all the dates herein considered, if they have any value at all, pertain strictly to Israel's history, and not to the rapture, except so far as they may designate events which occur when and after our Lord shall have appeared to Israel as described above.

In this spirit and attitude let us now take up the study of "the times of the Gentiles."

1. WHAT DO THEY SIGNIFY?

Our Lord gave us this expression, "the times of the Gentiles," in Luke 21:24, when He said, "And they (the Jews) 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."

The meaning seems clear, viz., that a governmental domination by the Gentiles over the Jews is here asserted; and that the period of time during which it is to continue is called "the times of the Gentiles."

2. WHEN DO THEY BEGIN?

From Jeremiah 27:1-13; 2 Chronicles 36:6, 7; and Daniel 2:37, 38, passages which are too long to be quoted fully here, we learn that this domination began when God gave Israel and many other nations into the hands of Nebuchadnezzar, the Gentile king of Babylon, which, according to Usher's chronology, was B. C. 604.

The Babylonian domination had continued under the succeeding empires of Medo-Persia, Greece, and Rome for over six hundred years when our Lord uttered the solemn prediction that it should still continue "until *the times of the Gentiles* be fulfilled."

The whole course of these Gentile dominating empires

is prophetically prefigured by the vision of the image which God gave to Nebuchadnezzar and revealed, together with its interpretation, to Daniel (Dan. 2).

History corroborated the accuracy of the vision, viz.: head of gold, representing Babylon; breast and arms of silver, representing Medo-Persia; belly and thighs of brass, representing Greece; and legs, feet, and toes of iron and clay, representing Rome.

All of these have appeared in the order given, with the exception of the toe. The prophesied smiting of the image on the feet and breaking in pieces the gold, silver, brass, iron, and clay, which becomes chaff and is to be blown away, unmistakably signifies a complete end of these Gentile governments, with their dominion over Israel and treading down of Jerusalem (vv. 34, 35, 45).

God has given a solemn prediction of this *end* of Gentile governments and their dominion over the Jews who have been scattered among them. "I will make a full end of all the nations whither I have scattered thee (Israel), but I will not make a full end of thee." God adds, however, that He will "not hold Israel guiltless" (Jer. 30:11; 46:28).

From this it seems apparent that "the times of the Gentiles" are to end with a total destruction of Gentile governments; and that Israel, though terribly punished, is to be preserved and continued as the center of a world wide theocracy, the rebuilt "tabernacle of David," the "everlasting kingdom" "which shall not pass away" (Dan. 7:13, 14, 18, 22, 27; Acts 15:16, 17).

The end of "Gentile times" is also signified in the language of Paul: "That hardening in part hath befallen Israel, until the fulness of the Gentiles be come in" (Rom. 11:25).

When the church has been completed and caught away and the wickedness of the Gentiles has reached its climax (compare God's reason for turning the kingdom over to the Gentiles (Ezek. 21:24) with the reason given here for taking it from the Gentiles—Editor), then God will make an end of Gentile governments and restore the kingdom to Israel. Then Gentiles shall come to Israel's light and all nations shall serve them or perish (Isa. 60).

3. WHEN SHALL THESE TIMES END?

It is important to note that our Lord did not say *time* of the Gentiles to designate this period of their supremacy, but He used this peculiar plural expression, "*times* of the Gentiles," as though it had special significance.

Hence we would first inquire, How long is one prophetic "time"?

An answer to this question appears to be given in the 12th chapter of Revelation and verse 6, where it is stated that the woman is nourished in the wilderness for a "thousand two hundred and threescore days." This nourishing, which is again mentioned in verse 14, is said to be for "a time, times, and a half." The plural, "times," apparently

means two "times," which makes a total of three and one half times. This is one half of the seven times of Leviticus 26 and Daniel 4, and harmonizes with the forty-two months of Revelation 11:2, 3, and other scriptural periods.

From this we see that the 1,260 days in verse 6 are equivalent to three and one half "times" in verse 14, and therefore that a Scripture "time" is 1,260 divided by three and a half, which equals 360 days. This is the calendar year, being 12 months of 30 days each. It coincides with the five months which equals 150 days in Genesis 7:11, 24 and 8:3, 4. Thus it appears that a scriptural "time" is 360 days.

Second. What Bible evidence have we as to how many of these "times" are included in the plural expression, "the times of the Gentiles"?

Let us turn to the 4th chapter of Daniel. Here we read of a humiliating experience which came upon Nebuchadnezzar, who symbolized the head of gold of the image. The remarkable visitation related here was intended to teach him that there was a King in heaven superior to all Gentile earthly kings, whom he should praise, extol, and honor. The duration of this strange interlude in the life of Nebuchadnezzar is four times said to be *seven times* (vv. 16, 23, 25, 32).

Does it not seem probable that the scriptural record of this unprecedented occurrence was intended to serve as a warning, not only to Nebuchadnezzar, but also to all his subjects and to those of the Gentile empires which should follow him? This appears consistent, and leads us to ask:

May these "seven times" be symbolical of "the times of the Gentiles" which shall end in God's demonstration to Israel and to all nations that this King of heaven is the King of kings, the stone which shall smite the image, whose kingdom shall fill the earth, and who shall rule the nations of the world in justice and righteousness?

If so, then "the times of the Gentiles" are to be "*seven times*." This conclusion is supported by the "seven times" of Leviticus 26.

Let us keep clearly in our minds that "the times of the Gentiles" are specifically characterized by a dominance of governmental power over Israel, during their captivity and the treading down of the holy city, Jerusalem, which is evidently Israel's greatest punishment.

In Leviticus 26, after promising blessing for obedience and various punishments for disobedience, the Lord God pronounced upon Israel an unequalled punishment, which was to continue for "seven times," even till they should confess their iniquity and God should remember His covenant with them and with the land. Four times is this "seven times" emphasized, providing a remarkable coincidence with the four times of Daniel 4.

Many prophetic signs indicate that we must be near the *end of time*, or "time of the end," as stated in Daniel 12:4; Jeremiah 30:11; and Matthew 13:39; and that Jerusalem's warfare (appointed time) is nearly accomplished (see Isa. 40:2, margin).

The punishment has been awful and will culminate in a crux of desperate affliction, the approaching time of "Jacob's trouble" (Jer. 30:6), when Israel can truly say, "Is

it nothing to you, all ye that pass by? Behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger" (Lam. 1:12).

May we not, therefore, safely conclude that the punishment of Luke 21 is the same as that of Leviticus 26; and that "the times of the Gentiles" are measured by the "seven times" of Leviticus 26, that is, 360 multiplied by 7, which equals 2,520 days?

It is true that the word "times" does not appear in the Hebrew text in this place. It reads, "I will punish you seven." But "times" is plainly the right word to be supplied, and the translators of our English Bible have properly done so, both in the Authorized and in the Revised Versions.

But now we must note that Israel's punishments are measured on the scale of "a day for a year." This is clearly taught in Numbers 14:34. The rebellion of the people, who believed the evil report of the spies after they had searched out the Promised Land for *forty days*, brought God's punishment upon them and He sent them into the wilderness for *forty years*, "each day for a year."

The same scale is given in Ezekiel 4:4-6, where the Prophet was commanded to lie on each side so many days, bearing the iniquity of Israel and Judah, "each day for a year." Also 69 and 70 weeks mentioned in Daniel 9, have been fulfilled on this same scale, from the decree of Artaxerxes, B. C. 457, to the baptism of Jesus in A. D. 27, when He was presented to Israel as their Messiah. On this scale the 2,520 days measured 2,520 years as the duration of "the times of the Gentiles," being the period of Israel's punishment.

We repeat that this greatest punishment suffered by Israel began when God gave them into the hands of the Gentile king, Nebuchadnezzar, B. C. 604. Note carefully that Nebuchadnezzar captured Palestine in B. C. 606, when he was his father's general. If Israel had repented they would have been delivered from the dominance of the Babylonians as they were from the Philistines and the Assyrians.

Two years later, or B. C. 604, Nebuchadnezzar was installed as king at Babylon and soon after received the vision of the great image, during the interpretation of which he was told that he was the head of gold, and that the children of men, the beasts of the field, and the fowls of the heaven had been given into his hands (Dan. 2:38). The conquest of Palestine which Nebuchadnezzar effected in B. C. 606 was but the initial step leading to the complete subjugation of Israel. If the people had listened to the pleadings of the Prophet Jeremiah and obeyed the word of God which he declared to them, and served the king of Babylon, they could have continued their national existence in their homeland of Palestine, but they would not. See Jeremiah 27, 28.

Zedekiah, the last king of David's line to reign in Jerusalem, rebelled against the king of Babylon, who promptly came against him, destroyed the city, burned the temple and carried its sacred vessels to Babylon to become the playthings of debauched and drunken nobles (Dan. 5:1-4), and Israel's cherished "Land of Promise" passed completely under Gentile domination.

(OVER)

Measuring the 2,520 years of "the times of the Gentiles" from B. C. 604, the date of Nebuchadnezzar's ascension to the throne of Babylon, we reach the year 1917, evidently the beginning of "the time of the end." Note carefully how this expression, "the time of the end," is used in the record of the different visions seen by Daniel (Dan. 8:17, 19; 11:35, 40; 12:4, 9).

Evidently a brief period is designated in which "the times of the Gentiles" shall come to an end and Israel shall be restored to their land and to loyalty to God and to His Word. If this is correct, then "the time of the end" has begun and the year 1917 must have had some events marking the beginning of Israel's restoration. Praise God! This is just what occurred!

As Cyrus, king of Persia, issued the decree allowing the Jews to return to Jerusalem at the end of seventy years of captivity, so on November 2, 1917, the British Government issued the famous Balfour Declaration, assuring the Jews an opportunity to return to the land of their fathers and establish themselves again in Palestine.

About a month later, December 9, 1917, the city of Jerusalem was delivered into the hands of General Allenby without the drawing of a sword or the firing of a gun.

It is said that when the British army was before Jerusalem, General Allenby, not wishing to harm so sacred a place, cabled to the Government in London for instructions. He was told to use his own judgment. Still feeling uncertain as to what he should do, he cabled to King George and *was commanded to pray about it!* He and his staff then went aside in prayer before God, and immediately the city was delivered into his hands and he entered on foot with uncovered head.

The airplanes flying over Jerusalem seem to be a wonderful fulfillment of prophecy. "As birds flying so will Jehovah of Hosts protect Jerusalem; he will protect and deliver it, he will pass over and preserve it" (Isa. 31:5, R. V.).

On September 22, 1919, the Balfour Declaration was reaffirmed by Earl Curzon, the new Secretary for Foreign Affairs of Great Britain. On April 24, 1920, the San Remo Council of the League of Nations gave the mandate over Palestine to Great Britain. About the end of May of the same year, the British Government appointed Sir Herbert Samuel, a Jew, as High Commissioner, making him practically Governor of Palestine. June 30, of that year, Sir Herbert Samuel arrived and established his office in the Holy City. About four days later, July 4, 1920, Sir Herbert Samuel declared to the Zionist Commission that neither he nor any Jew of the administration should work on the seventh day Sabbath.

Thus we see that just as definitely as a similar restoration of the Jews occurred under Zerubbabel and Ezra, Jerusalem and Palestine are beginning to be restored again to Abraham's seed, the Jews of our day.

Tragic events are to occur in "the time of the end"! The seventieth week of Daniel 9 will doubtless cover the last of this period, for the seventy weeks are "to finish the transgression . . . and bring in everlasting righteousness" (v. 24).

Students of prophecy may differ as to just how the remaining events will occur, such as the rebuilding of the temple, the destruction of government now occupying the territories indicated by the great image, the arising of the antichrist, the breaking of the covenant, the terrible judgments which shall follow, and the sorrows and despair that continue up to the day of the battle of Armageddon.

But more and more light will be given to the faithful student of the Word as event follows event in the fulfillment of God's precious Book of prophetic truth. But let us say again what we said at the beginning: We have no date set for the coming of the Lord to receive us unto Himself (1 Thess. 4:13-18). We can but watch and wait and pray that we may be found ready when He calls the saints to meet Him in the air.—*Condensed from a work by William E. Blackstone.*

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JEWS RETURNING IN UNBELIEF

AN EXCHANGE, after quoting the statement of Lord Melchett to the effect that "when the Jews come into authority there will be no missions in the Holy Land," asks:

"Can it be that God is sending them back with such a purpose in their hearts?"

The question reminds us of an interview we had some time ago with a minister of the Methodist Episcopal Church South. He had just returned from a visit to Palestine and we questioned him as to his observations and impressions with regard to the Jews who had established themselves there.

As was the case with the editor of the exchange mentioned, he said he could not believe that the Jews were returning permanently owing to the fact that the vast majority of those who had gone back were atheists. As he made the statement he said he was reminded of a surprising conversation he had with an Arab Christian regarding that matter while he was in Jerusalem. He had referred to his reason for not believing the Jews were being returned to Palestine by God, to which the Arab Christian replied:

"Perhaps, my friend, the trouble lies in the fact that you have not fully understood the prophecies concerning the return of the Jews. We Christian Arabs believe they are being brought back by God in unbelief that He may cleanse them with the fires of tribulation. They must be here and pass through 'the time of Jacob's trouble' and have 'clean water' poured upon them by the Lord that they may be purified of their skepticism and sin before they can enter into full enjoyment of the blessings God has in store for them."

"The Jews are going back to the land of their forefathers in unbelief, precisely as foretold . . . with the veil still resting upon their hearts and minds as it did in the days of the Apostle Paul," declares George T. B. Davis in "Rebuilding Palestine According to Prophecy."

Ezekiel 36:24-31 indicates that the cleansing of Israel is to follow their regathering rather than precede it.

The One Hope

"THE desire of good accompanied by expectation." Thus is hope defined, and therefore, if Paul is right when he declares that "the faithful in Christ Jesus" were "called in one hope," then there is only one good that a Christian may desire and expect that desire to be brought to fruition.

No matter how that good may be expressed, it must always refer to the same good, and the reason for expecting it must rest upon the same foundation.

With the church professing to hope for different kinds of good, one is led to ask, Is there no simple way by which the one who desires to know the truth and be made free from the fetters of error can find what that one hope is?

It would seem that a brief examination of God's Word should make it plain. This one hope must certainly be that "blessed hope," which the grace of God teaches us to look for, even "the hope of the gospel" (good news).

When brought before the council to answer for his faith Paul declared that it was "touching the hope and resurrection of the dead" that he was called in question.

Did Paul desire a resurrection? He certainly did. Turn to the 3rd of Philippians and see what he counted loss, "if by any means" he might "attain unto the resurrection which is from among the dead." For those who are dying and destined to perish in the grave (if no deliverance be provided), a resurrection is greatly to be desired.

Now what are the grounds for expecting a resurrection? Standing before Agrippa and again defending his faith, Paul says: "I stand here to be judged for the hope of the promise made of God unto our fathers." Then he asks: "Why is it judged incredible with you if God doth raise the dead?" In the making of this promise Paul says that God swore by Himself to the end that we might have "strong encouragement, who have fled for refuge to lay hold of the hope set before us," in the promise, of course.

We must, therefore, look to the promise to find the good thing that is set before us which is so desirable that it becomes "an anchor of the soul" (*psuche*, breath used here, according to Halstead, for "breathing after," i. e., desire), both sure and steadfast and entering into that which is within the veil." This Paul considered the good, contained in the promise, so desirable that it was the culmination of all desire.

The promise recorded in Genesis 13:15 is God's promise to give to Abraham and his seed, "which is Christ" (Gal. 3:16), "all the land," which meant "that he should be heir of the world" (Rom. 4:13), namely, "a new earth," which Peter says we look for "according to his (God's) promise."

God's covenant in answer to Abraham's question, "Whereby shall I know that I shall inherit it?" (the land) is recorded in Genesis 15. In making the covenant God made known to Abraham that he was not to secure the land

eternally by not dying. Rather, he made it plain that he should "be buried in a good old age." Then, after Abraham had pledged himself to hold faith in God's promise as long as he lived, God pledged Himself to watch over the promise while he was dead, and by those two things represented by "a smoking furnace and a flaming torch," and bring it to pass.

Abraham having died and been buried, the only way that God can keep His oath is to raise Abraham and his seed from among the dead. The hope, then, that God's promise of an eternal inheritance brings to those who, because of their faith, are to be "blessed with faithful Abraham," is the hope of a resurrection. No greater good can a dying man desire. This and no other good can come to him regardless of his desire, because God's oath-bound covenant makes provision for nothing else. It is the good that we have reason to expect because God Himself has promised.

Thus Paul says: "We bring you good tidings of the promise made unto the fathers, that God hath fulfilled the same . . . in that he raised up Jesus" (Acts 13:32-34). Thus God made the claim of Jesus, when He said, "I am the resurrection," a living, vital truth. It was in the person of Jesus that the hope of a resurrection set before us entered "into that which is within the veil," providing a hope that we can with safety lay hold of for a refuge. It is sure and steadfast, the unalterable Word of God. It is "the hope of the gospel," from which Paul bids us not to be "moved away," because, when "the Lord himself shall descend from heaven . . . the dead in Christ shall rise," for, being Christ's, they are "Abraham's seed, and heirs according to the promise."

But, asserts some one, quoting 1 Timothy 1:1, "Christ Jesus is our hope."

Yes, Jesus is our hope, but not if you separate Him from God's oath-bound promise. The Jesus in whom many are trusting is a creature of their imagination. The Christ who is our hope is the "seed" of promise who is God's channel of blessing, the one whom He had made "the resurrection," that He might fulfill His promises to Abraham.

Do not try to separate Christ from the covenant, or to isolate Him from the promise. It is God's promise that must and will have a fulfillment; its hope is a resurrection, and Jesus is our hope simply because God has made Him "the resurrection." It is this hope, and this hope only, that is sure and steadfast, and once you have it, no man can take it from you.

O glorious hope! Jesus can bring you out of death because He has "the keys," and the key of the grave is God's gift of eternal life, and by that gift He will fulfill the will of God and raise up at the last day those who are to be "the children of God, being the children of the resurrection."—E. F. White in *The Herald of Life*.

THE GREATEST DELUSION

THE greatest delusion that ever afflicted the human race is the idea that God has conveyed His own essential and inalienable life to all mankind through the channels of natural generation, thereby making every babe that is born into the world a partaker of the divine nature and a begotten child of "the ever-living God."

There is not one word in the account of man's creation to justify the baseless assumption that the words, "death," "die," "life," "live," must be understood only figuratively in the account of man's creation, or that they mean nothing more than two differing conditions of existence, i. e., good and evil. And what violent twists of Scripture language have to be employed in order to sustain this notion! Here are a few of them:

"The breath of life"—breath of fellowship with God. If that is its meaning then the whole of the animal creation had similar intelligent companionship with their Creator, for that expression is applied to them all at the deluge.

"Thou shalt surely die"—be cut off from divine companionship. All but eight living beings are said to have *died* at the flood; does that mean that they all lost fellowship with God? Yes, if death means nothing more than that, or does not really deprive a creature of existence. But the lower animals never had fellowship with God; then how could they lose what they did not possess? And if all the descendants of Adam and Eve except one family were already dead in the figurative sense of "dead in trespasses and sins," how could their failure to obtain figurative or spiritual life have anything to do with their literal death or loss of life? But what right have we to apply a figurative meaning to "die" in Genesis 2:17, and change it to the literal in Genesis 7:22?

"The tree of life"—tree of fellowship with God. Why write such nonsense? Because in the same sentence (Gen. 3:22) we also find the expression, "live for ever." Does that mean only that man might have had fellowship with God forever if he had not been shut off from the tree of life? Yes, if the words "live" and "life" in this verse mean something different from what they mean in verses 18 and 20; and, if the threat, "thou shalt surely die" (2:17), means only, to enter into another and worse condition of life as the consequence of sin.

What did the deceiver mean when he told Eve, "Ye shall not surely die"? He was contradicting God, who had said to Adam that his life depended upon his continued obedience. What right have we to imagine that God and His enemy were not referring to literal life and the loss of it, but, instead, to two figurative conditions of existence? You cannot obtain a figure of anything without first understanding what it is a figure of. The literal must precede the figurative. But there is nothing preceding God's threat of death and satan's denial thereof to indicate that they were only employing secondary meanings of those words. If they were doing this where shall we find the primary or literal meanings?

We do not need to go outside the Bible to learn exactly

what are those literal significations. Perfect examples are afforded when we find the words applied to God Himself and to animals. God speaks of Himself as "the *living* God" and we also read, "as I *live*, saith the Lord." Who could be presumptuous enough to claim that the Almighty is here only referring to His happiness or holiness? Is it not perfectly plain that He is asserting the fact of His eternal existence? Then why, in the case of man, should the primary meaning of life be considered as expressive only of a certain condition of existence, instead of existence itself? And why, in John 3:16, should we regard the word "perish" as applying, in the case of man, only to another condition of life? The expression, "as the beasts that *perish*," ought to be sufficient to settle the meaning of the word in the gospel message as Christ preached it to Nicodemus—"should not *perish*, but have everlasting life."

Soon now, the great satanic delusion which has adulterated the pure gospel throughout the world will be fully exposed and the world will have to believe, as Christ predicted in John 17:21, 23, that the only way by which endless life can be obtained is through God's gift of His Son to be a new Source of Life for our otherwise perishing race.

"Thou, with endless life the power,
Great Melchisedec I see;
Share with me this priceless dower,
Give me immortality;
King of righteousness and peace,
Priest of God's eternity,
Give me life that ne'er shall cease,
Give me immortality."

—W. R. Young in *The World's Crisis*.

UNUSUAL BIBLE QUESTIONS

Who had beds of gold and silver on a pavement of red, blue, white, and black marble? Esther 1:6.

Where is a bed mentioned which was too short and its covering too narrow? Isaiah 28:20.

When did a good cook make a stew that was so appetizing that he was able to trade it for an empire. Genesis 25:29-34.

What Bible character suffered from stomach trouble? 1 Timothy 5:23.

Where does the Bible say some one will hide behind a tree to eat mice? Isaiah 66:17.

Where does God say that He will be for a crown and that His people shall also be for a crown? Isaiah 28:5; 62:3.

What man ordered several others killed because his memory failed him? Daniel 2:1-13.

In what book of the Bible does the name of God occur the least number of times? In a book containing the history of a beautiful queen.

What favorite Italian dish did the Israelites relish? Numbers 11:5.

MARKS OF A CHRISTIAN

(Continued from page 5)

If men are going to see Jesus they must see Him through us; and if they are going to see God, they must see Him through Jesus—that is the order: “You, Jesus, God”! This homely little poem expresses it beautifully:

“We are the only Bible
The careless world will read;
We are the sinner’s gospel,
We are the scoffer’s creed;
We are the Lord’s last message
Given in deed and word;
What if the type is crooked?
What if the print is blurred?”

It is true that the greatest hindrance to the Christian religion in its progress throughout the world, is Christian people. The old Petrine experience is true today: “We follow Christ, but we follow Him afar off.”

All life must express itself; the sun must shine and the river flow. The life that is denied expression disappears, and it is for this reason that faith and confession are placed side by side in the gospel and in the church. There are various ways of confessing Christ—the kindly word spoken in His name; standing for the right in opposition to the wrong; participation in the Lord’s Supper; the act of worship in the house of the Lord. Every Christian is an ambassador of Christ, and as such is either representing Christ or misrepresenting Christ. God, make us worthy interpreters of our Lord!

It is true that the Christian is in the world, but he is not of the world. “Be ye not unequally yoked together with unbelievers.” “Come ye out from among them and be ye separate.” “Love not the world,” wrote St. John; but not the world of nature, rather that world of unrighteousness which smacks of opposition to our Master.

A certain lady wrote me: “I have found that the world and the church cannot be combined.” True, the sheep cannot associate with the wolves without soon being devoured. Anything that contributes to our spiritual impoverishment is of the world, and should be abhorred by the Christian. We cannot condone sin and maintain righteousness. We cannot call a bad man good, and increase faith in lofty standards. We cannot waste long hours of precious time over worldly amusements and yet redeem the time for Christ and His kingdom. He who can only satisfy his nature with the pleasures of the world reveals indeed a sad poverty of manhood in the realm of moral and spiritual values. “They that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.” To which of these two classes do you belong? Toward which are you growing?

The call of the Christian is the elevation of his standards of conduct far above the standards of the world. There should be no compromise. As a certain great Christian stated: “We are either all for Christ or not any for Christ.” Which is it?—Charles T. Damp; adapted from *The Presbyterian*.

BETRAYAL

(Continued from page 3)

vantage! Let us take care! Let each examine himself, lest we, too, sell our Master for temporal gain and forget the loss!

Jesus left a great work for His followers to do. “Go ye therefore, and teach all nations” (Matt. 28:19); “and this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come” (Matt. 24:14). End of what? End of the age.

A friend called my attention recently to the words, “in all the world,” rendering them as “in all the age,” and not necessarily in foreign lands. It is not a bad thought, for the words “unto all nations,” take care of that foreign portion of the work.

We know that at the beginning of the gospel age the gospel was preached. Down through the so-called “Dark Ages” the work went on. Through the Reformation period it was continued. But what about 1937?

Oh, so many love to read Mark 13:10—“And this gospel must first be published among all nations”—and boast that the Bible is now printed in every known tongue. But, my friend, *What have we had to do with this?* We cannot rest upon another’s labor! When Jesus comes to reward “every man according as his work shall be” (Rev. 22:12), what portion of that reward may we claim for the publication of the gospel? Jesus, who told us to “go, teach” and “go, preach,” also said, “Why call ye me Lord, Lord, and do not the things which I say?” (Luke 6:46).

Judas sold his Master for gain. We hinder, or at least do not over-exert ourselves in the work of the Lord. Judas came to shame and early death. Perhaps when we stand in the judgment we shall come in that class also which the Lord said “shall not enter the kingdom.” “Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and then will I profess unto them, I never knew you: depart from me, ye that work iniquity.”

Like Judas, are we to come to shame? “Therefore to him that knoweth to do good, and doeth it not, to him it is sin” and “the wages of sin is death.”

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PROTESTANTISM NO LONGER PROTESTS!

(Continued from front page)

Protestantism has ceased to be a voice of vigorous and fearless protest against faith-destroying error and has degenerated into a faint and futile whisper of whining complaint against social and economic evils which pertain entirely to this present life. Consequently it has lost its virile spiritual power, forgotten its missionary zeal, and become but little more than an exceedingly inefficient political machine, vainly battering itself to pieces against the stony ramparts of a ridiculing world!

Berean Department

Cecil A. Smead, Editor, Blanchard, Mich.

The Man Born Blind

Question: "Master, who did sin, this man, or his parents, that he was born blind?"

Answer: "Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him" (John 9:2, 3).

There was a cartoon I saw recently in a magazine. A man was walking down the street with an umbrella over his head to keep off a lone column of rain that was following him wherever he went. Bystanders, outside the column of rain, were gaping and snickering, and saying, "He must have committed some awful sin." It is a conceit of the fortunate to be like Job's comforters and imply that the miseries of the unfortunate are coming upon them from the hand of God for their wickedness and hypocrisy.

Job's comforters looked upon Job's calamities and said, "God exacteth of thee less than thine iniquity deserveth" (Job 11:6). But Job answered, "I am not inferior unto you" (13:2). "The tabernacles of robbers prosper," Job said, "and they that provoke God are secure" (12:6). "Miserable comforters are ye all" (16:2). "I also could speak as ye do: if your soul were in my soul's stead, I could heap up words against you, and shake mine head at you" (16:4).

No, while we recognize with Job that "man that is born of woman is of few days, and full of trouble" (14:1), and thus the troubles of the human race are the result of sin, yet individual troubles do not mean that one man is a worse sinner than others.

In some circles any defect of body or mind is a subject for ribaldry and mockery. Such an attitude reveals a coarseness of moral fiber in the mocker that is far worse than the lameness of body of the one mocked at. What a crude, coarse thing it is to mock at human misery! Jesus was filled with a wondrous compassion and sympathy in the presence of suffering. Next time you see a physical wreck of a man it will purify your heart to think, in the words of a great preacher: "There, but for the grace of God, go I."

Many times handicapped people make a greater mark in the world than others who are physically perfect. Blind Milton composed some of the world's greatest poetry. Elizabeth Barrett Browning was an invalid all her life, yet she is conceded to have been the greatest English woman poet. Robert Louis Stevenson was a semi-invalid all his life. Fannie Crosby, greatest American hymn writer, was blind from childhood. Helen Keller is deaf and blind, and has never heard herself talk. President Roosevelt is a cripple from infantile paralysis. These all have used their afflictions as ladders to tremendous service.

The question should not be, "What great sin has this

man done to be so afflicted?" but it should be, "What great work of God is to be manifested through that broken and humbled body?"

Spirituality

Whatever makes men superior to things and loyal to great causes; whatever leads men to sacrifice temporary advantage for the sake of permanent worth; whatever causes men to appreciate beauty, truth, and righteousness; whatever enables the spirit of man to master the body; whatever ennobles the relationship between man and woman; whatever strengthens the hope of man in the ultimate triumph of right and the defeat of wrong; whatever purifies the inner life; whatever gives confidence in the personal friendship and solicitude of God; that is spirituality."—*Helpful Thoughts*; selected by J. R. LeCrone, Eden Valley, Minnesota.

Secret Causes of Failure

"An eagle, carrying a serpent in its talons to its nest on the mountain, was bitten in the heart and fell to the ground.

"Have you ever seen a man or woman in the church fall in the same way? You do not know the secret of their fall, but the omniscient eye of God saw it. That neglect of prayer, that secret dishonesty in business, that stealthy indulgence in the intoxicating cup, that licentiousness and profligacy unseen of men, that secret tampering with unbelief and error, was the serpent at the heart that brought the eagle down."—Theodore L. Cuyler.

"He that diggeth a pit shall fall into it; and whoso breaketh an hedge, a serpent shall bite him" (Ecl. 10:8).

The Reply of the Polished Shoes

When in Egypt some years ago holding meetings among soldiers, J. Stuart Holden asked a big sergeant in a Highland regiment—a man who was as bright and shining for the Lord as it is possible for a saved soldier to be—how he was brought to Christ. The soldier's answer was this: "There is a private in the same company who was converted in Malta before the regiment came on to Egypt. We gave that fellow an awful time. One night, a terrible wet night, he came in very tired and wet, and before going to bed he got down to pray. My boots were heavy with wet and mud, and I let him have one on one side of the head and the other on the other side; and he just went on with his prayers. Next morning I found those boots beautifully polished and standing by the side of my bed. This was his reply to me, and it just broke my heart; I was saved that day."—*Sunday at Home*.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer."

The Words I Say

Lord, help me say the kind words
 Instead of those which sting;
 Lord, help me give to others
 The gladness kind words bring;
 And help me to remember
 That I shall also find
 More joy in speaking gently
 Than saying things unkind.
 —Ethel Hope Hodson.

"The Gospel According to You"

It had been a great day in the woods for Martin and Mark that first Saturday after school had started. The boys had enjoyed the outdoors more than usual, it seemed. For the weather had been bright and sunny with just enough nip in the air to make one feel full of pep and ready for exercise.

The twin brothers had found some of the specimens of leaves they needed for mounting in their nature books, and were ready to leave for home. They were just putting out the fire they had built to cook their supper.

"It's all out now," declared Mark. "I guess we can go all right."

But Martin's quick eye saw one little spark a short distance from the ashes of the fire. "Oh, well," he thought, "it'll go out itself. There's no use to bother any longer just for one spark."

So they left for home. But a little bit later a wind blew up and fanned the tiny spark until it became a blaze. Then a dead branch lying near caught, and soon some more dry branches were burning.

Many of the beautiful old trees from which the boys had secured the leaves they valued so much, were destroyed. And a bad forest fire was started that did a great deal of damage before it was extinguished. Just from one little spark left by a thoughtless boy!

The words we say are often very much like that. "Behold," says the writer of the text for our Sunday school lesson for October 17, "how great a matter a little fire kindleth!"

Then James, the writer, goes on to say that the tongue

is a fire, which works for us either great good or much evil. Do you see, if we do not check our tongues they may bring great distress to some one. While, if we are careful to quench all the harsh words, when evil thoughts arise in our minds, we will avoid bringing sorrow to those about us.

And after a while, if we continue day by day and month by month to put down evil thoughts and think only good happy thoughts, our words will be happy words. They will be the kind of words Jesus would have us say. They will bring joy to those about us.

"You are writing a gospel,
 A chapter each day,
 By the deeds that you do,
 By the words that you say.
 Men read what you write,
 Whether faultless or true.
 Say! what is the gospel
 According to you?"

Ships and Rudders

In apostolic times ships were impelled by sails, the only oars mentioned being the paddles which were used as rudders. By these they steered the ships. While their ships were comparatively small, we know they were capable of carrying not only a considerable cargo of wheat, but also a considerable number of passengers. The ship on which Paul went to Melita (Malta) had 276 people on board. Yet, in spite of their great size, James tells us they could easily be turned about by little rudders.—*Our Bible Museum.*

A Prayer for the Week

Dear Lord, our heavenly Father, help each one of us to realize the power of the words we speak, the power to wound or the power to make glad those about us. May we choose only such words as Jesus would choose and that will be acceptable to Thee. For Jesus' sake. Amen.



AMONG THE CHURCHES

MINNESOTA FALL CONFERENCE

The Fall Conference of the Church of God in Minnesota will be held at Mora, October 22-24, inclusive. This should be a great and inspiring gathering. All who can possibly do so are urged to make plans immediately to be present throughout the meeting. Your presence and counsel are needed.

MICHIGAN FALL CONFERENCE

The Michigan Fall Conference will convene at Blanchard from October 26-31. Elder Richard LeCrone of Eden Valley, Minn., will be the guest speaker.

The Blanchard church and the Conference board sincerely hope that all the beautiful autumn drives will lead to the Fall Conference this year. Remember the place and date.

Mrs. L. F. Slocum, Secretary.

ILLINOIS TREASURER

The present Illinois treasurer is Bro. Harvey Krogh, Jr., of Ripley. In a recent communication he states that he must have more regular monthly contributions if the work that is being done at present at Macomb and Camden is to be carried on through the year.

This work is evangelistic and missionary in nature and deserves some support from each one of us. Send Bro. Krogh word as to how much you will contribute monthly toward the evangelistic project of the State, or send a cash contribution.

Illinois members, get ready for Dollar Day!
Paul C. Johnson, President.

ROCKFORD, ILLINOIS

With conferences and summer vacations over we are now back on our regular schedule of church services.

Some changes have taken place in our group during the summer. We are very glad to welcome two new members who were baptized at the Illinois Conference: Miss JoAnn Kasper, 1807 Ridge Ave., and Miss Mary Catherine Railton, 1110 N. Rockton Ave. We also have a new prospective member in the person of little Miss Suzanne Somers, who arrived September 3 to make her home with Bro. and Sr. Gayle Somers. Another new member of our Cradle Roll Department is Master Robert Vernon Bodin, whose birthday was July 15. Although Bobbie makes his home in Beloit, Wis., with Mr. and Mrs. C. V. Bodin, we claim him at Rockford because his mother (Kathryn Lansbery) is a member of our congregation. On September 2 we bade farewell to three of our members who left to make their home in sunny California. They are Mr. and Mrs. Glen Starbuck and Mrs. Rose Starbuck. Their address at present is 921 W. 4th St., Ontario, Calif., and we are sure they have already been welcomed by the Pomona and Los Angeles brethren.

October 10 is Rally Day and Homecoming at Rockford, and we shall be glad to welcome any former members of our congregation as well as anyone else who can attend. Sunday school at 10:00; morning worship and sermon at 11:00; evening service at 7:30. Our meeting place is the W.C.T.U. Hall, 1904 N. Main St.

Esta L. Starbuck, Secretary.

EDEN VALLEY, MINNESOTA

At the present writing (Oct. 1, 1937), Bro. J. B. Gasper is recovering from an operation in a Minneapolis hospital.

Sr. William Hendrickson has also recently undergone an operation at the St. Cloud hospital. She is doing as well as can be expected so short a time after an operation. Both of these sufferers are members of the Eden Valley Church of God.

On Monday evening, Sept. 20, Nadine G. Tritabaugh and John G. Peters were united in marriage by Elder J. R. LeCrone, in a quiet ceremony at the parsonage. Both these young people are members of our Berean society.

Mrs. J. R. LeCrone.

INDEBTEDNESS FUND

Dixon, Ill., Church	\$3.19
Oregon, Ill., Church	6.81
Ripley, Ill., Church	4.92

HERALD RECEIPTS

Rufus A. Curtis; Mrs. J. C. Lindsey, Sr.; Mrs. C. Moore; Mrs. Doris Reye; Mrs. Alvin Bennett; Mrs. Mae Magnus (for another); Ella Boyer (for self and another); Mrs. Albert Finney.

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

R. H. Judd; L. B. Hanson; Mr. and Mrs. Delos Andrew; Mr. and Mrs. J. E. Miller; Lydia Railsback.

CONTRIBUTIONS TO N. B. I.

Mabel Netts	\$5.00
Mrs. Etta Elton	8.00
Mr. and Mrs. J. E. Miller	3.00
Incidental Cash	.30
Amy Young	5.00
Mrs. J. W. Donaldson	5.00
Maurertown, Va., Sunday School	2.65

BETWEEN YOU AND ME—

A friend of The Herald sends in a subscription for another and remarks: "I feel that the message that this paper will bring may be of interest to them." We feel sure that this will be true.

A subscriber who is a member of another denomination, but who has taken The Herald for many years, in a recent interview said that she considered our little paper the best religious journal with which she was acquainted, and made it a practice to give her old copies to ministers to read, some of whom assured her that they used the material found in The Herald in the preparation of their sermons.

Watch for the front page editorial in our next issue: "Life Begins at Seventy." It will be of interest to old and young alike, but especially to the aged ones.

Bro. James W. McLain, pastor of the Church of God at Macomb, Ill., is now located with his family at 409 S. Dudley St., in that city. Those who may have occasion to write to Bro. McLain should make a note of his new address.

Last Sunday was "Moral Obligation Sunday." How many of our churches remembered to take a special offering for the Indebtedness Fund of the National Bible Institution? To those who did remember and took such an offering we extend our deepest appreciation. The debt is shrinking and with your continued help it will all be cleared from the books. Let's not forget to take an offering on Sunday, Oct. 24—the 4th Sunday!

Watch for next week's "Abreast of the Times." Startling events took place in Palestine over the week-end which may result in exceedingly important developments. The times are momentous! Let us watch and be sober.

Rally Day was celebrated at Oregon, Ill., last Sunday under most favorable conditions. A beautiful day added somewhat to the attendance which was most gratifying. Following the regular Sunday school session, an interesting program was given, during the progress of which certificates of promotion were presented to those who were being advanced into higher departments.

In the evening Pastor G. E. Marsh took as a question for consideration before an audience of about 75, "Is the United States Responsible for the Present War Between China and Japan?" His topic next Sunday evening will be, "God's Word Unveils the Secret Diplomacy of Europe."

Bro. Siple, now entering upon his eighth year as pastor of the South Lawn Park Church of God in Grand Rapids, Mich., was a pleasant surprise visitor at The Herald office last Friday. With his wife and daughter, Mildred, he was on his way to Burr Oak, Ind., where he was to be the speaker at the Rally Day services on Sunday.

A letter from Sr. (Miss) Leona Marsh, formerly of Ft. Wayne, Ind., informs us that she is now employed in Ohio. Her new address is 296 E. 271 St., Euclid, Ohio. We hope that the change in location will not only be advantageous to Sr. Marsh from a financial standpoint but also from a spiritual one, as it will bring her within reach of the active Golden Rule Church of God in Cleveland.

Sending in his renewal to The Herald, Bro. R. A. Curtis, whose tract, "The Coming of Christ a Divine Necessity, is one of our most popular publications, writes: "The Restitution Herald is my source of consolation in my declining years. After reading it I pass it on to others, to broaden its circle of influence for good, that they may 'know the joyful sound' of deliverance for earth and her toilful millions (Psa. 89:15-29)."

Board of Evangelism

Preach the Word

C. E. Randall, Superintendent

We are mapping out quite an extensive program and will need considerable money to carry it out. We are praying that God will furnish the money through you, brethren of the Church of God. All of you who contribute will be the instruments in His hands to help carry on this work.

I have the names of some workers who want work, and am also in correspondence with places that want men. All places that want pastors or evangelists, or workers that want to do such work, should communicate with me. Send your communications to me as soon as possible.

The names of those who have contributed this year are as follows: Harold Kessler, \$30.00; Mrs. James Kessler, \$5.00; Mrs. J. H. Snow, \$5.00; James A. Patrick, \$10.70.

The names of those who contributed last year will be sent in for publication in the near future.

James A. Patrick, Secretary-Treasurer.

The Church of God has a distinctive message and one which we feel is composed of more solid truth than can be found in the tenets of faith of any other group. While our teachings have many things in common with all the sects of Christendom, yet the composite of our clean-cut doctrines are not to be found in any other organized group. This is not a peculiarity—it is the natural result of a determined, truth-loving people forging ahead in search of truth without the restraining influence of creeds or traditions.

Advance truth does not warrant high notions and should not cause people to be self-centered. It does, however, carry with it a responsibility for its care. Truth cannot lie dormant, it must be scattered for reproduction. In this way truth is progressive and it is evident from the Word that God so planned it. In other words, the proper way to care for truth is to broadcast it in Christlike fashion.

The advanced truth which is in the possession of the Church of God is timely in outlook and expressly needed for our day and generation. The appreciation which we have for the compact truth revealed in these latter days can be easily measured by our stewardship in spreading it to those who are hungering for the truth which frees. Before we can be possessed of an evangelistic spirit that will balance the energy and hardihood of the messengers of the first century of the Christian Era, we must be literally saturated with conviction that our message is positive truth and essential—even unto eternal life!

With a full assurance of the truthfulness of our teachings, and led by a humble spirit in discharging our trust, the Church of God can well fulfill her stewardship role in comparison to the importance of her message. To lose sight of the superiority of our biblical vision will mean the impoverishment of our church interest and zeal. If there is a lapse in enthusiasm among our church folk, one need not look further than the indifference to the value of our doctrinal faith. Hence this column believes there must be a strong conviction respecting the urgency and essential need of our church and its message, before there

can be a real quickening in constructive evangelism.

To members of the Church of God which the Board of Evangelism represents, there can be no substitute for the Church of God, neither can there be any "just as good" teaching. To us, our church must be "the church." If our faith does not contain more saving truth—vital truth for which we should stand—than is available elsewhere, then there is no justification for our existence as a people.

When the members of the Committee who paved the way for the organization of the General Conference were considering for two days the biblical Church of God as revealed through the Word, their studies led them to the conclusion that there was but "one body, one spirit . . . one Lord, one faith, one immersion." If we are to find a place in this "one body" we cannot relegate the "one faith" into an anteroom over which is placed the inscription: "It doesn't make any difference." Our message is God-inspired and our work God-planned! With this commission in our hands,



there is no sacrifice too great or task too small—all is the Lord's work.

Your communications as to meetings in your neighborhood or your fruit-offering to the Lord for evangelism should be addressed to Elder James A. Patrick, Orange Road, Ashland, Ohio.

C. E. Randall.

THE RESTITUTION HERALD
National Bible Institution
Oregon, Illinois

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

The Pine Woods Bible Class, by W. H. Wilson: 480 pages; cloth binding; a discussion, in conversational form, based upon actual class work by the author, on various phases of the gospel; 75¢, postpaid for cash. National Bible Institution.

How Many Members Has the Church of God?

Wouldn't you like to know? But no one does know, for there are no accurate records. You know exactly how much you owe on that mortgage at the bank, how many bushels of corn per acre you raised last year. You know just how many m.p.h. the old bus will do; you know how many acres of land you have, how many horses and pigs and cattle you own, and Lou Gehrig's batting average. But you don't know how many churches of our faith there are or how many members we have! The chances are you don't even know how many members your own church has.

Isn't It a Standing Disgrace

to our denomination that, although we have been a people for well nigh one hundred years, we don't know to this day how many there are of us, or whether we are gaining ground or losing?

Wouldn't You Like to Know

how many churches we have, how many members we have, what church has the largest membership, how many church buildings we have, how many ministers, how many Sunday schools, how many Berean societies, and how many new members last year?

We Propose to Find Out!

That is the import of the action taken by the recent General Conference appointing the writer as Statistician. When the facts and figures have been gathered, the answers to all these questions, and others, will be available to you and everyone, for the first time in our history. Will you help me in this interesting work? I ask only that some one in each locality, the secretary or pastor or some one else who has the information, report to me the answers to the questions that follow. If such

information is not available, it will be well worth your while to secure it, if only for your own records. Besides, the Government requires you to report these figures to the Director of the Census at Washington. It will be convenient to use this material for both reports.

The following information is desired. You may answer by number to save repeating the questions, but please answer every question, and make your information as accurate as possible.

1. If you have an organized church, how many members are there on the roll? (If there is no official list, make as accurate a count as you can of the number of baptized believers in your locality.) How many, if any, not on the roll?

2. If you have no organized church, how many baptized believers of the Church of God faith are there in your community?

3. Do you have a Sunday school? If so, how many on the roll?

4. Do you have a Berean society? If so, how many on the roll?

5. Names and addresses of all isolated members of the Church of God that you know of that are not members of a state conference.

6. Names and addresses of any ministers, either active or retired, that you think may not be generally known.

Churches in the states of Illinois, Indiana, Minnesota, Michigan, California, Virginia, and other churches who sent delegates to the LAST General Conference need not report. Their conference credentials are sufficient. But ALL OTHER churches are asked to report, all who did not send delegates to this year's General Conference. You can use a penny postcard. Mail it now, before you forget, to M. W. Lyon, 13517 Darley Ave., Cleveland, Ohio.

How Many Members Has Your Church?



“Home, Sweet Home”

Provided by the love and sympathy of the entire brotherhood of the Church of God, *Golden Rule Home* assures to the members of its Family the comfort, security, and solicitous care which the word “home” always suggests.

Here the anxieties of earlier and more active life are laid aside forever. No threat of eviction for non-payment of rent or taxes or other indebtedness troubles the hearts of the residents of *Golden Rule Home*!

No doctor or hospital bills, no grocery, coal, or light bills to be met the first of the month, bring fear to the minds of the *Golden Rule Home* Family!

All such obligations and burdens are taken from the shoulders of these older ones immediately upon their entrance into the *Home* and are carried thereafter by the *Golden Rule Home* itself, which is amply able to bear the load on their behalf.

A hearty Christian welcome awaits all who seek the protection and lifelong support the *Home* provides.

Conditions of entrance into *Golden Rule Home* are as liberal as absolute security permits. Write for full particulars concerning the *Home* and its advantages. Or, better still, come and visit the *Home* itself and let the Family tell their own story of its advantages and comforts.

Address: *Golden Rule Home*, Mrs. Idona Romine, Matron, Oregon, Illinois.

THE RESTITUTION HERALD

VOLUME 27

OREGON, ILLINOIS, OCTOBER 12, 1937

NUMBER 2

Life Begins at Seventy!

By the Editor

LIFE in its fullness, in its richness, its beauty and its joyousness, begins at seventy—or at any other age that one becomes a permanent resident of *Golden Rule Home!* The doors of *Golden Rule Home* are the doors of a new life to the older ones, opening the way for them to renew and broaden their mental and spiritual horizons and to enter upon a new and promising field of Christian service.

In *Golden Rule Home* the cares, the distractions, and the irksome, monotonous round of endless duties which occupy the time of those who are maintaining homes of their own, are laid aside forever, and men and women begin to really *live!* For the first time in their experience they now have the leisure to do the things which they have always wanted to do, but could not, because they lacked the required time and opportunity. In those more active years they were too busy providing food for hungry children, clothing for growing boys and girls, and money for education, taxes, and general expenses of home-keeping, to engage in those pursuits to which their higher natures aspired.

But here in *Golden Rule Home* they are relieved of all material cares and responsibilities and can devote their entire time, if they care to do so, to the enrichment of mind and spirit. No financial anxieties trouble them. No fears of penury in old age threaten them. The tender, solicitous attention which age craves is assured to them.

“An old age serene and bright,
And lovely as a Lapland night,
Leads on toward close of day!”

Happiness is of the mind and not the body. Yet it is hard for one to be really contented and happy when he “does not know where the next meal is coming from”! But if one’s mind is free from fears of physical want and is kept constantly alert and interested in the life around him, he will never grow old in so far as his sense of happiness is concerned. He will continue to increase his fund of knowledge and to broaden his field of usefulness in the world. Because of his active interest and participation in the life (Please turn to page 11)

Abreast of the Times

Pertinent Comments on the News of the Day

G. E. Marsh, Editor

Japan Condemned As Offender

"It must needs be that offences come; but woe unto that man (or nation) by whom the offence cometh."—Jesus.

WASHINGTON, D. C., Oct. 6.—In a statement issued to-night by Secretary of State Hull, the United States joined with the League of Nations in denouncing Japan as the aggressor in the undeclared war now going on in China and as a violator of the Kellogg Anti-War Treaty and the Nine-Power Pact guaranteeing the territorial integrity of China.

The change in international policy upon which this country has now embarked was announced by President Roosevelt in his speech in Chicago last Monday. At that time he took occasion to strike a telling blow at any or all nations which engage in wars of conquest.

The action of the American Government has been interpreted by the League as an indication that this country is now determined upon a course of action that will make its influence felt throughout the world for peace.

Early this week fifty-two nations denounced Japan through the League and the announcement of our own new foreign policy has greatly strengthened the attitude of those nations toward Japan.

Many thoughtful observers and students of international affairs fear that the announcement of the State Department will do more to aggravate the present world situation than it will to relieve it. They remember that the conscientious purpose of President Wilson on entering the World War was to help make the world safe and to banish war forever, and they recall how that honest effort resulted in nothing but increased "distress of nations" and multiplied "perplexity."

From a human standpoint we "view with increasing alarm" the developments of the past week, but from the standpoint of a believer in the prophecies of the Bible when we see these things coming to pass, we lift up our heads and rejoice, for we know that our "redemption draweth nigh"!

Conditions Grow Worse in Palestine

"It is even the time of Jacob's trouble."—Jer. 30:7.

JERUSALEM, Oct. 6.—"The conditions in Palestine are growing worse hourly!" Such was the alarming announcement made in this city today. The situation is aggravated by the fact that three separate elements of dissension are constantly at work, the Jews, the Arabs, and the communists.

Another general strike has been declared by the Arabs, this time in protest against the British proposal, which has been sanctioned by the League of Nations, to divide Pal-

estine into three parts. With the inauguration of the latest strike, serious rioting has broken out in various localities, a British officer has been assassinated, Jewish shops boycotted by the Arabs and many of them compelled to close, and the communists are demonstrating against the Government in Joppa.

In an effort to put an end to the rioting, which borders on civil war, the British have ordered the arrest of many prominent Arab leaders, among them the Arab mayor of Jerusalem. The latter, in order to evade arrest, has barricaded himself in a Moslem mosque, into the sacred confines of which even the British dare not enter.

Psychology of the "Martyr Race"

"He hath filled me with bitterness."—Lam. 3:15.

NEW YORK, Oct. 9.—"I learned early in life that I was Jewish, and that there was a 'Jewish problem,'" writes Maurice M. Feuerlicht, the son of a rabbi, in a copyrighted article in *Forum*. At the celebration of the Feast of Lights, or Chanuca, he continues, "I sat at my father's feet . . . and heard him tell the thrilling story of Judas Maccabeus and his brave band who risked their lives for their religion. I lighted candles, and sang,

" 'Children of the martyr race,
Whether free or fettered,
Wake the echoes with your song
Where you may be scattered.' "

He says he had the idea that the Jews were a persecuted and despised race so constantly dinned into his ears that he expected the boys at school to insult him. For three thousand years, Mr. Feuerlicht recalls, the Jews have been a race of wanderers and have never permitted themselves to forget that they are an alien and dishonored people. This psychological attitude, the author believes, is wrong, and that an effort should be made by them to forget the sorrows and disgrace of the past, and recognize the fact that they can be, and are, good neighbors as well as good Jews.

THE RESTITUTION HERALD

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G. Eldred Marsh Editor
Prul C. Johnson Associate Editor
L. E. Conner Business Manager

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Receipts.—The change of date on your address label is your receipt. If date is not changed in two weeks after payment of subscription, please notify this office.

Entered as second-class matter October 16, 1911, at the Post Office at Oregon, Ill., under act of March 3, 1879.

Scripture History Verified

The following letter, written in 1860 from the banks of the Nile, and published in "The Bible Record," is still of interest and serves to confirm the historical records of the Word of God. During the past half century much additional evidence of a similar nature has been uncovered by the spade of the archeologist.

MY DEAR FRIEND: On my first Sabbath upon the Nile I read the prophecies of the Bible in Isaiah, Jeremiah, and Ezekiel, pronounced more than two thousand years ago against Egypt, then in her pride and power.

"The burden of Egypt. Behold, the Lord rideth upon a swift cloud, and none shall come into Egypt: and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it. The Lord of hosts, the God of Israel, saith; Behold, I will punish the multitude of No (Thebes), and Pharaoh, and Egypt, with their gods, and their kings; even Pharaoh, and all them that trust in him. Behold I am against thee, Pharaoh, king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, *My river is my own, and I have made it for myself!* Therefore thus saith the Lord God; Behold, I will bring a sword upon thee, and cut off man and beast out of thee. And the land of Egypt shall be desolate and waste; and I will make the land of Egypt utterly waste and desolate, from the tower of Syene even unto the border of Ethiopia. It shall be the basest of kingdoms; neither shall it exalt itself any more above the nations. I will make the land waste, and all that is therein, by the hand of strangers. I will also destroy the idols, and I will cause their images to cease out of Noph (Memphis); and there shall be no more a prince of the land of Egypt" (Isa. 19; Jer. 46; Ezek. 29 and 30).

How literally are these prophecies fulfilled before the eyes of the traveler through this land! Her cities are destroyed, "waste and desolate," her temples overthrown, her idols cast down. Egypt is the "basest of kingdoms." She has been spoiled by "the hand of strangers," and there is no more "a prince of the land."

(The king of Egypt who was crowned last July was not "a prince of the land of Egypt," but a man whose forefathers lived in Albania, across the Adriatic from Italy.

See "Abreast of the Times" page for August 10, 1937.)

On arriving at Thebes (the biblical No) I visited the great temple of Karnak, built in part by Tothmes III, the Pharaoh of the Exodus. (Other authorities name Amenhotep II or Merneptah as the Pharaoh of the Exodus, but this does not change the force of the correspondent's argument.—Ed.) There, upon the outer wall of the grand hall, we found a record of the invasion and conquest of Judah and Jerusalem by Sheshouk, or Shishak, king of Egypt, as it is written in 1 Kings 14:25, 26:

"And it came to pass in the fifth year of king Rehoboam, that Shishak king of Egypt came up against Jerusalem: and he took away the treasures of the house of the Lord, and the treasures of the king's house; he even took away all: and he took away all the shields of gold which Solomon had made."

This king, Shishak, whose name we read from his cartouche or imperial signet, is represented as riding in his chariot leading the captive Israelites in triumph to Thebes. Their beards and features stamp them unquestionably Jews, as distinctly as the Jewish face can now be recognized in Jerusalem, Constantinople, or New York. Their hands are bound with a rope and their eyes upraised, as if imploring mercy from their conqueror.

The names of the conquered towns and districts taken in this expedition are also recorded in the hieroglyphics. Among them, Champollion has deciphered the kingdom of Judah, and also the Scripture

names of Megiddo, Hebron, Beth-shan, Taanac, all the cities of Palestine, and also the valley of Hinnom, and "the great place" or Jerusalem.

Here, indeed, read the confirmation of Scripture history on the temples of Thebes, preserved almost three thousand years to bear their silent testimony to the truth of the Bible.

I also found many verifications of the Scripture history represented upon the tombs of Egypt, cut in the solid rock. In the tomb of Roschere, the overseer of public buildings under Tothmes III, probably the Pharaoh of the Exodus, we saw the whole process of brickmaking depicted. Some are digging and mixing the clay, others are taking the bricks from the form and placing them in rows, and others carrying them away to be dried. (*Please turn to page 11*)

God the Comforter

O Thou! who dry'st the mourner's tear,
How dark this world would be,
If, when deceived and wounded here,
We could not fly to Thee!

The friends, who in our sunshine live,
When winter comes, are flown;
And he who has but tears to give,
Must weep those tears alone.

But Thou wilt heal the broken heart,
Which, like the plants that throw
Their fragrance from the wounded part,
Breathes sweetness out of woe.

When joy no longer soothes or cheers,
And even hope that threw
A moment's sparkle o'er our tears,
Is dimm'd and vanish'd, too!

Oh! who would bear life's stormy doom,
Did not Thy wings of love
Come, brightly wafting through the gloom
Our peace branch from above?

—Thomas Moore.

“In the Last Days”

By T. A. Drinkard

BY “mountain” is meant the kingdom of God which was seen in the dream of Nebuchadnezzar and interpreted by Daniel in the 2nd chapter of Daniel’s prophecy. “The stone that smote the image became a great mountain, and filled the whole earth. . . . 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. 2:35, 44). Referring to the establishment of the same “mountain” or kingdom, Isaiah writes that then “they shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea” (Isa. 11:9). The establishment and exaltation of this mountain of God is to take place in the last days. It will be known for what it does, and what it does will bring results of a very desirable nature.

When this mountain or kingdom of God is set up, “he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more” (Micah 4:3).

How or why men will teach that the mountain or kingdom of God was established or set up at some time in the past, with this prophecy staring them in the face, appears unexplainable. The mighty power of God will bring about the conditions described here and those conditions will accompany the establishment of the kingdom, as they cannot be separated.

As a result of His rebuke of the nations they will beat their swords into plowshares and their spears into pruninghooks. Here are two kinds of implements: implements of carnal warfare and implements of industry. The former are to be converted into the latter. One cannot affirm truthfully that the kingdom is now set up without these characteristics! To do so would be to disfigure the prophecy of God and to change the meaning of the inspired Word.

Let us note this: “Nation shall not lift up sword against nation, neither shall they learn war any more.” Where have you read in any history of man of a time when the nations have ceased to war against each other and have done away with military schools in which the youth of the land were taught the principles of war?

Such conditions as those described by Micah have never existed since man sinned and brought death into the world, and it is very evident that such conditions will never exist until the kingdom of God is set up with Jesus Christ as its King!

To wrest this scripture and seek to make it teach some-

“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.”—Micah 4:1.

thing foreign to that which the Spirit of God intended, is to sin against the expressed will of God. But I appreciate the divine provision God has made in raising up men of courage and of faith who will expose such un-

righteous acts of men to build up and advance a human theory.

Why affirm, as some do, that Christ set up the kind of government foretold by the prophets during His personal ministry or on the day of Pentecost, when such affirmation contradicts the scriptural and the historical facts? Why “spiritualize” these plain, positive, God-given statements so as to hide the truth from those for whom it was intended? And why should we sit by and permit it to be done if it is within our power to counteract some of the damaging influence such teaching exerts?

Do we become weary in the heat of the day and decide that so much doctrinal teaching is unnecessary and that we might make better progress if we would teach more along “practical” lines? Both doctrinal and practical teaching are necessary, but when one gives place to the enemy just because he does not approve of the message, a great injury is being done to the cause of God. If Jesus never failed to preach the kingdom gospel regardless of opposition, why should we hesitate to do so? Truth is truth, and error is error. God will hold His people responsible for the way in which they have discharged their obligations as His representatives among men.

This prophecy of Micah points to “the last days” as the time when these things will occur, indicating that they did not transpire in former days unless it can be shown that the conditions mentioned here existed at some previous time, because the kingdom and the conditions which are to immediately follow its establishment are to exist together.

Those opposing this view contend that the kingdom was set up on the day of Pentecost, but they will not assert that those conditions and characteristics of the predicted kingdom existed then.

Their argument destroys the force of prophecy when they attempt to prove that the church is the kingdom of God. They even quote this prophecy to prove that the kingdom was established at Pentecost. But when pressed to verify these claims, they apply the conditions described to the “upper and better phases” of the kingdom. This is the very thing that has deceived and is deceiving men and women, and our message is strongly opposed to it.

May God give us men of courage to stand as one for God and for His truth. Compromise if you will, but you will not accomplish your Master’s work!

Defense of the Truth

PROTESTANTS are fast losing the art of protesting. History furnishes no greater examples of widespread ignorance and indifference of what constitutes pure spiritual Christianity (Matt. 22:29), the corruption of its mission (2 Cor. 4:2) and program (Luke 24:47; Matt. 28:18-20), and the cowardly silence on the part of its prophets concerning this cunningly camouflaged betrayal at the hands of its alleged friends (Jude 3, 4; 2 Tim. 4:1-5; Isa. 58:1). Within so-called evangelical circles we have as grave dangers today as threatened scriptural truth in the days of Luther, Zwingli, and Knox, yet teachers, preachers, and parents are strangely silent.

It is imperative that the masses know the Scriptures, and that the prophets maintain an unwavering allegiance to their revelation in the face of the intricate fabrications of the god of this age (2 Cor. 11:13-15). The prophet that fears what men or Satan may do to him (Psa. 27:1) will never know God's power, and the individual who does not know the Scriptures will frequently be found on the wrong side in the noblest conflict of the ages! Every intelligent and informed person knows full well that it is the corruption and compromise of the professed followers of Jesus Christ, and not the indifference and opposition without, that makes that program the lifeless and powerless spectacle we know today!

With some notable exceptions Satan has stolen a large percentage of even the so-called Christian literature of our children and youth. Some of it he has made unitarian, some of it he has utterly paganized. Sunday school houses print articles about pig's dreams, beautiful princes and princesses, ghosts and goblins and ugly old witches; they highly recommend such books as *Skeezix Out West* and *The Fairy Land of Oz*. Sacred trust funds given through sacrifice to spread the gospel of Jesus Christ are sometimes used to purchase paper and print articles on football, cooking, sewing, feeding calves, and hair-raising thrillers of many kinds, while the Babe of Bethlehem, the Man of Galilee, the fact of sin, and the desperate need of the new birth and the new nature are quite largely ignored. It is enough to make the angels weep! But where are the protestants?

Some Christian editors avoid the fertile field of biography, missions, and Bible exposition, stating that our modern youth will not read such articles, and that they ask for more articles on handwork and fiction. Some prophets have ceased to bear down as hard on sin as the Scriptures do, because men have ever rejected truth and persecuted the voice that honored it. I challenge the world to furnish scriptural evidence that one may publish what is popular to depraved men in the name of Christianity or in fulfillment of the Great Commission, and ignore what

The following article, which reached us as "selection" from an unnamed publication, expresses the same thought as that of an editorial which appeared in our last issue under the title, "Protestantism No Longer Protests."

Christ has commanded (Luke 24:47), and the program of the early church (Acts 5:42).

The printed page reaches multiplied thousands where the spoken word reaches hundreds.

(The believer who wants to be "in labors more abundant" (2 Cor. 11:23) should not overlook the golden opportunity of the printed page.) Considered from a moral and civic standpoint alone, who can measure the tragic evil of the constant caricature of love, and the trampling under foot of the God-ordained institution of the home, in the popular publications, the Sunday papers, the comic strips, and in the theaters of the land? Week by week and month by month popular but poisonous literature floods so-called Christian homes, and is more dangerous than razors and rattlesnakes in a nursery! If in the natural realm, this moral sewage needs a purifying current placed alongside of it, how much more the Christian needs to efficiently push purely scriptural literature.

I believe evolution to be an insidious and satanic program to teach a false religion in tax-supported institutions, where pure scriptural Christianity is denied a hearing (2 Cor. 4:4). To how many generations can the materialism of the press, the evolution of the classroom, and the practical atheism of pulpit and missionary endeavor go unchallenged without a breakdown of civilization? But what may be nearer your heart: How many years can you expose your immature boys and girls to the daily propaganda of infidels and atheists without their faith and moral standards being undermined? I believe the general abandonment of historic and scriptural Christianity in the centers of learning, and the daily neglect of Bible instruction in school and home to be the direct reason for our present crime waves, our moral degradation, and the distress of nations. Brute ancestry in the classroom and in literature generally cannot fail to bring brute ethics in society. I believe the deplorable ignorance of the masses concerning scriptural theology makes possible the destructive programs of a falsely trained leadership. (Carefully consider 2 Corinthians 11:13-15.) As the clenched fist of communism threatens civil government, so the apostasy we know threatens the moral and spiritual welfare of millions of children and youth in this and coming generations, for time and for eternity. And concerning these evils I hereby give notice, that I will neither tremble at their threats, bow to their demands, support their programs, or remain silent concerning their sins.

I urge a most careful examination of the "religious" literature of our children. Do the titles deny what the printed Bible verses clearly teach? Do the comments belittle our Christ, treat Him as a mere man, and discredit the Holy Scriptures? Do they teach natural religion or super-

natural Christianity? Do they stress mere ethics and sociology or "Ye must be born again"? Have the authors made the blunder of trying to build Christian character without scriptural birth? (John 3:3; 1 Peter 1:23; 2 Peter 1:4.) It will be serious business later to efface the results of several years of unitarian literature. Demand pub-

lications for the children that are true to God's revelation, or else secure Bibles and actually teach the Word of God. An honest exposition of a chapter of the Scriptures each week, either in the home, classroom, or pulpit, will revolutionize Christian work and do much to defeat the fanaticism. (Please turn to page 10)

The Christian and Military Service

"SHALL we, as Christians, participate in war by bearing arms and engaging in the slaughter of fellow mortals?" In determining the answer, consider first the contrast of viewpoints that is involved. Of the man of the world we say that the state's interests are his interests, its enemies are his enemies, its wars are his wars. These things are not true of the Christian. With him the dividing line is not between national and national, but between children of light and those of darkness. So the state's enemies are not his enemies any more than the state's subjects are; and neither is the war his war: it is a conflict between men of the world, over worldly interests. Consequently there is no reason why the Christian should participate in it.

As between Christians, observe what kind of situation there would be if we did participate. Assume that two countries wage war against each other, and that some of us live in one land and some in the other. If, then, we took up arms in support of our respective lands of sojourn, we would have the spectacle of Christians on the one side trying to slay those on the other side; and doing so, let it be observed, over a worldly issue! This is analogous to what was witnessed during the Great War, when members of the larger, professedly Christian denominations, living on different sides of national boundaries, were capturing, maiming, and slaughtering one another. They were all members of the same "church," yet they did it because their respective "countries" were at war! May true Christians do such things? May one son of the Almighty, to whom Jesus has said, "This is my commandment, That ye love one another" (John 15:12), slaughter another son of the Almighty? The answer is obvious.

If we were to participate in these conflicts we would be obligated to "judge righteous judgment" (John 7:24) concerning them. This few persons are able to do, because skilled propagandists are employed to flood the land with reports favorable to the state's interests. Thus we all know of a bullet having been fired at Sarajevo on June 28, 1914, but how many know the true causes of the colossal conflict that followed? Then, even if we were able to determine the facts and judge accordingly, it is not our place to do so. Paul says we are to judge the church, "but them that are without God judgeth" (1 Cor. 5:13). The Most High has delegated the judging of most of the nations' internal affairs to agents of the nations' own appointment; but he has reserved to Himself, as His exclusive prerogative, the judg-

ing of the nations themselves; and . . . He uses them as His instruments, and wars as His scourge. He gives the kingdom of men to whosoever He will; and He alone knows His purpose with the combatants. Therefore, His children lack both the knowledge and the permission that are necessary to participation in these conflicts.

The requirements of combatant military service are not compatible with some of the specific commands Jesus and His apostles gave the members of the church for the regulation of their relations with their fellow men. Two precepts will serve to illustrate this fact; some others will be considered separately. The first was stated in emphatic language by the Apostle Paul when he wrote: "See that none render evil for evil unto any man" (1 Thess. 5:15). The second was uttered by Jesus in His Sermon on the Mount, and with its context reads as follows: "Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies" (Matt. 5:43, 44). Suppose for a moment that you adopt the state's point of view and regard its enemies as your enemies. Can you then fulfill these laws and yet indulge in war? Can you maim or slaughter your enemies and yet not render evil for evil? Can you have even a minimum of love for him and yet slay him? Once more the answer is obvious.

At this juncture we shall consider the well known command, "Thou shalt not kill" (Ex. 20:13; Matt. 19:18), in its relation to our question. This command was given to the Israelites; and they, while observing it, indulged in many a bloody conflict. What is the explanation of this paradox? First, we observe that Israel was the chosen nation of God, and that it waged war at the direction of the Almighty and His prophets. Secondly, the Mosaic law which had been given to the people provided for those forms of manslaying that were judicial in nature. Therefore, this form of slaying had to do with man's individual relation with his fellow man, and did not include either of the preceding forms. From our point of view the situation has changed radically. At present our citizenship is in heaven, and we, like Paul, "do not war after the flesh, for the weapons of our warfare are not carnal" (2 Cor. 10:3, 4). The nations of the earth, on the other hand, *do* war after the flesh, and without the direction of the Almighty. In judicial matters the authority to put to death is at present in the hands of the powers that be, who have been or-

dained of God for the punishment of evildoers (1 Peter 2:13, 14; Rom. 13:1-4).

Before summing up our findings we shall consider another point. Jesus said to Pilate: "If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews" (John 18:36). Peter *did* use the sword in a feeble attempt to prevent the Jews from seizing Jesus, and he was reproved by our Lord, who said (among other things): "Put up again thy sword into his place: for all they that take the sword shall perish with the sword" (Matt. 26:52). These remarks should not be confined to the incident which gave rise to them; they were intended to be a guide to Peter in his later years of life. By them he (and we who follow after him) was taught that the sword was not one of his weapons of warfare, and that if he persisted in using it he would perish along with all others whose warfare was conducted with carnal weapons.

We shall now revert to our earlier question: "Shall we, as Christians, participate in war by bearing arms and engaging in the slaughter of fellow mortals?" What conclusions have we reached that have a bearing on this query? They are:

- (1) That these wars are not our wars; and that we are brethren, and, therefore, must not slay one another.
- (2) That wars are one of God's scourges, and that the nations are the tools He uses in judging the world.
- (3) That we are enjoined to love our enemies, and not to slay them either by the sword or by any other means.

With these facts marshaled before us we can give one answer only to the question, and it is, "We shall not." Therefore, we conclude that Christians should take no part whatever in combatant military service.

NONCOMBATANT MILITARY SERVICE

We may now ask: "What shall be our attitude toward noncombatant military service?" At the outset we should observe the nature of the work that is included in this category; much of it is not only free from objection, but is in itself meritorious. What, for example, is more commendable than bringing in a wounded man for treatment? We recall that Jesus was asked, "Who is my neighbor?" (Luke 10:29), and that He answered the query by telling His auditors the story of the good Samaritan. We need not detail the story, which is familiar to all. It is sufficient to note that there is no essential difference between the services performed in the two hypothetical cases. The good Samaritan was practicing the second greatest commandment, "Thou shalt love thy neighbour as thyself" (Matt. 19:19), in helping the man who fell among robbers as he journeyed from Jerusalem to Jericho. We would be doing the very same thing in bringing in an injured man for treatment, whether he be a soldier from some battlefield or a civilian from the street. We conclude, therefore, that much of the work in this category is unobjectionable.

A prominent member of another religious denomination, whose leadership was followed by many "conscientious objectors" during the Great War, viewed the matter differently. He wrote: "Under no circumstances can I undertake any service that has for its purpose the prosecution

of war. Saul of Tarsus, the persecutor, was a noncombatant when he held the clothes of those who stoned Stephen. But he was verily as guilty." Here we have confusion of thought; for at the stoning of Stephen "Saul was consenting unto his death" (Acts 8:1). The fact is that Saul was an active participant in Stephen's martyrdom: his actions were different from those of his fellows, but he shared their sentiment and approved of their conduct. Our position is a radically different one, in that we would not share the sentiment of the combatants. If we undertook their service it would not be with the intention of helping in the prosecution of the war; it would be with the intention of doing good and being of service to our fellow men. So the objection is ill-founded, and our previous conclusion is unshaken.

However, when we examine the circumstances under which the work is to be performed we find serious obstacles in our way. The first of these is that those who join any division of the militia are required to subscribe to the oath of allegiance. Having given our allegiance to the Lord Jesus, who has said, "No man can serve two masters," we cannot do this. In time of war, when compulsory service is introduced, this requirement is frequently dispensed with, and so ceases to be an obstacle. A second barrier is found in the fact that all who voluntarily don the state's uniform are held to have entered its service, and thereby to have become subject to its military law. Those who are so subject have no freedom of conscience, but are required to obey their superior officers. This we will undertake to do only when such commands do not conflict with the laws of our Maker. Thirdly, all who enter the noncombatant service of the militia are liable to be transferred, at a moment's notice, to the combatant service, and there be called on to undertake duties which may be, and in our case are, contrary to their religious principles. For these reasons we conclude that we cannot undertake these otherwise unobjectionable services.

In opposition to this conclusion it has been urged: "You can perform the unobjectionable services and refuse the others, taking whatever consequences that ensue." Yes, you can, as some "conscientious objectors" found during the Great War, when they were executed because they refused to bear arms in an emergency! Surely, no one will suggest that this is the way to put into practice Jesus' injunction, "Be ye therefore wise as serpents, and harmless as doves" (Matt. 10:16)! We assert that the proper course is to refuse the service in the first place; and this course is not dictated by pusillanimous motives; it is dictated by sound common sense. If there is the possibility of our sealing our faith with our blood, we may just as well suffer at home; there is no need to court such a fate by placing ourselves in a position that turns a possibility into a probability or a certainty. Such action would be tantamount to inviting martyrdom, and many thoughtful persons will consider it stained with moral culpability. Therefore, we conclude that the proper and prudent course is not to enter military service in the first place; and give effect to this conclusion by refusing to don the state's uniform.

(Concluded next week)

Led by the Spirit

By Mark Allen

"As many as are led by the Spirit of God, they are the sons of God."—Romans 8:14.

AS MANY as are led by the Spirit of God . . ." That is, as many as are conducted or guided by the Spirit of God, "they are the sons of God" (Rom. 8:14). There are very many at the present time who believe this text to mean that to be "sons of God" they must be guided or directed by some mysterious impression made upon the mind, in some unaccountable manner, without previous instruction. There are many who say, and no doubt honestly believe, that they do receive such supernatural impressions and that these impressions are the leadings of the Spirit of God.

There are certain peculiarities, however, which nearly always pertain to such people which, to the mind of the thoughtful person who is intelligently instructed in the Scriptures, stamp such claims to miraculous "guidance" as false.

Close questioning of those who generally claim to be governed in their lives the most fully by mysterious impulses of the Spirit of God, show them to be very ignorant of the teachings of the Bible. Many of them even make loud boastings of their ignorance, and say that they care little for "the dead letter" (as they almost blasphemously call the written Word). They are full of the good Spirit, they contend, and have no need that any man should teach them because they are directly taught by God.

While under the influence of this "good Spirit," these very spiritual people are continually contradicting and denying many important and vital truths that God, the eternal Spirit, has revealed through His prophets or through the Messiah. As God's Spirit cannot lie, and consequently cannot contradict itself, the claims to divine "guidance" of those who teach contrary to the plain revelations made in the Bible, are necessarily false.

It is not our purpose in this article to deal much with the follies of modern religions and we will proceed at once to show (1) How the Spirit of God leads men; (2) What are the fruits of the Spirit? (3) How may the Spirit be tested; and (4) What will be the result of its guidance?

1. HOW DOES THE SPIRIT OF GOD LEAD MEN?

To be led by the Spirit, in the sense of the text quoted, one must follow the teachings of the Spirit; for it is written concerning such, that "they shall be all taught of God" (John 6:45), and we read likewise that "God is a Spirit"

When many earnest people are being drawn away from the plain teaching of the Bible, and are placing confidence in a questionable "gift of tongues" or in other sources of pseudo-spiritual "guidance," the following article, although originally published in "The Gospel Banner" in 1860, is of great value and timeliness.

(John 4:24). How, then, does God, the eternal Spirit, teach men? The answer is found in the opening words of Hebrews.

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son."

From this passage we learn that God has spoken to men by His prophets and by His Son. Let us inquire further as to the instrumentalities used.

TESTIMONY CONCERNING THE PROPHETS

"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 (Spirit, R. V.)" (2 Peter 1:21). "All scripture is given by inspiration of God" (2 Tim. 3:16). "Thou . . . testifiedst against them by thy spirit in thy prophets" (Neh. 9:30). "The Spirit of the Lord spake by me, and his word was in my tongue" (2 Sam. 23:2).

TESTIMONY CONCERNING THE SON

"The spirit of the Lord shall rest upon him" (Isa. 11:2). "And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him" (Matt. 3:16). "For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him" (John 3:34).

By the foregoing testimony we have it firmly established that God has committed His teachings to men by His Holy Spirit through the prophets and through His Son. *Hence their teachings are the Spirit's teachings, and the individual who receives their teachings is guided or led to all intents and purposes by the Spirit of God.*

This being true, it becomes necessary for one to become acquainted with what the prophets have written and with what the Son of God has taught, in order to know the mind of the Spirit and be led by it. These conclusions are unavoidable; and though lovers of animal excitement and noisy gatherings may attempt to evade them, they cannot be set aside, but must forever present a hostile and uncompromising front to all who will cling to darkness rather than light, having their understanding darkened by reason of the ignorance which is in them.

2. WHAT ARE THE FRUITS OF THE SPIRIT?

We will first notice the predictions of the Prophet con-

cerning the fruits which should be manifested by the Messiah, and which were actually fulfilled in His life.

"There shall come forth a rod out of the stem of Jesse . . . and the spirit of the Lord shall rest upon him, the spirit of *wisdom* and *understanding* . . . of *counsel* and *might* . . . of *knowledge* and of the *fear of the Lord* . . . and shall make him of *quick understanding* in the fear of the Lord" (Isa. 11:1-3).

We find, then, that one of the fruits of the Spirit in the Messiah was a "quick understanding in the fear of the Lord." Such being the case, He was intelligent and enlightened, well qualified to teach others. He was neither a fool, an ignoramus, nor a boaster of His own ignorance. Such will be the case of all who are taught of the Spirit. They will have the fear of the Lord, which is the beginning of wisdom—the wisdom which comes from above—that great treasury of wisdom found in the writings of the prophets, revealed to them by the eternal Spirit of the Most High. Those who follow this teaching will be made *wise*—wise unto salvation. "The holy scriptures," declares the Apostle, "are able to make thee wise unto salvation through faith which is in Christ Jesus" (2 Tim. 3:15).

What better fruit of the Spirit can one have than that which makes him "wise unto salvation"? But this is not all, for we are told that knowledge of the teachings of the Holy Scriptures is "profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be *perfect* (complete), throughly furnished unto *all good works*" (2 Tim. 3:16, 17).

These, then, are some of the fruits of that Spirit which leads teachable men and women to that glorious fountain of wisdom, the Holy Scriptures, by which they are made wise unto salvation, perfected and thoroughly qualified to perform all good works. What could a man ask for more than this?

Again, we read that "the fruit of the Spirit is love, joy, peace, longsuffering (forbearance), gentleness, goodness, faith (faithfulness), meekness, temperance (self-control), against such there is no law" (Gal. 5:22, 23).

A few of these outgrowths of the Spirit we will notice.

First, *love*. The Apostle has said in the preceding context (v. 14) that "all the law is fulfilled in one word . . . Thou shalt love thy neighbour as thyself."

Jesus, the Messiah, in answer to one who asked which was the greatest commandment in the law of Moses, said that upon these two things hang all the law and the prophets: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind . . . (and) Thou shalt love thy neighbour as thyself" (Matt. 22:36-40; Deut. 6:5; Lev. 19:18).

In our consideration of love we must think first of the love of God.

"This is the love of God," declared that disciple whom Jesus loved, "that we keep his commandments: and his commandments are not grievous" (1 John 5:3). Jesus said, "If ye love me, keep my commandments" (John 14:15, 21, 23). This is an established principle in the Scriptures, that if one loves God, he will keep His commandments.

It may seem to many as an easy thing for them to say that they love God and that they love Jesus, but here is a way in which they can prove whether or not they love the Father and the Son. God's commandments are not grievous, but many do not keep them. If they do not keep the commands of God they do not love Him! That is evident.

Now what is it that God has commanded which so many men and women do not obey?

God, by the Spirit speaking through His Son, has commanded them to believe *the gospel of the kingdom of God*, change their way of thinking to conform to the Spirit's teaching, and be immersed in the name of Jesus for the remission of their sins.

Yet multitudes who profess to love God and to be led by His Spirit are altogether ignorant of the first principles of the gospel! They claim to be doing the work of God but are not, for Jesus said, "This is the work of God, that ye believe on him whom he hath sent" (John 6:29), or, "that ye believe the testimony of him whom God hath sent."

The testimony of the Messiah whom God sent, and of the prophets sent before Him, concerning the future glorious kingdom which is to be set up here upon the earth when Jesus comes to occupy the throne of David and place His faithful followers at His side to be associated with Him in royal dignity, which comprises the very heart of the gospel, is either unknown by the majority of those who claim to love God, or is relegated to a position of secondary importance in their teaching. If one loves God he will most assuredly love, venerate, and respect His Holy Word and all that it contains above anything that men may say or teach or require.

Love to man comes next. A sincere and honest desire to enlighten and benefit those around us—to make it possible for them to be partakers of all the blessings which we ourselves enjoy—is an evidence that we love them. If we ourselves are truly enlightened and are led by the Spirit's teachings as set forth in the Scriptures, it will lift us above all petty bickerings and strife, and love for this miserable, sordid, money-seeking, pleasure-worshipping world and place us in a position similar to the one Jesus occupied, when He sorrowed greatly on account of His own people, the Jews, who by their unbelief were forfeiting the blessings which they might otherwise enjoy.

While Jesus loved the Jews, He did not love their errors of belief nor make unholy compromises with them! He did not tell them that because their teachers were blind and misled them, they would at last be saved even though they did not believe the truth! On the contrary, He declared that "if the blind lead the blind, both shall fall into the ditch."

Depend upon it, no man can have the love which is the Spirit's fruit who is not an obedient believer in the gospel of the kingdom, because he proves that he does not love God in not believing that which God has so clearly said by the pens of the prophets and through the lips of His Son.

Again, *joy and peace* are the Spirit's fruit. "Joy and peace in believing" (Rom. 15:13). Joy and peace in believing what? Answer: The Word which God has sent. And what is that? That is the good news of God's coming

kingdom of righteousness and love, the news which is calculated to give peace of heart and joy of mind to those who believe it and who seal their faith in baptism. All who do this, that is, believe the gospel of the kingdom and are baptized, have the testimony or witness of the Spirit, which spoke through the Son of God in the Great Commission, that they shall be saved (Mark 16:15, 16).

"*Joy in the Holy Spirit.*" This certainly cannot be a rejoicing in foolish ecstasies and emotions aroused by unbiblical teachings! "Joy in the Holy Spirit" must mean that joy which is experienced by the obedient believer in what the eternal Spirit of Truth has revealed through the prophets and through Jesus Christ. God, who is love, like true love everywhere, rejoices neither in iniquity nor in error, but "rejoiceth in the truth" (1 Cor. 13:6).

Faith is a direct fruit of the Spirit in that by hearing the Word of God as it is revealed by the Spirit in the Bible, men are led to exercise faith in the Father and in the Son, and thus come to be led by the Spirit to embrace and obey the gospel. (To be continued)

CATHOLICS DEFINE NATURE OF A PIG'S SOUL

A CORRESPONDENT, writing to the question department editor of *Extension Magazine*, a Roman Catholic publication, asks:

"Does a pig have a soul? If so, where does the soul stay when a pig is killed? Is the soul dead or alive? These questions were brought up among school children and aroused quite a discussion."

We are not surprised that the children should ask such a question, for many grown-ups have done the same thing. And the answers provided have generally been as vague and unscriptural as is the one made by Rev. James A. Magner, the editor-priest, who wrote as follows:

"Pigs and other living things under man have a material soul, or a principle of life, dependent for existence upon conditions of the body. When disease, accident, or old age, renders the body incapable of sustaining this life, the life principle leaves the body of the creature, and is destroyed or transformed into some form of energy. The inner character of life is not known. Man has a rational, spiritual soul, which has the power of directing a material organism, the body, but it is not dependent upon the body for its existence nor does it lose its identity with the death of the body. In a word, the human soul is immortal; the soul of other living creatures on earth is not."

The first thing we would notice is that the editor's explanation is partly true and partly false. When he treats of the soul of a pig he asserts, in harmony with scriptural teaching, that when the life (which he wrongly identifies with the "soul") leaves the body of the animal "it is destroyed" (wrong) "or transformed into some other form of energy" (probably right).

The *life* is not the *soul* but the energy which causes the

soul to function as a living creature. Contrary to the opinion of our answerer of questions, this is as true of the man as it is of the pig. Rightly, the editor confesses that "the inner character of life is not known." But while we do not know what it is and just how it operates, the Bible clearly teaches that this life-giving "spirit" or "breath" is the same in man and beast, that the two breathe alike, they die alike, and in death they go to the same place (Eccl. 3:19, 20).

When the priest comes to the matter of the soul of man, all that he has said about the nature of the pig's soul or life he regards as inapplicable. He admits by inference that the *soul of the pig* is not the pig but only the natural energy which causes it to live. But the *soul of man* is the man himself and his body only the house in which the immortal, intelligent soul lives until death frees it forever from its restrictions!

"In a word, the human soul is immortal," declares the Roman priest, but God says: "*The soul that sinneth, it shall die*" (Ezek. 18:4)! Let deluded Romanists believe their priest if they will, as Adam and Eve believed the serpent when he uttered the same lie (Gen. 3:4), but as for me I must believe God, whose statement concerning the mortality of the soul is supported by the unanswerable argument of death's reality throughout the world!

"My belief is that there is very little need for the medical use of alcohol."—*Dr. E. G. Cutler, Harvard, Cambridge, Mass.*

DEFENSE OF THE TRUTH

(Continued from page 6)

cism, indifference, and apostasy of our times.

I urge Bible-believing men and women to carefully examine the kind of Christian work they are supporting. We investigate before we invest our funds. God will not hold us guiltless if we hand over His tithes and offerings to those who deny the verbal inspiration and full authority of the Scriptures. Nor will He excuse the support of merely social and civic programs that deny the depravity of men and need of the new birth as "an interpretation of the Christ spirit." Christ cannot be interpreted. He has been revealed as "the Lamb of God that taketh away the sins of the world." It is our business to believe and share the good news. The ascending Lord commissioned His followers to preach "repentance and remission of sins" in His name among all nations. Christianity is supernaturalism or it is nothing. No son or daughter of Adam now dead in trespasses and sins will see God or know life unless he is supernaturally born into the church (ecclesia) of Jesus Christ. Man cannot take members into this church: they are either initiated through the new birth and the new nature or they are yet in their sins. Any program that comes short of this message is to that extent unscriptural

and unworthy of the support of the blood-bought bride of Jesus Christ. Withdraw all moral and financial support from every man and program that denies His revelation, protest error of pulpit or press, be courageous and efficient soldiers of the cross!

I plead for an honest consideration and practical fulfillment of the Great Commission (Luke 24:47; Matt. 28:18-20). It is the most important proposition in the Scriptures for the believer. In the day when "many that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt," how will you stand? Speechless with shame of your selfishness and unbelief, or in the fullness of love and joy that you were true to the work the Lord Jesus Christ commissioned His bride to do? Let us reckon ourselves dead indeed to selfish and fleeting things and let us go now, in this generation, with the message of life to the last erring son of Adam.

SCRIPTURE HISTORY VERIFIED

(Continued from page 3)

There is also the taskmaster with rod in hand overlooking the slaves at their work. I also found another most interesting incidental confirmation.

"And Pharaoh commanded the same day the taskmasters of the people, and their officers, saying, Ye shall no more give the people straw to make bricks, as heretofore: let them go gather straw for themselves. And the tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish ought thereof."

Now on one of the tombs of Thebes, the mode of reaping grain is illustrated. It was cut a little below the ear (as is done by the modern "headers" in the great wheat fields of Kansas), and the straw left standing in the field. Thus the Israelites were ordered to go into the fields and gather straw for themselves, instead of having it brought to them by others as before, and yet they were compelled to render the same number of bricks through the day! Such was their additional burden of oppression.

In fact, we see almost the entire history of Joseph and the Israelites pictured upon the tombs and sculptured upon the monuments of ancient Egypt. The steward with his books, taking estimate of his master's goods; the storehouses which were built for the grain of Egypt; the making of bricks with chopped straw, which are still found in the ruins. The Israelites were pursued with horses and chariots. These are represented in every battle scene.

Joseph was made overseer of Pharaoh's house. The monuments furnish many evidences of this custom. Pharaoh put a gold chain about Joseph's neck. The ceremony of decorating persons of rank with a necklace of gold is often seen. Jacob died and was embalmed by the Egyptians. To embalm the dead was customary in those days. Funeral processions and mourning for the dead are frequently represented; indeed, this habit continues in the land until the present day.

All abundantly prove that the author of the books of Moses had lived in Egypt and was "learned in all the wisdom of the Egyptians."

During my visit at Thebes I had the pleasure of meeting Sir John Gardiner Wilkinson, veteran author in relation to Egyptian antiquities. I enquired what was his view with regard to the confirmation of Scripture history from the monuments. He replied: "We find that everything confirms the Bible. In fact, the taking of the Jews captive by Shishak, which you saw sculptured at Karnak, is our first determined point in chronology. Before that period all is uncertain. But this date is certain, since the Bible and the record upon the temple entirely agree, and we can therefore trace the subsequent kings in their proper order." He remarked also that, in his opinion, "the explorations and discoveries were still in their infancy."

It was most gratifying to receive this unqualified testimony from one who has spent years in carefully studying the monuments and hieroglyphics, and comparing them with history and the Bible.

On our return voyage I visited the ruins of ancient Memphis, the capital of the Pharaohs at the time of the Exodus. Here were wrought the seven (ten) plagues and all the wonders of the Lord in Egypt by the hand of Moses. Only a fallen obelisk and a few broken statues remain to tell of its former grandeur. So also Heliopolis, the "On" of the Scriptures, has but a single obelisk still standing of all the massive temples and monuments that once adorned the princely city. Thus is the Scripture literally fulfilled. Egypt has become "waste and desolate, the basest of kingdoms."

LIFE BEGINS AT SEVENTY!

(Continued from front page)

around him he will never be looked upon as a burden or a bore. Achievement will ever be within his reach and he will know the joy of accomplishment so long as life shall last!

We have known both men and women whose most fruitful years were those which followed their seventieth birthday. Then, and then only, did they find the time and opportunity to bring out of the treasury of their memories the riches which they had stored away during the years. With the judgment which maturity of mind and experience alone provides, they were able, after seventy years had passed over them, to rightly evaluate their intellectual treasures and to set in order the finished products of their lives for the enrichment of posterity.

After seventy "the enthusiastic and pleasing illusions of youth" are transformed into the solid, if somewhat modified, realities of accomplishment. The sun is no less bright when it shines upon us from the west than it was when it shone upon us from the east! Life is as sweet and the future as alluring at seventy as it was half a century before, if contentment and security remain our portion! And contentment and security are assured in *Golden Rule Home!*

Berean Department

Cecil A. Smead, Editor, Blanchard, Mich.

River and Rock

* * * * *By Marion Ellsworth, Blanchard, Mich.*

Last night I stood in a troubled dream
By the side of a darkly flowing stream.
The current was broad, and deep, and wide;
It swept along in resistless tide.
But though it was so very deep
I saw on the bottom things that creep;
They seemed to be there in an endless throng,
But the current swept them all along.

And on the surface I also saw
Leaves and logs and bits of straw,
Patches of foam, and bubbles bright,
Carried along by the river's might.
And I also saw in that curious dream,
Out near the middle of the stream,
A rock that lifted its summit high,
While the river and all that it bore swept by.

Masses of wreckage struck the rock:
It did not tremble beneath the shock.
The foam could not cling to the cold, gray side,
But was swept away by the rushing tide.
Then as I watched through the gathering storm,
The great rock slowly changed its form
To the form of a cross that lifted high
A mangled form 'twixt the stream and sky.

Then the river changed before my eyes,
And I saw with wonder and surprise,
That the water was teeming human life
Sweeping along in endless strife;
That what I thought were creeping things,
Were brothels, and dives, and gangster rings;
And all of the festering, putrid mass
Of those who are known as the lower class.

And that which I saw on the surface float
Were the wealthy and great and the men of note;
The glittering bubbles and dancing foam
Were silks and satins and precious stone.
But in between came a mighty mass
Of those we call the middle class;
In unbroken columns, with eyes ahead,
They forward marched with unfaltering tread.

And I knew that the power of that rushing stream,
Were the endless columns that marched between.
Not the foam above or the dregs below
Could change the course of their progress slow;
But onward, with slow and majestic sweep,

Through the endless ages their course they keep;
Though the surface is hidden by drifting fog,
And the sediment stayed by each sunken log.

My thoughts ran back o'er history's page,
The record of every bygone age;
And I knew that each well known, mighty name,
That was blazoned there like point of flame,
Was there in all his glory bright
Because of those marching column's might;
That no leader had ruled o'er hall or throne
By some matchless power all his own.

And that great gray Rock that reared its head
O'er the rushing stream with its mangled dead,
Was He, who to guide that rushing flood,
Redeemed it with His own life's blood;
Who founded the church that set men free,
On the rock-bound shore of Galilee,
When Peter said, "Thou art the one,
The Christ, and God the Father's Son!"

A Remover

Alcohol will remove stains from summer clothes. It will also remove summer clothes, also spring and winter clothes, not only from the man who drinks it, but also from his wife and children. It will also remove household furniture from the house and the eatables from the pantry; the smile from the face of his wife, and happiness from the home. As a remover alcohol has few equals. Where is the *friendly* beer we hear so much about?—*C. E. Lapp, St. Cloud, Minn.*

What Science Says

"Many physicians prescribe alcohol only because it is the desire of the patient, and because patients refuse medicine which the physicians would rather use."—*Everett Hooper, M. D., Boston, Mass.*

"It is time that alcohol was banished from the medical armamentarium, which has killed thousands where it has cured one."—*Dr. J. N. McCormack, M. D., Secretary of the Kentucky Board of Health and Organizer for the American Medical Association.*

"Whereas, we believe that the use of alcohol as a beverage is detrimental to the human economy; and

"Whereas, its use in therapeutics as a tonic or as a stimulant or as a food has no scientific basis,

"Therefore, Be It Resolved, that the use of alcohol as a therapeutic agent should be discouraged."—*Resolution adopted by the American Medical Association in 1917, and never rescinded.*

"Look not upon the wine . . . at the last it biteth like a serpent, and stingeth like an adder."—*Proverbs 23:31, 32.*



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration . . . which he shed on us abundantly through Jesus Christ our Saviour."

Face to Face

I had walked life's way with an easy tread,
Had followed where comforts and pleasures led,
Until one day, in a quiet place,
I met the Master face to face.

With station and rank and wealth for my goal,
Much thought for my body but none for my soul,
I had entered to win in life's mad race,
When I met the Master face to face.

I met Him, and knew Him, and blushed to see
That His eyes, full of sorrow, were fixed on me;
I faltered and fell at His feet that day
While my castles melted and vanished away;

Melted, and vanished, and in their place
Naught else did I see but the Master's face.
And I cried aloud, "Oh, make me meet
To follow the steps of Thy wounded feet."

My thought is now for the souls of men;
I have lost my life to find it again,
E'er since one day, in a quiet place,
I met my Master face to face.

—*Author unknown.*

Growing Like Jesus

The letter that the Apostle Paul wrote to Titus contains the text for the fourth lesson of the new quarter. Now, not very much is told us about Titus except that he was quite a bit younger than Paul and that Paul loved him as he would a son of his own. For he addresses his letter "to Titus, mine own son after the common faith."

We know from these words that Titus must have been a very fine young man with a strong character and a loving disposition. Paul would not have given the young man such a responsible position if he had not been so. For Paul put him in charge of the church on the island of Crete.

In this letter he gave Titus some very good advice. It is advice that we, hundreds of years after, might do well to follow.

Paul told Titus that Jesus' followers should be gentle and kind, ready always to do good for some one, even as

He was. They were not to be "brawlers," and I think you boys and girls know what sort of people they are. They were to "maintain good works."

Now there is only one way they could grow to be the people Paul desired them to be, and there is only one way we can grow to be such people. We must be continually learning about Jesus, and we must be constantly practicing what we learn.

Every passing day should find us a little kinder, a little less selfish, a little more thoughtful of others. Just as every year that goes by shows you to be taller and stronger than you were the year before, so those about you should notice a change in your behavior, a growing more and more like your great example, Jesus.

How many of you have a mark on the wall or some other place to show how much you are growing each year? Make a mark in your mind and heart how much more you are growing to be like Jesus each year. The way to do it is to study God's Word and to ask Him to help you put into practice what you learn.

The Love of a Father

"A busy judge was about to rebuff a poorly clad and trembling soldier who had entered his office, when he caught the handwriting of his own son in a letter extended to him.

"It read: 'Dear Father, the bearer of this letter is a soldier friend, discharged from the hospital and going home to die. Assist him in any way you can, for my sake. Charlie.'

"All the tender feelings of the father's heart gushed out. He let the stranger sleep in Charlie's bed, clothed him, supplied him with every comfort, for the sake of his own dear son."

Thus does our heavenly Father do for us, for the sake of His own dear Son, Jesus our Savior. When we offer our petitions to Him in Jesus' name, He hears and answers for His sake.

A Prayer for the Week

Help us, our heavenly Father, to grow each day more like Thy dear Son, Jesus our Savior. For His sake, we ask it. Amen.

AMONG THE CHURCHES

Memorial Offering

In loving memory of
Alice Baker Haupt
 whose birthday was
October 3, 1937
Bertha and Hope Haupt
 contribute to the work of the
National Bible Institution
Twenty Dollars

DIXON, ILLINOIS, RALLY DAY

October 17 will be Rally Day at the Dixon church. Sunday school at 9:45; preaching at 11:00; scramble dinner in the basement at noon; 7:30 in the evening, preaching service. Come and enjoy these services with the Dixon church.

Mrs. William Ford, Secretary.

REMEMBER THE TREASURER

Please keep in mind that the treasurer of the Illinois State Conference is Harvey Krogh, Jr., Ripley, Ill. Illinois members please make your remittances to him that the State program may be carried on successfully.

The annual "Dollar Day" will be Wednesday, Oct. 27. Watch for the letters which will be mailed to you soon.

Paul C. Johnson, President.

CLEVELAND, ARKANSAS

We are happy to report two series of sermons which were given here this summer. The first meeting was held by Bro. E. O. Stewart of Sweetwater, Texas, and began on Monday, July 26, and concluded the following Sunday night.

During his stay with us Bro. Stewart delivered eight wonderful sermons and baptized three, whose names are: Miss Marie Williams (16), Rt. 1; Jerrie Robertson (17); and the writer of this report, Mrs. Ed. Ring, all of Cleveland, Ark.

Then we were very happy to have Bro. T. A. Drinkard of Handley, Tex., come and hold a meeting, beginning September 21 and closing on Sunday the 26th. He brought us seven good sermons, each of which presented the truth as taught by the Church of God. This was Bro. Drinkard's first trip here in twenty-one years.

We were glad to have these able preachers with us this year and hope to have them both back soon.

Mrs. Ed. Ring.

IOWA FALL CONFERENCE

The congregations of Clarksville, Waterloo, Cedar Falls, Koszta, Hickory Grove, Lawn Hill, and Stanhope were well represented at the fall conference when they met with the church at Gladbrook on October 3. About fifty were present.

Sunday school was held and a sermon by O. J. Allard in the forenoon. Several short talks were given by Bros. H. S. Hunt, C. W. Howe, Anderson, and O. J. Allard in the afternoon. Some reports and remarks were also given by the building fund treasurer, Mrs. W. H. Allard, the conference treasurer, Mrs. Lee Fish, Maxwell, and the secretary, Mrs. J. M. Kiger. We found funds were running very low. Anyone wishing to help carry the work in Iowa please remit to Mrs. Lee Fish.

A basket dinner was enjoyed by all present in the beautiful park across the street from the church.

Another interesting meeting was held at the Bro. and Sr. A. M. Jones home in Eagle Grove the same day, when several met there from Albert City, Marathon, Sac City, and Stanhope, with Sunday school and sermon by Bro. Jones in the forenoon, and sermon in the afternoon by Bro. J. Arthur Johnson. At noon dinner was enjoyed together.

Both meetings were inspiring and helpful.

It was decided to hold a winter conference at Waterloo the 3rd Sunday in February if the weather permits, at which time the president wishes the conference board members to be present to start plans for the next annual conference.

Sr. Edna Allard, Rockford, Iowa, and Sr. Rosa Sealine, Stanhope, Iowa, are still confined to their beds, but are very patient. Write them a note of cheer.

Esther Sealine, Cor. Sec.

THE NIAGARA DISTRICT

The "Church of God Messenger" mentions the following items of general interest in its last issue:

Dr. William Lent of the Niagara Falls, N. Y. church is gradually recovering his normal strength following a recent illness.

Bro. T. A. Weldon, elder of the Fonthill, Ont., congregation, has been suffering for some time from an attack of rheumatism. The years are many which have passed over the head of Bro. Weldon and they have all been busy and useful ones. We pray for his complete recovery that his "determination to be about his work this coming week" may be realized.

Beginning this week, the Fonthill choir will enter the season's activity under the instruction of a vocal artist who will direct their work each Tuesday night. Young people who are not in the choir will have the privilege of sharing in this special training. Fonthill is noted for the splendid choir it has maintained in the past and under the new plan its ability and effectiveness will no doubt be increased.

The presence of Bro. W. A. Reid of Riverside, Calif., was greatly enjoyed during his brief visit.

Bro. Arotus Ball and family of Lyford, Texas, who are former residents of the Fonthill community, are visiting among friends and relatives in Ontario.

Bro. George Rennard, whose singing is still remembered by those who heard him some years ago at General Conference and who suffered a stroke nearly a year ago, is still confined to his room. Bro. Rennard has been a faithful elder of the Niagara Falls, N. Y., church for a great many years.

BETWEEN YOU AND ME—

"The Ripley Evangelist" for October brings this item: "Sr. Mary Laning is in the Rushville, Ill., hospital, recovering from a major operation." The Herald family joins Pastor Harvey U. Krogh in the prayer that the Father may "give her strength and restore her again to us in health." Sr. Laning has been a faithful defender and supporter of the truth in her community for many years and her temporary absence is a real loss to the Ripley church.

Bro. and Sr. Clint Scott of Sweetwater, Texas, send in a subscription to The Restitution Herald for a friend whom they wish to read the paper, and say: "We are still interested in getting people to read the good articles in The Herald. We can hardly wait for it to come each week that we may enjoy the 'meat in due season' which it provides."

From Gladbrook, Iowa, comes the announcement of the arrival of Miss Sandra Sue, who it is reported is to become a permanent member of the family of Bro. and Sr. Earl Reinhard. Little Miss Reinhard reached her destination on September 24, 1937, at 9:25 o'clock in the morning.

Pastor J. R. LeCrone of Eden Valley, Minn., teaches a class in "The History of Worship" each Monday and Tuesday afternoons in the high school in that place. "Young people of the Eden Valley High School are being released from their regular school activities for one hour per week with the consent of their parents for the purpose of receiving religious instruction." The Bible is the textbook used.

Last Sunday Bro. Glen Mills, together with others in attendance at Aurora College, conducted services at the Wayside Cross Rescue Mission. Bro. Mills will be remembered by many who met him some time ago at General Conference.

In the near future a folder descriptive of the services provided by Golden Rule Home, together with a statement concerning conditions of entrance into the Home will be received by our churches. Pastors, Sunday school superintendents, and elders are urged to read this interesting message to their congregations immediately and use their personal influence to arouse increased interest in this splendid Home for elderly people.

ST. LOUIS, MISSOURI

Bro. S. J. Lindsay held a four-day meeting in St. Louis, beginning on Monday, Aug. 30 and closing Thursday, Sept. 2. All four of Bro. Lindsay's discourses dealt with the central theme of "The Kingdom of God." He approached the subject from the standpoint of types, and also presented it in straight-from-the-shoulder sermons.

As a climax to this meeting, Bro. Lindsay baptized Mrs. Anna d'ailly. She may be addressed at 4318 Olive St., St. Louis, Mo.

Clyde E. Graham, Secretary.

PARSONAGE FOR EDEN VALLEY, MINNESOTA, CHURCH

The Church of God at Eden Valley, Minn., of which Elder J. R. LeCrone is pastor, is securing subscriptions for the purchase of a parsonage in the near future. This is a commendable effort. One of the heaviest expenditures which a minister has to meet is that of house rent. If the church owns a parsonage and provides the larger part of its furnishings, one of the big problems of securing and maintaining a resident pastor is solved. The cost of moving household goods from one place to another is large, and the congregation which employs a pastor should of course meet his moving expenses. A furnished house is a valuable addition to the equipment of a church.

DIXON, ILLINOIS

On Friday night, Oct. 3, the members and some friends gathered at the church in Dixon, Ill., and surprised Mr. and Mrs. Conner, the pastor and his wife. Mr. Conner had come prepared to conduct the usual Bible class, but found many more present than heretofore. As our supervisor, Mrs. Conner, was about to open the meeting, Mrs. Eckert, chairman of the entertainment committee, came forward and asked that the study period be postponed, as the gathering was in honor of Mr. and Mrs. Conner.

A short program was given as follows: The Lord's Prayer was repeated by all; hymns were sung by the congregation; a duet "Sweeter As the Years Go By," by Mrs. R. C. Drew and Mrs. Milton Missman; a piano solo entitled "Calm," by Elizabeth Ford. Afterward all passed to the basement where games were played and a social time enjoyed.

William Eckert, with a few kind words, presented Mr. and Mrs. Conner with some fiesta ware from those present, with their love and best wishes. Refreshments were served at the close.

Mrs. William Ford, Secretary.

KOONTZ - MYERS

"I pronounce you husband and wife!" The solemn words which sealed the union of Miss Viola Amber Koontz and Mr. Eugene Myers, both of Oregon, Ill., were spoken by Pastor G. E. Marsh at the close of a simple but impressive marriage service held in his home in that city Sunday afternoon, October 10, 1937.

The bride is a member of the Oregon church and for several years was an active worker in the Sunday school. The groom is a highly respected young man who is engaged in the ice business with his father.

The young couple was accompanied by the bride's brother, Charles Koontz, and the groom's sister, Miss Rebecca Myers. They will make their home in Oregon.

The good wishes of the community and the prayers of the Church of God go with them as they enter the journey of life together.

CYRUS RANDALL

Cyrus Randall was born at Silver Lake, Minn., April 12, 1866, and passed away Saturday morning, Oct. 2, 1937.

Early in his life he accepted Christ in baptism and became a member of the Church of God. On June 3, 1886, he was united in marriage to Miss Jennie Pettitt. He spent most of the early part of his life at Eden Valley, moving from there to Glenwood in 1909, where he resided until the time of his death. He is survived by his wife and six children. Three children have preceded him in death. The surviving children are: Mrs. Cora Rittger of Waterloo, Iowa; John Randall of Westport; Mrs. Nora Pettit and Mrs. Gertie Snyder of Glenwood; and Clarence and Lester Randall who still live at home. He is also survived by one brother, George Randall, of Mora, besides 15 grandchildren and two great-grandchildren. Bro. C. E. Randall, pastor of the Niagara Falls, N. Y., and Fonthill, Ont., churches is a nephew.

Burial was at Eden Valley.

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Maybelle Hanson; Mr. and Mrs. Paul C. Johnson; Leota B. Hanson; Wayne and Georgia Thompson; Golden Rule Adult Class; Golden Rule Sunday School; Mrs. Ray May-silles; Mr. and Mrs. L. T. Hanson; Mrs. Helen M. Chisholm; Silas M. Claypool; Grace L. Myers; Mr. and Mrs. M. Fetters; Jessie M. B. Kauffman; Mrs. Eva H. M. Fletcher.

CONTRIBUTIONS TO N. B. I.

Mrs. Catharine Davis	\$ 3.00
Mrs. R. A. Robinson	1.00
Mr. Robinson	13.00
Leila E. Whitehead	5.00
Marvin R. Herren	1.00
Bertha and Hope Haupt	20.00

HERALD RECEIPTS

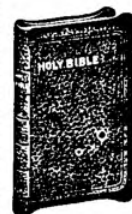
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INDEBTEDNESS FUND

Maybelle Hanson	\$ 4.00
L. B. Hanson	3.00
Mr. and Mrs. Harold Starbuck	25.00

THE RESTITUTION HERALD
National Bible Institution
Oregon, Illinois

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



Bible 6453X. Genuine leather, overlapping covers, leather lined; 450 pages of helps—concordance, Bible dictionary, subject index, full-color maps; India paper, red-under-gold edges; marginal references; good blackface type, pronouncing; page size, 6½ x 4½ inches; index of books stamped on inside front cover in gold. Bible No. 6453X, postpaid, \$7.00.

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The above Bibles are all the King James Version. Thumb indexes, 50 cents extra.



Executive's Desk Book: contains a 100,000-word dictionary; atlas of the world; digests of grammar, business law, finance, selling, secretaryship, public speaking, parliamentary law; and many other features. A one-volume cyclopedia. Thumb indexed. Illustrated. \$5.95.

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Bible History: a history according to the Bible arranged chronologically from Genesis to Revelation; numerous tables; maps; charts; biblical accounts harmonized; 430 pages. \$5.00.

The Translators to the Reader: a study of the purpose of the King James Version, written by Edgar J. Goodspeed, author of the New Testament portion of An American Translation of the Bible; contains the original King James Preface; one of the most valuable books about the Bible yet published. Postpaid, 60 cents.

NATIONAL BIBLE INSTITUTION
Oregon, Illinois



“Home, Sweet Home”

Provided by the love and sympathy of the entire brotherhood of the Church of God, *Golden Rule Home* assures to the members of its Family the comfort, security, and solicitous care which the word “home” always suggests.

Here the anxieties of earlier and more active life are laid aside forever. No threat of eviction for non-payment of rent or taxes or other indebtedness troubles the hearts of the residents of *Golden Rule Home*!

No doctor or hospital bills, no grocery, coal, or light bills to be met the first of the month, bring fear to the minds of the *Golden Rule Home* Family!

All such obligations and burdens are taken from the shoulders of these older ones immediately upon their entrance into the *Home* and are carried thereafter by the *Golden Rule Home* itself, which is amply able to bear the load on their behalf.

A hearty Christian welcome awaits all who seek the protection and lifelong support the *Home* provides.

Conditions of entrance into *Golden Rule Home* are as liberal as absolute security permits. Write for full particulars concerning the *Home* and its advantages. Or, better still, come and visit the *Home* itself and let the Family tell their own story of its advantages and comforts.

Address: *Golden Rule Home*, Mrs. Idona Romine, Matron, Oregon, Illinois.

THE RESTITUTION HERALD

VOLUME 27

OREGON, ILLINOIS, OCTOBER 19, 1937

NUMBER 3

“It’s Nobody’s Business”

By Richard LeCrone, Guest Editor

WE SOMETIMES attempt to justify our indifference to the welfare of the church in our community by telling ourselves that it’s nobody’s business what we do! If something doesn’t please us, we go about criticizing and knocking the church to whoever will listen, because it is a free country and no man can deny us the right to say what we think!

No one will question the assertion that sometimes the affairs of the church are not exactly what they should be, nor the way we would like to have them. Yet the fact remains that the church is the agency chosen by Christ for the purpose of spreading His gospel of salvation among all nations. When the church ceases to operate the message of salvation is lost to the world, and those who would have been brought to the way of life eternal through the influence of the church are lost to the kingdom of God.

How many of us have a desire to stand before the Judgment Seat of God in the guise of one who has hindered or even wrecked the influence of that church? How many would like to be forced to confess that they have kept even one person from coming into contact with the Word of God?

We are well aware that the church today is made up of human beings and that all human beings are fallible and apt to sin. But we are not asked to close our eyes to the faults of the church or any of its members. All that is asked is that we refrain from making our criticisms and doing our faultfinding where it cannot possibly improve the situation!

If the fault be one of church organization or management, then attend the business session and suggest improvements. If it is a matter of doctrine, take it up with the pastor and the elders of the church. If it is a question pertaining to the conduct of some individual member, “go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother” (Matt. 18:15).

“For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member but many. (Please turn to page 11)

Abreast of the Times

Pertinent Comments on the News of the Day

G. E. Marsh, Editor

Rome Plans Arab-Jewish Settlement

"He shall come in peaceably, and obtain the kingdom by flatteries."—Daniel 11:21.

NEW YORK, Oct. 4.—According to *The Bible Advocate*, the Italian Government has a plan of its own for settling the Arab-Jewish problem in Palestine and will make known its details very shortly. The Italian papers which make the announcement claim that the plan, which is said to be the personal creation of Mussolini, will be satisfactory to both sides. Nothing is apparently said with regard to Great Britain's attitude toward it.

"In anticipation of the establishment of a Jewish state in Palestine, Italian commercial circles are preparing to establish friendly relations with Palestine Jewry. The first move in this direction was an announcement by the Italian steamship lines that they would add two vessels to the Palestine service and that both would use the Tel Aviv port," which is exclusively Jewish.

Meanwhile, asserts *The Advocate*, the colossal image of Mussolini which is to be erected in Rome is being rushed to completion. The statue, which is of bronze, is to be 228 feet high, 65 feet taller than the Statue of Liberty in New York Harbor. The arm of the image, 85 feet long, is raised in Fascist salute above Rome.

Will this be the "image of the beast" which all will be required to worship on pain of death (Rev. 13:15)? Who knows!

Rome Crowns an Image in Los Angeles

"Be it known unto thee, O king, that we will not . . . worship the golden image which thou hast set up."—Daniel 3:18.

LOS ANGELES, Oct. 12.—*Signs of the Times* reports that recently Los Angeles witnessed the first coronation of a Roman Catholic image ever held in the United States "when a gem-encrusted golden crown, given by Catholics of Mexico City, was solemnly placed on the head of Our Lady of Guadalupe at the entrance to the Calvary Mausoleum. Representatives of twenty-one Latin-American nations were present at the ceremony."

The fact that the early Christians had no images in their places of worship was "made a charge of atheism on the part of the heathen against the Christians." While Romanists deny the charge that they worship images, the presence of such images in the homes and churches leads the uneducated and superstitious masses to actually look upon them as objects of holy veneration. The heathen also made the claim that they did not worship the idols, but those whom the idols represented. The answer Lactantius, a Latin "father" of the third century, made to this heathen

pretention is applicable to the Roman Catholic claim: "You worship them; for, if you believe them to be in heaven, why do you not raise your eyes up to heaven? why do you look at the wood and stone, and not up, where you believe the originals to be?"

"Imperial City" of New York

"The substance of things hoped for, the evidence of things not seen."—Hebrews 11:1.

NEW YORK, Oct. 16.—Under a picture of the towering sky line of New York City, presented in the current issue of *The Digest*, appears Paul's definition of faith—"the substance of things hoped for, the evidence of things not seen." Few who view this picture will realize the source of the accompanying slogan, for few know their Bibles in these days. But if the cloud-scraping structures of a great commercial city, the business of which is based on selfishness and sin, is the "substance" of all for which men hope today and the "evidence" of all that the future contains for them, they are in a sad case indeed!

Palestine Situation Critical

"Pray always, that ye may be accounted worthy to escape all these things."—Luke 21:36.

JERUSALEM, Oct. 14.—Seven persons were killed in Palestine today in a new wave of death and terror. Three lost their lives when a Haifa-Lydia bound train was blown up twenty miles northeast of Jaffa. One Arab was killed and three Jews wounded by a bomb explosion in a suburban bus and another Arab was killed when a second bus was ambushed. Six Jews were wounded by snipers at the scene of still another attack on a bus, and a Jew was shot on the Jerusalem-Jaffa road when his automobile was attacked.

Attacks have been made on armored railroad cars loaded with British soldiers and upon police trucks. A report from a Jewish settlement in the Beisan Valley said that an oil pipe line had been pierced in two places and ignited. It is believed that martial law may be proclaimed in Jerusalem at any time.

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The Wonderful Book

By Lottie E. Young

WE ARE so familiar with the Bible, having seen it in our homes from childhood up, that we may never have thought of the wonderful way in which it was composed and how it has been preserved through the ages.

One of the first things about this Book is the fact of its existence. Little by little, part by part, it came in disconnected fragments. Slowly the Great Book grew: here a bit of history, and there a bit of prophecy; here a poem, and there a letter; until at last it came to a needy world in finished completeness. When Moses died there were only five small portions, and when David sat upon the throne only a few parchments more had been added.

By whom was the Book written? By kings, such as David and Solomon; by statesmen, as Daniel and Nehemiah; by priests, as Ezra; by learned men in the wisdom of Egypt, as Moses; by learned men in Jewish law, as Paul; by a herdsman, Amos; a taxgatherer, Matthew; by fishermen, Peter, James, and John, who were unlearned and ignorant men; by a physician, Luke; and by such mighty prophets as Isaiah, Ezekiel, and Zechariah. One by one these men laid on the growing pile their contributions until the Old Testament was as it is today, for no one dared to alter it.

The New Testament is a far greater miracle from a literary standpoint than the Old Testament. The Jews were no authors, and for fifty years after Jesus was born there was probably not a line of the New Testament written. There was no prearrangement in its writing. It is not as if the disciples had come together in committee and Matthew had said, "I will write of Christ as King"; and Mark had said, "I would like to write of Him as Worker"; Luke might have added, "I will tell of Him as the Man touched with the feeling of our infirmities"; and John have said, "I will crown it all by writing of Him as the Son of God." Paul and James did not agree to write on opposite sides, but all simply wrote as they were moved to meet some passing need or teach some glorious truth. Yes, the Book is marvelous; it is unexplainable!

Its pages were penned in the wilderness of Sinai, the cliffs of Arabia, the hills and towns of Palestine, the courts of the temple, the schools of the prophets at Bethel and Jericho, in the palace of Shushan in Persia, on the banks of the River Chebar in Babylonia, in the dungeons of Rome, and on the lonely island of Patmos.

We talk of the Bible as a Book, when it is really a library of sixty-six volumes, written by many authors in three different languages, upon totally different topics, and under very different circumstances. History, biography, theology, poetry, prophecy, are all included. And while it was impossible for the man who wrote the earliest pages to have had any knowledge of what the man would write fifteen hundred years afterwards, yet its contents are so harmonious that no one thinks of it as anything but one Book. Imagine another book compiled in a similar manner! Take

sixty-six medical books written by forty different physicians and surgeons during a period of fifteen hundred years, of various schools of medicine, as allopathy, homeopathy, hydropathy, osteopathy, etc., and bind them all together and then undertake to doctor a man according to that book! What success would we expect to have?

Again, it is a wonder it is here today when we think of its age. The greatest test of literature is time. Books which were the rage a few years ago are nearly forgotten today, comparatively few enduring more than a quarter of a century, although they have been sold by the tens of thousands in their day of popularity. Their force is spent, their power is dead; and while the masterpieces of ancient times may be studied by profound scholars, they are really dead books in dead languages. But the Old Book is easily the

best seller of the present day, in spite of the fact that it was written in a dead tongue.

Another marvelous thing is that it is the only Book read by all classes and all sorts of people. Persons of literary taste rarely read children's books, but the Bible is read by philosophers as well as by children. A lady said to a nurse, "What are you reading to Baby?" And the little one cried out, "Please don't stop her," being intensely interested in the story of Joseph and his adventures of thirty-five hundred years ago. Boys and girls study it in homes and Sunday school, and yet the greatest scholars, statesmen, and even soldiers, have taken this Book as the guide of their lives.

The largest number of biographies tell only of the good which their heroes have done, but the Bible relates the bad as well as the good of its leading men, such as Abraham, Jacob, Moses, David, and Solomon, charging them with falsehood, treachery, pride, (Please turn to page 11)

The Weaver

My life is but a weaving
Between my Lord and me.
I cannot choose the colors
Nor all the pattern see;
Sometimes He chooseth sorrow
And I in foolish pride
Forget He sees the upper
And I the under side.

Not till the loom is silent
And the shutters cease to fly
Will He reveal the pattern,
Or tell the reason why
The dark threads are as needful
In the Weaver's skillful hand,
As the threads of gold and silver
In the pattern He has planned.

—Author unknown.

God's Marvelous Gift

By Harry Goekler

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."—Romans 6:23.

SUCH is the wondrous statement made by the Apostle of the Gentiles, and it was made on the authority of the great Life-Giver Himself. Paul received his gospel and his commission from the ascended and glorified Son of Man and Son of God, so that there can be no possibility of any mistake about the matter.

This theme of life is ever a thrilling one for a race that is always in conflict with death. When, however, we come to speak of "life everlasting," a life without any terminus, words fail to express the deep importance of such a theme.

This natural life is the most precious of man's possessions and he leaves no stone unturned in order that he may retain possession of it. The need and use of medicines to ward off, or cure, diseases that rob mankind of life run parallel with the need and use of food to sustain life. The science of medicine is one of the most prominent, and one of the most sought after sciences in the world; yet notwithstanding man's best efforts to combat the ravages of sin and to fight the grim monster death, he has to admit that the enemy is too strong for him, and even the most skilled in that warfare have to go the way of all flesh.

Man's present life, both in view of time and of eternity, is but as "a vapour, that appeareth for a little time, and then vanisheth away." Our whole race has a life which terminates in death. We pass our years with the stamp of mortality upon us, and the seeds of death working in us, while a few feet under the earth is our destiny.

This needs no proof, for the story of man is written so that he that runs may read. All the generations of the past have been travelers on that journey from whose bourne no one has ever yet returned of his own volition. Death has been the destiny of the whole human family and there would have been no hope of ever living again had it not been for God's marvelous gift. God has not left our race under the dominion of death, but in His love and grace He has provided a Savior and a salvation such as man needed.

When at the beginning God created our first parents, Adam and Eve, and endowed them with life, He made provision that that life might last forever. That provision was in the tree of life and as long as they had access to that tree their life was assured. But there was also another tree in the garden of which they were made the custodians, "the tree of the knowledge of good and evil." In that tree were the seeds of death. Of that tree God had said, "Ye shall not eat of it: for in the day that thou eatest thereof thou shalt surely die."

Satan, by lying, subtly deceived our first parents and caused them to sin. Thus they exchanged their life for the fatal gift of knowledge and from the tree of life they were a. off. From the moment they partook of the forbidden

tree they became dying creatures, and when they went forth from Paradise they went forth to die. Their chance of living forever was gone, for behind them were the "cherubims, and a flaming sword which turned every way, to keep the way of the tree of life." So, generation after generation, all the sons of Adam have gone down into death.

Thus it was that "sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. 5:12). Yet it was God's purpose to give eternal life to man and in the fullness of time Jesus was born to be the Savior of mankind. Paul states it thus: "For as in Adam all die, even so in Christ shall all be made alive" (1 Cor. 15:22).

Jesus, in His ministry to mankind, declared over and over again the purpose of His coming. Observe the following statements: "For the Son of man is come to seek and save that which was lost" (Luke 19:10). "I am come that they might have life, and that they might have it more abundantly. . . . 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 10:10, 27, 28).

For more than three years the Savior went about teaching, healing, and telling to all the words of eternal life. It was this teaching that caused Peter to say on one occasion, "Lord, to whom shall we go? thou hast the words of eternal life" (John 6:68).

We read also in John that oft-repeated verse, "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). Christ's mission was not only to teach but to give His life a ransom for many.

On the cross He poured out His soul unto death. He was God's great sacrificial Lamb. The first Adam by one disobedience brought sin and death into the world; the second man, the last Adam, or Christ, by one act of obedience has brought in righteousness and life, yea, eternal life! He put away sin by the sacrifice of Himself. By His death on the cross He made an end to sins and by His resurrection He has triumphed over death and him that had the power of death. In His triumphant resurrection He has brought life and immortality to light by the gospel. The redemption of our life was precious or costly, but the price has been paid and accepted.

The gospel is the glad tidings of this eternal life. This marvelous gift is for all who will hear and receive it. Truly did Paul say, "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." May we all be willing to accept that gift that we might be worthy of life eternal when the King comes.

Led by the Spirit

(Concluded)

By Mark Allen

“As many as are led by the Spirit of God, they are the sons of God.”—Romans 8:14.

IN OUR former article we pointed out, first, how the Spirit of God leads men; and, second, what the fruits of the Spirit are, in order that we might be able to identify those who are really guided in their teaching and in their conduct by the Spirit. We will now take into consideration our third proposition.

3. HOW MAY THE SPIRIT BE TESTED?

The Spirit of God is the Spirit of Truth, hence everything that is in accordance with the Spirit must be truth; for God, the Eternal Spirit, cannot lie.

We may set this down, then, as a fixed principle, that no one who is led by the Spirit or who speaks by the Spirit will deny or set aside any doctrine or teaching contained in the Scriptures of Truth through which the Spirit of God has spoken.

Here we will present, as tests of the antisciptural, and hence antichristian, character of the spirit that guides many modern religionists, some of the many plainly taught and vital doctrines revealed by the Spirit of Truth in the Bible which are either denied or set aside as of no importance by them.

First, we will notice the antichristian hope which is entertained by these sincere but sadly misled people.

As the Spirit of God by its teaching through the Word begets in the hearts of its followers a hope which the Apostle calls “the hope of Israel” and “the hope of the gospel,” so also the spirit of Antichrist (which was already in the world in apostolic times—1 John 4:3) begets in the hearts of its followers a hope, and that hope is directly opposite to the true one. The hope of the Christian is a material hope (using the word “material” in the sense of real); but the hope begotten by the spirit of Antichrist is an immaterial hope, one that is unreal and unsubstantial.

Many who claim much of what is called “spiritual religion,” and who *feel* that they are “saved” and led mysteriously by the good Spirit, are really guided by the spirit of Antichrist into the unscriptural hope that at death their disembodied ghosts shall be borne on angels’ wings to realms of bliss beyond the skies, where they will sing praises to God forevermore around His throne in heaven. This is emphatically the hope of the Gentiles, the hope of all false and pagan religions.

We do not deny the honesty and the sincerity of the multitudes who hold to this unchristian idea, many of whom die rejoicing in it. But honesty and sincerity are no proof that the thing which is honestly and sincerely believed is

true! If the honesty and sincerity of the believer is evidence of the truth of his religious ideas, then the Mohammedan and the Hindu religions are as true as Christianity!

But we do affirm that no one can cherish such a false hope and at the same time be guided by the Spirit of Truth, the Spirit that produced the Bible, or have within him (as is claimed) the witness of the Spirit that he is a child of God. Such a hope is contrary to all of the teachings of the Spirit as revealed by Moses and the prophets.

The hope that the righteous go to heaven when they die denies the truth of the following biblical statements and, therefore, denies the truthfulness of God!

“The heaven, even the heavens, are the Lord’s; but the earth hath he given to the children of men” (Psa. 115:16). “I will give unto thee (Abraham), and to thy seed after thee, the *land* wherein thou art a stranger, all the *land* of Canaan, for an *everlasting possession*” (Gen. 17:8). “The meek shall inherit the *earth*” (Psa. 37:11; Matt. 5:5). “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 righteous shall be recompensed in the *earth*” (Prov. 11:31).

The unscriptural hope we have named is strongly opposed by such New Testament teachings as these:

“Thy kingdom come. Thy will be done in *earth*, as it is in heaven” (the Lord’s Prayer, Matt. 6:10). “We shall reign *on the earth*” (Rev. 5:10). “No man hath ascended up to heaven” (John 3:13). “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” (John 13:33). Jesus was about to ascend to heaven when He made this statement (John 20:17), and He assures both the unbelieving Jews and the faithful, believing disciples that where He is going they cannot come. Not even David, a man after God’s own heart, went to heaven when he died or at any other time (Acts 13:22; 2:29, 34).

Many other texts might be presented, all of which teach the same thing, that no one, good or bad, believer or unbeliever, except Jesus Christ alone, has, or ever will, go to heaven where God and the angels dwell.

The Spirit of Truth, we are informed, will lead into all truth (John 16:13). In view of this declaration of our Lord, can it be possible that individuals who hold such a fallacy as the one we are discussing can be led by the Spirit of God?

We suggest another test, one given by a prophet of Israel long before our Savior’s birth, by which we are to try

all who claim supernatural powers of revelation.

“When they shall say to you, Seek unto them that hath familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? . . . To the law and to the testimony: if they speak not according to this word, it is because there is no light in them” (Isa. 8:19, 20).

The “law and the testimony” comprise the Old Testa-

ment Scriptures and the test suggested is that we should compare the teaching of all who would direct our thoughts religiously with the truth as it is given in the Bible. If they speak not in accordance with the Word “it is because there is no light in them.” It follows, that if there is *no light* in them, that they must be in *total darkness* so far as the truth of God is concerned, hence they are not led by the
(Please turn to page 11)

They Profaned the Name of the Lord

By Nancy B. Robison

“They profaned the name of the Lord when they said, These are the people of the Lord.”—Ezekiel 24:20.

WHIO profaned the name of the Lord? Israel. How? By taking those uncircumcised nations among them, and counting them as God’s people. Do we, as adopted Israel, do the same thing today? How do we come into possession of the name? We read in Ephesians 2:11, 12: “Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, beings aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.”

When, dear brothers and sisters, were we without Christ, without hope, and without God in the world? It is plainly stated: when we were aliens from the commonwealth of Israel, and strangers from the covenants of promise.

What is the commonwealth of Israel? That which belongs to Israel by the covenant between God and His people. Wealth is common. “In thee and thy seed (which is Christ) shall all the nations of the earth be blessed.” The wealth of the earth belongs to Him: “All kings shall fall down before him, all nations shall serve him” (Psa. 72:11). Again in Psalm 105:9-11: “Which covenant he made with Abraham, and his oath unto Isaac, and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant; saying, Unto thee will I give the land of Canaan, the lot of thine inheritance” (the margin for “lot” is “cord,” which means “together with,” a stronger term than “lot”). Like the beating together of heartstrings bound together by the same cord or covenant.

What are the conditions after we come into covenant relationship? “No more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets; Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth into an holy temple in the Lord” (Eph. 2:19-22).

The question before us is, Can we as adopted Israel (who are to partake of the root and fatness of the tree)

profane the name, as Israel of old did, by saying, “These are the people of the Lord”?

If, before we believed the covenants, before we had the seal affixed to our faith, we were without Christ, without hope, and without God, are not all who are strangers from the covenants in a like condition? He that believeth is not condemned, but he that believeth not in the name is condemned already. Can anyone correctly profess this name, and deny all the things promised in that name, “teaching for doctrines the commandments of men,” without even a single thought of that covenant we dare not be a stranger to?

It is a fearful thing to fall into the hands of the living God. When we say to strangers from these covenants, “You are children of God,” by passing them the bread and wine, or in any way deceiving them, telling them they are God’s children before they have believed those covenants and had the seal affixed to their faith, we are doing just what Israel of old did, profaning the name of the Lord. What is the result of such teaching? You say, in effect, that we are at liberty to fellowship error and to invite all, regardless of their belief, to unite with us. You may proselyte in this way, you may tickle the ears of the people, you may build up a larger church, and it may flourish till the King comes, but if you, like Israel of old, profane the name, you will not grow into that holy temple of the Lord.

Dear brother and sister, “see that no man take thy crown.” There is no greater stumblingblock to the evangelist who is struggling to make known the truth which may bring aliens into covenant relationship with God, than to follow where one professing to teach the gospel says, “O, it’s all right to fellowship others, regardless of what they believe, that you may win them eventually for the truth!”

You, my brother, are not privileged to win anyone except by that gospel which alone “is the power of God unto salvation to every one that believeth.” Let us be careful that we do not profane the name of the Lord!

The Christian and Military Service

(Concluded)

THE final phase of our subject is that relating to civil employments in times of national emergency. It has been said, and perhaps with good reason, that when the next major conflict comes everyone, whether young or old, male or female, will be required to do some work of "national importance." This situation will be similar to the one that confronted Christadelphians in the British Isles during the Great War: those called to "the colors" were granted exemption from combatant service, and from non-combatant service, provided they engaged in work "useful for the prosecution of the war." These facts are set forth in the decision of the Central Appeal Tribunal of Great Britain, which we quote from page 16 of F. G. Jannaway's booklet, *Christadelphians During the Great War*, and which reads as follows:

"The Tribunal having satisfied themselves that the appellant is a bona fide Christadelphian who joined that body before the outbreak of war, and that the 'Basis of Faith' common to Christadelphians forbids them to take service under military authority, grant the appellant exemption from combatant service only, subject to the proviso that if within 21 days he undertakes work which, not being under military control, is nevertheless useful for the prosecution of the war, under conditions approved by the Tribunal, he shall be exempt from noncombatant service so long as he continues to carry out such work under such conditions, the work proposed to be reported to the Tribunal for approval. Power is reserved to the Tribunal to extend or vary this order, if the appellant establishes to their satisfaction that he has done his best, but has failed to comply with the conditions."

What shall be our attitude toward work of "national importance," or work "useful for the prosecution of the war," as the above decision termed it? As previously stated, we do not accept the state's nationalistic point of view; and we will not engage in this or any other kind of work with the intention of helping on the war: we are not prompted by such motives. But may we, as being prompted by other motives, engage in such work at the behest of the powers that be? In the past some have said that to do so would be "helping on the war"; and they have elected to go to prison rather than do such work. We do not believe this attitude is defensible. If we engage in the production of foodstuffs, and thereby release other men, enabling them to perform other, perhaps military, duties we are "helping on the war." Similarly, when we "render unto Cæsar the things that are Cæsar's" (Matt. 22:21) by paying war taxes levied on us, we are doing the very same thing. These two examples illustrate that it is next to impossible to live a useful life in a highly organized state in time of war, and yet not be said, by reasoning in this circumlocutory way, to be "helping on the war." This being so, where shall the

line be drawn? and on what principle? and by whose authority? We think it obvious that the work's relative proximity to or remoteness from war cannot be considered a sound criterion to use. Consequently we must seek some other yardstick.

While searching for one we must remember that we are dealing with a very practical problem; one on which we have little or no direct Scripture instruction; one in the solution of which we must be guided by our general knowledge of biblical teaching, our perception of ethical principles, and our own judgment.

If we return for a moment to our conclusions regarding military service we note that our objections were to the kind of service involved and the circumstances under which it must be performed. From these facts we deduce two definite principles for use in deciding what work we shall, and what work we shall not engage in. We test all occupations with two questions. They are:

- (1) Is the type of work itself unobjectionable?
- (2) Are the circumstances under which it is to be performed acceptable?

In classifying the types of work we include in the unobjectionable category such services as contribute, directly and indirectly, to the necessities, comforts, and lawful pleasures of life; while in the opposite category we place such activities as those that contribute to the destruction of life and property. The circumstances are not susceptible of such ready classification; and in civil employments they, usually, are unimportant. But if they should become a major consideration the military examples and the principles that have been outlined should suffice as guides.

A detailed classification of the two types of work is not necessary for our present purpose; and therefore we shall not attempt to make one. But included in the first category are most of the commercial and industrial activities common to times of peace, examples of which are: the production of foodstuffs by farming and processing, the manufacture of clothing of all kinds, the performance of services such as those of transportation. And we indicate the extent to which the formulated principles may be applied when we say: The food may be for the express purpose of feeding the army, and the clothing may be uniforms or blankets to be used by it; but this makes no essential difference, because soldiers as well as civilians require food and clothing. Some persons have said that they would feel that the making of army or navy clothing would not be a proper occupation for themselves to be engaged in, in which case they should follow the dictates of their conscience and avoid the work; but, as we stated previously, we do not consider proximity to war a sound standard to use. We have used food and clothing for our illustrations:

the reasoning applies equally well to any other kind of work falling in that classification.

As examples of most objectionable types of work, of work that we as Christians should not be engaged in, the making of artillery, firearms, ammunition, and poison gas are cited. It was not without good reason that, during the Great War, public speakers called the munition workers, often much to the latter's satisfaction, a "battalion of death." Without their work the war could not have been continued. And, morally speaking, such work is in the same category as soldiering. There is no essential difference between firing a shell yourself and preparing it for some one else to fire. This appears to be the only sound and defensible ethical position; and this, let it be observed, is also the viewpoint of the powers that be. They have said that if you make the shell you should have no objection to firing it; and they have shown their unwillingness to recognize as "conscientious objectors" persons who are or have been engaged in the manufacture of implements of war. Thus, they expect to find ethical distinctions and consistent practice among those who make claims on them on ethical and

religious grounds. And here, again, our reasoning applies to all work that properly belongs in the category.

In conclusion there are two points we must consider briefly. The first is: Between those occupations that obviously belong in one or the other of these categories, is a twilight zone composed of types of work that are close to the line of separation. Some of these employments will belong in one class, and some in the other; and there may be considerable difference of opinion as to their proper classification. In such cases the knowledge, judgment, and good conscience of the individual must be the deciding factors. The second point is: There are some employments which it may be deemed prudent to avoid, so as not to give hostile contemporaries occasion for evil speaking. Through engaging in certain pursuits we may be charged with inconsistency, not because the work is inherently incompatible with our professions, but because those around us do not make (and when their passions are aroused as they are in times of war, do not choose to make) distinctions between things that differ. In these circumstances perhaps the wisest course is to choose some other available type of work.

—K. M. Pook in *The Faith*.

Gain by Dying

"To die is gain."—*Philippians 1:21*.

TO SUSTAIN the doctrine of separate soul existence, this passage is so often quoted, apart from its connection, that one might almost think it is an apothegm, embodying a truth of universal application. The preceding clause, however, limits it to the Apostle, and the well known inference drawn from it is that death to him, as to the Christian, is a gain in that, instead of ending his life and consigning him to the grave, it ushers him into an unending life of unspeakable bliss. So generally is this inference accepted as the real meaning of these words, that possibly the reader will be shocked to be told that they have no reference whatever to such a notion. The question of the possible future of the individual who dies, is not even alluded to in this passage!

It is very easy to decide this. We ask, Does Paul here speak of his death as a gain to himself, or to Christ? To himself, most will reply. And, to draw from it the usual inference, so must it be. But it happens that the context settles this question beyond all controversy.

Going back to verses 16 to 18, we learn that during Paul's present imprisonment at Rome, some there were proclaiming the gospel, not sincerely, but as Paul tells us, "of contention, supposing to add affliction to my bonds. What then," he says, "notwithstanding every way whether in pretence or in truth, Christ is preached, and I therein do rejoice."

Himself, his own profit or gain, is evidently the last

thing of which he is thinking. He cares not what may come to him, if in any way the glad tidings of the Master he loves may be made known. And, carrying out this thought, he adds: "According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now, also, Christ shall be magnified in my body, whether it be by life or by death."

How shall "Christ be magnified" by his living? He goes on to tell us: "For to me to live is Christ"—as living as he would, and so honoring Christ. How shall "Christ be magnified" by his dying? "To die is gain" to *Him* (i. e., to Christ). To yield up his life for the Master's sake, is a gain to the Master's cause. Is it possible to believe that Paul says, in speaking of magnifying Christ, "For me to live is for Christ's advantage, and to die is for my own"?

Ah, indeed, he has not the least thought of himself, except as, whether living or dying, magnifying his Lord; not one word of what he himself may or may not gain in the future: it is what the Lord shall gain from his death, if He sees fit to permit it. And has not the death of His martyred ones ever been the greatest gain to the cause of Christ, as they seal their testimony with their blood? As our proverb expresses it: "The blood of the martyrs is the seed of the church!" May not the death of the proto-martyr, Stephen, have been the means by the truth thus testified to, of gaining for the Master His most capable and useful apostle, Paul?

(Please turn to page 10)

The Biblical Armageddon

THERE is much confusion concerning the "Battle of Armageddon" in the minds of many people. In the first place, it is not the final conflict which will take place upon this earth, although many people are accustomed to consider it as such. A careful reading of Revelation, chapters 16 to 21, will greatly aid in clarifying our understanding on this subject.

Then, too, the "Battle of Armageddon" must be fought in Palestine. Newspapers heralded the World War as "Armageddon." Attempts have also been made to connect the present conflict in Spain with "Armageddon." But that great conflict which will usher in the millennium, end the power of Antichrist, and make possible the righteous reign of the Lord Jesus Christ over the earth with His saints, must take place in the Plain of Esdraelon. By referring to a map of Palestine the Plain of Esdraelon (also called Plain of Jezreel and Valley of Megiddo), can be located, west of the Jordan River, southwest of the Sea of Galilee, and southeast of Mount Carmel. In this plain is the town of Megiddo.

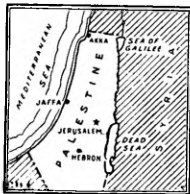
The phrase, "the Battle of Armageddon" does not occur in Scripture. However, in Revelation 16:16, in the Revised Version, we read: "And they gathered them together into the place which is called in the Hebrew, Har-Mageddon." The Authorized Version gives it "Armageddon." The word is a composite formed from the Hebrew words, *Har*, (meaning, mountain or hill) and *Megiddo*, the name of the town in the Valley of Jezreel. This is the only time that the word "Armageddon" occurs in the Bible. Here it refers to the place where "the kings of the whole world . . . gather . . . together unto the war of the great day of God, the Almighty."

There are many references in the Old Testament to events connected with the Battle of Armageddon, but the prophets did not always distinguish between Armageddon and Satan's final revolt in leading "Gog and Magog" against the Messianic kingdom after the millennium.

In Revelation 20 John gives us a prophetic foreview of the final rebellion of man against the Lord Jesus Christ and His saints. The rebels will be destroyed by fire when they gather to attack Jerusalem, the capital of the millennial kingdom of Jesus Christ.

The Battle of Armageddon, which occurs at least a thousand years earlier, will be fought by the "kings of the earth" under the leadership of the Antichrist. They will be destroyed by "the sword" which proceeds out of the mouth of the returning, glorified Christ. The Antichrist (beast) and the false prophet will be cast alive into the lake of fire and brimstone. John gives us the details of this battle in different places in Revelation (14 through 19).

We learn, for example, that the blood of the slain will cover a battle front of over 176 miles. Before the World



War such a thing seemed fantastic. But the Hindenburg Line was much longer than that.

We learn also that there is to be a great leader over a federated ten-kingdom empire, who will have supernatural powers. He will be defeated and cast into the lake of fire.

Note the reference to the "beast coming up out of the sea." He is also spoken of as "the beast that . . . was, and is not; and is about to come up out of the abyss and to go into perdition." These two references are not merely repetitions. The reference to "the sea" would seem to indicate that the Antichrist will be a dominant figure in the naval world. The "abyss" would seem to indicate his satanic origin. He will be an iron dictator and a regulator of business. Impossible! Not at all. Even in democratic America it was impossible for a time to buy or sell without three letters, NRA. The Antichrist will have three numbers, 666, without which it will be impossible to do business.

We have already witnessed the revival of the Roman Empire. It includes, in addition to the ancient capital of Rome, the Italian peninsula, Sicily and Sardinia and some minor islands in Europe, but also the lands of Ethiopia and Libya and other minor possessions in Africa. Daniel the Prophet spoke of the coming Prince, who "shall come up and be strong with a small people." "He shall do according to his will; and he shall exalt himself and magnify himself above every god and shall speak marvellous things against the God of gods." "He shall stretch forth his hand also upon the countries . . . shall enter also the glorious land (Palestine) and many countries shall be overthrown . . . he shall have power over the treasures of gold and of silver and over all the precious things of Egypt; and the Libyans and the Ethiopians shall be at his steps."

According to Daniel's interpretation of Nebuchadnezzar's dream there would be only four world-empires between the time of the captivity of Israel and her final and complete restoration to her own land. Babylonia, Persia, Greece, and Rome followed each other. Then Rome divided into the Eastern and Western Empires. The Eastern Empire lasted until the middle of the fifteenth century. But the things prophesied as accompanying the destruction of the image did not occur when the Mohammedans took Constantinople.

The image had ten toes. The beast had ten horns. The ten horns are ten kings which were not in existence at the time John wrote. The eighth ruler, who was one of the seven, was yet to come. A revival of the Roman Empire was necessary. It has taken place.

Daniel tells us that "the people of the prince that shall come shall destroy the city and the sanctuary." In 70 A. D. the Romans destroyed the temple in Jerusalem. "And he shall make a firm covenant with many for one week; and in

the midst of the week he shall cause the sacrifice and the oblation to cease; and upon the wing of abomination shall come one that maketh desolate." Christ warned of "the abomination of desolation spoken of by the prophet Daniel." So evidently a Roman prince will make a covenant with Israel which he will later break.

Also apparently for a time the Antichrist will tolerate an apostate form of Christendom, but will later wipe it out. The Apostle Paul warned the Christians of his own day (read 2 Thess. 1 and 2).

The one who hinders the manifestation of the Antichrist is none other than the Holy Spirit. As long as the true church is in the world the Holy Spirit must of necessity be in the world, for it is promised as the indweller of the individual believers who make up the body of Christ. When the body is completed then "the Lord himself shall descend from heaven with a shout . . . and the dead in Christ shall rise first. Then we which are alive that are left, shall together with them be caught up in the clouds to meet the Lord in the air, and so shall we ever be with the Lord." When the true church is taken out of the world, the Holy Spirit will go. Then there will be nothing to hinder the manifestation of "the man of sin."

When he breaks his covenant with Israel and sets up his own image in the rebuilt temple in Jerusalem and seeks to compel them to worship him as god, they will resist. Then comes the time spoken of by Christ as the "great tribulation." "But immediately after the tribulation of those days . . . shall appear the sign of the Son of man in heaven, and then shall all tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." It is the coming of Christ, with His saints who have already been resurrected and translated previously, to deliver oppressed Israel which precipitates the Battle of Armageddon.

But before He can come there must first come "the falling away" (from the Greek *apostasia*, apostasy).

THE SIGN OF APOSTASY

We cannot set dates but we can "discern the signs of the times." In the March issue of the *Religious Digest* there appeared an able editorial from the pen of Mr. H. L. Mencken, which had been originally printed in *The Baltimore Sun*. Mr. Mencken is an avowed unbeliever, but he can discern the truth that "the only effect that could follow diluting and polluting Christianity in the modernist manner would be its complete abandonment and ruin." He also said "anyone was free to reject it (the Bible), but no one was free to mutilate it or to read things into it that were not there." Yet multitudes of Christians, and even ministers, seem unable to see the truth that Mr. Mencken expressed, viz., "that the body of doctrine known as modernism is completely incompatible, not only with anything rationally described as Christianity, but also with anything deserving to pass as religion in general."

Mr. Mencken's article was somewhat in the nature of a defense of the late Dr. Machen, who had so vigorously opposed the spread of apostasy in the Christian church. But

the quotations given were the words of Mr. Mencken himself.

There are many other signs which would seem to indicate that the time for the coming of the Lord Jesus Christ is drawing near. In spite of the awful World War all the nations are arming at a greater rate than ever before for the next conflict, which they all confidently expect will occur soon. Many nations are taking a part in the present conflict in Spain. This may spread at any moment to take in the whole world. Asia is coming to the front. The Revelation tells of the "kings . . . from the sunrising" who will have a part in the Battle of Armageddon. The emblem of Japan is the rising sun. With the establishment of the puppet state of Manchukuo we have "kings of the sun rising" for the first time in history. Libya and Ethiopia are already in the Roman Empire of our day. Egypt has been threatened and England is desperately rushing her armament program. The "ships of Kittim" are opposed to "the prince." The papers recently heralded the fact that Italy now possesses the two most powerful battleships afloat. England's nearest approach is the old *Hood*. The beast will have great sea power.

Then, too, Germany was never within the bounds of the old Roman Empire but Austria was. In spite of desperate efforts on the part of the Nazis Austria is much more closely allied today to Italy than to Germany. The revived Roman Empire will be a federal one. It will be composed of ten kingdoms. Spain was a part of the old Empire. Italy is active in Spain today.

Meanwhile, our task is to warn men "to flee from the wrath to come" and be saved through faith in our Lord Jesus Christ.—F. W. Haberer in *Religious Digest*.

GAIN BY DYING

(Continued from page 8)

Had we at this day more of Paul's self-denial, of his self-forgetfulness, we should be more slow to interpret his language here, as not alone to conflict with the context, but also with the spirit of one who reckoned self crucified with Christ; who could say (literal Greek of Gal. 2:20): "I no longer live, but Christ liveth in me."

The popular understanding of the passage is also in direct conflict with what Paul himself elsewhere states. For he, whom we misrepresent as saying it is a gain for him to die, further on in this very Epistle (chapter 2:27) calls it a "merey" to a faithful Christian *not* to die! In 1 Corinthians 1:10, 11 he speaks of himself as having been delivered from death, and trusts Christians will pray that he may still be delivered, "that for the gift" (of deliverance from death) "bestowed upon us by the means of many persons thanks may be given by many on our behalf."

In 2 Corinthians 5:1-4 he desires not death; he "would not be unclothed," he found naked, as when this earthly tent is dissolved. In 1 Corinthians 15:26, addressing Chris-

tians, he styles death, the "last enemy." And was he not right? To the Christian himself, to die is not gain. Death is our "last enemy." It robs us of life, till the Savior comes again, till that "hour when all that are in the graves shall hear his voice." And yet in the final encounter with the adversary, the Christian can, and he should, as the Apostle John expresses it, "glorify God" (John 22:19). This was Paul's expectation and desire. May it be ours also!—Charles L. Ives in *The Bible Doctrine of the Soul*.

LED BY THE SPIRIT

(Continued from page 6)

Spirit which inspired the prophets and apostles of old.

Yet we find thousands of men and women insisting that they are led by the Spirit and that they have the witness of the Spirit in their hearts that they are children of God, who teach things which are absolutely contrary to what is clearly taught by the Spirit in the Word!

When we find one who is really led by the Spirit we will find one who is teaching all things in accordance with what "holy men of God spake" (in the prophecies and other portions of the Scriptures) "as they were moved by the Holy Spirit" (2 Peter 1:21).

4. WHAT WILL BE THE RESULT OF THE SPIRIT'S GUIDANCE?

According to the Scriptures the Spirit will lead by its own teachings in the Word to faith, by which salvation may be attained (2 Tim. 3:15); from faith to love, which is the "fruit of the Spirit" (Gal. 5:22); and from love to obedience in baptism, which is the form of doctrine or teaching which the Spirit has delivered to us (Rom. 6:3, 16, 17) and by which we indicate in symbol our understanding and faith in the truths contained in the gospel.

As we compare our faith and our obedience with the teachings of the Spirit in the Word and find that they agree, that is, we perceive that we have met all the conditions and requirements set forth in the Spirit's testimony, "the Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together" (Rom. 8:16, 17). Or, as we read in another place, "if we suffer, we shall also reign with him" (2 Tim. 2:12).

It is, then, no mean position to which the Spirit leads us if we follow its guidance as it comes to us through the Word, for we will at last be glorified with the Messiah and be made to share with Him the honor of royal and sacerdotal dignity as "kings and priests" and reign with Him over the nations of the earth.

For this exalted position let us earnestly strive. And may we walk worthily of that high and sacred vocation to which we have been called, with all lowliness and meekness and love, endeavoring ever to keep the unity of the Spirit in the bond of peace.

THE WONDERFUL BOOK

(Continued from page 3)

adultery, cowardice, murder, and gross licentiousness. It also presents the history of the children of Israel as one of ingratitude, idolatry, unbelief, and rebellion. "All scripture is given by inspiration of God!"

Another wonderful thing about the Bible is that it is the one Book that has withstood ages of ferocious and incessant persecution. Century after century men have tried to burn it and bury it. In the year 303 A. D. the Roman emperor destroyed nearly every Bible then in existence, myriads of Christians were put to awful deaths, and a column of triumph erected over an exterminated Bible. But twenty-five years later another emperor enthroned the Bible as the infallible judge of truth! A thousand years later came the prolonged persecution by the Church of Rome when Bibles were burned and all kinds of edicts were issued forbidding its reading. But men and women continued studying it in spite of all kinds of persecution.

And yet, perhaps, the severest test has been brought upon it in the last one hundred and fifty years by men who claimed liberty of thought. Germans, Frenchmen, Englishmen, and Americans have taken up the cry, "Down with it!" but "he that sitteth in the heavens" has had them in derision.

In spite of these age-long persecutions, the Word of the Lord is having free course and is being glorified, having a circulation of twenty-five million copies a year, and being translated into nearly a thousand tongues and dialects, with an influence more far-reaching than it has ever before possessed.

May we never compare this Book with other books. They are of the earth; this is from heaven. This Book not only contains the Word of God, it *is* the Word of God, and will last forever and ever.

"IT'S NOBODY'S BUSINESS"

(Continued from front page)

If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? . . . And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it" (1 Cor. 12:13-15, 26).

It is no uncommon thing for infection in a sore limb to cause the death of the entire body. Sometimes the limb can be treated and restored to health and usefulness, or if restoration is not possible, it may be amputated and the life of the body saved. No method has yet been discovered, however, that permits the amputation of a sore head without killing the whole body. *Let's not be soreheads!*

Berean Department

Cecil A. Smead, Editor, Blanchard, Mich.

Importance of Religion in Man's Life

This article by Pearl DeWitt is condensed from a talk given in the Blanchard, Michigan, Church. The young people have charge of the service once each month.

Religion is the leading progressive force in the world. The religion of the Bible has given man the power to lift himself above others. It is the force that has lifted man's eyes from the selfish interests of earth to the sky and the stars of heaven. "The heavens declare the glory of God; and the firmament sheweth his handiwork" (Psa. 19:1).

Of all the animals that live and feel and suffer upon this earth man alone looks upward. The birds are given the power to fly but have no power to think and be inspired with ambition to gain the eternal.

The growth and spread of biblical religious thought has freed man from brutalities, superstitions, hatred, and cruelty. When nations and individuals become indifferent to God, fix their minds only on this earth and its selfish interests and pleasures, they go down and soon are forgotten.

Religious feeling and enthusiasm lend power to the brain and its development. It kindles our greatest force, imagination. Imagination gives us the power of planning, hoping, believing.

A man may study the Bible from his childhood to the last day of his life and always will find fresh inspiration and meaning according to his need. To the unfortunate the Bible offers unailing consolation. To the troubled and sorrowful the Sermon on the Mount offers more comfort than can be found in any man-made book of philosophy.

"Blessed are the poor in spirit: for theirs' is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are the merciful: for they shall obtain mercy. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake."

Until a person has studied the life and character of Christ, and the effect of His teachings, no other study is, after all, worth while.

Report of General Conference

* * * * *By Winifred Reynolds, Blanchard, Mich.*

(Note: This article is condensed from a report given in the Blanchard Church. Two of our young people won prizes of Teacher's Bibles for attending every young people's class and every sermon from the time they arrived until the close of the Conference. The report was a very full account of the subject of each class and sermon.)

Friday, August 6. Sermon by Bro. J. R. LeCrone, Eden Valley, Minn. "It is the Spirit that quickeneth; the flesh

profiteth nothing: the words that I speak unto you, they are spirit, and they are life" (John 6:63). Christ is the bread of life to His believers.

Saturday, August 7. Sermon by Bro. C. A. Smead, Blanchard, Mich. His text was found in 1 Corinthians 2. It was on living the life of a Christian as well as telling others how they should live. We must demonstrate Christ by faith, hope, and love.

Monday, August 9. Annual Berean sermon by Bro. G. L. Cooper, Mora, Minn. His text was found in Matthew 13. Beginning with verse 44 the kingdom of heaven is likened to several different things, all of which are of no value compared to the kingdom of heaven. Come unto the Lord and you shall inherit the kingdom of heaven.

Tuesday, August 10. Sermon by Bro. S. J. Lindsay, Tempe, Arizona. His text was found in 1 Corinthians 13. Under the gospel the operations of the Spirit are intended to be general—reproving the world and blessing the church, bringing conviction to sinners and sanctification, gifts, and power to believers.

Wednesday, August 11. Sermon by Bro. A. L. Corbaley, Puyallup, Washington. His text was found in 2 Thessalonians 2. Subject: Signs of Christ's Coming. We should continue in the truth, for we know not when He comes. There is prophesied a departure from the faith before the Lord comes.

Saturday, August 14. Sermon by Bro. Abbott of Minnesota. Text: John 10:10. We must know God's blessings before we can have them. If we pray earnestly God will answer as He sees fit. Christians who do not advance spiritually are not really living the Christian life. We are rewarded for life as it has been lived. We should praise God for His good work.

Sunday, August 15. Morning sermon by Bro. M. W. Lyon, Cleveland, Ohio, on "How to Listen to a Sermon." It takes good listeners to make a good sermon. "Who has ears to hear, let him hear." Listen critically, listen sympathetically.

Closing sermon by Bro. L. E. Conner, Dixon, Illinois, president of the General Conference. Text: 2 Peter 1:1-11. God promised life everlasting, free from sorrow and bitter things. Jesus Christ is the one perfect man, most noble and kind, most loving and charitable. There are seven graces: Charity, kindness, godliness, love, truth, patience, hope. The more we do for others the more God will do for us. Do the best you can with what you have.

In closing my report I might say that this covers only a minor part of all the interesting things of Conference. My one hope and prayer is that many of you who were not present this year will be able to come next year. For my part I got a lot of good out of it. Let's see more of you there next year.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

“Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise. A wise son maketh a glad father: but a foolish son is the heaviness of his mother.”—From the Proverbs of Solomon

A Temple

“My body is a temple,
To God it does belong.
He bids me keep it for His use,
He wants it pure and strong.

“The things that harm the body
I will not use at all;
Tobacco is one hurtful thing,
Another, alcohol.”—*Selected.*

Dare to Be a Daniel

All of you boys and girls who read this page get out your Bibles and turn to the book of Daniel. How many of you can find it at once? I suppose that the boys would outnumber the girls if we were holding a contest. For every boy likes the story of Daniel very much indeed.

The very first chapter of the book starts right out with a most interesting story. Suppose that one of you boys should be called to go to the home of a very prominent person, along with three other boys. Would you have the courage Daniel had? I hope so! Let's see what happened.

You see, the king of Babylon and his army had conquered the country of Judah and taken many of its people captive. King Nebuchadnezzar knew that some of the sons of the royal family of Judah, or Israel, as they were also called, were very wise and skillful. That is, they had a very fine education.

So the conquering king wanted these valuable young men in his palace to be his assistants. That would be a great honor for those who had been captured, and we know most anyone would do exactly as the king demanded in order to receive such notice.

The first thing that happened was that four princes were chosen and given Babylonian names. Our young man, Daniel, was one of the four, and his name was changed to Belteshazzar—a hard name to pronounce and not as brave-sounding a name as Daniel.

I don't believe it is necessary to tell all that happened, for all of you know the story perfectly. At any rate, Daniel asked that he and his companions be allowed for ten days

to eat only the simple food and drink the pure water that they had been used to at home.

The result you all know. They looked better than all the others, and they were ten times wiser than all the magicians of the king's palace.

Now look at verse 17, and see who it was that helped these four brave young men. God! Yes, because they had courage enough to follow Him among all those idol worshipers, the one true God gave them strength to resist the temptations that crowded about them on every side. And those temptations were many.

We need many, many Daniels today. Not only do we need Daniels, but we need girls and young women, also, who will be brave enough to follow God and depend on Him for strength to resist temptation.

For today the mocker that Solomon warns us against is found on every side of us, and many are the boys and girls that are deceived by it. Read again the words across the top of the page, and remember they were spoken by the wisest man who ever lived. He knew what he was talking about, you may be sure.

Memorize those words and repeat them to anyone who would tempt you to use wine or other strong drink.

A White Dress

The story is told of a party of friends who were intending to explore a coal mine. Among the young folks was a girl dressed in a spotless white gown. Her friends remonstrated with her, telling her how very inappropriate her dress was. She appealed to the guide thus:

“Can't I wear a white dress down into the mine?” she asked him.

“Yes'm,” said the old guide. “There's nothing to keep you from wearing a white frock down there, but there'll be considerable to keep you from wearing one back.”

That is what the writer James meant when he warned us to keep ourselves unspotted from the world. We cannot expect to mingle with evil things and not be harmed.

A Prayer for the Week

Our heavenly Father, make us strong like Daniel to resist temptation. For Jesus' sake. Amen.

AMONG THE CHURCHES

CHURCH OF GOD CONFERENCE Blanchard, Michigan

This issue of The Restitution Herald is dedicated to the Michigan State Conference of the Church of God which is to convene in Blanchard, October 26 to 31, inclusive.

This promises to be one of the great religious gatherings of the year and everyone, regardless of denominational affiliation, is urged to be present and hear the inspiring sermons which are to be delivered by Elder J. R. LeCrone of Minnesota.

While still a young man, Elder LeCrone has established an enviable reputation as a logical and impressive speaker and is widely and favorably known throughout the Church of God.

The meetings will begin Tuesday evening, October 26, and will continue over the following Sunday. There will be preaching services each night at eight o'clock, and on Sunday an all-day gathering with three sermons in addition to Sunday school. A friendly welcome awaits you.

TO FIVE HUNDRED NEW READERS IN MICHIGAN

Through the courtesy of the Michigan State Conference of the Church of God, this issue of The Restitution Herald is being placed in five hundred non-subscriber homes in the vicinity of Blanchard, Mich. To these strangers to our paper we extend a hearty greeting and echo the invitation of the Michigan Conference asking you to attend the great gathering in Blanchard which will soon be in progress.

Look over this copy of The Restitution Herald carefully, if you please, and study with your Bible in hand the articles contained in it. If you find them to teach that which is in harmony with the inspired Word, accept it; but if what is said is contrary to biblical truth, reject it. It is only the truth that saves and makes us free!

If you are pleased with the paper and interested in its contents, we would be delighted to place your name upon our list of regular subscribers. The price to new subscribers is \$1.50 per year. Your subscription may be handed to Pastor C. A. Smead of the Blanchard Church, who is one of our departmental editors, who will gladly forward it to us.

SOUTH LAWN CHURCH, GRAND RAPIDS

Our church extends this final, cordial invitation to all those who love the appearing of our Savior to attend our anniversary meetings, October 22 to 24, 1937.

For eleven years this building has stood as a beacon on the corner, and today is endeavoring in the fullest sense to be "The Church That Lights the Way." Come and help us celebrate our birthday.

Bro. and Sr. Skeels are enjoying a visit by their daughter, Kitty, from Oakland, Calif.

The pastor and family have parted with another daughter, Marcile, who is taking training for nurse at St. Luke's in Chicago.

The fall program for the Dorcas Society has started off with good interest, and the Tuesday night devotionals have been resumed with good attendance.

F. E. Siple, Pastor.

PENNELWOOD CHURCH, GRAND RAPIDS

It is with pleasure that we announce that Elder Ray Abbott of Minnesota will take up the duties of pastor of the Pennellwood Church on October 24.

The Abbott family will arrive in Grand Rapids about October 21, and will make their home at 3808 Johns Ave., S. E. Will you join with us in asking God's blessing on the united effort of Bro. Abbott and the Pennellwood group!

Mrs. L. F. Slocum, Secretary.

DOLLAR DAY

Illinois Dollar Day will be Wednesday, October 27. Remember our treasurer, Harvey Krogh, Jr., Ripley, Ill., on that day with your dollars. The purpose of Dollar Day is to rid ourselves of the debt that is on our Conference dormitory.

Paul C. Johnson, President.

ARE YOU GOING TO CALIFORNIA THIS WINTER?

Brethren who plan to spend some time on the Pacific Coast this coming winter should make it a point to include Los Angeles in their itinerary and spend at least one Sunday with the Church of God in that city.

Before leaving home it would be advisable to write to the pastor of the Los Angeles church, Mrs. E. C. Railsback, 1020 S. Burlington Ave., Los Angeles, Calif., who will, we are sure, be delighted to provide all the information visiting brethren may require.

The beautiful new church, which was dedicated recently, is located at 230 W. 103rd St., and may be easily found if you should drop into the city unexpectedly on Sunday morning.

AURORA, ILLINOIS, MINISTERIAL CONFERENCE

The annual Ministerial Conference conducted by Aurora College will be held this year November 15 to 18, instead of between Christmas and New Years Day as heretofore. Several of our ministers have been present at these gatherings in the past and report very favorably of the work being done.

HOME-COMING AT KOKOMO, INDIANA

The Kokomo Church of God held its annual Home-coming and Rally Day on Sunday, September 26. Bro. William Huffer of the Hillisburg Church brought the morning sermon. Bro. O. J. Parker, the local pastor, spoke in the afternoon, and Bro. D. G. Harvey gave the final sermon of the day.

It was with great joy that we gave the hand of fellowship to Mrs. Cora Bryant, W. Markland Ave. Sr. Bryant was baptized by Bro. Parker on September 24. While attendance was not as large as in former years, those present enjoyed the day of fellowship.

Sunday, October 10, two cars of Kokomo brethren drove to Logansport, Ind., where Bro. Parker had been invited to preach in the afternoon at Christ's Mission. The writer was invited to teach the adult Sunday school class. The interest shown by these Logansport friends in the truth is encouraging. We have no membership there. This work in a new field is the first effort of the Indiana Evangelistic Committee.

D. G. Harvey.

LOUISIANA CHURCH NOTES

Our interest and attendance at church services continue to be good and we trust they will continue.

We have been having unusually large and interesting Berean classes at Ponchatoula and Blood River, and real interest is being shown by some who are not members of the church.

One of the most interesting and instructive features of our work here is our Bible study class at Happy Woods. A loyal group meets every Wednesday night and some very instructive thoughts are brought out in each lesson.

We are pleased to report that Mrs. Carrie Anthon has returned from the hospital in much better health.

Harry Goekler, Pastor.

CONTRIBUTIONS TO N. B. I.

Mrs. Ida F. Orem	\$ 5.00
O. Marsh	10.00
Mrs. Effie Hess	1.00
J. F. Carpenter (Helping Fund)	1.50
W. A. Reid	2.00

BETWEEN YOU AND ME—

"Tell the brethren to watch!" writes a brother in a letter marked "Not for publication." But we venture to bring this warning to the attention of our readers and only regret that we are not at liberty to give you his very interesting letter in full, which points out the reasons why we should be especially alert at this time.

"Attend Berean classes and learn more about your Bible," is the excellent advice of Pastor M. W. Lyon of the Church of the Golden Rule.

Bro. and Sr. Howard Hawkins, Cleveland, Ohio, left early this month to attend a convention in Texas. They will make a tour through sections of the South before their return.

Sr. Eunice Halls of Cleveland, Ohio, was rushed to a hospital in that city on September 24 with a rapidly developing mastoid infection which required an immediate operation. We are glad to report that she is now recovering nicely at her home, to which she was able to return five days after her operation.

PLEASANT VIEW, INDIANA

A series of meetings conducted by Bro. J. H. Anderson with the Pleasant View Church of God, Hedrick, Ind., was closed Saturday evening, October 9. There was good attendance at all meetings. Much interest was shown and one baptism resulted, that of Mrs. Mitchell McLaughlin, Hedrick, Ind.

Beulah Slater, Secretary.

WATCH FOR NEXT WEEK'S HERALD

Among the outstanding features of our next issue will be a stirring editorial by Melville W. Lyon, pastor of the Golden Rule Church of God in Cleveland, Ohio. Bro. Lyon writes vigorously on one of the most vital questions of the day, that of marriage and divorce. Read our Guest Editor's article carefully and prayerfully, and may our ministers especially consider the suggestions Bro. Lyon makes concerning premarital instruction.

Another contribution of great practical and spiritual value reaches us from a new writer for our columns, Mrs. Irene Weldon Holland of Thorold, Ont. This splendidly written article is entitled, "Earnestly Examine Your self." It treats, as the title implies, of self-analysis with the purpose in view of encouraging spiritual self-improvement. It is one of the best along this line we have seen for a long time. Do not miss it! It would make profitable reading for the midweek prayer meeting.

IMPORTANCE OF RIGHT LOCATION

An item in the "Central A. C. Mission Bulletin" calls attention to the effort being made by the Advent Christian Church in Lincoln, Neb., to relocate their church in a more desirable part of the city. The editor of The Herald has had the privilege of knowing many of the Lincoln Adventists personally, having preached for them several times, and can fully agree with the statement made by the "Mission Bulletin" that there are "some very fine people" connected with that congregation. But a church cannot do effective work in a city unless it is situated in a growing residential district, which is not the case with the A. C. Church in Lincoln. The matter of location is one that should receive first consideration by those who contemplate the building of a church in any city.

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Lillian A. Greiner; Eva L. Page; Mrs. Ida F. Orem; W. A. Reid; Flora E. Hogue; Mr. and Mrs. E. C. Railsback; Mary Calkins.

HERALD RECEIPTS

Lillian A. Greiner; C. B. Smead; Clint Scott (for another); Mrs. Ida F. Orem; Lottie E. Young (for self and another); Mrs. Helen Schafer; Mrs. Effie Hess; John W. Burget; Mrs. George Siple (for another); J. F. Carpenter; Mrs. Nancy B. Robison; Mrs. Ella Rose; H. G. Pierce (for another); James Long; Mary A. Sater; S. M. Mitchell; Flora E. Hogue.

The Pine Woods Bible Class, by W. H. Wilson: 480 pages; cloth binding; a discussion, in conversational form, based upon actual class work by the author, on various phases of the gospel; 75¢, postpaid for cash. National Bible Institution.

PAUL'S DESIRE TO DEPART

The last lesson of the present quarter provides the believer in conditional immortality who attends a Sunday school other than his own with an opportunity to explain to others one of the passages of Scripture which is often used to prove that the righteous go to heaven when they die and that death means but a change of location from earth to a place of eternal bliss.

We suggest that the entire chapter in which the lesson is found be carefully studied in connection with the "Study of the Text," provided in the quarterly, and with the Senior and Adult and Practical Applications departments.

As further lesson material we recommend Senior Berean Bible Studies, Book Two, which provides a wealth of information and comments on this difficult subject.

OPEN THE DOOR OF YOUR HEART

Open the door of your heart, my lad,
To the angels of love and truth;
When the world is full of unnumbered joys,
In the beautiful dawn of youth.
Casting aside all things that mar,
Saying to wrong, "Depart!"
To the voices of hope that are calling you
Open the door of your heart.

Open the door of your heart, my lass,
To the things that shall abide,
To the holy thoughts that lift your soul
Like the stars at eventide.
All of the fadeless flowers that bloom
In the realms of song and art
Are yours, if you'll only give them room—
Open the door of your heart.

Open the door of your heart, my friend,
Heedless of class or creed,
When you hear the cry of a brother's voice,
The sob of a child in need.
To the shining heaven that o'er you bends
You need no map or chart,
But only the love the Master gave—
Open the door of your heart.
—British Weekly.

GREAT MEN WHO HAVE APPRECIATED THE BIBLE

Abraham Lincoln: "I believe the Bible is the best gift God has ever given to man. All the good from the Savior of the world is communicated to us through this Book."

W. E. Gladstone: "I have known ninety-five of the world's great men in my time, and of these eighty-seven were followers of the Bible."

THE RESTITUTION HERALD
National Bible Institution
Oregon, Illinois

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



Bible 6453X. Genuine leather, overlapping covers, leather lined; 450 pages of helps—concordance, Bible dictionary, subject index, full-color maps; India paper, red-under-gold edges; marginal references; good blackface type, pronouncing; page size, 6½ x 4½ inches; index of books stamped on inside front cover in gold. Bible No. 6453X, postpaid, \$7.00.

Bible 1006. Text only; excellent pronouncing blackface type; maps; 64 pages of helps; artificial leather, overlapping covers; Bible paper, red edges; 8 illustrations; page size 7 x 4¼. \$1.00.

Bible 4914. Genuine leather, limp (no overlapping edges); Bible paper, red-under-gold edges; marginal references; excellent pronouncing type; illustrations; maps; concordance, dictionary, 4000 questions and answers, 100 pages of miscellaneous helps; special family record and marriage certificate; page size, 8 x 5½; 2 inches thick. \$5.00.

Bible S108X. Genuine Persian leather binding, overlapping covers; India paper, red-under-gold edges; large clear type, self-pronouncing; maps and map index; thorough concordance; marginal references; page size, 8¼ x 5½ inches; only ¾-inch thick. \$8.00.

The above Bibles are all the King James Version. Thumb indexes, 50 cents extra.



Executive's Desk Book: contains a 100,000-word dictionary; atlas of the world; digests of grammar, business law, finance, selling, secretaryship, public speaking, parliamentary law; and many other features. A one-volume cyclopedia. Thumb indexed. Illustrated. \$5.95.

Bible Atlas: more than 100 maps of Bible lands; historical, geographical, biblical data in exhaustive text; chronological tables; thorough map and textual indexes; numerous photographs; graphs in full color. \$3.50.

Bible History: a history according to the Bible arranged chronologically from Genesis to Revelation; numerous tables; maps; charts; biblical accounts harmonized; 430 pages. \$5.00.

The Translators to the Reader: a study of the purpose of the King James Version, written by Edgar J. Goodspeed, author of the New Testament portion of An American Translation of the Bible; contains the original King James Preface; one of the most valuable books about the Bible yet published. Postpaid, 60 cents.

NATIONAL BIBLE INSTITUTION
Oregon, Illinois



“Home, Sweet Home”

Provided by the love and sympathy of the entire brotherhood of the Church of God, *Golden Rule Home* assures to the members of its Family the comfort, security, and solicitous care which the word “home” always suggests.

Here the anxieties of earlier and more active life are laid aside forever. No threat of eviction for non-payment of rent or taxes or other indebtedness troubles the hearts of the residents of *Golden Rule Home*!

No doctor or hospital bills, no grocery, coal, or light bills to be met the first of the month, bring fear to the minds of the *Golden Rule Home* Family!

All such obligations and burdens are taken from the shoulders of these older ones immediately upon their entrance into the *Home* and are carried thereafter by the *Golden Rule Home* itself, which is amply able to bear the load on their behalf.

A hearty Christian welcome awaits all who seek the protection and lifelong support the *Home* provides.

Conditions of entrance into *Golden Rule Home* are as liberal as absolute security permits. Write for full particulars concerning the *Home* and its advantages. Or, better still, come and visit the *Home* itself and let the Family tell their own story of its advantages and comforts.

Address: *Golden Rule Home*, Mrs. Idona Romine, Matron, Oregon, Illinois.

THE RESTITUTION HERALD

VOLUME 27

OREGON, ILLINOIS, OCTOBER 26, 1937

NUMBER 4

Let There Be Light!

By Melville W. Lyon, Guest Editor

ONE of the most sinister aspects of our modern civilization is the increasing instability of the home. So rapidly is this disintegration taking place that there is now one divorce to every six marriages in the United States. What countless other cases never reach the divorce courts, we can only surmise. But this peril grows constantly more menacing. It is reaching out into the churches, yes, even into the Church of God!

Within the membership of the writer's own local church there are seven instances of broken homes, and many more in the circle of his acquaintance. One girl, not yet out of high school, a member of the church, and whose parents are members, ran away and was married to a man many years her senior. With his still unborn child she left him, returned to her parents, gave birth to the baby, and now a divorce suit is pending. This is a fair sample of the kind of thing that is going on all the time. Isn't it about time some voice was raised in protest?

But why condemn divorce without doing something constructive to prevent it? The time to prevent broken homes is before marriage, not after! We solemnly admonish our young people at the altar that they must not enter the sacred bond "lightly and unadvisedly," but to whom can they go to be advised? Are these impressive words only an empty sham?

What frightful sacrifices do we lay on the altar of ignorance! We are careful to school our children in the three "Rs," we are diligent to educate them well for the business or professional world, for society or for a hundred other things, but for the most important business of all, their marriage, we seem to think they need no preparation! Months and years given over to learning how to make a living, but none whatever to learning how to make a life! Small wonder so many make a mess of their marriage, forced as they are to blunder on, somehow, with only their instinct to guide them through the treacherous, unknown land they must tread together.

The day is past when matters of sex were things to be ashamed of, and not to be spoken of in polite society. At last the light is breaking, and it is high time! If it be sin for our young people to lightly leave one *(Please turn to page 11)*

Abreast of the Times

Pertinent Comments on the News of the Day

G. E. Marsh, Editor

Bomb Explodes in Jerusalem

"Fire and brimstone, and an horrible tempest: this shall be the portion of their cup."—Psalm 11:6.

JERUSALEM, Oct. 19.—A terrific bomb explosion in the Shimon Hezadik oriental Jewish quarter tonight shattered the brief lull in the Palestine disorders. Although no casualties were reported, the presence of blood, spattered on the street, was taken by police as indication that the bomber had been wounded and fled.

Another outbreak occurred when a fusillade of shots was fired at a Jewish bus traveling from Haifa to Jerusalem. British troops blew up three Arab houses at Daharia, near Hebron, in reprisal for an Arab raid yesterday on a police arsenal in which rifles were stolen.

Marriage After Divorce

"Whosoever marrieth her that is put away from her husband committeth adultery."—Luke 16:18.

CINCINNATI, Ohio, Oct. 23.—"Did Jesus step out of His usual prophetic role to legislate on the matter of marriage and divorce?" Such is the question which aroused prolonged debate among the twenty thousand bishops, deputies, and other conventioners assembled here in the fifty-second triennial convention of the Protestant Episcopal Church.

According to *The Digest*, the House of Bishops and the House of Lay and Clerical Deputies had been plunged into bitter polemics over the issue for two weeks. The "reform" measure, presented by the Rt. Rev. Herman Page, Bishop of Michigan and chairman of the church Commission on Marriage and Divorce, proposed to add a new section to Canon 41, placing, with certain general restrictions, complete authority on the divorce question in the hands of the individual bishop.

"Briefly, it would allow remarriage of a person divorced for any cause by a civil court, after one year had elapsed, upon the approval of the bishop," reports *The Digest*.

"Lined up in opposition was a formidable group represented in a manifesto signed by 1,300 clergies, said to number a fourth of all priests in the sect. Outstanding among them was Bishop William T. Manning of New York."

The Episcopal Church, both in England and America, has thus far shown strong opposition to the lowering of the bars against remarriage of divorced persons. The question over which the opinions of theologians differ is this: When Jesus gave the instruction recorded in Luke 16:18, was He laying down a definite law, or was He simply giving an admonition? Many thoughtful students insist that Jesus' statement here is as personal and definite as was His command to "turn the other cheek."

It is suggested that the reader consider well the arguments contained in the guest editorial on the front page of this issue of THE RESTITUTION HERALD.

Quake Shakes Palestine

"But the Lord was not in the earthquake."—1 Kings 19:11.

JERUSALEM, Oct. 12.—A slight earth tremor was felt this morning at Jerusalem, Jericho, and Beersheba. No damage was reported. The tremor swayed older buildings, including the United States Consulate here, from which clerks rushed into the streets.

"But the Lord was not in the earthquake!" The time will come, however, when another and mightier tremor will shake the Holy City and the Holy Land from one end to the other and "the desire of all nations shall come" (Hag. 2:7), even the Lord of glory and the Prince of everlasting peace! For it will be under such conditions of distress and fear that the words of Zechariah 14:5 shall be fulfilled: "Ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the Lord my God shall come, and all the saints with thee."

Tel Aviv Harbor Completed

"The ships of Tarshish did sing of thee."—Ezek. 27:25.

TEL AVIV, Palestine, Oct. 7.—A year and four months after the first Jewish port was created here, plans have been completed by the Government to permit the debarkation of passengers at the Tel Aviv harbor. The actual landing of passengers is expected to begin very shortly. The project was inaugurated in May, 1936, when an Arab strike tied up activities at the near-by port of Jaffa. First, only limited classes of goods were permitted to be unloaded at the new port, but eventually all classes of cargo were included. With the inclusion of passenger debarkation, the port is expected to become a rival to Haifa Harbor in many classifications of freight and passenger traffic.—*The Bible Advocate*.

THE RESTITUTION HERALD

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G. Eldred Marsh Editor
Prul C. Johnson Associate Editor
L. E. Conner Business Manager

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Earnestly Examine Yourself

By Irene Weldon Holland

AS THE fall and winter work approaches us in our various phases of church activities, I cannot seem to refrain from drawing attention to a few facts necessary for the advancement of God's work.

Do you, dear reader, ever sit down in the quietude of your own room and truly take stock of yourself?

No one can do this for you, because you alone know your innermost thoughts and inclinations. You may fool others concerning your intentions and sincerity, but if you give yourself an impartial matter-of-fact examination you will be surprised how much it will help you to improve as a Christian.

We will suppose you have a Sunday school class. Have you thought of what an important place you are filling, trying to teach the Word of God to others? You might ask yourself a few such questions as these: Do I beseech God to give me wisdom and understanding in the leading of my class? Do I attend Sunday school, permitting sickness alone to cause my absence? Do I watch each day of the week for things that will be of help and interest to my class members? Is the meeting with my class so uppermost in my heart that I will not permit things of a worldly nature to cause me to be absent from my class meetings or gatherings? Do I truly try to live, as well as teach, the life of Christ?

If you are not a teacher, perhaps you belong to the choir. Being a choir member should make one feel that he has a very sacred and important part to take in the church services. You are taking upon yourself the responsibility of singing God's praises. These following questions might help you to decide to serve your choir more faithfully:

Do I attend rehearsals on time and regularly, unless illness prevents? Do I realize that I am selfishly hindering the others if I am not there to contribute my part, all being necessary to complete the whole? Can my minister always count on my being in my place to assist him in the musical part of the service? Do I truly love God and Jesus enough to feel it a privilege to serve in sacred song?

If you do not teach or sing you may be a member of a Sunday school class or of a special Bible class. In this case, what kind of a member are you? You know that it takes the combined efforts of all the members to make a successful class, but do you realize that no one but yourself can

fulfill your particular responsibility to that class? Try asking yourself these questions about the class you belong to:

Do I take time or interest enough in the lesson to study it before going to class? Do I make it a point to regularly attend the study periods of my class as well as the social activities? Am I doing all I can to make my class a success, or, in other words, what kind of a class would my class be if every member were just like me? If it is a weekly Bible class I belong to, do I set that evening apart entirely for that purpose? Am I spiritually growing to the extent

that I would rather be at study than in pursuit of worldly amusements? Do I appreciate the privilege of being able to enjoy fellowship with those of like precious faith? Do I take time to study my lesson or are other things always permitted to crowd Bible study out?

Perhaps you are a member of a church but not active in any special branches of the work. You may feel sometimes that it does not matter very much whether you attend services regularly or not. But it does!

You need the help and spiritual food you receive when in attendance, and your pastor is filled with contented happiness when he sees all the members of his flock in their accustomed places. Then, too, if you are irregular in your church attendance, you are setting an example that is sure to influence others in the same direction. It might be to your advantage

to sincerely question yourself as follows:

Am I in the habit of going to church only when I feel so inclined and when I have nothing more desirable to do? Do I permit the slightest excuse to keep me away from church service? Do I go to church desiring to give and to assist in every way possible, or do I selfishly take all that is given and then wonder if it was worth my while to attend or not? If the sermon did not particularly appeal to me, do I realize it might be exactly what my brother or sister needed? Do I hurry away as soon as the service is over, or do I try to increase Christian fellowship by a hearty handshake and a cheery word to the others in attendance?

In closing there is one more thing I would like to mention. Sunday company is so frequently the excuse given for missing church service. If you have Sunday guests and they are sincere Christians, they will no doubt depart in time to attend their own church (Please turn to page 11)

Teach Me Thy Will

Search me, O God, and know my heart,
Try ev'ry thought each day;
Bid ev'ry evil thing depart,
Lead me in Thine own way.

Make me to hide Thy blessed Word,
Deep written on my heart,
Then shall I keep from sin, O Lord,
Never from Thee depart!

Give me an understanding heart,
That I may know Thy will,
Thy Spirit, Lord, to me impart,
Thy law in me fulfill.

Teach me to do Thy will, O Lord,
Teach me to know Thy way,
Help me to walk in Thy perfect will,
And there to live each day.

—C. S. Kauffman.

The European Checkerboard

RECENT European diplomatic discussions may be compared to a huge checkerboard. Nations are changing alliances, treaties, and policies with such rapidity that uncertainty exists in the various capitals of Europe. Each country fearfully awaits the next move of its neighbor. Gun is matched with gun, cannon with cannon, plane with plane, and army with army. Each endeavors to outwit its rival in armament and diplomacy as it flitters about the checkerboard, moving backward and forward, hoping to bolster alliances and augment prestige.

The Spanish struggle is now, more than ever, a contest between two players on the European checkerboard: namely, Fascism and Communism. Britain stands between the players trying to keep them from openly coming to blows and from drawing the spectators into a general fracas. This contest between these rival systems was recognized recently by the British Prime Minister, Neville Chamberlain, in a speech before the House of Commons. He remarked, "If some country or government, representing one of these two ideas, attempted to intervene beyond a certain point, then some other country taking an opposite view would find it difficult, if not impossible, to keep from joining, and a conflict may be started of which no man can see the end."

Recent developments in the Spanish situation do not encourage hope for an early settlement of peace. The breakdown of the nonintervention policy, together with the ministerial crisis in France, has left the Powers at odds. No longer is it possible that Italy is neutral, and charges of unneutral conduct and unneutral attitude have been openly directed at Great Britain, France, and Germany. It would be profitless to examine the charges in detail. Italy and Germany are determined to prevent the establishment of a Socialist or Bolshevik regime in Spain, while France and Russia appear equally determined that Spain be spared a Fascist dictator. The British policy appears to have been directed toward isolating the war, avoiding recognition of the Franco forces as belligerents, and restricting as far as practicable the entry of arms for either side.

The attitude of Germany and Italy has been different. In neither country has there been any concealment of official sympathy for the insurgents, and formal cooperation in a joint patrol of the Spanish coast and naval watchfulness at Spanish ports have not prevented German and Italian volunteers and supplies from entering the country. Loyalist attacks on German and Italian vessels have intensified hostility to the Madrid Government, and the fall of Bilbao has encouraged the expectation of an ultimate insurgent success. Mussolini boasts openly he will not withdraw a man from Spain until Franco wins. Hitler asserts frankly that access to the ore in the Spanish mines is of vital interest to the Reich. France threatens to throw her frontiers wide open to aid the Loyalists. The attitude of Portugal has been a further factor of importance, for not

only has Portugal objected strongly to an allied patrol and to supervision of its frontier by representatives of the London Nonintervention Committee, but the frontier itself touches a part of Spain which is in possession of the insurgents.

Premier Mussolini and Chancellor Hitler are determined to prevent the spread of Bolshevism in Europe. With the transforming of Soviet Russia into a dictatorship thinly veneered with Communism, and the forcible suppression of Communism and Socialism in Italy and the Reich, the victory of General Franco would go far to banish the Bolshevik menace and open the way to further advances of Fascism. And it is Fascism that is on the march in Europe. More and more, as economic pressure increases and political government shows weakness, the methods and principles of democratic and representative government are being set to one side and those of dictatorship adopted. The establishment of a Fascist regime in Spain would add another to the countries in which popular government has been displaced and the totalitarian state firmly planted.

Foreign Secretary Anthony Eden warned that, while Britain takes no side in the internal struggle, she will not permit a change in the status or territorial integrity of a country whose coasts impinge on the main artery of the empire.

Anne O'Hare McCormick, Pulitzer prize winner, writes in the *New York Times* that the British Foreign Secretary "declared that Britain cannot be indifferent where her national interests are concerned." She continues, "This declaration serves to recall the real crux of the Spanish situation to the attention of those distracted by the ideological campaign. Whatever the Spaniards are fighting for or against, for the outside Powers the conflict is essentially a struggle over the Mediterranean, of a piece with the Ethiopian affair, the competition for Morocco, the secret bargains of the World War. Only when viewed from this angle do the international moves become more understandable.

"As the pretense of nonintervention breaks down, even its critics begin to see the advantage of farce compared to the tragedy that may follow. Those who yesterday taunted the British for keeping up the fiction are today demanding why they seem ready to face facts.

FARCE PREFERABLE TO TRAGEDY

"After months of keeping nonintervention alive with an oxygen tank, she seems prepared at last to risk its dissolution.

"One reason for this abrupt stiffening of the British attitude is that the dictators have overplayed their hand. By counting too loudly on Franco's victory (the capture of Bilbao) and simultaneously withdrawing from the naval patrol, they have rung the alarm bell in England,"

The strained international relations resulting from the Spanish situation keep statesmen scurrying about to keep Europe from plunging into another war. They realize that peace treaties, diplomatic moves, and even the League of Nations are little more than names and that in the event of trouble each must depend upon their individual resources. Nations are arming at an accelerated pace as never before seen in history.

Nations fear the strength of potential enemies in time of war. Especially are the Russian and Italian armies the military question marks of Europe. There is no doubt of the Englishman's bulldog tenacity nor of his technical ca-

capacity, Germany's military machine may be the nemesis of the Continent, and the Frenchman's fiery courage and martial ability are well known.

But the Red army is as much of an enigma—to Western minds—as the land which gave it birth. There is about its big battalions an air of mystery which none of the world's military attaches have been able to penetrate. Its army of about 1,600,000 men (including the army, navy, air force, border guards, and secret police) is the world's largest; its tank force of 4,500 is the world's largest; its flying fleet is the world's largest; in mass power it should be the world's
(Please turn to page 10)

The Grace of God

By T. A. Drinkard

"For the grace of God that bringeth salvation hath appeared to all men."—Titus 2:11.

THROUGH the manifestation of the grace of God salvation is brought near to men and women to lift them up to a higher plane of life, a life contingent upon the great promises of God through Christ the Son.

By the grace or favor of God salvation is brought to all. That is, God favors "all men" with the offer of salvation, and men can accept or reject this gracious provision as they choose. Through the grace of God we are taught that, "denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world" (v. 12). Not only this, but it teaches us to look for the crowning sequel of our hope, "the glorious appearing of the great God, and our Saviour Jesus Christ" (v. 13). Here is what the grace of God teaches us.

Can we receive this divine favor if we choose? If so, and we accept the provision which comes to us through the grace of God, then we are blessed for so doing. Can we reject it? If we do so, then we reject the grace of God in its operation.

The salvation that is offered us through the grace of God is conditional, as the Scriptures clearly show in Hebrews 5:9: "And being made perfect, he became the author of eternal salvation unto all them that obey him." If salvation is for "all that obey him" then those that fail to obey Him are not to enjoy the blessings of the grace of God.

In harmony with this thought the Apostle Paul says, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Eph. 2:8). You will note that "by grace are ye saved *through faith*." The grace of God operates "through faith" in saving men and women. And this faith comes "by hearing" the Word of God (Rom. 10:17).

God has planned to do His part, and has left it to man to do his part. Through the grace of God we are taught,

and it is for us to do our part by accepting that teaching, and receiving the promised blessing (John 6:45). The salvation of Ephesians 2:8 is "the gift of God . . . through Jesus Christ our Lord" (Rom. 6:23).

True indeed, this salvation did not, and does not, come by way of the works of man (Eph. 2:9; Gal. 5:19-21), but by way of the grace of God. But Paul did not mean to convey the idea that there is nothing for us to do, that we are not to work in Christian service, and to perfect our faith by works of righteousness. The Scripture affirms that "faith, if it hath not works, is dead, being alone" (James 2:17). And the same authority says that Abraham was "justified by works," because "by works was faith made perfect" (James 2:21, 22). And it is written, "Being justified freely by his grace through the redemption that is in Christ Jesus" (Rom. 3:24). But we cannot be justified by grace except "through faith," and "through the redemption" that is found in Jesus Christ. And again, "We have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Eph. 1:7). Through the riches of "his grace" we are offered the "forgiveness of sins," which means salvation through Christ Jesus the Son of God.

The transforming power of the grace of God is manifested in the daily walk of His people. And the best evidence of Christianity is the Christian, and he is such because the grace of God has provided these blessings for him, and for all others who choose to do the will of God. And where sin abounds, the grace of God is found seeking and saving the lost (Rom. 5:20; Luke 19:10). But because this is true we are not to "sin, that grace may abound" (Rom. 6:1), for sin is not of God, neither does He use it to teach man the way of salvation which comes to us through Christ the Redeemer.

Palestine—the Coveted Land

“AND a 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. . . . But the redeemed shall walk there” (Isa. 35:8, 9).

The eyes of the world are upon Palestine. At the present it is the scene of intense Jewish activity concerning national settlement schemes, agriculture, education, politics, etc., making for phenomenal development wherever the Jew has gained a foothold. On the other hand, this activity is inflaming the Arab, who is much less enlightened, to jealousy, hatred, implacability, and even murder.

There is also grave aggravation of the situation through Italian propaganda; feverishly prosecuted with the object of furthering the ambition of Mussolini to restore the Roman Empire, which included all the countries adjacent to the Mediterranean.

Added to these there are the interested Arabs of Irak, Hejaz, Ethiopia, and Syria, blood relatives of the Palestine Arab and warm in sympathy with their brethren in the turmoil.

Britain desires to adequately administer the Mandate, which gives the Jews the right again to build a home in Palestine, and whose viewpoint is that of “original owners,” whose land has been wrongfully taken from them, and the Arabs’ unwillingness to either compromise or budge, go to the making of the class problem of the Near East.

The Royal Commission advises the partitioning of the land, giving the Valley of Jezreel and a portion north of the Sea of Galilee, and the fertile coastlands to the Jews, the Arabs to receive the rest, excepting the Jerusalem area, with a corridor to the sea, and Nazareth: these sacred places to be held still under the Mandate. So far Zionists will have none of it, and the Arabs complain that the best land is being given to the Jews, omitting to acknowledge that this land has been made productive solely by Jewish efforts and money.

JEWISH INTENTIONS

There can be no doubt about Jewish intentions. Their talk is all one way, or silence. Said a famous Jew: “Every phase of the reconstruction is in the beginning, but all the beginnings have been made. The dream cherished by a nation for two thousand years is being fulfilled step by step.”

It is most interesting and informative to watch the progress: swift, determined, and amazingly successful. All are at work, girls and women sharing the farming labor with the men. Denuded land is smiling again with trees and

Joseph Salisbury, the author of “Palestine—the Coveted Land,” is pastor of the church maintained by our brethren at Hamilton, New Zealand. The following is the substance of an address delivered by Pastor Salisbury before the conference held last June in Auckland. It originally appeared in The Bible Standard of September, 1937.

grain and fruit. While the Arab was content with a six-inch rainfall, the Jew bores for water and finds an abundant supply.

Three peoples are important in Palestine—the English, the Jews, and the Arabs. Three languages are spoken and written; and the Hebrew of commerce is printed in the vowelless Hebrew

of long ago. Three holy days are kept: Friday by the Arabs, Saturday by the Jews, and Sunday by the Christians.

Palestine is again “on the map,” the gateway to the West and to the East, and coveted by nearly every strong power of the world today. From the West it is the gateway to Irak, Iran, Afghanistan, India, China, Japan, Egypt, and all Africa. To these countries access from Palestine is easy and is developing rapidly.

From the East it is the gateway to Europe and the Mediterranean. It is the natural center for world rule, and the time is coming when, under the beneficent rule of the Messiah, the prophecy of Micah will be fulfilled: “Out of Zion shall go forth the law, and the word of Jehovah from Jerusalem: and he will judge among great peoples, and will decide concerning strong nations afar off: and they shall beat their swords into plowshares and their spears into pruninghooks; and nation shall not lift up sword against nation, neither shall they learn war any more” (Micah 4:2, 3, R. V.).

Much yet hidden in the counsels of the Most High is to happen in Jerusalem and the land before this most desirable and longed-for condition obtains—before the “highway of holiness” is opened for the redeemed of Israel and all nations to walk upon. But it is surely coming, for God’s Word cannot be broken, and the present clash of interests is but the prelude to great and momentous happenings in the land of Palestine.

JUDGMENT AND BLESSING

As we have before noted, much of the interest in the second coming is fixed upon the translation of the church, but we must not neglect the second phase, the “unveiling” of the Lord for judgment, the deliverance of Israel, and the salvation of the whole world.

The salvation of the world depends upon the saving and restoration of Israel, for the covenant with Abraham declares, “In thee . . . every family of the earth shall be blessed.” This is more than the blessings of Abraham shared by the Gentiles in times past through Christ, for it includes the dissemination of truth by a redeemed Israel, by which, under Messianic rulership, “righteousness shall cover the earth as the waters cover the sea.” This, too, is

a Jewish hope, and their proud boast now is that they have given to the world "the law of the Lord."

The judgment of the world precedes the kingdom—"He will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with fire unquenchable" (Matt. 3:12). The setting up of the kingdom is synonymous with the deliverance of Israel. At His "unveiling" He comes to Zion as the Deliverer to "turn away ungodliness from Jacob" (Rom. 11:26). This great event is near-

ing and we rejoice that our "salvation is nearer than when we believed."

There are three phases of experience for Israel before they enjoy their great glory, and their final safety as a nation does not depend upon their righteousness but upon God's Word. There is, however, one great condition laid down. Israel must "repent." They must part company with their "unbelief," and the Scriptures clearly indicate
(Please turn to page 10)

God's Purpose With Israel

ALL Christians will agree that the study of the Scriptures is of vital importance; but many in sympathy with the general thesis fail to remember the admonition of Peter (2 Peter 1:19)—that we should give heed to the word of prophecy, as to a lamp shining in a dark place. We find ourselves, therefore, inevitably committed to an examination of the divine purposes with Israel. Is it still right to speak of the "covenant people"? Are unbelieving Jews and Gentiles to be massed together, since the days of the apostles, or was Paul right in distinguishing between the Jews, the Greeks, and the church of God (1 Cor. 10:32)? Why, since the days of Titus and Julius Severus have the Jews, resisting the melting pot of fusion of their world-wide dispersion, preserved their racial identity and national consciousness? The Prophet Jeremiah voices the consistent testimony of the Bible: "He that scattered Israel will gather him" (Jer. 31:10), but endless passages might be quoted.

Unquestionably, God's primary purpose with Israel was—and still is—to make the covenant nation the channel of the world's salvation: "In thy seed shall all the nations of the earth be blessed." The Redeemer Himself declared that salvation is of the Jews (John 4:22). Hence the long and wonderful history of Israel, interwoven as it is with miraculous interposition, significant ritual, amazing prophecy, and providential blessing as well as judgment. This eventuated in a set-up of privilege and salvability which Paul calls the commonwealth of Israel—to which the once separated and alienated Gentiles were brought nigh (Eph. 2:13). Or, as he elsewhere puts it, Gentile branches have been grafted into the Jewish olive tree, while the Jewish branches, now broken off, shall be grafted in again.

Endless confusion would be avoided if good people would take the trouble to distinguish between the Jew by race, and the Jew considered in the religious sense—in whom God's saving Abrahamic purposes come to flower. See how Paul says that the Gentiles have been made partakers of Israel's spiritual things (Rom. 15:22). In this religious sense, believing Jews, such as Nathanael, are rightly designated Israelites indeed. And here let it be noted that on this religious plane of true faith in the divine Redeemer, there is neither Jew nor Greek, bond nor free, male nor female (Gal. 3:28).

But just here, questions arise. Did the pantheistic system of Spinoza, which provoked the excommunication of the synagogue, make him other than a Jew? Were not Neander, Edersheim, Schereschewsky, Saphir, Bar, and Leopold Cohn, still Jews, after they had recognized Jesus of Nazareth the Son of God and King of Israel? It is as plain as anything can well be that there is, as Paul puts it, an Israel after the flesh (1 Cor. 10:18).

A few high points in a deeply interesting and important subject are all that can be added at this time.

1. We all forget quite too easily the great truth—Calvinistic as it is—that God is an absolute Sovereign. Who are we, that we should reply against God? Is it not best to learn His will from His holy Word? Of old, the Jewish teachers made void the Word of God through their tradition. Are we never in danger of doing the same because we give our pet theological systems precedence? What if so great a man as Charles Hodge did regard a glorious future for national Israel with disapproval? The question is, What are we to do with God's declared purposes (as in Jeremiah 31:10)? Five minutes' reading of the law is worth more than hours spent in theological discussion.

2. Next, it is of the first importance to remember that the gifts of God are without repentance (Rom. 11:29). All will be ready to agree that the promise of salvation made to Abraham and his seed stands fast forever, not invalidated in the least because of the parenthesis of the legal dispensation—as we see from the Apostle's splendid argument in Galatians 3. But let us not forget that these are not the only promises made by Jehovah to His friend Abraham. God made unconditional promises of the land to him—the land of Canaan—and to his seed, as anyone can see by simply referring to Genesis 12:7; 13:14, 15; and especially 17:8. Had we not surely best go slow before we say that God will not or cannot do just as He says He will do?

3. "But does not all this involve a future earthly kingdom for Christ, as well as heavenly rulership?" Of course it does—although we may not be able to do more than merely glimpse it. The angel announced to the blessed virgin that Jesus should have the throne of His father David (Luke 1:2). Was he wrong? "That means no more than the glory of the now exalted Redeemer." Not so; Da-

vid's throne is not in heaven: "David ascended not into the heavens" (Acts 2:34). Furthermore, did not our Lord promise the apostles that they should sit on thrones, judging the twelve tribes of Israel (Matt. 19:28)? He did promise this, if you please, and He promised this as the King of Israel (remember the title placed above His cross)—as the King of Israel rejected by the nation (John 19:15). There are those who think that the Lord Jesus is now sitting upon the throne of His glory, that we are now in the "regeneration," and that the apostles are reigning spiritually with Him. But alas for the masters of Israel! In Hebrews 2:8 we learn that "we see not yet all things put under him." Therefore, greatly exalted as He now is, His enemies are not yet made His footstool. The time of His glory is the

time of His coming with the angels (Matt. 16:27); and He Himself says that *then* (Greek, *tote*) shall He reward every man according to his works. Therefore, *then* shall the apostles receive their thrones.

"I will give righteousness in Zion, and my glory to Israel" (Isa. 46:13).

"Eternal Father, hear!

Haste to fulfill Thy Word!

Let Israel's Hope appear!

Reveal to earth her Lord!

We wait for Jesus from the skies;

Soon shall His glories greet our eyes!"

Edwin J. Reinke in *The Presbyterian*.

What's Doing?

ANNOUNCEMENT in *News-Week* states that France is planning to turn Madagascar into a home for three million Jews, mostly refugees from Poland. The Minister of Colonies has approved the plan.

Even antigod governments cannot get along without Bible standards of conduct. It is reported that President Cardenas of Mexico has recently proposed a law prohibiting the sale of alcoholic liquors on Fridays, Saturdays, and Sundays of each week, and the prohibition of the manufacture of liquors in Indian zones. All agencies of the Government are preaching temperance. Even the electric light bills carry the slogan, "Alcoholism is the most stubborn and fearful enemy of progress." It is also proposed to expel all foreigners who persist in the illegal sale or transportation of liquor.

According to *Capper's Weekly*, a recent questionnaire on contents of the Bible was sent to 18,434 high school students in the State of Virginia. Of this number 16,000 were unable to name more than three prophets of the Old Testament; 12,000 could not name the four Gospels correctly; and 10,000 did not know as many as three of the twelve disciples.

"Italy, because of her new policy of encouraging Moslems in the hope that trouble may be made for England, is encouraging the Ethiopian Moslems against the Coptic Church in Ethiopia. There seems to be almost a union of Romanism and Islam against the Coptic Church. The Government has been willing to pay for the reconstruction of mosques, both in Ethiopia and in Libya, where Mussolini recently declared himself to be 'the protector of Islam.'"

It is reported that Geoffrey Lloyd told the House of Commons that British Government factories already have turned out nine million gas masks for the civilian population in case of war. This, said Mr. Lloyd, is "a far greater number" than any other government in the world has supplied to its people.

"Religious Rome has not changed any," observes *Re-*

demption Tidings. "In 1845 Tregelles sought to examine the Vatican Manuscript of the Bible. Seeing that Rome prided herself as being the keeper of Holy Writ, he did expect to have the opportunity of making some corrections therefrom to our Revised Version. But he was denied that opportunity. In 1936 the 'Book Fair' in Rome prohibited the display of the Bible and would not allow any to be sold. The governor of Rome signed the edict, thus showing the alliance that now exists between political and religious Rome."

Evangelical-Crusader reports that the judges of the World Court, sitting at The Hague, will soon receive a request for an opinion on a plan for a United States of the World. It will be borne by a company of youths, starting on its pilgrimage from South America, and adding new recruits as it progresses westward around the globe to the Dutch capital. The plan is based on the conviction, held by these young people of many nations, that "a United States of the World must ultimately become a fact, if humanity is not to sink into a state of savagery."

General Chiang has said that more missionaries from America are needed in China, trained in education, in rural reconstruction, and cooperative effort, but "above all, filled with the knowledge and love of Jesus Christ and the zeal of his service." He asks for the help of the Christians in America "that we may not fail Christ in His purpose for China."

According to *Christian Faith and Life*, "Austria recently passed a new law that requires every citizen to belong to some church. Many of those not belonging to any church applied to the Protestant churches for admission. As these churches require a course of instruction in the Scriptures for all candidates this has resulted in greatly increased Bible study, with the result that many of these candidates have been soundly converted."

"A tragic evidence of the moral breakdown in our national life is the increasing number of young people of

high school age who are addicts of a drug, marijuana, which grows as a weed in many states," reports *Revelation*. "This narcotic is best known as hashish, and is used in the form of cigarettes sold widely to high school students. The effect of the drug is unpredictable. A user may become a brilliant philosopher or a murderer, but in any case it deprives the addict of all moral sense. Marijuana breeds

criminals rapidly, and in spite of Federal attempts at regulation the traffic is growing by leaps and bounds. Bible students know that a characteristic of the end times is moral degeneracy and lack of self-control. 'For men shall be . . . incontinent . . . lovers of pleasures more than lovers of God . . . led away with divers lusts' (2 Tim. 3:2-6).'

—*Messiah's Advocate.*

Preachers' Titles

By Elizabeth A. Reed

A PRIEST of the English Established Church takes occasion in the (London) *Daily News* to assert the exclusive claim of his class to the title of "Reverend." Here is his protest:

"If dissenting ministers like to be called 'Reverend,' by all means let them be called so, but I will drop my 'Reverend.' We cannot both bear the same title any more than a quack can bear the title of 'Doctor' in the face of legitimate M.R.C.S. (In America, M.D.) I have paid a large sum of money for my education. I have taken my degrees at Oxford. I have received Episcopal ordination, and now, for I have no business interests, I get about the ordinary wages of a good carpenter, or mason; *but then, I am a priest of the regular church, and as such have a standing and a name.*

"Why should those who have *constituted themselves* ministers, and taken to themselves the title of 'Reverend,' be placed side by side with those who have been 'lawfully called'? It is not *fair*. It is not liberal. The same path is open to all. But if a man is called 'Reverend' merely because he sets up preaching, the sooner the church is disestablished and the clergy allowed to make a title for themselves, so much the better."

Here is a modest (?) man who assumes the almost exclusive right to bear an appellation which is used in the Bible but *once*, and then is applied only to the Eternal Father (Psalm 3:9).

And why does he claim it? *Because he has paid for it!*

Paid who? Has God received the money and bartered His own name to a man who, like Simon Magnus, is willing to pay for what he receives?

He does not claim that God granted him what he so haughtily assumes. But he has "taken . . . degrees at Oxford," he has "received Episcopal ordination," therefore, *he* cannot associate with dissenting (Protestant) ministers, or be placed side by side with those who are not "lawfully called."

He might have obtained a much better education if he had taken his degrees in the school of Christ instead of Oxford, and had he been ordained of God instead of a bishop he would have found the commands, to "*give no*

flattering titles unto men," "*be ye not called Rabbi,*" and many others of similar import.

Can this gentleman imagine the fishermen of Galilee wearing gown and surplice and assuming titles to give dignity to themselves and their calling? If Paul should be raised from the dead and go through the streets of London proclaiming his message—if his voice should thrill the multitude as from Mars' Hill, and ring through English prisons as it rung before in the old Philippian jail—this modern "churchman" would draw his priestly petticoats around him and go by "on the other side"!

But his sneers would affect Paul as much as they would chain the wind or ocean wave, and the fearless Apostle would still declare in the very face of church dignitaries, "After the way which ye call heresy, so worship I the God of my fathers."

Oh, that the professed ministers of Christ would be content to wait for their honors until they hear the welcome plaudit, "Well done, thou good and faithful servant"! Surely they forget sometimes that the world is in more danger from arrogance than from an excess of that charity which "*vaunteth not itself*" and "*is not puffed up.*"

The apostles sought to magnify the work of the ministry, but they did not strive to do it by exalting themselves. We hear nothing of the "Rev. Mr. John," the "Apostle Peter, D.D.," or the "Rt. Rev. Dr. Paul"! They did not even call themselves "Elder," which, though more modest, is just as useless and simple as "Reverend."

No, these modest fishers of men wore no canonical robes, or broad phylacteries; neither did they advertise that they were "preachers" by choking themselves with white cravats, or walking through the streets in a style which indicated that they had stiff spinal columns!

They were straightforward, honest men, men of muscle and of sinew, who were not ashamed of their plain names or of the earnest message they bore. They magnified the work by "preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ." And though the pulse of nations throbbed quicker before his words, the Apostle Paul exclaims in the humility of his soul, "For though I preach the gospel, I have nothing to glory of."

PALESTINE—THE COVETED LAND

(Continued from page 7)

the method of procedure whereby this is to be accomplished.

THE INVIOABLE WORD

We are well acquainted with the covenants by which God covenanted to do all these things for Israel. And this was confirmed by an oath. Now an oath is most binding. Men swear to do a thing under penalties of judgment. But not so God. "When God made promise to Abraham, because He could swear by no greater, He swore by himself, . . . saying, Surely blessing I will bless thee, and multiplying I will multiply thee . . . For men verily swear by the greater: and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath. That by two immutable things, in which it was impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold upon the hope set before us" (Heb. 6:13-18).

These words were addressed to Christian Jews to remind them of their inheritance in Abraham, which is "the hope set before" them. And the realization of that hope for Israel is steadily drawing near.

Today we see the first process: Israel being driven back to their land. The world situation for them is extraordinary. They cannot help themselves. As one country after another becomes intolerant of them their eyes turn to their ancient home, Palestine, where, unmistakably, they now have a right to go. They are being *driven* back, but their revived national aims coincide with the process. We are witnessing the miracle of the age—Israel going back to the "land of promise." But they are going back in unbelief.

The second process is described in Jeremiah, and referred to by our Lord, and depicted in some measure in the Revelation. It is called "Jacob's trouble."

"And these are the words Jehovah spake concerning Israel and concerning Judah. For thus saith the Lord: We have heard a voice of trembling, of fear, and not of peace. . . . I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness. Alas, for the day is *great*, so that *none is like it*: it is even the time of Jacob's trouble; but he shall be saved out of it" (Jer. 30:4-11).

Our Lord, speaking of those days, said: "For there shall be great tribulation, such as hath not been seen from the beginning of the world until now, no, nor ever shall be. And except those days had been shortened, no flesh would have been saved: but for the elect's sake those days shall be shortened" (Matt. 24:21, 22).

This is the second process—the humbling and breaking of Israel, out of which experience they shall love the Lord their God and Jesus Christ whom He hath sent.

"I will heal their backslidings, I will love them freely; for mine anger is turned away from him" (Hosea 14:4).

The third process is their reward, restoration to freedom and safety in the land. "Every man under his own vine and fig tree." The "house of David," now "desolate," will be reestablished under Messiah's reign. Their city rebuilt and glorious, their temple reerected on Mount Zion, and all nations flowing into Jerusalem for worship!

We, who know the Word of God, and are blessed with spiritual enlightenment by the Holy Spirit, have come to know these things and can watch the processes of the divine dispensations not only for Israel but for the church and for the world. Great things are imminent.

HIGHWAYS

Palestine is a highway to the East and West now, but there are to be highways to the land, of deep significance, in the future.

Isaiah speaks of a "way of holiness" in a highway there, when weeping is past and the joy of the "morning" of God's day has come. The language is most beautiful: "And the ransomed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away" (Isa. 35:5-10).

There will also be a "highway" to the land for war. "Proclaim ye this among the nations: Prepare for war; stir up the mighty men; let all the men of war draw near, let them come up" (Joel 3:9-13).

Then follows a fearful picture of divine judgment. Jerusalem has been the subject of many battles, and in its vicinity, the Valley of Jehoshaphat, Jehovah will settle forever the wars of the nations, and then shall Jerusalem become indeed the "*place of peace.*"

There will be also highways out of the land to all the world in the day when God sets up His kingdom. Just as streams of water flowing from the temple of God during the millennial period typify the abounding outflow of the blessing of God, so do they typify that grace which shall flow from Jerusalem to all the world in that glorious time.

How pleasant it is to serve the Lord and to sit "beneath his shadow with great delight," and be able to see in these great stirrings of the last days of this age the outworking of the divine purpose and to know that He is on the way!

THE EUROPEAN CHECKERBOARD

(Continued from page 5)

most impressive army. But with internal trouble gripping the Soviet, and with agitation on its Siberian border, its untried fighting ability is unknown. Yet the armies of the Soviet and of Il Duce are important pawns in the dangerous checker game of politics that Europe is now playing, and upon their reputation and their prestige—or lack of it—may depend not only the national destinies of two countries but the future history of the Continent.

Even peace-loving nations such as England are being

drawn into the armament race leading to war. No nation is able to keep from it because the world today is experiencing the fulfillment of the prophecy made centuries ago. Although statesmen are crusading for peace, the present unparalleled war preparations were predicted by the Old Testament prophet, Joel, "Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down" (Joel 3:9-11).

Even though men crave peace, though men are anxiously hoping that prosperity may yet abound, this graphic picture points unerringly to the present period of earth's history when the mighty call to arms is resounding throughout the world.

Christ prophesied the condition of the world immediately before His return when He said, "And upon the earth" there shall be "distress of nations, with perplexity," and "men's hearts failing them for fear, and for looking after those things which are coming on the earth" (Luke 21:25, 26).

Dear reader, Christ is calling upon you to sound an alarm and to solicit friends for citizenship in the homeland of the redeemed, when "nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2:4).

The Lord is warning the children of men among the nations today, to make their peace, their calling, and their election sure with God.

Will you heed His call?—Donald W. McKay in *Signs of the Times*.

LET THERE BE LIGHT!

(Continued from front page)

mate to marry another, is it not the greater sin to keep silent when we could have informed them in time to prevent such tragedies?

Let there be light! Away with the darkness of ignorance and prejudice! Tell your boys and girls the truth about life before it is too late! Tell them how to choose their life partner, what qualities to look for, what dangers are to be faced, what attitudes to bring to their marriage, and specifically what to do and not do in order to increase their probabilities of living together harmoniously. Give them good clean books to read. Be a trustworthy and sympathetic counselor. Unless you have done this, there is no occasion for you to throw stones when, left in darkness by your silence, they stumble and fall!

Why not have classes in preparation for marriage and Christian home building in our Sunday schools and churches and in our annual Bible schools? What finer agency for giving the light than the church? Pastors! Teachers! Parents! This is your solemn responsibility. Darkness has prevailed too long. Let there be light!

EARNESTLY EXAMINE YOURSELF

(Continued from page 3)

service. If they are week-end guests take them to church with you. If they are not in attendance at their own church they certainly should worship somewhere on Sunday.

I think we do not ponder enough over that request, "Make friends of God's children." If you make your friends of those who are not professed children of God you are the one who is likely to weaken and to be led away from your Lord. If your heavenly Father, His Son Jesus, and their gospel work hold first place in your heart you will soon give your friends to understand that you will not permit them to interfere with your regular attendance at services, Bible studies, or choir rehearsals. And, what is more, they will respect and admire you for your Christian standards and principles.

May our Father strengthen and richly bless His sincere workers wherever they may be, is our prayer.

REBUILDING THE TEMPLE

SOME three years ago the editor of THE RESTITUTION HERALD called attention to the announcement made by a Jewish leader in Jerusalem while laying the cornerstone of a new synagogue in that city. "It is hoped," said the unnamed speaker in his dedicatory address given over the radio, "that this stone will mark the beginning of a far greater work than the construction of a synagogue, in fact, that this stone will soon be made the cornerstone of a new and glorious temple for the worship of Israel's God!"

The hope of restoration to divine favor for Israel has always been accompanied by the expectation that the temple would be rebuilt in Jerusalem "the city of the great King." The following, which is taken from *The Gospel Banner and Millennial Advocate* of May, 1860, expresses this age-old hope of the Jews and of those Christians who believe in the restoration of Israel. The comments are by Benjamin Wilson, editor of *The Banner*.

"A British religious journal publishes from a correspondent at Jerusalem the words and music of *El Bene*, a plaintive and touching melody sung by the Jews at the 'Wailing Place' in Jerusalem. The journal adds that it was sung at a recent religious meeting in London 'by a Christian friend who heard the Jews sing it at Jerusalem.' The following is a translation of the Hebrew words:

'The glorious God shall build His temple speedily,
In haste, in haste, in our days speedily, speedily;
Lord, build! Lord, build! build Thy temple speedily!
The blessed God, the great God, the exalted God,
The powerful God, shall build His temple speedily;
In haste, in haste, in our days, speedily, speedily!
Lord, build! Lord, build! build Thy temple speedily!'

Berean Department

Cecil A. Smead, Editor, Blanchard, Mich.

"I thank my God upon every remembrance of you."—Philippians 1:3.

Honest Appreciation

One of the most striking things about Paul's writings is the personal note of sincere appreciation at the beginning of each of his letters. Try to put yourselves in the position of the actual recipients of these Epistles and note the glow of happiness that fills you because Paul, the great Apostle, should say such wonderful things about *you*.

Paul at times becomes very sharp in his criticism of sin, but if you will read his letters carefully you will find that criticism must wait until praise and appreciation have been given. Only in Galatians does his criticism crowd out appreciation; but the Galatians were going after another gospel. Yet even so, there is a current of love and regard throughout the letter.

To the Romans: "First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world" (Rom. 1:8).

To the Corinthians: "I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ . . . so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ" (1 Cor. 1:4, 7). "And our hope of you is stedfast, knowing, that as ye are partakers of the sufferings, so shall ye be also of the consolation" (2 Cor. 1:7).

To the Ephesians: "After I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you" (Eph. 1:15, 16).

To the Philippians: "I thank my God upon every remembrance of you, . . . making request with joy, for your fellowship in the gospel from the first day until now" (Phil. 1:3-5).

To the Colossians: "We give thanks to God . . . since we heard of your faith in Jesus Christ, and of the love which ye have for all the saints, for the hope which is laid up for you in heaven" (Col. 1:3-5).

To the Thessalonians: "We give thanks to God always for you all . . . remembering without ceasing your work of faith, and labour of love, and patience of hope . . . knowing, brethren beloved, your election of God . . . Ye became followers of us . . . Ye were ensamples to all that believed in Macedonia and Achaia . . . In every place your faith to God-ward is spread abroad" (1 Thess. 1:2-8). "We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth; so that we ourselves glory in you in the churches of God for your patience and faith" (2 Thess. 1:3, 4).

To Timothy: "Unto Timothy, my own son in the faith" (1 Tim. 1:2). And: "When I call to remembrance the unfeigned faith that is in thee" (2 Tim. 1:5).

To Titus: "To Titus, mine own son after the common faith" (Titus 1:4).

To Philemon: "Unto Philemon our dearly beloved and fellowlabourer . . . Hearing of thy love and faith which thou hast toward the Lord Jesus, and toward all saints" (Philemon 1, 5).

PAUL BEGINS WITH APPRECIATION

Besides all these there is a great deal of appreciation and praise scattered throughout the main body of each letter. But the thing that is of special importance is that he begins his letters with appreciation. The Christian must not ride roughshod over others even in criticism.

The next time you feel called upon to read the riot act to some one, start in by thinking and talking about some of the things about that person that you really appreciate. Then when you finally get around to telling him his mistakes you are not so apt to antagonize him. Most people want to do the right thing, but you should consider the other person's feelings before you tell him where he is wrong. In all our dealings with others, may we remember the way of Jesus is to "draw all men unto me." "The love of Christ constraineth."

STARVING FOR APPRECIATION

How many of your loved ones are starving for a bit of appreciation to fall from your lips? So do not think that I mean for you to appreciate people only to prepare them for criticism. Never! Life is so much richer if your friends point out something they like about you. How about it, husbands? How about it, wives? Yes, pastors, how about it? Kind deeds, godly character, flourish under appreciation, even as the flowers flourish under loving care and sunshine. Appreciation is one of the tools a minister should use to fashion vessels for the glory of God.

FELLOWSHIP IN THE GOSPEL

Paul mentions some very lovely things about the ones to whom he writes—faith, hope, charity, perseverance, hospitality which they have manifested. One of the finest is, "your fellowship in the gospel" (Phil. 1:5). There is indeed a bond of fellowship in the gospel that is remarkable. Have you ever traveled into far corners? We have, and the gospel has been our letter of introduction to brethren we had never seen before. There is indeed a unique fellowship in the gospel that draws us together. You and I are friends, yes, brothers and sisters of a common faith. We may never have met, but that doesn't matter. We are loyal friends because we are friends of God.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye."

For God and Righteousness

O Thou, before whose presence
Naught evil may come in,
Yet who dost look with mercy
Down on this world of sin,
Oh, give us noble purpose
To set the sin-bound free,
And Christlike tender pity
To seek the lost for Thee.

Fierce is our subtle foeman:
The forces at his hand
With woes that none can number
Despoil the pleasant land;
All they who war against them,
In strife so keen and long,
Must in their Savior's armor
Be stronger than the strong.

Lead on, O Love and Mercy,
O Purity and Power;
Lead on till peace eternal
Shall close this battle-hour:
Till all, who prayed and struggled
To set their brethren free,
In triumph meet to praise Thee,
The God of harmony.

—Samuel J. Stone.

Living Together Peacefully

Among the many letters that the Apostle Paul wrote to the different churches of his time is a letter to the church at Colosse. Now this city was situated midway between Ephesus and Antioch, and on the Lycus River. The main caravan route passed through Colosse, which helped to make it one of the most prosperous cities of Asia Minor.

As far as we know Paul never preached at Colosse, though he may have passed through the city on his way to Ephesus. This letter, part of which we are studying in preparation for this lesson, was written by him while he was a prisoner at Rome.

The church at Colosse met in the home of Philemon, where, you remember, the slave Onesimus lived, who later ran away from his master. But that is another story, and

we will not have room for it here.

You can tell by Paul's words in this letter that he thought a great deal of the worshipers in Philemon's home. Read the opening words in chapter one, and notice how he said that he never ceased to pray for them that they should "walk worthy of the Lord."

Also, the opening verses in chapter 3, where our lesson is found, show how anxious he was that they should be a united church. For false teachers had crept in and were dividing the church by their errors.

Paul told them to set their hearts on Christ and the things of God, not on "things on the earth." Then when Christ appears in glory they, and all who follow Christ, will also be glorified with Him. Isn't that a great and wonderful promise?

Because Christ forgave them, and forgives us, as well, all who want to share in that promise must forgive each other. They must not quarrel, must not give way to bad temper and covetousness. They must endeavor to grow ever more and more like their great Example, Christ.

Look Out for Your Face

"My boy," said a father who knew how to play and be a chum with his seven-year-old lad, "you do not own your own face."

The boy looked puzzled. He had come to the breakfast table with a frown on his face and had started to eat his food. Everybody felt the shadow of his ill spirits in his looks. His father's words brought him back to life, and he looked up with a guilty expression. But he did not understand what his father meant.

"You do not own your face," his father repeated. "Do not forget that. It belongs to other people. They, not you, have to look at it."

The boy had never thought of that, but he understood, and he did not forget. And all of us should understand that our faces belong to other people, and they should be kept sweet, bright, and clean.—*The Watchword*.

A Prayer for the Week

Our loving heavenly Father, help each one of us to be kind and loving and forgiving, even as Jesus our Savior was, For His sake we ask it. Amen.

AMONG THE CHURCHES

THANKSGIVING LETTERS BY THE HUNDRED

That's what we want for the Thanksgiving number of The Restitution Herald! We invite our readers to write and tell us what God has done for them in a spiritual and in a material way during the past year that gives them cause for thanksgiving.

Are you rejoicing because the Lord is coming soon? Write a letter and tell us about it! Is your faith more firm and satisfying than it was a year ago? Another cause for gratitude! Have you witnessed conversions and baptisms of loved ones during the year? And did you rejoice with them? Just send us a note about it!

All Thanksgiving letters must reach us by November 15 in order to find a place in the Thanksgiving issue. So sit down right now and WRITE—laymen and preachers—all who are truly thankful to God for His goodness write us a letter!

LET US GIVE THANKS!

Thanksgiving Day, with its turkey and cranberries and pumpkin pie will soon be here! As we plan our menus and arrange for our home-comings, may we also think of ways and means by which we may show our appreciation to GOD for all the blessings He has so graciously bestowed upon us, both spiritually and materially.

Why not send a Thank Offering to help carry on the work of the National Bible Institution, Golden Rule Home, or the Board of Evangelism? Contributions for the National Bible Institution and Golden Rule Home should be made to this office and will be acknowledged through The Restitution Herald. Contributions intended for the use of the Board of Evangelism should be sent directly to the secretary-treasurer, James A. Patrick, Orange Road, Ashland, Ohio.

DOLLAR DAY

Illinois Members: If you have not already done so, get out the letter you have received from our treasurer, fill in the form at the bottom, enclose it with your dollar in the return envelope, and mail to Harvey Krogh, Jr., Ripley, Ill. We will give a report soon on the results.

Paul C. Johnson, President.

CORVALLIS, OREGON

Mr. and Mrs. Hal Gross have moved to Salem to make their home, where Mr. Gross is attending law school.

Mr. and Mrs. Wilber Tremaine and sons Robert and Richard were here visiting Sr. Tremaine's mother, Mrs. Flora E. Hogue. They are from Hollywood, Calif.

Sr. Minnie Kerr was struck down by a hit-and-run car last Tuesday. She received but minor injuries, and we are so thankful. She was able to be back to Sunday school the next Sunday.

Bro. W. O. Belshaw of Eugene has gone to Kitson Hot Springs for his health.

Flora E. Hogue.

BAPTISM AT WELLINGTON, KANSAS

"I am happy to report the baptism of my husband, Claude J. Rinehart," writes Mrs. Rinehart, Rt. 2, Wellington, Kan. The baptism took place on Sunday, October 17. In the afternoon the bread and cup were presented, symbolizing and promising the eternal salvation to be obtained when the Lord comes. Bro. George A. Waters, formerly of Newkirk, Okla., performed the baptismal service and administered the emblems of the Lord's sacrifice.

GRAND RAPIDS, MICHIGAN

September 22, 1937

In order that we may more perfectly serve our heavenly Father and maintain a proper standard of influence among our fellow men, we the undersigned, being the official board members of South Lawn Park Church of God and Pennellwood Church of God, Grand Rapids, Mich., heartily endorse the following statement:

The Pennellwood group is recognized as an independent church and we wish to state frankly that no feeling except that of Christian love and kindness prevails between our two church groups. Whatever of other feeling and attitude has existed in the past has been completely erased, and we hope with cooperative front to do much toward advancing the cause of truth in our community. Full and complete forgiveness has been extended where such was needed, and the two Grand Rapids churches are looking forward to a much stronger work locally, and to much Christian joy in advancing the cause through the State of Michigan.

South Lawn: F. E. Siple, Pastor; Lyle J. Doan; Martha Doan; L. Bridegam; O. Hopkins; Lloyd Stevens; Gerald K. Niles; Francis Van Fleet; Jewel M. Niles; Don Holmes; Ralph Downing.

Pennellwood: Myron Van Portfleet; James W. Cole; Harold W. Simpson; Arlie G. Townsend; Ada C. Simpson; Bee Slocum.

WEST VIRGINIA FORGES AHEAD

The work of the faithful group in the vicinity of Skelton, W. Va., continues to flourish in spite of (perhaps, because of) the many difficulties the leaders and supporters of the group have to face. Just as the early church made its most notable progress under persecution and bitter opposition, so does this little congregation press forward valiantly regardless of the adverse conditions that surround it.

Bro. Clarence Poland, the leader of the group, writes that the Sunday school attendance is between 40 and 45, that evening services have been resumed, and that the attendance at the latter is very good.

Like many other small congregations, the chief drawback in this community is the lack of a suitable building in which to meet. The membership is composed largely of coal miners and their families. Work in the mines is not regular and heavy deductions are made from the pay checks by the mining companies for house rent, accident and health insurance, electricity, water, etc. And pressure is brought to bear to compel the workers to buy their food and clothing from company stores, all of which leaves the miners with little at the end of the month to spend according to their own desires. To build or buy or even rent a building suitable for their church services seems almost out of the question. But the brethren are doing their best, and Bro. Poland is endeavoring to line them all up as tithers.

Here would be a splendid opportunity for some one who is not contributing to the support of any local or general work, and we have many such brethren in the country, to aid in a most worthy effort. We will be glad to furnish any information regarding this group which may be desired to such as may feel moved to assist in the work in this locality.

INDEBTEDNESS FUND

Mr. and Mrs. J. H. Williams	\$25.00
A Friend	15.00
Donation	28.04
Maybelle Hanson	2.00

BETWEEN YOU AND ME—

"The report was slightly exaggerated," as Mark Twain said concerning the premature announcement of his own death, when our Virginia correspondent mentioned that Bro. Clarence Poland's father, who was baptized by Bro. S. J. Lindsay years ago, was dead. Bro. Poland sends us positive evidence to the contrary in a picture recently taken of the Skelton, W. Va., Sunday school, in which the elder Bro. Poland appears with his grandson in his arms.

We are planning a great Christmas issue of The Restitution Herald this year. You will want to put this number in the hands of all of your friends who do not take the paper. Begin at once to make out your list of those to whom you want us to send this special number. We'll tell you more about it a little later.

For the information of the Berean Correspondence Committee, at the request of Sr. A. J. Chaplin, we provide the following corrected address of Sr. Florence Griffith, recently baptized. Her correct address is 608 N. "B" St., Arkansas City, Kan. The members of the committee are requested to notice this change, as Sr. Griffith has had difficulty in getting letters addressed to her by the Bereans.

"Relationships in the Scriptures" is the subject Sr. Emma C. Railsback, pastor of the Los Angeles church, will present in our next issue. It has to do with the question of the "brethren" of Jesus. Were they really His brothers or half-brothers in the flesh, or did they bear a different relationship to Him? Sr. Railsback presents an interesting, if unusual, answer to the question.

LOUISIANA CHURCH NOTES

The little church among the pines at Blood River is not so little now because an addition has just been built to the rear of the church. This addition provides ample room for a choir as well as making room for more seats in the church, something that was badly needed. Other improvements include a new ceiling where before there was none, and the sealing of the walls on the inside. These improvements not only give us more room, but add much to the devotional atmosphere of the building.

During the past few weeks we have been giving a series of sermons dealing with the fundamental doctrines of the Church of God and find the reception of these doctrines unusually good at both churches.

There has been some sickness among our number, but at this writing most of them are again in good health and able to attend services.

Much good has been accomplished here in the past by the loyalty and faithfulness of the members who desired to see the truth of the gospel presented to the people and because of that desire we have two active little church groups established here, and from all indications, both groups are going to continue to grow and develop.

May we all be found laboring in the Master's vineyard when He comes.

Harry Goekler, Pastor.

IT HAPPENED A LONG TIME AGO

December 25, 1895

Dear Brothers and Sisters of the Household of Faith: Myself and five children, four of whom have just yielded obedience, are now watching and waiting for our soon-coming King. We believe He is nigh, even at the door.

Your sister in Christ,
Arloa Siple.

Editor Restitution: Bro. R. A. Humphreys has been here at Hammond (Louisiana) holding meetings for over a week, and though the attendance was small, his kind, earnest, yet firm way of presenting the truth, had its effect, and two of my brothers and two of my sisters yielded obedience to the gospel. May they prove faithful and be ready when Jesus comes, which we believe is not far distant.

Albert Siple.
—The Restitution.

TAYLOR - O'BRIEN

Sr. Lela Taylor, youngest daughter of Mrs. Flora E. Hogue, and Donnell O'Brien of Longview, Wash., son of Mr. and Mrs. Edward O'Brien of Toledo, Ore., were married September 3. The ceremony was read in the presence of a few close friends of the couple.

Mr. and Mrs. O'Brien were to leave for Seattle on their wedding trip, and after a short stay in that city will go to Longview where they will be at home in the Jefferson Court Apartments, No. 6.

Sr. O'Brien, who has lived in Corvallis most of her life, attended the local school and Oregon State College. She is a member of the Church of God. Mr. O'Brien was a graduate of Oregon State College with the June class, receiving his degree in forestry.

Flora E. Hogue.

GOLDEN RULE HOME NEWS

Golden Rule Home family wish to thank Bro. W. A. Reid of Riverside, Calif., for his splendid help about the Home following Conference, while the matron and family were on vacation. Bro. Reid doesn't know the meaning of the word "idle" and he makes a most agreeable member of any group. We were sorry to have to bid him good-bye.

Sr. Leota Hanson, our new National Bible Institution treasurer, has joined the family group and helps to keep the laughs circulating about the house.

Miss Effie Steffa, a sister-in-law of our Mrs. Steffa, has been a visitor at the Home for a few days.

Bro. William Booth of Lake City, Iowa, was a visitor at the Home recently. He is a brother of Sr. Olive Wood, formerly of California, but now a resident of the Home.

Mr. Romine has gone about with his arm in a sling for several days, under doctor's orders, due to a badly sprained shoulder. A difference of opinion between he and bossy cow caused the trouble.

All of the family have been well enough to assemble at table for food, conversation, and daily worship.

Fall housecleaning is under way just now. It's just like housecleaning any place—only more so! Seventeen rooms, besides bathrooms, pantries, and closets, make a real cleaning task. Sr. Edna Gruber of the Oregon church is helping.

To start the work this fall a new dining room floor was laid over the old one. This corrected some sagging places and allowed thresholds, which were likely to make older feet trip, to be removed. Then an inlaid linoleum, in lovely, bright colors, was cemented down in the dining room and kitchen. The walls and woodwork had been painted last fall so both rooms are very cheerful and attractive and much easier to keep clean.

We are planning to buy a bolt of curtain material to make up for the downstairs rooms. Srs. Austin and Whitehead gave the last bolt about eight years ago and these curtains could not survive another washing. The Dixon Aid Society has offered to give five dollars toward this expense and the Oregon Dorcas added a like amount. Material is also needed for new cushion covers for the reed chairs and settee in the sun parlor. Further donations for this purpose would be very welcome. Furnishings are continually needing to be replaced. Any donations may be made for a specified purpose and will be used for the thing specified.

It has been suggested that a list of needed things be given as Christmas suggestions for the Home. We will give that list very soon. Watch for it!

Idona Romine, Matron.

HERALD RECEIPTS

C. B. Compton; J. W. Helms; Carl Bunch; John Saylor; Mrs. Harriett Reed; Mrs. A. J. Chaplin; Mrs. Ira Wilson; Merle C. Bell; Effie M. Morton; Ernest Shute; Frank Switzer; J. M. White; Mrs. O. J. Dorsey; Mrs. Minnie Kerr; Mrs. John H. Long; Ira E. Bever.

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Mabel Netts; A Friend; Mrs. Guest; R. H. Judd.

CONTRIBUTIONS TO N. B. I.

Mary A. Gesin	\$1.00
Clarence Poland	5.00

"PREACHERS' TITLES"

The article which appears on page 9 of this issue under the above appellation, was originally published in "The Restitution" more than sixty-five years ago. The author was one of the most talented writers of the past century. She was the author of many splendid works on various religious and scientific subjects, including "Hinduism in Europe and America," "Hindu Literature," and "One Thousand Mistakes of Moses" (an infidel book by Robert Ingersol) Refuted."

She was the only woman ever to be elected a member of the British Philosophical Society, and her treatise on Sanskrit remained for many years a standard textbook in universities.

Her husband, H. V. Reed, was known as one of the most eloquent pulpit orators in the United States. He served the Church of God as an evangelist and was highly regarded for his ability as a debater.

A daughter of Bro. and Sr. Reed, Myrtle Reed, was the author of several novels of unusual merit, one of which, "Lavender and Old Lace," was made into a motion picture. A son also attained renown as an architect and writer of architectural subjects.

A YEAR-LONG CHRISTMAS GIFT!

In planning your Christmas giving, two things should be taken into consideration: first, the suitability of the gift to the recipient; and, second, the lasting quality of it.

When you give your friends a year's subscription to The Restitution Herald as a Christmas present, you meet both of these requirements fully.

The Restitution Herald, with its richly varied contents, provides an interesting and instructive source of genuine pleasure to all members of the family.

As each new issue reaches the one for whom it is intended, he or she is immediately reminded of the thoughtful friend who made its welcome visits possible. The paper thus becomes a WEEKLY rather than a YEARLY Christmas gift!

Put The Restitution Herald at the very top of your Christmas Shopping List at once! Send it for an entire year to your dearest friends, that they may enjoy it with you!

The price to New Subscribers per year is \$1.50. Address The Restitution Herald, Oregon, Ill.

The Pine Woods Bible Class, by W. H. Wilson: 480 pages; cloth binding; a discussion, in conversational form, based upon actual class work by the author, on various phases of the gospel; 75¢, postpaid for cash. National Bible Institution.

THE RESTITUTION HERALD
National Bible Institution
Oregon, Illinois

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



“Home, Sweet Home”

Provided by the love and sympathy of the entire brotherhood of the Church of God, *Golden Rule Home* assures to the members of its Family the comfort, security, and solicitous care which the word “home” always suggests.

Here the anxieties of earlier and more active life are laid aside forever. No threat of eviction for non-payment of rent or taxes or other indebtedness troubles the hearts of the residents of *Golden Rule Home*!

No doctor or hospital bills, no grocery, coal, or light bills to be met the first of the month, bring fear to the minds of the *Golden Rule Home* Family!

All such obligations and burdens are taken from the shoulders of these older ones immediately upon their entrance into the *Home* and are carried thereafter by the *Golden Rule Home* itself, which is amply able to bear the load on their behalf.

A hearty Christian welcome awaits all who seek the protection and lifelong support the *Home* provides.

Conditions of entrance into *Golden Rule Home* are as liberal as absolute security permits. Write for full particulars concerning the *Home* and its advantages. Or, better still, come and visit the *Home* itself and let the Family tell their own story of its advantages and comforts.

Address: *Golden Rule Home*, Mrs. Idona Romine, Matron, Oregon, Illinois.

THE RESTITUTION HERALD

VOLUME 27

OREGON, ILLINOIS, NOVEMBER 2, 1937

NUMBER 5

Jesus Is Coming!

By the Editor

AS WE listen to the mysterious voices which float into our homes from all parts of the world, to be caught and made audible by the miraculous vacuum tubes of the radio; as we scan the startling columns of the newspapers, as we gaze in wonder upon the photo-telegraphic reproductions of events which happened but yesterday in lands half way around the globe from us, as we attempt to analyze what we hear and see and read, we are impressed with the solemnity and significance of the times in which we live.

Sacred and holy are the hours through which we pass! God is adjusting the times and the circumstances of human life according to His own purposes! The hand of the Almighty is stretched out in power in such a fashion as the world has never witnessed before in all its varied history. I say, "in all its varied history," advisedly, for never has the manifestation of God's authority been so widely and so powerfully felt as it is today! *God is here! God is present!* He is no longer far away beyond the reach of human ken! To hear the voice of the Almighty we need not return with Israel to the time and place where the sea rolled back at His command and thousands passed over dry-shod! God's Voice, His commanding Voice, is sounding over all the world today! His mighty power is felt throughout the earth! For, let me repeat, *God is here*—He is here today—fighting the battles of His people, preparing the way for the coming of the King who is to reign forever in His name!

So pressing is that power, so evident is that awful Presence with us now, that, like Moses at the burning bush, we feel impelled to take the shoes from off our feet, realizing that the ground on which we stand is holy ground, for *God is here!* We tremble with godly fear, with deepest reverence, as we watch the effects of God's influence, God's authority, God's Spirit and power, advancing throughout the world and overshadowing the nations of men! *God is here!*

God, help us to make it plain, that all who read may run, that they may hasten quickly into the Ark that waits still to receive them, even Christ the Savior! *For Jesus is coming!* The portents of His advent are seen on every side! Your Lord, my Lord, the King of the Jews, and the *(Please turn to page 11)*

Abreast of the Times

Pertinent Comments on the News of the Day

G. E. Marsh, Editor

Where Praying for the Government Is Treason

"God forbid that I should sin against the Lord in ceasing to pray for you."—1 Samuel 12:23.

RIGA, Latvia, Oct. 25.—The Moscow daily, *Vechernia Moskva*, reports the arrest of thirty religious leaders who will be tried on a charge of using the new Soviet Constitution to cover their "anti-communist activities."

The prisoners include, in addition to twelve other members of the clergy of the Greek church, Bishop Innokenti Nikiforov, who is accused of calling upon God in his prayers to lighten the suffering of the Russian people. Petitioning God in this fashion is the same as spreading counter-revolutionary propaganda, the paper asserts. Other priests are accused of the fearful crime of thanking God for the new Constitution and the liberty of conscience which it proclaims. The newspaper writer indignantly states that God had nothing to do with formulating the new Constitution and that it is a counter-revolutionary offense to thank Him for it, instead of Dictator Josef Stalin.

As a writer in the October *American Mercury* says in an article on "Russia's Goldbrick Constitution," "Dictators and their hired men will have their jokes . . . If there were a Nobel Prize for the jokes of dictators, it would certainly go to *Fuhrer* Stalin as the author of the new Soviet Constitution. No shoddier goldbrick has been turned out in the long historical process of masking the ugly facts of despotic rule with the pleasing fictions of model, up-to-date laws and constitutions."

Polish Jewish Students Protest

"Hear, O our God; for we are despised."—Neh. 4:4.

WARSAW, Poland, Oct. 14.—A thousand Jewish university students staged a quiet strike today against the inauguration of classroom "ghetto benches" marked to show that they were for Jews. Strong police reinforcements patrolled the city to guard against violence which did not develop. The strikers occupied the Jewish Students' Home and announced they would stay there until the "ghetto bench" regulation was rescinded.

"The first Jewish colonies in Poland date back to the ninth century," says Josef Kastein in his *History and Destiny of the Jews* (1935). The oppressed Jews of Germany, Austria, and Bohemia, were welcomed for many centuries in Poland. In time, however, persecution was directed to them here also. The Synod of 1542, representing the Christian church in that country, stated that "the church tolerates the Jews only because by their presence they remind us of the martyrdom of our Savior"! In recent years a

more lenient attitude has been shown toward them and they have been granted many privileges which they did not enjoy in many other lands, but now the tide of public opinion in Poland seems to be turning again against them. We are sorry for Poland, as she brings upon herself the curse of God (Gen. 12:3).

"Armament Race Ends"

"They shall beat their swords into plowshares."—*Isaiah*.

PHILADELPHIA, Oct. 27.—"On Tuesday, December 15, 1921, the Race for Armaments came to an end," declared the *Philadelphia Public Ledger* on December 16 of that year. Editors all over the world echoed the *Ledger's* expressed sentiment, basing their optimistic outlook on the signatures which had been affixed to the Washington naval limitation treaties by nine leading powers of the world. An editorial commentator remarks today that "at this writing, the treaties are dying in an atmosphere of international distrust and hatred, with charges of evasion flying in all directions, the armament situation is far worse than it was in 1913 or 1919, and few persons believe that any of the signatories will observe the weak 'notification' clauses any longer than it is politically expedient to do so."

Duce's Pan-Arab Plans Alarm Britain

"Sound an alarm in my holy mountain."—Joel 2:1.

LONDON, Oct. 27.—Great Britain is said to be alarmed over the reports of secret agents concerning the underground activities of Mussolini throughout Palestine, Egypt, Iraq, and Hajaz, Arabia. Ibn Saud, king of Saudi-Arabia, it is said, will, on a signal from Rome, proclaim himself the king of all Arabs, which, it is feared, will start a fire raging from Bagdad, Iraq, to Casablanca, French Morocco.

It is well known that Italy has had a covetous eye on Palestine for years, and what better opportunity could she find to put her plans of conquest into effect than now, when Europe is jittery at the prospect of another World War?

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The Hope of the Ages

By Harry Goekler

WE ALL live in the hope of the future. No matter what the past may have been and regardless of what the present may be, we continue to look to the future for the fulfillment of all our dreams. Tomorrow we will accomplish some great project; next month we will take a long-planned trip; next year we will raise a wonderful crop or come into some great fortune. So runs our thoughts and dreams of the future and, truly, "hope springs eternal in the human breast."

We go back to the very beginning of man and discover this same characteristic was given to Adam and Eve. When all hope seemed lost, when they were driven from the beautiful garden because of their disobedience, and only the prospect of suffering and eternal death awaited them, then it was that God gave them a reason to live in hope of the future. This hope is expressed in the following words: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:15).

Here we find the first promise of a Redeemer who is to come and destroy the works of Satan, and surely this promise gave hope to our first parents.

It is significant to observe that all through the Old Testament Scriptures this promise of a coming Redeemer runs like a golden thread woven into all its prophecies. The familiar words

of Isaiah 9:6, 7 serve as an example: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called 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."

Especially did these prophecies of a coming Messiah mean much to Israel after their dispersion. As a nation they had had a glorious past and now that they were scattered and persecuted they longed for the time to come when the glory would be renewed. Thus it was that they lived and hoped for the future and awaited the coming of the promised Redeemer.

Strange as it may seem, when the Messiah really did come and lived and taught among them, they, as a people,

refused to accept Him! They were disappointed in the manner of His coming and in the fact that He chose to mingle with the common people. Even those who believed on Him were disappointed because He would not establish His kingdom then, and truly all hope seemed lost when they saw with their own eyes their Leader and Teacher crucified on the cross. He had been their hope and their ideal and now the promised Messiah was dead!

We get a glimpse of that hope and subsequent disappointment in Luke 24:13-35, where we find the touching and revealing incident of Jesus appearing to the two men on their way to Emmaus and hearing their words of despair. They told Him how that Jesus, a man mighty in deed before God and man had been delivered to the rulers and chief priests, condemned, and crucified. Verse 21 reveals their shattered dreams: "But we trusted that it had been he which should have redeemed Israel: and beside this, to day is the third day since these things were done." Truly, their hearts burned within them.

Their sorrow was soon turned to joy, however, by His revealing Himself as the resurrected Christ, and once more hope burned brightly in their hearts. Surely He would now set up His kingdom! The very last question they asked Him, as they stood together on the Mount of Olives, was, "Lord, wilt thou

at this time restore again the kingdom to Israel?" What was His answer? Listen! "And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power" (Acts 1:6, 7). No, He was not going to establish His kingdom then and they were not supposed to know when it would be established. As He finished speaking He was taken into heaven and, lo, as they looked steadfastly upward two men stood by them, "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 1:11).

Ah, now they knew that Jesus was coming back to earth again and then would He set up His kingdom! With that hope they returned to Jerusalem and, later, with the power of the Holy Spirit, they taught as never before the great facts of Christianity and the coming of Jesus.

Motivated by the hope of (Please turn to page 10)

"I Come Quickly!"

Revelation 22:20

I'm waiting for Thee, Lord,
Thy beauty to see, Lord,
I'm waiting for Thee,
For Thy coming again.

Thou'rt gone over there, Lord,
A place to prepare, Lord,
Thy home I shall share
At Thy coming again.

'Mid danger and fear, Lord,
I'm oft weary here, Lord,
The time must be near
Of Thy coming again.

Whilst Thou art away, Lord,
I stumble and stray, Lord,
Oh, hasten the day
Of Thy coming again.

—Author unknown.

GOD SPEAKS

A Sermon by the Editor

OUT of the impenetrable darkness of chaos, out of the profound silence of eternities past, came the Voice of the Almighty in thunderous tones of power:

"And God said, Let there be light: and there was light."

Whenever and wherever the Voice of God speaks it dispels the gloom of ignorance, drives back the clouds of superstition, and opens wide the gates of intellect, that the God of Truth, the King of Glory, may come in!

"Who is this King of glory? The Lord of hosts, he is the King of glory!"

The Fountainhead of all wisdom, the Source of all reality, the Creator of all science, the Revealer of all truth, *speaks!* And as He addresses us here tonight may each one echo the words of the boy Samuel: "Speak; for thy servant heareth."

Among the many marvelous and almost unbelievable discoveries of science relative to radio, is the fact that radio waves when once set in motion apparently continue to vibrate through space indefinitely.

The first step that leads into the deeper mysteries of God pertaining to this most recent discovery is that these waves of power do not mix or become confused with other similar waves as they circle the earth many times a minute. The speed with which they travel is as difficult to comprehend as are the means by which they retain their identity. And their unchangeableness is as hard to grasp as is the fact of their perpetuity, their endlessness.

Round and round, they circle the earth, and farther and farther they radiate out into space, apparently without ceasing when once they have been set in motion. Such is the conclusion of science. It is claimed that radio waves a full *twenty-four hours old* have been picked up and translated into audible words and phrases.

If waves of sound, broadcast yesterday, can be heard today, why may not waves of sound of a year ago, two years ago, a hundred, or a thousand years ago, be caught and translated into intelligent tones today?

That is what the scientists are now asking each other. That is the problem they have set themselves to solve. It is said to be merely a matter of proper equipment. Nothing more difficult than that!

"Could such an apparatus be developed we could hear first-hand Mark Anthony's oration at the death of Caesar," some one has suggested. Yes, and we could hear again the commanding voice of Columbus as he directed the anchor to be dropped for the first time in the waters of the New World! We could hear the "Farewell Address" George Washington delivered to his troops at the close of the Revolution! All of these historical speeches and utterances we could hear in the original tones in which they were spoken long ago!

But if we could reach that far back into the past and hear all this, why not go back still farther in the history of the world to the very dawn of creation and hearken to the "music of the spheres," "when the morning stars sang together, and all the sons of God shouted for joy"?

Tonight I plan to do something very much like that! I plan to "tune in" on Inspiration's radio so that we may catch the faintest waves of truth which come from the most distant past. We would hear the *Voice of God* as it has sounded forth from age to age throughout the passages of time. It is the Voice that has called races and nations into being. It is the Voice that has put in motion the wheels of civilization, the machinery of progress. It is the Voice that has spoken peace to the sorrowing, hope to the hopeless, and even life to the dead.

GOD SPEAKS AND BLESSINGS FOLLOW

"And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed for ever" (Gen. 13:14, 15).

On that pronouncement of God rests the hopes of the world, for all the world is included in it. Prosperity and peace and joy and life for all eternity hang upon those words of the Almighty, for only through the blessings promised to Abraham and to his Seed can these things be obtained.

God speaks! His predictions go forth and things that are not as sure to come to pass as though they were already in existence, for the Word of the Lord shall not return unto Him void.

God speaks! And peace falls like a holy benediction upon a troubled, war-torn world. *God speaks!* And joy is born anew in the sorrowing homes of men. *God speaks!* And the desert is made to blossom as the rose. *God speaks!* And the dead are raised, the living changed, and the saved of earth caught up to meet their descending Lord. O the wonder and the blessedness that follow when *God speaks!*

GOD SPEAKS AND JUDGMENT FALLS!

But blessings do not always come when God speaks! He sometimes speaks in judgment.

In the beginning of His dealing with Israel God spoke to the people by His servant Moses and said:

"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" (Deut. 11:26-28).

The question of obedience was the principle upon which

the blessing or the curse must ever depend. A blessing would follow obedience, a curse would follow disobedience. And so it came to pass throughout the history of that people, even to the present time. When they obeyed God they were blessed by Him and they prospered in every way. When they disobeyed Him they suffered privation and distress.

God speaks! And Israel trembles in fear as He warns them of the suffering they will undergo if they do not heed His Voice. A thousand years before that punishment came upon them, God foresaw and God forewarned them of its inevitable approach.

"The Lord shall bring a nation against thee from far, from the ends 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. . . . And (the king of that nation) shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustest throughout all thy land: and he shall besiege thee in all thy

gates throughout all thy land, which the Lord thy God hath given thee" (Deut. 28:49-58).

This prediction was literally fulfilled in every detail by the Romans more than *fifteen hundred years after the words were spoken by the Lord!* Four hundred years before the foundations of Rome were laid on the banks of the Tiber, those words pertaining to her future history and descriptive of the exact manner of her conquest of Palestine! This prophecy was uttered before Israel had even entered the Promised Land, while the twelve tribes still wandered in the wilderness of Sin in punishment for their sin!

God makes no mistakes; He never errs! *God speaks* and the thing is done! God good or bad, for blessing or cursing, when *God speaks*, the thing of which He speaks is done or as good as done!

And so I say that this prediction of Israel's coming punishment for a sin which they had not as yet committed, is now recorded fully and accurately in the pages of history as an accomplished fact, and as an evidence of God's foreknowledge and power. *(Please turn to Page 11)*

God's Call to Men

By W. W. Arbogast

I BELIEVE that God extends a call to every man at some time in his life. But He calls in different ways to different men. To some He comes when they are faced with a grave temptation, when they are about to commit a grievous sin, and by His presence strengthens them to overcome. To others He comes with encouragement and help when they are moved to perform a deed of kindness and of love.

The Lord came to Samuel when he was a little boy, and called, and Samuel answered, saying, "Here am I!" (1 Sam. 3:4). Samuel, though young in years, was ready and willing to do what God had for him to do. He was ready for the call—he was ready for the task that God assigned to him.

When the Lord called Saul, he who afterward became known to all the world as Paul, and he fell to the earth and heard a voice saying to him, "Saul, Saul, why persecutest thou me?" (Acts 9:4), Saul showed a willingness to heed the call and follow unquestioningly wherever it might lead.

I feel sure that the Lord will come to us more and more often if we will only listen to His voice and respond to His appeal! If we will not harden our hearts to His call, but rather open wide the doors and let the Lord Jesus come in and have His way with us, what a blessing will be ours!

But here is where many of us fail. We close our hearts to the Lord and we shut our ears to His call. Yet the dear Lord still waits without, still "patiently waits an entrance to gain." If we will invite Him in He will take us by the hand and lead us to the altar of repentance and faith and

guide us through the waters of baptism that we may be made "clean every whit."

Or, to change our comparison, if we come to Him as little children, asking for bread, He will not give us a stone. If we earnestly pray for understanding, He will not turn us away unsatisfied. But He expects us to do what God required of Israel, that is, give Him the first fruits of our lives. Only the best that we have is acceptable to the Lord.

God challenges His people to test Him. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:10).

If we will but heed God's instructions, the ladies of the churches in our land will not need to hold bake sales, card parties, rummage sales, and various other *schemes* to ask the outside world to help keep up the Lord's house and to supply His needy ones with bread! This is why He has asked us to set apart one tenth of our income, that His work may go forward without asking the ungodly world for help.

To this same end He has called *you* and *me*, that we may give our lives to Him until He calls us to Himself and to our eternal reward which the Father in heaven has prepared for His children from the foundation of the world. May many truly seek that straight and narrow way that leads to life, in my prayer. Amen.

History of Man

By John O. Woodruff

THERE was a time when there was not a man upon earth (Gen. 2:5). Let us suppose a sea captain in voyaging over the great deep should land upon an uninhabited island covered with luxuriant grasses, fruits, vegetables, beautiful flowers, pure waters, rich soil, valuable minerals, mild climate, abundance of timber, grand scenery, living creatures, the sea teeming with every variety of fish and other food for man, would not this thought suggest itself to the mind of the captain, "What a beautiful place this would be for inhabitants suited to these conditions"?

This would necessitate organized beings whose wants could be supplied from their island home and its surroundings. To secure all needed blessings the inhabitants of this island must be possessed of sufficient intelligence to enable them to obtain by pleasant exercise of their physical powers all the necessities of their simple, unperverted natures. Such beings would also cultivate refined tastes, a love of the beautiful in nature and art. The delightful scenery of their island home would supply the one, while their inventive genius could supply the other.

Suppose that in later years the captain revisits the island and finds it peopled with such beings as he had once thought would be adapted to the place, do you not think his curiosity would be sufficiently excited to learn the history of these people? How did they reach the island? Where did they come from? Why did they come here? If told that they had a record giving their origin and history, would not the captain take a deep interest in the perusal of this interesting work?

Such is the story, the true story, I propose to tell about man as he appears in his primitive home, a vast island floating in the immensity of space. The information I offer has been gleaned from what I believe to be a truthful record of man's origin, nature, and destiny.

ORIGIN AND NATURE OF MAN

There was a time when the earth was without an inhabitant, as the Bible plainly states. How, then, did it become inhabited? What kind of beings were its first inhabitants? Where did they come from? How were they created?

The same book that tells us that at one time "there was not a man," also tells us how the first man came into being, who the Creator was, and gives us a complete history of the man in every relation he sustains to his Creator. This account briefly, yet plainly, informs us of man's origin, the material employed in the act of creation, and the process by which life was imparted to the organized being to whom God gave the name "Man."

Before introducing the history of man as it is recorded in this Book, let me quote an extract from Thomas Carlyle:

"Histories are as perfect as the historian is wise." As this statement will not be disputed, what tremendous weight belongs to this history of man, for its Author is the very embodiment of wisdom, one in whom "all treasures of wisdom and knowledge are hid." Surely, then, such a record must be reliable and entitled to our fullest confidence.

The introductory facts of this divine history are recorded in Genesis 2:7: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

Here, in twenty-seven simple words, is recorded the most stupendous fact in history. Whole volumes of human philosophy have failed to throw a single ray of light upon the grand truths found in this brief statement. But, alas! human wisdom has at best obscured the beautiful light that shines from the inspired words!

That the being described in this passage is the man of God's proposition is fully shown in every relation that man sustains to the divine plan. Ages after this original dust-made man was created the Psalmist David confirmed the fact of man's earthy origin. "He (God) knoweth our frame, he remembereth that we are dust" (Psa. 103:14). Job likewise tells us that man's "foundation is in the dust" (Job 4:19).

Referring to the early history of man as recorded in Genesis 3:19, we find the closing words of the divine sentence pronounced against him as the penalty for sin, declare that "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."

Here man's origin is again described, and his destiny when his sentence is executed brings him back to the condition from whence he was taken. The act of creation made him; the execution of the sentence unmade him.

That the man whose history is here given is a being exactly adapted to the place he was to occupy is clearly stated in the description God gives of man's home in the newly created earth.

"And the Lord planted a garden eastward in Eden: and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil" (Gen. 2:8, 9).

That the man whom God put into the garden with instructions to "dress it and to keep it" (v. 15), was an organic being possessed of a tongue, teeth, lips, palate, throat, digestive, and assimilating organs, is evident from the fact that the first command given him after entering the garden was concerning the food he should eat, and forbidding ac-

ness of the fruit of the tree of the knowledge of good and evil.

But perhaps the interested reader of this history of man may ask: "If this is a true history of man, in what respect is man superior to the rest of the animal creation; in short, what distinguishes him from the animal creation?"

To answer this question fairly and scripturally, let us note, first, the points of resemblance given in the Bible as being common to both men and animals. God's description of the origin of the lower animals is given in Genesis 2:19: "And out of the ground the Lord God formed every beast of the field, and every fowl of the air."

However humiliating it may be to haughty and proud man to read of the common origin of both man and beast, the fact remains and man cannot change it.

THE BREATH OF LIFE

To constitute man a "living soul," person, or being, God gave him "the breath of life." That "the breath of life" was possessed in common by all living creatures, both men and animals, is clearly established. When foretelling the coming of the flood and the destruction which was to follow, God said: "And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is *the breath of life*, from under heaven; and every thing that is in the earth shall die" (Gen. 6:17).

Also in the 7th chapter of Genesis; after naming the

whole animal creation in verse 14, it is recorded in verse 15: "And they went in unto Noah into the ark, two and two of all flesh, wherein is *the breath of life*."

That both men and animals originate in the dust and live by breathing the "breath of life" is a clearly settled Bible fact, whether men believe it or not. Human logic has no effect upon it. Scholarly ability in vain attempts to set aside God's positive declarations, and infidelity can go no further than to say, "I do not believe it!"

MAN AND BEAST IN DEATH

In order that the comparison may be complete, let us view both man and beast in the state called death. The reader's attention is directed to Ecclesiastes 3:18-20: "I said in mine heart concerning the estate of the sons of men, that God might manifest them, that they might see that they themselves are beasts. For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man (in death) hath no preeminence above a beast: for all is vanity. All go unto one place; all are of the dust, and all turn to dust again."

Here the broad, sweeping assertion is made that in death man has no preeminence over a beast. However broad the distinctions in life may be, the question is forever settled that during death's reign a perfect equality exists be-

(Please turn to page 11)

Special Guidance

By W. H. Wilson

SOME time ago we heard a minister say before an audience in the W.C.T.U. Temple in Chicago, that no one could possibly understand the Word of God unless he had the special guidance of the Holy Spirit. He then proceeded to tell what he had learned from the Bible by the aid of the Spirit. He said the Bible taught that there *never* would be a literal resurrection of the dead and that there *never* would be a literal second coming of Christ.

How sad! Have we not fallen on perilous times? Can the Holy Spirit contradict its own word? Never! In place of being guided by the Holy Spirit, this man was evidently led by "seducing spirits" to believe "doctrines of devils" which Paul said would be brought into the church in the last days.

So many people are led into error by appropriating to themselves the promise of Jesus found in John 14:25, 26: "But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I have said unto you" (A. R. V.).

This promise is applicable only to those whom Jesus addressed in person and whom He personally taught, and to

no one else. He says he will "bring to *your remembrance* all that I have said unto *you*." The words were spoken to persons whom He had specially and individually taught before His ascension for the purpose of qualifying them to be heralds of the message of life to others and who needed the Holy Spirit to quicken their memories as to what Jesus had *said to them*. It was not intended, nor was it promised, that the Holy Spirit should guide them into a spiritual discernment or spiritual interpretation of what Jesus had previously told them.

Modern teachers, like the one mentioned, seem to believe that the Revealed Will of God is in fact *no revelation* at all, but a collection of impenetrable mysteries which cannot be understood unless interpreted by the same Spirit which inspired holy men of old to write them.

The speaker to whom we listened claimed that the divine Spirit led him to believe that the Bible taught that there never would be a literal resurrection of the dead, but that references to a resurrection must be understood in a spiritual sense. His instruction must have been derived from lying "seducing spirits" as we have said, because it is at

variance with what the Holy Spirit revealed to the Prophet Isaiah, who wrote:

"Thy dead men shall live, together with my *dead body* shall they arise." (These so-called Spirit-guided interpreters say that *dead bodies* shall never arise.) "Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth" (wherein the dead were buried) "*shall cast out the dead*" (Isa. 26:19).

The same Holy Spirit led Daniel to say: "And many of them that sleep in the *dust of the earth* shall awake, some to everlasting life, and some to shame and everlasting contempt" (Dan. 12:2).

The same Holy Spirit also led John to say: "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).

Modernized preachers who claim Spirit guidance do not hesitate for one moment to affirm that the dead "in the graves shall" *never* come forth.

The "seducing spirits" which delight in the "doctrines of devils" have led the minister we mentioned to ignore the

world's great hope, the coming of the Lord Jesus Christ. But the Spirit of God led a holy man of old to say, "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ" (2 Peter 1:16).

Another one, led by the same Holy Spirit, exhorts us that we keep our eyes fixed upon that blessed hope, even the appearing of our Lord Jesus Christ. Did not also angels, clothed in white, comfort the disciples when the clouds of heaven received Him, by saying: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11)? This ascension was literal and visible. He "shall so come in *like manner*," the heavenly messengers declared. Modern, so-called Spirit-guided men say such a thing will never take place. Which shall we believe?

Whenever this so-called Spirit-guidance leads men to contradict plain statements of God's Word, and leads them into the mazes of skepticism, it is time for all Bible lovers to be very suspicious about this entire matter of miraculous Spirit-guidance about which we hear so much in these days.—*The Restitution*.

Relationships in the Scriptures

By Emma C. Railsback

THE questions that are asked in Matthew 13:55, "Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?" seem to impress some with the idea that the Virgin Mary had four other sons, and also daughters, beside the Lord Jesus Christ. But this is not the fact of the case.

Let us note first that Young's Analytical Concordance states that "brother" and "sister" are frequently used in Scripture for a relative or companion; likewise "father" and "mother" are used for an ancestor. So if we desire to know where these four "brethren" come into relationship with Jesus, we must make some comparisons.

Two of the apostles bore the name "James." In Matthew 4:21 and 10:2 we read of James the son of Zebedee and John his brother. In Luke 6:15, 16 we read of James the son of Alphaeus, and Judas the brother of James. Mark 3:18 and Acts 1:13 also state this fact.

Turning now to John 19:25 we get another thought. "Now there stood by the cross of Jesus his mother, and his mother's *sister* Mary the wife of Cleophas." Cleophas is the Greek for the name Alphaeus, Alphaeus being the Hebrew form of the word.

Another fact is found in this verse. The Virgin Mary had a sister named Mary. The concordance states that she was a half sister. In Mark 15:40, 47 and 16:1 she is design-

ated as being the mother of James and Joses. Therefore, the logical conclusion is that Alphaeus (or Cleophas) and Mary (half sister of the virgin) were the parents of James and Joses and Simon and Judas, making them cousins of Jesus. Jude in his Epistle states that he is brother of James. Jesus chose two of these cousins to be his apostles, James and Jude.

James the brother of John was slain by King Herod early in his Christian ministry (Acts 12:2). This left James the brother of Jude to be the head of the church in Jerusalem (Acts 12:17; 15:13; Gal. 2:12).

John, the "disciple whom Jesus loved," having a very kind and affectionate nature, Jesus gave his mother into his care as they stood before the cross, and from that hour that disciple took her into his own home.

One more thought regarding scriptural reference to these brethren of the Lord. Mark 3:21 speaks of them as "friends" and the margin interprets the word "kinsmen."

In Psalm 69:8, which is prophetic of the Lord, we read, "I am become a stranger unto my brethren, and an alien to my mother's children (or people)." When the Apostle Paul referred to James the Lord's brother (Gal. 1:19), he referred to "James the less," the son of Alphaeus, who had charge of the church in Jerusalem at that time.

The Greatest Event

WE ARE on the verge of the greatest event of all the ages—an event the effects of which will be more far-reaching than anything that has ever taken place since the beginning of time; an event that will decide the destiny of this world and of the human race, and that will mark the end of counting time and the ushering in of eternity. This event is the coming of our Lord and Savior Jesus Christ in the clouds of heaven accompanied by all the holy angels.

Ever since sin entered the world and man forfeited his right to eternal life, this event has been the hope of God's people. It has buoyed up the church through trials, tribulations and persecutions. It was the hope of this great event that enabled the martyrs to march to the stake with fortitude. It was this hope that upheld the thousands of Christians cast to the wild beasts and slaughtered in the Roman arenas in the early days of the Christian church.

The Patriarch Job, in the midst of his trials, when he had lost everything that was dear to him and when death would have been a welcome relief, was sustained by this hope when he spoke these sublime words: "For 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 not another; though my reins be consumed within me" (Job 19:25-27).

When the Apostle Paul realized that the time was at hand when he would be called upon to die for his faith, his assurance of the reality of that great event enabled him to say: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me *at that day*: and not to me only, but unto all them also that love his appearing" (2 Tim. 4:7, 8).

The only ray of hope piercing the darkness and turmoil of this troubled world today is the hope of the coming of the Lord to take over the kingdoms of this world and to establish the everlasting kingdom of God. In this event lies the only solution of the great problems confronting mankind. It is the only hope for sin-sick humanity. Without it we can see nothing for the future but universal chaos resulting in the downfall of humanity and a reversion to barbarism and paganism.

If it were not for this great event the future would be hopeless. A life of hardship and care would end in eternal death and oblivion, with no hope beyond the grave, no hope of ever again meeting those loved ones who have passed over to the silent shore, never again to see that gray-haired mother or father or the little ones that we parted from with aching hearts. But, "blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead" (1 Peter 1:3), "which

hope we have as an anchor of the soul, both sure and steadfast" (Heb. 6:19).

Before His crucifixion and death the Savior made this promise: "In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you, and if I go and prepare a place for you, *I will come again*, and receive you unto myself; that where I am, there ye may be also" (John 14:2-3).

He was crucified and died. He burst the fetters of the tomb and came forth triumphant over death and the grave. He ascended to His Father, and as He was received up out of sight two angels confirmed the Savior's promise with these words: "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 1:12).

There is no possibility of doubt that we are on the eve of this greatest event. "Surely the Lord God will do nothing, but he revealeth his secrets unto his servants the prophets" (Amos 3:7), and as we study the long line of prophecies pointing down to this event we cannot but come to the conclusion that the *time is at hand*. We have passed all the great waymarks of prophecy, the four great universal kingdoms covering the history of this world down to the time of the end have all passed away and we are now

"Down in the feet of iron and clay;

Weak and divided, soon to pass away."

On the earth we have "distress of nations with perplexity" (Luke 21:25) to an extent never known before. In the political world all is turmoil and confusion. The leading diplomats and statesmen of the world are frantically striving to devise means to stop the terrible cataclysm which they all realize is inevitable, and at the same time the world is being bankrupted to build up armaments in anticipation of the coming struggle. Some unseen power, like a mighty whirlpool, is rapidly drawing the nations to their destruction. Everywhere there is a feeling of dread and uncertainty; men's hearts literally "failing them for fear, and for looking after those things that are coming upon the earth" (Luke 21:26).

James, in speaking of the last days, says, "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped together treasures *for the last days*" (James 5:1, 2).

In the business and financial world we find the same condition existing. The stock market is vacillating and uncertain. In the present state of affairs any kind of an investment is hazardous. More and greater taxes are continually being levied upon all kinds of business enterprises. Income taxes are being collected that in many instances

amount almost to confiscation. Truly in our day the miseries of the rich are many and there is no brighter outlook for them in the future.

As we turn to the religious world, what conditions do we find? Confusion everywhere! A multiplicity of creeds and every conceivable wind of doctrine, "having a form of godliness, but denying the power thereof" (2 Tim. 3:5).

On the other hand, we see beautiful structures dedicated to the worship of God but where the worship is only a meaningless formality. There is no time or place for the old-time religion of our fathers.

We see all the latter-day conditions brought to view in the Scriptures existing in the world today. The Savior in enumerating the signs of His coming, said: "Now learn a parable of the fig tree. When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, *know* that it is near, *even at the door*" (Matt. 24:32, 33). He does not say that we are to think that it is near, or to guess at it, but we are to be absolutely certain of it; we are to *know it*. We have seen *all* these things and, relying on the Word of Him with whom it is impossible to lie (Heb. 6:18), what is the only conclusion at which we can arrive? If we believe the Word of God we *know* that the greatest event is at hand, even at the door.

Dear reader, will it be your privilege and mine to witness this greatest event with joy and be able to look up and say, "Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, and we will be glad and rejoice in his salvation" (Isa. 25:9)? Will we be able to look upon the greatest pageant of all time "when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ" (2 Thess. 1:7, 8), when He comes as a conquering king accompanied by all the holy angels and followed by the armies of heaven upon white horses, clothed in fine linen, white and clean (Rev. 11:14)? "But it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God" (1 Cor. 2:9, 10).

May we be among those that love Him, is the prayer of your servant.—L. D. Lane in *The Bible Advocate*.

THE HOPE OF THE AGES

(Continued from page 3)

His coming again, they became leaders, when before they were only followers. In the course of time the apostles died, but they left as a heritage for all time the writings of the New Testament. Within those writings we find over and over again the hope of Christ's second coming expressed in positive terms. The coming of the Redeemer is still the hope of the ages. Observe the words of Paul: "So Christ

was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation" (Heb. 9:28).

The words of Christ Himself as He spoke from heaven to John were these: "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be" (Rev. 22:12).

We live today in the hope of the future because in that future all our dreams of happiness, peace, joy, and health will be realized. We live in the hope of the future because in that future Jesus is coming back to earth to establish His glorious kingdom. Truly, His coming is the hope of the ages!

A PLEA FOR ISRAEL

Scattered by God's avenging hand,
Afflicted and forlorn,
Sad wanderers from their pleasant land,
Do Judah's children mourn:
And e'en in Christian countries, few
Breathe words of pity for the Jew.

Yet, listen, Gentiles, do you love
The Bible's precious page?
Then let your hearts with kindness move
To Israel's heritage.
Who traced those lines of love for you?
Each sacred writer was a Jew.

And then, as years and ages passed,
And nations rose and fell,
Tho' clouds and darkness oft were sent
O'er captive Israel,
The oracles of God for you
Were kept in safety by the Jew.

And when the great Redeemer came,
For guilty man to bleed,
He did not take an angel's name:
No—born of Abraham's seed—
Jesus, who gave His life for you—
Tho' Son of God, was yet a Jew.

And tho' His own received Him not,
And turned in pride away,
Whence is the Gentile's happier lot?
Are you more just than they?
No! God in pity turned to you—
Have you no pity for the Jew?

Go, then, and bend your knee to pray
For Israel's ancient race;
Ask the dear Savior every day
To call them by His grace:
Go—for a debt of love is due
From Christian Gentiles to the Jew.

—Author unknown.

GOD SPEAKS

(Continued from page 5)

"A nation from far," the Prophet said—*God said!*

History declares that Vespasian, Adrian, and Julius Severus, hurried a part of their troops from Britain to Palestine that they might take part in the final struggle there. The British Isles comprised the most distant possession of Rome, although Rome itself was looked upon by the Jews as "a far country."

"A nation of fierce countenance," God declared.

And such indeed the Romans were! They were soldiers of iron faces as well as of iron swords! They were quick, mobile, resistless, and altogether disregardful of human life and suffering when they were engaged in a mission of conquest in any part of their dominions. In many places the Romans, it is said, put all classes of opposers to the sword, without distinction of age or sex. Terms could not have been chosen which would describe more accurately the soldiers of Rome and the manner and result of their invasion of Palestine than those which were employed by Almighty God fifteen hundred years before the events He depicts came to pass!

"He shall besiege thee in all thy gates."

This, too, was completely brought about. Not a city, and scarcely a village of any consequence, escaped the dire punishment meted out upon the rebellious Jews by their Roman conquerors. It all came to pass! *God speaks*, I say, and the thing is done!

(Continued next week)

JESUS IS COMING!

(Continued from front page)

Hope of the Gentiles, is coming back to this earth again! O wondrous theme of unspeakable joy for such a time as this!

Impatient with the times and with the limits apparently placed upon opportunity for labor and achievement by the nearness of the Lord's return, a young man said to me:

"Two years ago I would have said that the age would not end for another twenty years. One year ago I would have said that at least ten years remained for us to go on under present conditions. But now all is changed! Think what has happened in the last year—in the last six months—in the last few weeks!"

This thoughtful young student of the prophecies is right in his conclusion that time, as counted in days and months and years, is short indeed. But as counted in terms of opportunity for service, in possibility of achievement, in the earning of infinite reward, time is more expansive today than it ever was in all the history of the past! We are living a lifetime in a few short months in these wonderful days!

Remember the words of the Lord Jesus concerning the period in which He lived and served and died for God on behalf of men:

"Verily I say unto you, That many prophets and right-

eous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them" (Matt. 13:17).

These words might well have been spoken of our fathers in the faith! They might have been spoken of ourselves twenty years ago—ten years ago—even five years ago! Events are now happening for which the Christian has been waiting and longing and praying for nearly two thousand years, and *we are seeing and hearing them come to pass!*

"We are living, we are dwelling
In a grand and awful time;
In an age on ages telling
To be living is sublime!"

Though the clouds hang low over our heads and the winds of disaster sweep in tempestuous fury about us, though lightning cleaves the international skies with the fiery blade of war and the thunders of increasing conflict reverberate from every mountain side: the roaring blast, the flashing lightning, the echoing thunder of the storm, cannot deaden the sound of the Eternal Voice that proclaims the coming of the Son of Man! In fact, all these things but serve to tell the same marvelously welcome story: *Jesus is coming! He is coming soon!*

HISTORY OF MAN

(Continued from page 7)

tween men and animals. They lose the same breath, they die alike, they go to the same place in death.

Failing to find the proofs of certain claims for man's highly exalted position, the advocates of such claims tell us that man's vast superiority over the animals consists of *knowledge*, while the animal possesses only *instinct*. But this distinction will not stand, for every Bible student knows that knowledge is by no means man's exclusive prerogative. Here is God's comparative estimate of the intelligence of man and beast: "The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider" (Isa. 1:3).

This comparative view is certainly not very flattering to man, with all his boasted exaltation!

The merest tyro in knowledge can testify to acts of intelligence on the part of animals. Certain animals have shown a degree of intelligence that would rank them with some of the human family. A few points of superiority in favor of animals ought in justice to them to be presented. Many of them possess greater strength than man, they outspeed him in the chase, they possess keener faculties, the sense of smell is far more acute, they perceive danger, when man with all his boasted knowledge is ignorant of it. Man's utter helplessness in infancy is in sad contrast with the ability of some of the animal creation to take care of themselves almost from birth. What, then, distinguishes man from the lower animals? (Continued next week)

Berean Department

Cecil A. Smead, Editor, Blanchard, Mich.

A Demonstrating Church

No matter how loudly the Church of God shouts its message to the world, the world will cast a wary eye unless the church also demonstrates its message.

The second greatest commandment is, "Thou shalt love thy neighbour as thyself." Most everyone knows that Jesus said, "Whosoever shall smite thee on thy right cheek, turn to him the other also" (Matt. 5:39). A church's depth of Christianity is plumbed on those occasions when its members are called upon to put this rule into practice. Also it is great advertising for the church when its members obey this rule of Christ.

An ice house burned down in Denver, Colorado. An editor in that city remarked that there were thousands of gallons of potential fire extinguisher in the building, but it was all frozen.

So the church is in the business of extinguishing the fires of iniquity that burn in the unregenerated heart. It is our job to call men from death unto life. We must not let ourselves get frozen. We must demonstrate Christ by faith, hope, and love before all the world.

The South Bend, Indiana, *Visitor* remarks: "'Many are called, but few are chosen,' in modern interpretation might be, 'Many are cold, and a few are frozen.'"

If we are in business, let's advertise!

Report of General Conference

* * * * *By Frances Sheets, Blanchard, Michigan*

(Note: This report also won a lovely Oxford Teacher's Bible. The reporter did not miss a class or sermon from the time she arrived until the Conference closed.)

Due to lack of space I won't try to give you the sermons or go into detail about the classes.

In the forenoon I attended Bro. Marsh's class; in the afternoon Bro. Randall's.

Bro. Marsh's class was more of a lecture type, wherein he told us of things the scientists have discovered to be true, and of how they compare with the Bible. This was very interesting.

Bro. Randall's class dealt more with our own problems. One day anyone could ask any questions and it was discussed. For example: "What should a Christian do when placed in a group of young people who never go to or have any thought of church?" We got many interesting ideas on this subject.

When you go to Conference don't wait for some one to take you around and introduce you. Go and introduce yourself. It sounds hard, but it isn't after you once get started.

As for entertainment, Saturday was "Trip Day." We

went to Blackhawk Statue, Lowden's Farm, and the White Pine Forest. On weekdays after breakfast until 8:45 we took trips to the piano factory, the silica works, and the milk condensery.

Meal time is a good time to get acquainted, especially if you work in the kitchen or help wait on tables.

After church each night we had a Friendship Circle on the lawn. Here we played games, sang songs, or some group put on an entertainment.

When you arrive at Conference you are given a badge with a Scripture verse on it. You are supposed to find others with the same text, and together you form a team to put on a stunt one evening.

So many interesting things happen that I know I'm leaving out a lot. The only way you can know what it really is like is to go yourself and find out. I sincerely pray that if we have another Conference before the Lord comes more will go. I know you will enjoy it and will hate to see it end. I know I did.

The Great Remover

It is reported that in the manufacture of pins they are boiled in beer to remove grease and other matter. Now here is a practical use for beer, quite in keeping with its usual use. Beer always has been a great remover. It removes the husband from the wife, the son from his mother, the Christian from Christ. It removes money from the pocket, clothes from the back, health from the body, sense from the mind, and kindness from the heart. It removes food from the children, peace from the family, respect from the neighbors, life and limb from the pedestrian and the occupant of the other car. Oh, there are few things which can equal beer as a remover of all that is good in life and character. But unlike its use in the manufacture of pins, in every other solution beer removes the good and leaves the evil.

Youth, We Need You!

"Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (1 Tim. 4:12).

Sometimes we hear people tell us to look to the older people for an example of what we should be like. Sometimes this is true, but it depends upon the individual. Age alone has nothing to do with it. There are good older people and bad older people. So with the young people. It isn't the age of life; it is whether or not you have developed character, Christian character. Next week we will point out several famous people who did great exploits for God when very, very young.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things which thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."

Choose Thou for Me

Thy way, not mine, O Lord,
 However dark it be;
 Lead me by Thine own hand;
 Choose out the path for me;
 Smooth let it be or rough,
 It will be still the best;
 Winding or straight, it leads
 Right onward on my quest.

I dare not choose my lot;
 I would not, if I might;
 Choose Thou for me, my God:
 So shall I walk aright.
 Take Thou my cup, and it
 With joy or sorrow fill,
 As best to Thee may seem;
 Choose Thou my good and ill.

Choose Thou for me my friends,
 My sickness or my health;
 Choose Thou my cares for me,
 My poverty or wealth.
 Not mine, not mine the choice
 In things both great or small;
 Be Thou my Guide, my Strength,
 My Wisdom, and my All.

—*Horatius Bonar.*

Growing Up and Upward

All of you boys and girls are interested in growing up, and you often talk about what you are going to be when you are grown. At different ages you want to hold different places in the world. Sometimes you boys think to be a truck driver would be the greatest thing in the world. Later, you hope to be a policeman, or a barber, or an aviator.

You little girls like to dress up in Mother's clothes and walk around pretending you are a teacher, or a nurse, or a stenographer. Some of you imagine you are Mother and try to act and talk like her.

Growing up is natural. Everything must grow in order to live. If a seed drops from a flower and does not find soil in which it can take root, it withers and never becomes

what it might have grown to be—a beautiful flowering plant.

Boys and girls must grow as well. They must grow physically and mentally. Sometimes they grow in one direction faster than they do in the other. That is, they grow tall and strong in their bodies faster than they do in their minds.

But there is also another way of growing, and that is growing upward—upward toward God, toward Jesus, toward those things that are best in life. Jesus grew that way. You remember the verse that tells us about it.

"Jesus increased in wisdom and stature, and in favour with God and man" (Luke 2:52).

We sometimes meet people who have grown up in body, but down in habits and ways of living. We should never take such people for our example, but rather the Lord Jesus who grew upward in every way.

For our next lesson in the quarterly we study about Timothy, who grew up to be a preacher like his beloved friend Paul. We read something very interesting about Timothy's childhood. I wonder how many of you know those words. Here they are:

"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."

So Timothy, you see, while he was growing up was also growing upward. And while Jesus was his great Example, Timothy's friend Paul was a great inspiration to him, and he wanted to be a preacher like him.

Paul told him to continue in the things he had learned from his mother and his grandmother. He also told him not to let anyone despise his youth. For, you see, Timothy was much younger than Paul and the elders with whom he worked.

By growing upward in all things as the Apostle Paul taught him, along with his mother and grandmother, Timothy became bishop of the church at Ephesus and led many people into the way of salvation.

A Prayer for the Week

Help us, heavenly Father, to appreciate the work of our ministers and to heed the warnings they give us. For Jesus' sake. Amen.

AMONG THE CHURCHES

ILLINOIS QUARTERLY CONFERENCE

The Fall Quarterly Conference of the Illinois Conference of the Churches of God will convene November 6 and 7 in the church parlors of the Macomb Church, 409 S. Dudley St., Macomb, Illinois, with a varied program of speakers. The Conference will convene Saturday afternoon at two o'clock. A full program is being worked out. Come prepared to enjoy yourselves to the fullest.

These quarterly conferences are being planned to further interchurch activity and fellowship, to develop a more spiritual attitude, to strengthen knowledge by conferring together more often, and to increase zeal by enlarging our circle of acquaintance.

James W. McLain,
Chairman Quarterly Conference Program Committee.

ILLINOIS DOLLAR DAY

Word from our treasurer states that at the time of writing he had received \$77.00. If you haven't attended to the matter of sending your dollar to him yet, do it at once.

Paul C. Johnson, President.

SOUTH LAWN ANNIVERSARY Grand Rapids, Michigan

The eleventh anniversary occasion at South Lawn Church proved to be a very happy and enjoyable occasion. Bro. C. E. Randall arrived on Friday, Oct. 22, bringing five others from the Fonthill section. Their presence added much to the spirit of fellowship.

The meetings throughout the week-end were well attended, even to the Bible class on Saturday afternoon, and Bro. Randall did a splendid work. The sermons were of a spiritual nature, well presented, and our church group felt amply repaid for its efforts.

An outstanding feature of the week-end was the addition to the church of four splendid persons. Two of these are single young men, Robert Hall, 2152 Audobon St., S. W., and Leslie Niles, 2428 Horton St., S. E. The other two are a young married couple and both teachers in our Godwin School system, Mr. and Mrs. Edward Dykstra of Buist St., S.W. Baptismal services were held Saturday night, and the right hand of fellowship is being extended Sunday morning, Oct. 31.

All were happy to have Sr. Fletcher of Kalamazoo present again to cut the birthday cake. A note of sadness was evident, however, that Sr. Skeels for the first time was unable to attend the anniversary. Bro. Skeels was able to be out for part of the day.

South Lawn wishes to extend to Bro. Randall its deepest appreciation for his work and influence, and heartfelt thanks to all others who helped to make this an outstanding anniversary occasion.

F. E. Siple, Pastor.

HERALD RECEIPTS

Mrs. B. F. Cook (for self and another); Fred C. Smith; William M. Huffer; Percy Murphy; Edna Gruber; Cecil Smead (for others); J. L. Maggard (for another); Josiah Thorp; Otto Dick.

CHURCH OF GOD, AUSTIN, TEXAS

Brethren: I would like to take this opportunity to give you a report of the series of meetings conducted by Bro. E. E. Giesler of Moorefield, Neb., while with us last spring and part of the summer.

We had, prior to Bro. Giesler's coming, attempted to preach and teach the "gospel of the kingdom" in such a way that a real scriptural church could be established here. Bro. Fred McCullough and his family, by the help of God, led me into the "one faith," and I had been baptized in the "name of Jesus Christ for the remission of sins." Some advancement had been accomplished, though the growth had been very slow and meager. Up to that time only about a half dozen families were at all faithful in attendance. In a circumstance of that sort it was necessary that an evangelist not only pay his own traveling expenses to us, but that he support himself while here. Unusual and difficult as it was, Bro. Giesler did just that, and gave us a series of meetings that eternity alone will be able to measure in merit and worth. Undoubtedly God sent him at just the opportune time. Consequently our group has more than doubled in number, and

the "faith once delivered unto the saints" is deeply embedded in the hearts of the majority of our group and others are showing signs of interest, and the work here is undoubtedly headed for that degree of establishment needed to stand in these trying times.

During Bro. Giesler's visit the work here was set in order under the name "Church of God of the Abrahamic Faith, and our new tabernacle was started and we plan to have it completely finished and paid for by the first of the year. We have about twenty-five baptized members on our church roll, and there are about as many that are deeply interested in the truth and are seriously considering obeying the gospel of salvation.

I would like to extend a cordial invitation to any minister passing this way, who believes in and preaches the "faith once delivered unto the saints," to pay us a visit and lend us a helping hand in our attempt to establish ourselves in the "one faith." Sr. Giesler also shared in a commendable manner in the achievements attained while here. Surely they are constructive instruments in the hands of God.

H. V. Minkler, Pastor,
2601 Canterbury, Austin, Texas.

Board of Evangelism

Preach the Word

C. E. Randall, Superintendent



Sometimes it is well to "forget those things which are behind, and reach forth unto those things which are before." Yet this should not always be done. There is much in life that merits recalling. Considerable Scripture "stirs up our minds by way of remembrance." Experiences of the past contribute in no small measure to present-day achievements and future successes.

In writing to Timothy, Paul, a father in the gospel to this young man, called to mind the "unfeigned faith" that was in his mother and grandmother. There is much in our past church history that stands out as "unfeigned faith" which, if called to remembrance, would greatly stimulate our present zeal and inspire us to a more intensive service in interest of truth.

The church of a quarter century ago was zealously evangelistic. Like the workers of apostolic times, they went everywhere preaching the Word. This spreading out created a sturdiness that was visibly reflected in the individual member. The primary mission of the Church of God founders was to evangelize. They depended on the love of the truth to hold their converts rather than the pastoral activities of a resident minister. The established churches became more or less self-contained. While this method resulted in many of the newly organized groups flourishing for a while and then passing out of existence due to a lack of pastoral supervision, yet the loss

was not as great as were the gains. Even though some of the less sturdy churches failed to function permanently, yet many of our prominent lay workers of the present time can be traced back to the evangelistic work done in these localities. The center of our work has always been in the Mid-Central States. From this region our work has branched out and the spreading was almost wholly done during the era of evangelizing.

More and more for the last ten or fifteen years we have been concentrating on pastoral work. This has to some extent strengthened some of the local churches. While concrete figures are not available, observations point toward a pronounced weakening in state work as a result of turning so much of our attention to local work. This is not an accusation against developing and maintaining the pastoral side of our church life, but we are open to question in the neglect of zealous and widespread evangelism. Our growth must come from this type of work as it did in past years. Unless there can be a greater degree of balance between pastoral and evangelistic labors, the future is none too promising. Some profitable reflecting can be done on calling to remembrance the means used in spreading the gospel as understood by the Church of God. The establishing of new churches is almost a lost art among us today! The Board of Evangelism has the secret lost to the church—it is "Evangelism."

MEETING AT ARKANSAS CITY, KANSAS

Bro. E. E. Giesler and wife of Moorefield, Neb., on their trip from a summer vacation in Texas to their home in Nebraska, again stopped with the church people here, and gave us a week's meeting, which was greatly enjoyed and was a real feast of good Bible doctrine and practical sermons. One thing he stressed was that while it was necessary to believe the gospel and obey it in every particular, a knowledge of the gospel alone will never save any person. To be saved one must have a life of good works, devoid of strife contention, and bickering over things of no profit. One must follow peace with all men. We may have all knowledge and understand all mysteries, but if we are heady, high minded, and assume a better-than-thou attitude, we become as sounding brass or a tinkling cymbal, for charity is not puffed up.

One lady from Wellington, Kan., came here for baptism, Mrs. Ellen Hill, daughter of Sr. J. Hindman of Wellington and sister of Mrs. Hobart Luper of this place. We were glad to welcome her into the church here, and glad to know another had entered into the Master's service. We feel that she will prove faithful to the end, and be a shining light for Jesus.

Sunday, Oct. 3, the services closed with an all-day meeting. There were Sunday school and preaching service in the morning; basket dinner at noon; sermon followed by Communion in the afternoon; and in the evening a sermon on "Christ's Second Coming."

On Monday morning Bro. and Sr. Giesler left by auto for Omaha and Blair, Neb., where he had appointments for a few days at each place. Bro. Giesler won the hearts of our church people here and we hope for a return soon to this place.

Mrs. A. J. Chaplin.

NORTHWEST CONFERENCE

The Northwest Conference of Oregon and Washington, Churches of God of the Abrahamic Faith, met in Corvallis, Ore., October 1-3, for their quarterly conference. The opening meeting was on Friday night, when a Bible study was conducted by the president of the Conference, Bro. H. J. Prosser. His subject was, "Fear God" (Mal. 3:16).

Saturday morning we were pleased to have with us Bro. John Eagleston, who gave us a good talk on "What Sort of a House Will You Build Unto Me?" (Isa. 66:1, 2). Saturday evening we had a fine talk by Bro. Prosser, who gave a beautiful picture of the attributes of God.

Sunday morning Sunday school was held as usual, followed by another good talk by Bro. Eagleston on "I Say Unto You, Fear Him." A basket dinner was served at noon. In the afternoon we were called to order to hear Bro. Eagleston speak on "The Passover, Passion of our Lord, and Memorial." Our closing meeting was in the evening, when Bro. Prosser gave us a very good sermon on "God a Spirit."

We feel we had a very good conference, although there were not very many present.

We were made glad to have Bro. and Sr. Rayfield Skeels with us. Bro. Prosser had not seen Bro. Rayfield for 45 years. Bro. Skeels, Bro. Eagleston and Bro. Prosser sang many beautiful songs for us, which we all enjoyed.

Our next conference will be held the third Sunday in February, at Felida, Wash. So let us all look forward for that meeting.

We were very sorry not to have Bro. A. W. Darby of Gresham with us. This was the first conference he has missed here for years.

Flora E. Hogue, Conference Secretary.

OREGON, ILLINOIS

Bro. F. L. Austin, accompanied by his wife and Miss Leila Whitehead and Mrs. Sitler, all of Chicago, paid a surprise visit to Oregon last Sunday. Bro. Austin was urged by the pastor to fill the pulpit which he had occupied for so many years in the past. His deeply impressive discourse had to do largely with the present and future phases of the kingdom of God. He pointed out that those who accept Christ today acknowledge His kingship over them now and consequently should cultivate that complete obedience to Him which will distinguish their service when they become actual co-rulers with Him in the future.

Mr. and Mrs. Frank Moran of Clinton, Iowa, were also very welcome guests at the Oregon Church Sunday.

Sr. Leota B. Hanson, treasurer of the National Bible Institution, spent the week-end with her parents at Lebanon, Ill. She was accompanied as far as Clinton, Ill., by Sr. Mary Jackson, who is spending a few days with her son and daughter-in-law, Bro. and Sr. Sidney Jackson.

Bro. Fred Huber, who celebrated his ninety-first birthday last September 12, is confined to his bed in the hospital near Oregon. This aged German brother has been, so long as his health permitted, a most faithful attendant at the services here, walking the two miles or more from the home where he lived to the church. He is beloved by all who know him. We pray for his recovery.

Bro. William Taft of the Oregon congregation underwent an operation for the removal of infected bone in the mouth. He has suffered severely. We also pray for his restoration.

Bro. Will Booth of Lake City, Iowa, again visited our morning service. He is visiting at the home of his sister, Mrs. J. H. Williams, at Rochelle.

LeCRONE - APPLEBY

On Sunday, October 17, 1937, Miss Lucille LeCrone of Kennard, Neb., and Mr. Clinton Appleby of Blair, Neb., were united in marriage by Elder E. E. Giesler of Moorefield, the same state.

The marriage was solemnized in the Blair Church of God on Sunday afternoon. Preceding the ceremony, the bride's brother, Leslie LeCrone, sang, "I Love You Truly." The bridal party advanced to their places in the front of the church to the strains of a wedding march played on the violin by Mr. Cleo Dixon of Omaha, accompanied on the piano by Miss Clara Krogh of Blair.

The attendants were Mrs. Valura Karnett, friend of the bride, and Mr. Howard Appleby, brother of the groom.

Following the ceremony a six o'clock dinner was served at the home of the bride's parents, Mr. and Mrs. Clair LeCrone.

Mr. Appleby is manager of a large farm near Blair, where the couple will make their future home.

Sr. Lucille LeCrone Appleby was a graduate of the Bible Training Class at Oregon, Ill., and served successfully as pastor of a community church in Oklahoma and later as pastor of the Church of God in Arkansas City, Kan. She is possessed of unusual ability as a public speaker and is favorably known among our churches throughout the Middle West.

Mr. Appleby has also been associated with the Church of God for years in his home state and is highly respected in his community.

We extend to Bro. and Sr. Appleby our sincere good wishes for their happiness and prosperity.

IT HAPPENED A LONG TIME AGO

Niagara Falls, N. Y., May 19, 1895

The Blessed Hope Church of God at Niagara Falls, N. Y., was given occasion for rejoicing some forty-two years ago, according to an interesting report made to "The Restitution" by Bro. Fred Greiner, the secretary of the congregation.

"The little flock was planted here, and Bro. (B. W.) and Sr. (Mary A.) Woodward heard the Macedonian cry and came over and watered—commencing their meetings Sunday morning, May 5 (1895), and holding forth every night during the week. . . . The people around and about are so prejudiced against us! (But) under these disadvantages and discouragements, with everyone against us and our glorious doctrine, they commenced declaring the counsel of God in a simple, sound, humble, and energetic way, that carried conviction. The average attendance during the week days was about twenty. On Sunday the brethren gathered together from the distance and good meetings were held. . . . The result: eight were baptized into Christ, believing the gospel of the kingdom. . . . The advice given by Bro. and Sr. Woodward to each of the baptized ones was solemn and so instructive that all here will remember it, as all were weeping."

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In planning your Christmas giving, two things should be taken into consideration: first, the suitability of the gift to the recipient; and, second, the lasting quality of it.

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THE RESTITUTION HERALD National Bible Institution Oregon, Illinois

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

Christmas Gift Suggestions —

"When they had opened their treasures, they presented unto him gifts."—Matthew 2:11.

We do not desire to commercialize Christmas, but we do wish to help our readers select gifts to give to their friends which will remind them of the One whose glorious advent into the world we commemorate on Christmas Day!

It is the birth of the World's Redeemer that we celebrate!

Every Christmas greeting we extend, every gift we bestow, should somehow remind the recipient that there "is born this day in the city of David a Saviour, which is Christ the Lord."

That we may assist our readers in the accomplishment of this **ONE GREAT PURPOSE OF CHRISTMAS OBSERVANCE** we provide the following



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NATIONAL BIBLE INSTITUTION,

Oregon, Illinois

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“I Met Her at the Dance”

By the Editor

I HAD NOT heard that their marriage had “gone on the rocks” until the young man walked into my office the other day and told me about it. In fact, I had quite forgotten him and the circumstances under which we had met until he recalled them to my mind, as he was not a resident of our community when I first came into contact with him. He also had forgotten my name, he said, and experienced some little difficulty in discovering just who it was that had asked the questions and received the answers which had made him a husband five years before.

“We always went to the dance on Saturday night,” the young man told me. “That was where I met her in the first place. After we were married,” he continued, “and even after the baby came, we went to the dance on Saturday night.”

It seemed it was almost a religious rite for these young people to attend a dance each Saturday night. Life would not have been complete without it. They lived the other six days of the week as an unavoidable interlude between dances. Marriage and parenthood made no change in their habits.

“Yes,” he said, “I met her at the dance. After we were married, as I worked late on Saturdays, she generally got to the dance before I did.”

This was no complaint on his part, but a simple statement of a commonplace fact. The quicker one could get to the dance, the better, that was all! The young man didn't blame his wife for leaving the baby with the neighbors and going early. That was the natural thing for her to do.

“She met other fellows there, of course,” he went on, “and one of them in particular got to running around with her to other dances and places of amusement while I was at work. But that was all right, too!” he added with considerable emphasis. He may have observed a questioning look in my eye. “That was *her* business!”

“Finally it got so that she spent so much time away from home that my meals were never ready when I got back from work. Then I *did* put up a holler! I told her that if she couldn't have my meals on time we'd better split up.

“All right, big boy,” she said, “that's okey with (Please turn to page 11)

Abreast of the Times

Pertinent Comments on the News of the Day

G. E. Marsh, Editor

Disciples to Join Religious Council

"Be not unequally yoked together with unbelievers."—
2 Corinthians 6:14.

COLUMBUS, Ohio, October 28.—Participation of the Churches of Christ (Disciples) in the formation of a proposed World Council of Churches was practically assured last night. The powerful Recommendations Committee of the Disciples' International Convention, now in session, approved a resolution pledging the denomination's cooperation, and the delegates are expected to concur.

The Disciples were the outgrowth of the great religious reform movement which had its inception in the early part of the past century. A number of able Bible students, who afterward became active in our own and other similar organizations, were associated with Thomas and Alexander Campbell in fostering the movement. Among such, were Dr. John Thomas, founder of the Christadelphian group and Joseph Marsh, the publisher of our first denominational paper.

The September issue of *The New Covenant Advocate and Kingdom Herald* of Melbourne, Australia, contains a brief but interesting history of the so-called "Campbellite" movement, and stresses its great purpose as being the uniting of "all the churches of Christ which mutually acknowledge each other as such." The present action of this denomination seems to be in line with its past declaration of purpose. To effect such a union of sects, however, will require, as was the case in Canada a few years ago, complete disregard for the doctrines which have made the various denominations what they are today.

Twentieth Anniversary of Balfour Declaration

"It shall be no more, until he come whose right it is, and I will give it him."—Ezekiel 21:27.

JERUSALEM, Nov. 2.—The twentieth anniversary of the issuance of the Balfour Declaration, promising the "establishment in Palestine of a National Home for the Jewish People," finds the country in a turmoil, seething with discontent, bordering on open warfare. It was on November 2, 1917, that Lord Balfour pledged the British Government to what amounted to an "open door" policy for the Jews in the Holy Land. They were to be granted entrance into the country and were assured of the cooperation of the Government in establishing themselves there.

We believe that Great Britain has kept faith with them. Every effort has been put forth to carry out in spirit, as well as in letter, the Declaration made twenty years ago. But the growing opposition of the Arabs, fostered secretly

in every possible way by Italy, has made the opposition of the British in Palestine exceedingly difficult. Even the Jews, for whom the Government has done so much, are constantly criticizing and complaining against the Mandate Power. But, of course, we cannot expect a real Jewish State to be established until He shall come "whose right it is" to reign over the house of Jacob forever.

JERUSALEM, Nov. 3.—Yesterday was a day of prayer in the Holy City. Moslems gathered in their mosques and called upon Allah for the restoration of all Palestine to them, while the Jews assembled in the synagogues and besought Jehovah to remember His covenant with their fathers and give to them the Land of Promise.

The strange thing about the situation is that Allah of Mohammed and Jehovah of Moses are one and the same God, for Jews and Moslems worship the God of Abraham, Isaac, and Jacob. This leaves the final result of yesterday's pleading entirely in God's hands, to be settled according to His will, which is as it should and must be.

Divorces in Hollywood

"What therefore God hath joined together, let not man put asunder."—Jesus.

HOLLYWOOD, Calif., Nov. 5.—Hollywood sets the styles and forms and habits of millions of people throughout the world. The "movie" characters are better known than those who rule the world politically. It is not strange, then, that matrimonial standards are as low as they are everywhere. Hollywood marriages do not last, therefore, the marriages of thousands of others are of short duration.

An analysis of the matrimonial experiences of eleven of motion pictures' leading stars reveals that they lasted: (Case 1) first marriage, five hours; second, eight months; (2) five days; (3) nine days; (4) ten days; (5) forty-six days; (6) sixty-seven days; (7) four months; (8) ten months; (9) two years; (10) five years; (11) five years.

There can be no doubt but that the influence of these dingy "stars" has contributed largely to the deplorable general divorce record in this and other countries.

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“The Blood of God”

By R. H. Judd

WHEN the translators were translating our King James Version of the Bible, they came to a passage in Acts 20:28, where Paul was speaking to the elders of the church at Miletus. “Feed the church of God,” he said to them, “the church of God which he hath purchased with his own blood.” “Oh,” they said, “that won’t do.” And they marked out the word “God.” They said, “God didn’t die—not the blood of God, but ‘the Lord.’” Then one of the translators said, “We are here not to interpret but to translate. This verse says Paul declared it was the blood of God that was shed on Calvary.”

God was in Christ. God was not accepting an offering on Calvary. God was making it. God was in Christ, dying, taking upon Himself His people’s sins. That is why the moment you believe in the cross of Christ and put your confidence in it, your sins are forever removed, and the peace and pardon and power of God come into your soul.—*Moody Bible Institute Monthly*.

THE quotation above from the *Moody Bible Institute Monthly* has been passed on to the writer for comment; also for explanation of the passage (Acts 20:28) concerned.

One may be pardoned for questioning the accuracy of the story mentioned in reference to the King James translators. As we shall see later, the verse does not say what is there claimed, nor is any authority given for the authenticity of the incident.

Many persons have stumbled at the phrase in question, and it has frequently been brought into requisition as “proof” of the untenable doctrine that “Jesus Christ is God.”

Anyone who has followed the trend of religious events during the past forty years or less, will have noticed how much more now than formerly emphasis is being laid on the “deity of Christ” instead of His “divinity,” as used to be the case. It is evident that unless that can be established as an article of faith, the doctrine of the Trinity, so widely taught by the churches, loses a formidable support.

From past experience it would seem to be true that Christians in general instinctively shrink from the implied suggestion that the verse gives if read alone in the common version. They naturally cannot conceive of God shedding blood, or dying. Most of them endeavor to avoid the conflict by refusing to investigate, resting their belief on the word of others, whose official positions supposedly imply knowledge and authority. One would think that the very uniqueness of the language used would stir up a spirit of

The selection from the “Moody Institute Monthly,” which is reviewed and criticized so ably by Brother Judd at our request, appeared without comment recently in an Adventist paper, thus bearing the stamp of editorial approval. To us the idea of “the blood of God” is quite as unscriptural as is the expression used by Roman Catholics, “Mary, the mother of God.”

inquiry in reference to so vital a subject.

It may with confidence be stated that no fundamental doctrine of the Bible is based on language that is ambiguous in meaning, uncertain as to correctness of translation, or that is not supported by other scriptures that are clear and definite in

their presentation. Every one of these features is conspicuous in Acts 20:28. So unusual is the language used, and so uncertain the translation, that there are acknowledged to be no less than six different readings (see *Emphatic Diaglott* notes). In all such passages the importance of comparing scripture with scripture cannot be overestimated. *There is no other passage of Scripture* that even suggests the thought that we were redeemed by the “blood of God,” and even in this verse it cannot (in the original) be said to be so stated. The translators of the common version have only supplied an ellipsis which doubtless they thought to be correct. But they did this, apparently, without reference to numerous other scriptures (such as Eph. 1:7; Col. 1:14; Heb. 9:11, 12, 14; 1 Peter 1:19; 1 John 1:7; Rev. 5:9; 12:11), which by statement and by context emphatically declare, without any uncertainty, that we were redeemed “by the blood of Christ.” The passages named (which the reader is asked to read carefully) so definitely *distinguish* between God and Christ as to make their statements, that we were redeemed by the blood of Christ, doubly significant. No one can thoughtfully read the crucifixion incidents in any of the Gospels without noting the same clear distinction between God and Christ.

Before taking up the explanation of the passage, there is one point which I feel impelled to notice, for it has come with such frequency from prominent professing Christians as to call for immediate comment. We can only suspect that the difficulties under which they labor in endeavoring to harmonize their teachings with Scripture have unconsciously forced the method they employ upon them. It is this: In defense of their position they find themselves obliged to use language alien to Scripture and, what is still more serious, to resort to statements without foundation and often directly untrue. In thus plainly stating the facts the writer believes that he is acting in the interests of truth and kindness, not only as regards ourselves and others, but in reference to those who come under the criticism. The following are a few examples I have in my possession which provide indisputable proof of their actuality.

Rev. R. A. Torrey, D. D., in his attempts to defend the doctrine of the Trinity in his (Please turn to page 10)

GOD SPEAKS

(Concluded)

A Sermon by the Editor

SO SOLIDLY were the foundations of Jewish civilization and of Jewish worship laid, that both were maintained for more than five hundred years after the fall of the nation itself. In the days of Jesus, Jerusalem was still the center of Jewish worship. On the day of Pentecost, which was observed shortly after the crucifixion and resurrection of our Lord, we read that "there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven" (Acts 2:5). They were there to keep the great annual feast of their religion. They were there to worship Jehovah, the God of their fathers, as their fathers had done before them. The temple resounded with the prayers and songs of God's Hebrew people. Daily offerings were brought and presented by the priests before the Lord in that holy sanctuary. The law of Moses was still observed, so far as the restrictions of Roman law permitted. The glory the sacred hill of Zion had in the beginning, still lingered on its slopes. *God was there!* He still spoke to His people! He still accepted their gifts! To the listening ears of the devout Simeon that Voice came in comforting, assuring accents. To Anna the prophetess, and to Mary the mother of Christ, *God spoke!* The temple worship was in full operation when Mary and Joseph and the youthful Savior went up to Jerusalem to keep the Passover.

Then what of this prophecy, written away back in the days of Moses, before the temple was dreamed of, while its glory and its greatness were still seen only by the eye of the Lord of Hosts?

"And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours. And I will bring your land into desolation: and your enemies which dwell therein shall be astonished at it. And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste" (Lev. 26:31-33).

Please remember that this prophecy was uttered *fifteen hundred years or more before the thing was done!* But *God speaks*, and regardless of the flight of centuries or of millenniums the thing predicted comes to pass!

GOD'S WORD THE BASIS OF HOPE

Forty years went by after those solemn words of warning were spoken by the Lord and Israel had entered the land of Canaan. Up to that time neither Abraham nor his seed possessed a city or even a foot of ground they could call their own (Acts 7:5; Heb. 11:13). They had no temple in which to worship, nothing but a tent to house the Ark of the Covenant of their God. But here Jehovah warned His people of the loss of cities which were not yet built, and told

them of the desolating of sanctuaries of which they had not yet dreamed.

Of course, at such a time, under such circumstances, Israel could not understand these warnings fully. Yet God told them that if they disobeyed they would be scattered among nations, many of which had not yet come into being!

As we read of these things, we feel like echoing the words which David spoke long afterward, when God promised to build him a house that would stand forever: "And this was a small thing in thy sight, O Lord God; but thou hast spoken also of thy servant's house for a great while to come. And is this the manner of man, O Lord God?" (2 Sam. 7:19).

God *does* speak of many things "for a great while to come" and such surely is not "the manner of man," for man cannot see into the future, no! not for a single hour!

How impressive appears the foresight and the unchangeableness of God, when we consider the fact, so fully attested by history, that only those lands against which God pronounced His judgments have suffered the extremes of desolation which those lands have known! Greece went down, it is true, under the hand of God, but He did not declare that her *land* should become "*desolate*"! And so her vine-clad hillsides have continued to yield their increase throughout the long period of her punishment. But Babylon, which was not to be "inhabited for ever," has been utterly deserted since she met the penalty Jehovah pronounced upon her!

And Palestine, upon which the vials of divine wrath were poured in an overwhelming deluge—Palestine, which God declared should "lie desolate in the sight of all that passed by," has indeed met the fate heaven assigned to her. Of this there can be no doubt.

GOD SPEAKS OF RESTORATION

But let us listen again as *God speaks!*

"Your land shall be desolate, and your cities waste. Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her sabbaths" (Lev. 26:33, 34).

Notice these words carefully, for in them lies the key that unlocks some of the most profound mysteries of the Near East today.

"As long as it (the land of Israel) lieth desolate, *and ye be in your enemies' land; even then shall the land rest, and enjoy her sabbaths!*"

Reclamation projects have accomplished wonders in many desolate parts of the world. Improved methods of cultivation, "dry farming," irrigation, etc., have brought

vast stretches of desert back to fertility and made them richly productive. But not until lately have reclamation projects, irrigation schemes, or improved methods of agriculture succeeded in accomplishing anything of real benefit in Palestine! Over the hills and once fruitful valleys of that ancient "land of milk and honey," desolation has continued to brood for many generations.

God speaks! And Palestine sleeps!

How long was that state of desolation to continue? "As long as . . . ye be in your enemies' land," the Voice of the Lord had said! But not beyond that point! When the days of wandering are over and *the Jew goes home*, then will the sabbaths of the land be over! When Israel no longer languishes in the lands of her enemies, then will the desolation pronounced upon Zion end. *But not one hour earlier!*

A Jewish daily paper published in Chicago, brings the interesting information to my desk, that the orange yield in Palestine is increasing, that grapes and olives clothe the hillsides with living green, that desolation is retreating on every front *that is occupied by returned Jews!*

That is something to think about! The Jews are leaving

the lands of their enemies and going home, and desolation flees before them on every side! *God speaks!* And Palestine is newborn, for the Jews are going home! None but the Jews can rehabilitate the land which was promised to Abraham the friend of God!

God's Word is true! It never fails! Let no man rob you of your confidence in it! Teach its truth to your children, your neighbors, and your friends! *God's Word is true!* It has been fulfilled in the past! It is being fulfilled today! It will be fulfilled completely in the future! History, nature, and human experience unite to verify its truth!

God speaks! He speaks through His Word, the Bible! And a "nation is born in a day"! *God speaks!* And mighty Babylon sinks into the desert's sands! *God speaks!* And when the thing of which He speaks has been accomplished—the opening of Palestine to the Jew—the greatest war of time comes speedily to a close!

God speaks! He speaks to us through the gospel of His Son—the glad news of the kingdom that is soon to come! Shall we not obey His Voice today that we may have a part in that eternal realm of glory?

The Messiah

By A. J. Eychaner

"And after threescore and two weeks shall Messiah be cut off, but not for himself."—Daniel 9:26.

DANIEL is the only Bible writer who uses the word translated "Messiah." It is the equivalent of the word "Anointed," and it is generally understood that he refers to Jesus as the Anointed One.

While the Hebrew prophets do not use this official title, they speak of the person, birth, work, suffering, death, and future reign of Jesus by the use of other terms, which leave no doubt with the reader as to whom reference is made.

Moses refers to Him as that Prophet through whom God would give a message to the people; and if any should refuse to hear the message, God would require it of them (Deut. 18:18, 19).

Job speaks of the Messiah as the Redeemer who should stand in the latter day upon the earth, and although death should close his eyes for a time, yet resurrected in splendor he should see Him for himself (Job 19:23-27).

Balaam, in his prophecy, says, "I shall see him, but not now: I shall behold him, but not nigh; there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel. . . . Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth in the city" (Num. 24:17-19).

This man Balaam was not a Hebrew prophet, but it is said of him in the Record, that his eyes were open, and that he heard the words of God, and knew the knowledge of the Most High, and saw the vision of the Almighty. God some-

times uses what to us would seem queer methods to carry out His purpose, yet who may question His wisdom? Balaam perished in battle and sleeps in an unknown grave. He coveted the gold of Balak and grew angry at the ass when his foot was pinched against the wall, but God revealed the message through him to Balak and assured the Prophet that he finally would see the Messiah when seated upon His throne, wielding the scepter over Israel in the kingdom of God.

David's references to the Messiah are numerous. Not only does he speak of His coming, but of His trial and death, resurrection and future glory. Let me read from his pen a few words: "He shall judge thy people with righteousness, and thy poor with judgment. He shall spare the poor and needy, and shall save the souls of the needy; he shall redeem their souls from deceit and violence: and precious shall their blood be in his sight. 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. . . . Blessed be his glorious name for ever: and let the whole earth be filled with his glory."

Again we read: "Once have I sworn by my holiness, that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven." *(Please turn to page 10)*

History of Man

(Continued from last week)

By John O. Woodruff

AT LEAST three things serve to show man's superiority in the divine plan over the other creatures of earth. First, man's Creator showed him a marked preference in giving him a superior form, "the human form divine," for God created man in His own image and after His own likeness (Gen. 1:27). No other creature on earth, in the air, or in the mighty deep can claim this high distinction. God's estimate of the value and sacredness of His image is shown in His displeasure when man's murderous hand is raised to mutilate or mar the beautiful image of the Creator.

"Whoso sheddeth man's blood (mutilates or mars the image), by man shall his blood be shed: for in the image of God made he man" (Gen. 9:6).

Those familiar with the Bible know that an image is an imitation, a copy, a representation or a picture; hence, God's *likeness* is expressed in the physical form of man. The use of the word "image" in God's history of man has no reference to an intellectual or moral resemblance, as is shown in the use of the word in Genesis 5:3: "And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth."

Here the resemblance is undoubtedly to the physical form, the features. In short, the common use of the word conveys the true idea that "the child looked like its parents"; not in size, not in intellectual or moral qualities, but he bore a striking resemblance to his father in the expression of his features.

The second marked distinction in man's favor is found in his capacity for increasing his stock of knowledge almost indefinitely. The ability of animals to add to their fund of knowledge is very limited, although sufficient to meet their less diverse requirements. The mental capacity of animals, while restricted, enables them to reason upon the simple problems with which they must deal. But man's field of research, investigation, and reason is so vast and the problems he must meet so intricate, that a greatly increased capacity was necessary in his case.

Man's Creator honored him in the scale of existence by constituting him a *responsible being*, in placing him under law for the regulation of his conduct. This act of the Creator stamped man as a moral agent, making him responsible to the Author of his being. This distinction places man upon the throne of animate existence upon the earth. This exalted position was conferred upon him, not by conquest gained in fierce and bloody struggles with his inferiors, but was given him at the time of his creation.

"And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth" (Gen. 1:26).

Now let us look at the third and crowning mark of distinction placed upon man that raises him above the animal creation.

MAN ALONE PROMISED ENDLESS LIFE

A brief period is allotted as the lifetime of the entire creation, but to man alone has the Creator offered, upon certain clearly stated conditions, a future state of existence entirely free from all the unpleasant environments of this present life. The great value of this grand offer consists in the fact that the future life and the blessings attending it will be endless. Our present brief state of existence, with all of its aches and pains, its bitter griefs and disappointments, does not abate our desire for its continuance, and every effort is put forth to prolong it.

It is no wonder, then, that love prompted the offer of endless life. "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).

Should not every heart be attuned to praise God for His wonderful goodness to the children of men? Even inanimate nature should break its lasting silence in tones of praise for such mighty love!

NO EVIDENCE OF MAN'S PRESENT IMMORTALITY

So far in our investigations we have failed to find any evidence or even intimation that man, as at present constituted, is in possession of any life principle which prevents the enemy, death, taking full possession of him. Why this profound silence in God's history of man as to any deathless or immortal principle? Even the words or terms which would express endless existence are not once applied to man in the history God has given of his origin and nature.

With such facts before us, let us review a part of the early history as given in Genesis 2.

Reference is made in verse 9 to "the tree of life in the midst of the garden." The name of this tree would indicate that its fruit could either impart life or prolong life already given. What relation, then, did the man whom the Lord God formed, sustain to this tree? If the tree could give life or sustain life already given, then the prolonging of the man's life would be assured, providing he could have access to the tree.

But to assume this position would be to nullify the penalty God pronounced upon the man, for that penalty declared that should the man eat of the tree of the knowledge of good and evil he should die. Later the meaning of the penalty was fully explained when the statement was made that he should return unto the dust from which he had been taken.

Now, one of two things must be admitted: either the man was prevented from eating of the tree of life, or else God failed to execute the penalty upon him as He had threatened. To settle this question no discussion is necessary. We simply appeal to the history of man as recorded in Genesis 3:22-24.

Let the reader note the facts in the time referred to: the act of sin had been committed, the man and his wife had confessed their guilt, the sentence of death had been pronounced—all while the man and his wife were yet in the beautiful garden.

Now read the language cited in Genesis 3:22-24: "And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life."

Does this settle the question? Did this act of God prevent the man from continuing his sinful life forever? Can the man, shut off from the tree of life, suffer the penalty of death threatened by his Creator? All of these questions are fully answered in one brief sentence: "And all the days

that Adam lived were nine hundred and thirty years: *and he died*" (Gen. 5:5).

THE SOURCE OF IDENTITY

We have thus given briefly a history of the man whom the Lord God formed of the dust of the ground. The identity of the man is clearly seen in all his relations to his Creator. In other words, it was the same man whom God formed of the dust of the ground that was put in the garden of Eden to dress and to keep it; it was the same man who was told to eat of all the fruit of the garden except that which grew upon the tree of the knowledge of good and evil; it was the same man that was driven out of the garden and compelled to eat of the herb of the field; it was the same man that was to undergo sorrow and labor all the days of his life for his daily bread; and it was the same man that lived nine hundred and thirty years and *died!*

In all of these relations no other man has been substituted, and the same dust-made man is the subject of God's attention and dealings throughout the Bible.

In the face of these facts, how can intelligent men affirm that all these evidences found in God's history of man have no relation to the real responsible person, but relate to the body which has been conveniently called "the house in which the man lives"? (Please turn to page 10)

The Awakening in the Morning

"I shall be satisfied, when I awake, with thy likeness."—Psalm 17:15.

DAVID must have had a vision of the glories that await the sons of God in the day of their manifestation, when he uttered these words. Before him, Job had caught a glimpse of that same glory, and exclaimed: "All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee: thou shalt have a desire to the work of thy hands" (Job 14:14).

What rejoicing there will be in that day! Earth's long night of weeping will be over. The archenemy, death, will be forever vanquished. Those whom we have "loved long since, and lost awhile," will greet us again, and we shall be forever with the Lord. Sickness, sorrow, pain, disappointment—all will be gone never to return. Peace shall flow like a river, and the glory of God will fill the earth as the waters now cover the sea. The hope of the fathers will be realized, the expectation of the righteous will be rewarded. Then Zion will begin her glad reign, and the ransomed of the Lord will return with songs and everlasting joy upon their heads.

At that day the voice of the archangel will be heard awaking the sleeping saints of God, as it is written: "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first" (1 Thess. 4:16).

And again: "We shall not all sleep, but we shall all be

changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (1 Cor. 15:51, 52).

It is a fair inference that no dead ones will hear His voice in the day of awaking, who refused to hear it in this life. "My sheep hear my voice," said Jesus, "and I give unto them eternal life, and they shall never perish." Those who perish do so because they have no hope in Christ, the Life-Giver. They "shall remain in the congregation of the dead," according to the Apostle.

This is a most solemn truth, and should cause us all to consider whether we are "in Christ" or not; for it is to those, and only those, that the promise of awaking is given. "The dead in Christ shall rise first." "The dead shall be raised incorruptible." Job said he would answer the call to awake when the time for his change should come, because he had answered the call to repentance in this life. David had the assurance of his acceptance with God, and so could say, "I shall be satisfied, when I awake, with thy likeness."

How is it with us? Have we this hope? Can we say, with the Apostle, "We shall be like him, for we shall see him as he is"?

If not, let us make haste to embrace this hope while there is opportunity.—*Herald of Life.*

The World Ablaze

TO ATTEMPT to sketch the present-day history of European and Asiatic lands is almost an impossible task. Conditions change so rapidly and so many of the "strings" are pulled by diplomats carefully concealed behind the scenes, no one can predict what an hour may bring forth. The critical nature of the situation is revealed quite clearly in the crash of markets a few days ago on both sides of the Atlantic.

The nations are lining up in two great camps. On the one side is Britain, France, China, Russia, and the United States, although the latter nation is making strenuous endeavor to keep clear of all entanglements. How that can be accomplished in view of the complicated tangles of modern commerce is a mystery.

THE RISE OF DICTATORS

Europe has been in turmoils of various kinds ever since the Treaty of Versailles was signed in 1919 to end the World War. Rightly or wrongly, Germany emerged from that council hall with a firm conviction that she had been ill-treated. With the appearance of Herr Hitler on the scene that nation, by devious and often illegal methods, set herself to the task of finding a new place for herself in the world sun. She made friends with Italy, a dictator land, and one might have expected some sort of approach to Russia, another dictator empire. But Germany and Italy chose to regard the Russian Empire as the threat, not only to their own lands, but to all the world, and set themselves the task of keeping the Russian race in order.

In the Far East, Japan announced that henceforth she would be the champion of the yellow races—and that included India—and told all and sundry to keep their hands off the Orient. She, too, was seized with a great fear of Russia and declared her intention of keeping the East free from the taint of communism of the Stalin type. Her loud talk of championship, was intended largely for American and British ears.

Then came the Ethiopian invasion. The quick victory of Italy was as wine to that nation—leaving the leaders with an idea that they were the superiors of all races and that war with them was the first step to oblivion. And by this time Germany had torn up the Treaty of Versailles, that it had passed out of the European diplomatic picture and was a dead letter.

AND THE SPANISH REVOLT

Came the Spanish rebellion. At once Berlin and Rome sided with General Franco, the rebel leader, basing their attitude on the contention that the Spanish Government was in league with Russia and that a victory for Franco was necessary to save Spain from the communist. Into Spain were poured thousands of German and Italian soldiers, tanks, planes, rifles, guns, and ammunition. Franco's

gains to date have been made because of that assistance.

It has been a ghastly year—the bombing of open towns and the slaughter of hundreds of thousands of civilians in cold blood—sheer murder in most instances. Lately the situation has become much more critical, for there have been attacks on neutral shipping and sinking of ships until, at this moment, the navies of France and Britain are on guard with orders to sink on sight and "pirate" craft operating against their vessels. One can easily imagine how easy it is just to set the world ablaze again; one might have thought that the memories of 1914-1918 would have kept everyone at peace. But not so.

THE EAST AFIRE

The East is afire. Japan, without declaring war, has launched a new war against China and announced the blockade of the entire Chinese coast. China has almost no war craft, so the blockade can be made with little fear from that country. But the Nipponese have received the surprise of their lives in the heroic defense that the newly trained Chinese regiments are making at Shanghai. In desperation at her repeated failures Japan now is bombing far inland the defenseless towns and even the farmhouses of noncombatants. The attack on Shanghai is too horrible for description—and still Japan has little to show for all her bloody campaign. Why did Japan strike just now? Certain it is that the Russian army and navy must be shaken in morale by the huge number of recent executions of officers from the two arms of the service. Russia wonders, doubtless, how much reliance she can place in her armed men at the present moment. She is compelled, therefore, to be more peaceable than ordinarily. Her attitude in withdrawing from disputed territory claimed by Japan recently reveals this fact clearly. Japan has chosen this hour to launch her forces against China because Russia can give little assistance to her friend and attack the Japan she has loathed ever since the Yellow Sea naval disaster at the turn of the century. But Russia is doubtless finding a way to send stores to the Chinese in secret, while her huge army in her Asiatic Empire keeps an enormous force of Japanese detained in the territory she seized from China in recent years. So, indirectly, Russia is giving very necessary assistance to China in her hour of trial.

The bombing of the International Settlement at Shanghai, the attempted murder of the British Ambassador to China by a Japanese plane, the bombing of a United States merchant ship filled with war refugees, has given the conflict an international significance. Again, in such circumstances, almost anything can happen.

And once again the diplomats who made the war are safely at home, with the innocent privates in the shell-swept trenches, dying for national glory. Or is it for the glory of a few war-mad chiefs?—*Exchange*.

The Longing for Immortality

ALL normal human beings love life, and in all of us there is a longing for immortality. Some have taken this desire as a proof that we already possess it; a queer sort of reasoning. They would not apply it in any other realm of thought. All men desire health, but who would be foolish enough to say that this proves that all are healthy. Nearly everyone desires wealth, but we know that every one is not wealthy. Instead of the longing for a thing proving its possession, the very opposite is true. We long for things we do not have.

Immortality is one of God's attributes which has thus far been bestowed upon only one man, "the man Christ Jesus." Of Him it is written: "He asked life of thee, and thou gavest it him, even length of days for ever and ever" (Psa. 21:4). And Jesus Himself said: "As the Father hath life in himself, so hath he *given to the Son* to have life in himself" (John 5:26). Here the nature and duration of that life are clearly set forth. It is the life of God, "who only hath immortality" (1 Tim. 6:16), and its duration is "length of days for ever and ever." It was God's gift to Christ, and it is the promised gift to all who believe in Him.

By nature man is mortal, corruptible, depending upon God for every breath he draws. "In him we live, and move, and have our being," says Paul. And this is the testimony of all Scripture. The story of creation contains no intimation of natural immortality. Made of the dust, and breathed into by the Creator, man became a "living soul," but not an immortal soul. He was a candidate for immortality, but because of disobedience he lost the life he might have prolonged indefinitely through access to the "tree of life." Cut off from life's source, he became a dying creature. And so death has passed over upon all men, in that all have sinned. In this state Christ found the race when He came, and to such as these He gives life and immortality; for all of God's gifts to men come through Jesus Christ His Son. The whole plan of redemption centers in Him. "I am come that they might have life," said He, "and that they might have it more abundantly." This is immortality; it is God's gift through Christ.

But it is a conditional gift. Jesus states the conditions thus: "The Father loveth the Son and hath given all things into his hand. 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 6:35).

How plain are these words! The "wrath of God" had come upon all the race through Adam's transgression. But Christ, the "second Adam," because He succeeded where Adam failed; because He conquered where Adam was defeated; because He "loved righteousness and hated iniquity," and therefore God anointed Him with the oil of gladness above His fellows; became "the author of eternal salvation to all them that obey him." He "brought life and immortality to light through the gospel."

This was the gospel Paul preached. To the Greeks, who loved the abstruse and mystical teachings of the philosophers, it seemed foolish; and to the Jews, who should have accepted it readily, because it was in accord with their own Scriptures, it was a "stumblingblock." But to us who believe, says Paul, "it is the power of God and the wisdom of God." For "when in the wisdom of God, the world by wisdom knew not God, it pleased God through the foolishness of preaching to save them that believe."

Not long ago we read this statement by Sir Arthur Keith, the noted British scientist: "I have within me—also have all living beings—a greed of life, an urgent craving for immortality. That longing, which lies at the very root of the Christian religion, I look upon as a sin of the flesh—one to be conquered and suppressed."

What an extraordinary statement for an intelligent man to make! He is to be pitied. Does he not know that this longing for immortality is of God? And if so, how can he think it should be suppressed? The study of science shows him that man is by nature mortal, which is also the teaching of the Bible—"the wages of sin is death." But the same verse goes on to say: "The gift of God is eternal life, through Jesus Christ our Lord." Here is where revelation transcends reason, and faith lights up the path when the light of science fails. What a pity that a man of such attainments should miss the great truth of the gospel of Christ! "If any man thirst," said Jesus, "let him come unto me and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water" (John 7:37, 38). Sir Arthur confesses his thirst, but he will not come unto Jesus and drink. His scientific mind cannot solve the problem with a mathematical formula, so he stumbles on in the darkness of unbelief. Truly "these things are hidden from the wise and prudent" and are "revealed unto babes," as Jesus said.

May God, "who commanded the light to shine out of darkness," shine in his heart—and ours—"to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. 4:6). Life and immortality are brought to light in the gospel, and nowhere else. "And this is the record, that God hath given to us eternal life, and *this life is in his Son*. He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John 5:11). Here is God's gift to all who have a longing for immortality. Will you accept it?—Editorial in *The Herald of Life*.

What was probably the most successful hunt for game ever undertaken? Numbers 11:31, 32.

Where does the Bible mention automobile accessories, like chains, mufflers, and tires? Isaiah 3:18, 19.

HISTORY OF MAN

(Continued from page 7)

Assuming the existence of such a being, or entity, or, more properly, *nonentity*, necessitated the coining of new words and phrases to describe that which exists only in the imagination. A great many words and phrases, descriptive of the nature and attributes of the real man whom God created, are found in the Bible, but not one of them is applied to the being that is not even mentioned in that sacred Volume.

The popular words and phrases so often seen in religious literature and heard in public addresses, such as "immortal soul," "immortal spirit," "never-dying soul," "deathless soul," "the immortal part of man," etc., cannot be discovered anywhere in the Holy Scriptures. The reason why these familiar expressions are absent from the Word of God is plain: not one of them belongs to or can be applied to the man whose history is given in the inspired Record! Why did God not employ these phrases? Simply because they could not be truthfully applied to the being that He formed.

Let us examine a few of the descriptive words and phrases which God actually used in His history of man. "Die," "dying," "dead," "mortal," "mortal man," "mortal body," "corruptible man," "flesh and blood," "perish," "destroy," "burn," "burn up," "be as though they had not been," "not be," "silent in darkness," "a vapour that appeareth for a little time and then vanisheth away"—these, and similar expressions, abound in the Bible and exactly fit the man that God formed of the dust of the ground. (Concluded next week)

THE MESSIAH

(Continued from page 5)

David's last words were: "The God of Israel shall be as the light of the morning, even a morning without clouds. As the tender grass springing out of the earth by clear shining after rain. This is all my salvation and all my desire."

Thus was David inspired to write about the Messiah yet to come. I have only read a few of his words, but it is plain to see that they can refer only to that Son of his mentioned in the covenant God made with him.

Isaiah tells us "there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: and the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord." There can be no doubt but this prophecy refers to the Messiah. It is the Heir promised in the covenant with David who is to sit upon his throne.

Jeremiah says of the Messiah: "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 the name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS."

"THE BLOOD OF GOD"

(Continued from page 3)

Fundamentals of the Christian Faith, makes the assertion that the Hebrew word for "one" "denotes compound unity, not simple unity." In actual fact this is not true. Yet, on his authority, the statement has not only been blindly accepted, but repeated in print by professors and laymen. Rev. David Baron of Montreal, in commenting on Isaiah 53, makes the astonishing remark: "The child was born, but the Son was not born but given."

Any schoolboy with but little acquaintance with grammar, could inform him that the child born and the son given both have reference to the same personality, to say nothing of the fact that the Son of God Himself declared: "To this end was I born."

The *Sunday School Times*, in making reference to John 4:26, quotes the reply of our Lord to the woman of Samaria as: "I that speak unto thee AM." Then it adds the comment: "This was a self-ascription of the ineffable name of Jehovah"! That such was *not* His statement, and that the woman did not so understand Him, is evidenced by the context, especially verse 29.

Another in correspondence with me says, speaking of John 8: "In one verse you have 'I AM,' and in another verse lower down you have 'that I am,' thus you have the complete thing, 'I AM THAT I AM.'" Others might be mentioned, but space forbids.

The same regrettable tendency is to be found even in the short extract from *Moody Monthly*. The writer there says: "God was not accepting an offering on Calvary. God was making it." In undisguised astonishment we ask, What does Scripture say in Hebrews 9:14? "How much more shall *the blood of Christ*, who through the eternal Spirit, *offered himself* without blemish to God?" Here there is no ambiguity, or any reasonable doubt as to the correctness of the translation, and it is supported by numerous other passages of Scripture. *Moody Monthly* contradicts this.

To come now to the exegesis of the passage. Nearly all modern editors, fully aware that the term "blood of God" is not a scriptural thought, have endeavored to overcome the difficulty by rendering "church of the Lord" instead of "church of God." It is true that many ancient authorities read "the Lord." The fact remains, however, that the phrase, "church of the Lord," occurs nowhere else in the New Testament, while "church of God" occurs some ten times. This is admittedly strong preponderating evidence in support of the last named rendering and we accept it as correct.

But a most important fact must be borne in mind, viz., that the original, as we have already intimated, *does not state* that it was the blood of God that redeemed the church. The statement is: "Feed the church of God, which he purchased" (margin, "acquired") "by the blood of his own (Son)." There is an ellipsis here to be supplied, and what that ellipsis should be is clear from many other scriptures, some of which we have already referred to. No one can logically acquire that which he purchases if he forfeits his own life as the means of purchase. If God was making the offering, as affirmed by *Moody Monthly*, to whom did He make the offering? The question is a reasonable one and shows how little real thought is given to the subject in hand by such writers, and what little ground there is for the translation of the common version.

Every other Bible reference tells us most clearly that we were purchased by the blood of Jesus Christ His Son, who is the "Lamb of God, which taketh away the sin of the world." The Scripture testimony against the thought that it was God who shed His blood is so abundant the difficulty is to know which to select.

Peter's message on the streets of Jerusalem, concerning "him whom *God raised up*," would have been impossible had God Himself died. Among all the three thousand who heard him and believed and were baptized, not one believed that it was *God* who shed His blood.

Further, the Scriptures definitely associate blood with humanity and human frailness in such a way as to amount to a denial that blood has anything to do with the nature of God. The statement of the Lord Jesus in Matthew 16:17—"Flesh and blood hath not revealed it unto thee, but my Father which is in heaven"—draws the contrast between the one and the other in language that cannot be mistaken.

The writer believes that John 1:13, as the context testifies, has reference to the birth of our Lord, otherwise the Gospel of John makes no reference to that event. We cannot enter into the details now, but there is good authority for believing the verse should read: "Who was born, not of bloods" (for it is plural in the Greek). The blood of His mother only ran through His veins, for He had no human father.

In 1 Corinthians 15:50 flesh and blood are associated with corruption, but in 1 Timothy 1:17 God Himself is said to be "incorruptible." Hebrews 2:14 connects "flesh and blood" with death and destruction, and the margin calls our attention to the fact that in the Greek it is "blood and flesh."

Time and time again God declares that He is the "*living God*." Three times at least (Deut. 32:40; Dan. 4:34; 12:7) does Scripture proclaim that He (God) "*liveth for ever*." His very name, JEHOVAH, declares that *He* is and that *He will be*. Down through the ages His people have rejoiced that He who made heaven and earth (Psa. 121:2) in the untimed past, *still lives*. "He that keepeth thee will not slumber" (Psa. 121:3). And centuries before Christ died on the cross, the Word of the living God declared: "He that keepeth Israel shall neither slumber nor sleep."

"I MET HER AT THE DANCE"

(Continued from front page)

me!' So that was *that!*" My visitor went on:

"She got her divorce a short time later" (through a false statement which they agreed upon) "and the next Saturday she married the guy I told you she had been running around with.

"A week later I went to the dance as usual. It was one of those dances where you change partners and she and I danced a set or two together just as we always had. Between sets," he said, "I told her I thought we should get together about the kid. He wasn't quite two years old at the time. So after the dance was over I told her husband to 'beat it,' as we had something to talk over that was none of his business.

"We finally agreed to sign a paper giving the boy to me part of the time and to her part of the time. But later we decided that he had better stay with his mother all the time so that when he got bigger he wouldn't have to change schools so much. She said I could have him or come and see him any time I wanted to."

Parental feeling could not have been very strong in the young father, because he told me he had made no special effort to see his little son during the three years or more of their separation.

Just why the young man came back to look me up is not important. It seemed that another change was anticipated in the marital relations of one or the other of the parents, and new arrangements must be made to care for the boy. But that doesn't matter. What difference does it make who cares or fails to care for the child of divorced parents? A child cannot be allowed to keep his father and mother from going to the Saturday night dance! Of course not! So let's forget the little boy whose mother had no time to care for him and whose father really did not want him either, and consider other matters associated with the situation.

Of course the little fellow may have some difficulty in determining what the words "father" and "mother" mean, and just who is his father and who his mother. There will probably be other men whom he will be told to call "Father," and perhaps other women whom he must remember to call "Mother," before he becomes a man. But "that is neither here nor there," but I can't help thinking about it now and then.

I wonder if the result would have been the same had these young people met in Sunday school or at church for the first time? Would their matrimonial bark have "gone on the rocks" as quickly as it did if they had not gone to the dance every Saturday night, but saved their energy until the next day and then gone to the house of the Lord together? And I can't help wondering if that little boy would not have been happier and his prospects in life brighter if his father and mother had taken him to Sunday school each Sunday and attended a class with other young married people?

Just what do *you* think about it?

Berean Department

Cecil A. Smead, Editor, Blanchard, Mich.

Youth

"Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."—1 Timothy 4:12.

The departure from youth to middle life seems to mark also a departure from faith in God in a great many individuals. Look some church crowds over and you will see a large number of children and young people, and a large number of older folks, but there is not a proportionately large number of those in between. Perhaps the piling up of the full tide of life in other interests has left the religious life at low ebb. This condition is dangerous. Something should be done about it. There is no age of life when a person can do without God.

The religious enthusiasm of young people must be used to prepare them for the dangerous years. A marvelously rich and fruitful middle life will result. Even as this life is a training period for eternal life, so in youth a person should acquire a faith to live by the rest of his life. Youth should be a time for getting under full steam in "things pertaining to God."

WHAT YOUNG PEOPLE HAVE DONE

Jesus Christ was thirty when He began to preach. So was John the Baptist. Joseph became ruler of all Egypt under Pharaoh at the age of thirty. Ruth was under thirty when she made her classic decision to go with her mother-in-law, and thus came into the very ancestry of Israel's kings and of the Christ. Esther was in her twenties when she saved her people from the wicked Haman. Hezekiah was twenty-five when he destroyed the idols out of Judah. Josiah was twenty when he started to repair the temple of God.

Daniel was sixteen when he refused the king's delicacies and eighteen when he interpreted the king's dream and became one of his counselors. Naaman had a "little maid" that told him about Israel's God with the result that he was cleansed of his leprosy. David was sixteen when he slew the giant Goliath.

Samuel ministered to the Lord in Eli's house at the age of twelve. Who can forget that Jesus was twelve when He astonished the rabbis of Jerusalem?

Finally, Moses was just three months old when he shed the tear that melted the heart of Pharaoh's daughter and brought to naught all the wisdom of Egypt.

Yes, children and young people are very, very important in God's scheme of things.

The God of All Comfort

"Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort: who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God."—2 Corinthians 1:3, 4.

Comfort is part of the very nature of God, just as love, hope, glory, patience, peace, grace, and truth are parts of His very character.

God has a corresponding comfort for every trouble. We do not know what trouble we may be called upon to bear during our lifetime, but whatever it is, God has a comfort for it.

Much passes for comfort in human wisdom that cannot stand the test of divine sanction. In order to know what the inspired comfort of God is for your particular trouble, you must search out the pronouncements of the Holy Spirit of God as revealed in the Scriptures.

"For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope" (Rom. 15:4).

From this text we see that the promises of God in the Bible are the only lawful comfort we may have. But it is surprising that many people seek comfort in hopes which have no basis in the facts of the Bible. They ignore the Bible hopes which are so much more satisfying, so much more glorious.

COMFORT IN DEATH

Man's wisdom seeks to look upon death as a transition from one life to another and seeks comfort in refusing to look upon the reality of death. This school of comfort is apt to call death a "friend," a "door to life." This, of course, is contradictory to the Bible statements which describe death as an "enemy" (1 Cor. 15:26), and Jesus as "the door" (John 10:7-9).

We are not left in doubt as to what is true comfort in regard to death. Death is so hideous, so displeasing to God and man, that it needed a special passage about it in the Bible actually labeled "Comfort." We find that passage in 1 Thessalonians 4:13-18, where it says to "comfort one another with these words."

This passage speaks of the dead as being "asleep." It tells of the resurrection of the dead at the second coming of Christ. It mentions a great meeting in the air, when we shall be together again with our loved ones and the Christ. Herein we find true comfort, for it comes from the "God of all comfort."



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"Let us not be weary in well doing: for in due season we shall reap, if we faint not."

Workers for Jesus

Though we are but children small,
There's some work for one and all;
There are duties every day
In our tasks and in our play;
We must be like soldiers true
If God's holy will we'd do.

In our school let's do our work
With no will nor wish to shirk;
In our home bring sunshine gay
By our words and loving way;
In our church let's ever be
Working for God's victory.

So we children, though we're small,
Answer to the bugle call
For the boy or girl who's true
And will faithful service do;
Thus we'll win God's loving smile,
And be helpers all the while.

—M. Louise Smith.

What Can I Do to Help?

Last week we talked about the special work that our ministers do for God and for us. We learned that they are our guides, our beacon lights, to show us the path that Jesus wants us to go. But that does not mean that they are the only workers.

For our lesson for Sunday, November 21, we learn that there is some work for Jesus for each one of us to do. No matter how young and small you are, there is a part for you, as well. And no one can do just that except you.

One of the first things we think of is being obedient to Father and Mother. Everybody must learn to obey and must continue to obey as long as life lasts. Yes, even your parents must obey certain rules. And the younger we learn to obey the easier it is for us.

If your parents are Christians (and I am sure they are, or you wouldn't be reading our RESTITUTION HERALD) then in obeying them you are also obeying God. For they form the rules of life for you according to God's standard.

Another way to help God in His work is to be happy and cheerful always. You know, there is nothing that makes a

home more pleasant, just the nicest place to be, than a happy little child in it. The voices of happy little boys and girls are sweeter music than any music heard over the radio.

Then there is going to Sunday school every Sunday. Every little child can do that. That is, if he is situated so that he can get there and is well and able to be out. And how glad you ought to be if you can. Think of the little boys and girls who for many reasons cannot go!

At Sunday school and church you can listen very carefully to your teacher and take your part quietly in all the exercises. You can be very careful not to mar or scratch anything in the church, not to tear the song books or Bibles. You can be an example to some of the older ones sometimes in these things.

One of the things you can do for Jesus is to give your pennies for His work. Out of all the money that is given you, you can take a part for Him. But you must give it happily and cheerfully, as I know you will.

Now, I'm sure, many of you can think of other ways in which you can serve God and His Son, Jesus our Savior. Take your part gladly and do your best, and as you grow older more and bigger things will be given you to do.

The Lookout

How many of you know what a crow's nest on a ship is? It is a kind of platform placed on the masts of ships so that a lookout can keep watch from above the vessel. He is the first to catch sight of land, or the first to give warning of danger.

Of course this lookout must be a dependable man. His higher place is useless if he falls asleep while on duty. He must know about the sea, too, so that he can recognize ice floes or derelict ships. Often the safety of a vessel and the success of a voyage depends upon the alertness and vision of the lookout.

The Christian minister may be compared to the lookout on a ship. He has a high vision of the course of life. He can see where people are going and give warning of danger ahead. He is a dependable man, for he recognizes the dangers and difficulties of life. Paul and Timothy were just such lookouts on the sea of life, and there are many of them today in your church, in mine, and in churches all over the land.—Adapted from *The New Century Leader*.

AMONG THE CHURCHES

MEMORIAL

"Asleep in Jesus! peaceful rest,
Whose waking is supremely blest;
No fear, no woes, shall dim that hour
That manifests the Savior's power."

In loving memory of our dear Wife and Mother, who fell asleep November 5, 1935.
J. W. Cooper and Children.

WHEN ON YOUR HONEYMOON

When you go on your honeymoon or when other pleasure or business takes you to the East Coast, why not plan your trip so that you can view that greatest of all scenic wonders of the world, Niagara Falls? But be sure you slip into a pew on Sunday morning at "Blessed Hope Church of God," for their regular service.

But that isn't all! In the afternoon drive across the gorge on one of those splendid bridges that span Niagara River and follow the fine highway that leads to Fonthill, Ont. It's easy to find! And "The Church in the Heart of the Village," the Church of God, will be the first church building you will see. Stop there for the evening service! You will feel repaid when you have listened to Bro. C. E. Randall's splendid message and have met those brethren of yours in both Niagara Falls, N. Y., and in Fonthill, Ont. The editor of The Herald knows whereof he speaks!

SOUTH BEND, INDIANA

We have just completed an eight-day meeting with Bro. J. H. Anderson as speaker. Attendance and interest were fine, and the subjects considered were chiefly on prophecy. Bro. Anderson's lecture on the "Seventy Weeks of Daniel" was considered so good that it was suggested that he have it printed in tract form.

We enjoyed seeing many from other denominations in attendance. This shows that people are beginning to see the true value of prophecy.

Bro. Anderson speaks in South Bend every fourth Sunday evening at seven o'clock. All within driving distance are invited to attend.
Frances Pierce, Secretary.

OMAHA AND BLAIR, NEBRASKA

Special meetings were held in two Eastern Nebraska communities recently, with excellent attendance and interest at both places. The services began at Omaha on October 5 and closed on the 10th. At Blair they were from October 11-17.

One baptism resulted, that of Mrs. Hazel Appleby, wife of Bro. Richard Appleby of Blair. The husband has been a member of the church for several years and he, with the entire church at Blair, rejoices with this splendid young woman in her new-found faith. May God's richest blessings abide with her and help her to be serviceable and happy in the Master's vineyard, and at last gain that crown of rejoicing (1 Thess. 2:19) and of life (James 1:12) which the Lord has promised to them who love Him.

The meetings at both places were in charge of Elder E. E. Giesler of Moorefield, Neb.

BRUSH CREEK CHURCH OF GOD Near Tippecanoe City, Ohio

Following his very encouraging work at the Lawrenceville Church of God, Bro. F. L. Austin favored the Brush Creek congregation with three evening services, speaking of the Great Pyramid and its seeming agreement with the Bible. A final sermon was given in Dayton on Thursday evening, Oct. 27, on the subject of "The Lord's Day."

Two daughters have recently qualified for our cradle roll, Connie Lou Pearson, born to Mr. and Mrs. Frank Pearson, Oct. 17, and Violet, born to Mr. and Mrs. Howard Rehmirt, Oct. 20. Babies and mothers are doing well.

Bro. James A. Patrick, representing the Board of Evangelism, visited us and spoke at both morning and evening services on Sunday, Oct. 31. The local church is interested in the evangelistic work, and is contributing. When the church builds evangelism, evangelism will build the church.

The annual fall series of meetings will be held November 14-28, with Bro. C. E. Lapp of St. Cloud, Minn., as guest speaker. He plans to bring his family and possibly others. In spite of some sickness the outlook is favorable for a successful meeting. All who can attend are heartily invited. Be a booster.

S. E. Magaw, Pastor.

CONTRIBUTIONS TO N. B. I.

Leila E. Whitehead	5.00
Mattie Benjamin	4.00
J. W. Cooper	3.50
Susan T. Long	13.00
Friend of the One Hope	10.00

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Mr. and Mrs. Delos Andrew; Maybelle Hanson; Mr. and Mrs. J. H. Williams; Dorothy Magaw; Mrs. Eva H. M. Fletcher; Mrs. Helen M. Chisholm; Leota B. Hanson; A. L. Corbaley; Wayne and Georgia Thompson; Ella M. Siple.

MICHIGAN FALL CONFERENCE

The fall meeting of the Michigan State Conference was held at Blanchard, from October 26 to 31, with Elder J. R. LeCrone of Eden Valley, Minn., as guest speaker.

Elder LeCrone was accompanied by his wife and daughter and Bro. Gerald Cooper, who gave the Sunday morning address.

Many friends from Sylvester and other outlying communities joined with the Blanchard brethren to enjoy the instructive and interesting sermons of Elder LeCrone. Our hearts were filled with gladness and thanksgiving to the Healer of all ills when a large representation of both Grand Rapids churches arrived on Sunday to make the closing services a fitting climax to a very inspiring series of meetings.

We are indeed happy to welcome to Michigan, Elder Ray Abbott, pastor of the Pennellwood Church of Grand Rapids. We trust that his affiliation may be of great benefit to that church and the community in which they labor and therefore to the state.

If Christ carries, may it be our privilege to enjoy together other feasts of the Word of God.

Mrs. L. F. Slocum, Sec.

ILLINOIS QUARTERLY CONFERENCE

The Fall Quarterly Conference of the Illinois State Conference, held in Macomb, Nov. 6-7, may now be listed among the annals of successful meetings. If the growth of the quarterly conference in other states may be an indication, Illinois may expect real uplift and spiritual gain from subsequent meetings. Now that we have started off on the right foot with excellent results both in attendance and in interest, we may with confidence plan for the next quarterly conference to be held at Ripley in March.

Ministers in attendance were F. L. Austin, Paul C. Johnson, Harvey Krogh, Jr., Gerald L. Cooper, and J. W. McLain.

Good representations were sent from Ripley and Oregon.

BETWEEN YOU AND ME—

Bro. Lindsay's "Messenger of Truth" brings the information that Sr. Lindsay rejoined her husband in Tempe, Ariz., on October 13. The Oregon church regretted her departure, but all feel that Bro. Lindsay needed her helpful support more than we do here.

\$111.00 was the amount which the treasurer of the Illinois State Conference had received in Dollar Day contributions up to Sunday afternoon, November 7. Those of you who haven't sent your dollar to him yet, why not do so at once?

Sunday school attendance is improving at Oregon as winter approaches. Last Sunday 142 were present, and the preceding Sunday, 146. More than 65 per cent of the children come from non-church homes.

Letters from several of our best contributors who have been asked to prepare special articles for our big Christmas special issue, indicate their willingness to cooperate with us in making this the finest Christmas Herald we have ever put out. Remember! Extra copies should be ordered well in advance. Price, 5 cents per copy sent to any address from this office.

"I could not do without The Herald. It seems to grow better all the time," writes Sr. Sarah Kerr of Cleveland, Ohio, as she renews her subscription. As Bro. Conner said at General Conference, if no improvement were to be noted from year to year it would indicate that we were not benefiting from the experience we gain in life. We appreciate, however, such evidences of approval of the work we are attempting to carry on.

LOUISIANA CHURCH NOTES

There has been a decided increase in attendance at church services the last two weeks and we hope that the coming weeks will see an even greater increase.

Plans are being made for Rally Day services at the Blood River Church Sunday, Nov. 14, and it is hoped that all members within driving distance will attend.

In an effort to add variety and interest to the weekly Bible and Berean classes we are giving short, oral Bible tests to each class. This is in addition to the regular lesson and thus we have found it to be really beneficial and interesting. Both old and young seem to enjoy each "quiz" and look forward with eagerness to the next one. Perhaps we are making the questions too easy!

Harry Goekler, Pastor.

RECEPTION AT OREGON

On the evening of October 15 the Marsh family were honor guests at a party held in the Oregon church basement, which had been made attractive with seasonal decorations. A cafeteria supper was served, followed by a program, Mrs. Charles Gesin serving as toastmaster. The following brief talks were given: Appreciation of Mr. Marsh and Family From the Viewpoint of the Church, Mr. Carpenter; of the Good Will Sunday School Class, Mr. Taft; of the Dorcas Society, Mrs. Romine; of the Berean Society, Evan Knodle. Responses were given by all three of the Marsh family. Then we all sang, "Blest Be the Tie That Binds." About seventy members were present. Our pastor is now in his seventh year in Oregon.

Mrs. Mabel Lindsay.

GUEST EDITORIAL APPROVED

"I am glad I instructed my boys in matters that lead to successful married life," writes Bro. R. H. Judd, with reference to the Guest Editorial by M. W. Lyon which appeared in a recent issue. "Bro. Lyon's article was good." We are sure that the majority of our readers will agree with Bro. Judd's estimate of the value and importance of the editorial.

INDEBTEDNESS FUND

Ripley, Ill., S. S.	\$ 6.64
Dixon, Ill., Church	4.06
Oregon, Ill., Church	5.93
Cleveland, Ohio, Church	8.00
Maurertown, Va., S. S.	1.80
A. L. Corbaley	2.00
Susan T. Long	10.00
Friend of the One Hope	15.00

HERALD RECEIPTS

George H. Holly; Mrs. Louise McRoberts; Mrs. Alice Williams; Mrs. Sarah Kerr; Mrs. Cora Trousdale; Mrs. E. W. Johnson (for self and another); Gertrude M. Logan; Mrs. William Lansbery; J. S. Lyon; Mrs. Allen Claypool; Mrs. Nellie M. Blakeley; J. W. Sweet; Mrs. Eva H. M. Fletcher; William H. Boyer; Mattie Benjamin (for self and another); Almeda Glotfelty; Jesse Weaver; William Densmore; Mrs. Mattie Scott; Mrs. Edith Burchell; Mrs. Dora Haggard; Hazel Reed; Mrs. Richard Lake; Mrs. Frank Rogers; A. L. Corbaley (for others); L. M. Howell; William Laning; Mrs. Tennie Long; I. O. Rogers; Mrs. Ed Tomlin; Mrs. Jessie L. Groves; Leroy Hiott; Levi F. Coffin; June DeWitt; William J. Halls; Mrs. C. J. Lamberson; Mrs. Julia Ordnung (for self and others); Mrs. J. F. Williams.

BERNICE MOORE

Bernice Moore, the only daughter of Sr. Elsie Moore, passed away at the home of her mother on Friday afternoon, Oct. 15, after a short illness. The following Monday afternoon the home was packed with friends and relatives as the writer spoke on the "Resurrection of Children," pointing out the place they will occupy in the kingdom of God, also the tender affection which the Master showed toward little children.

The many beautiful floral offerings not only spoke of the sympathy of the givers, but in unexpressed language reminded the sojourners of hope of that brighter day when the whole earth shall rejoice and blossom as a rose.

Burial was made in North Ridge Cemetery, some twenty miles distant, where this mother's treasure was laid with a knowledge that when the Redeemer, who is touched by the feelings of our infirmities, returns, Bernice, along with a host of others shall be quickened by the life-giving power which He possesses.

C. E. Randall.

A YEAR-LONG CHRISTMAS GIFT!

In planning your Christmas giving, two things should be taken into consideration: first, the suitability of the gift to the recipient; and, second, the lasting quality of it.

When you give your friends a year's subscription to The Restitution Herald as a Christmas present, you meet both of these requirements fully.

The Restitution Herald, with its richly varied contents, provides an interesting and instructive source of genuine pleasure to all members of the family.

As each new issue reaches the one for whom it is intended, he or she is immediately reminded of the thoughtful friend who made its welcome visits possible. The paper thus becomes a WEEKLY rather than a YEARLY Christmas gift!

Put The Restitution Herald at the very top of your Christmas Shopping List at once! Send it for an entire year to your dearest friends, that they may enjoy it with you!

The price to New Subscribers per year is \$1.00. Address, National Bible Institution, Oregon, Ill.

The Pine Woods Bible Class, by W. H. Wilson: 480 pages; cloth binding; a discussion, in conversational form, based upon actual class work by the author, on various phases of the gospel; 75¢, postpaid for cash. National Bible Institution.

THE RESTITUTION HERALD

National Bible Institution
Oregon, Illinois

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



Bible 6453X. Genuine leather, overlapping covers, leather lined; 450 pages of helps—concordance, Bible dictionary, subject index, full-color maps; India paper, red-under-gold edges; marginal references; good blackface type, pronouncing; page size, 6½ x 4½ inches; index of books stamped on inside front cover in gold. Bible No. 6453X, postpaid, \$7.00.

Bible 1006. Text only; excellent pronouncing blackface type; maps; 64 pages of helps; artificial leather, overlapping covers; Bible paper, red edges; 8 illustrations; page size 7 x 4¾. \$1.00.

Bible 4914. Genuine leather, limp (no overlapping edges); Bible paper, red-under-gold edges; marginal references; excellent pronouncing type; illustrations; maps; concordance, dictionary, 4000 questions and answers, 100 pages of miscellaneous helps; special family record and marriage certificate; page size, 8 x 5½; 2 inches thick. \$5.00.

Bible S108X. Genuine Persian leather binding, overlapping covers; India paper, red-under-gold edges; large clear type, self-pronouncing; maps and map index; thorough concordance; marginal references; page size, 8¼ x 5½ inches; only ¾-inch thick. \$8.00.

The above Bibles are all the King James Version. Thumb indexes, 50 cents extra.



Executive's Desk Book: contains a 100,000-word dictionary; atlas of the world; digests of grammar, business law, finance, selling, secretaryship, public speaking, parliamentary law; and many other features. A one-volume cyclopedia. Thumb indexed. Illustrated. \$5.95.

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Bible History: a history according to the Bible arranged chronologically from Genesis to Revelation; numerous tables; maps; charts; biblical accounts harmonized; 430 pages. \$5.00.

The Translators to the Reader: a study of the purpose of the King James Version, written by Edgar J. Goodspeed, author of the New Testament portion of An American Translation of the Bible; contains the original King James Preface; one of the most valuable books about the Bible yet published. Postpaid, 60 cents.

NATIONAL BIBLE INSTITUTION
Oregon, Illinois

Christmas Gift Suggestions—

“When they had opened their treasures, they presented unto him gifts.”—Matthew 2:11.

We do not desire to commercialize Christmas, but we do wish to help our readers select gifts to give to their friends which will remind them of the One whose glorious advent into the world we commemorate on Christmas Day!

It is the birth of the World's Redeemer that we celebrate!

Every Christmas greeting we extend, every gift we bestow, should somehow remind the recipient that there “is born this day in the city of David a Saviour, which is Christ the Lord.”

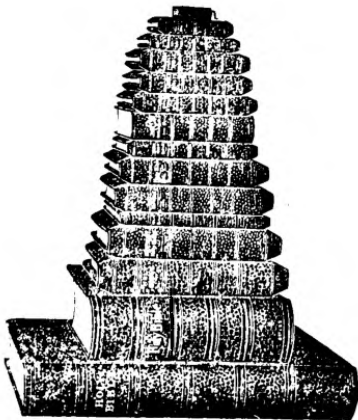
That we may assist our readers in the accomplishment of this ONE GREAT PURPOSE OF CHRISTMAS OBSERVANCE we provide the following



Christmas Shopping List

THE RESTITUTION HERALD (regular subscription price \$2.00). . . . *Special Christmas rate to New Subscribers . . . \$1.00.* . . . THE RESTITUTION HERALD is a weekly religious journal of recognized merit. It has been repeatedly described as “the best Adventist paper published.” This is a splendid opportunity for you to place *your beloved paper* for a full year in the hands of those friends whom you have been trying to interest in the saving truth and prophetic assurances of the Bible!

TRUTH SEEKERS' SUNDAY SCHOOL QUARTERLY (regular yearly subscription price, 65 cents). *Special Christmas rate to New Subscribers, 50 cents.* . . . The Truth Seekers' Quarterly is the *only* Sunday school quarterly published which approaches the study of the International Sunday School Lessons from the standpoint of the believer in conditional immortality, premillennial advent of Christ, restoration of Israel, and the Kingdom of God on the earth. Why not send the *Truth Seekers'* to the teacher in a Sunday school other than your own?



BIBLES—No present could be more appropriate or more acceptable as a Christmas gift than a fine copy of the Holy Scriptures. We carry them in a great variety of styles and of bindings, ranging in price from one dollar upward. . . . Many different versions, such as the King James, American Revised, American Translation, Moffatt's, Weymouth's, Rotherham's, etc., are carried in stock. . . . Write us of your requirements.

EMPHATIC DIAGLOTT (\$2.50). . . . This splendid translation of the New Testament was made by Benjamin Wilson, who was perhaps the best Greek scholar the Church of God has produced. This splendid version anticipated all of the more important changes made by the American Revised Version some years later. . . . *The Emphatic Diaglott* is said by competent critics to be “the best translation of the New Testament extant.” A great help to all Bible students!

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NATIONAL BIBLE INSTITUTION,

Oregon, Illinois

THE RESTITUTION HERALD

VOLUME 27

OREGON, ILLINOIS, NOVEMBER 16, 1937

NUMBER 7

Twenty-Three Years Ago

An Armistice Day Sermon by the Editor

IT HAPPENED twenty-three years ago! A sound no louder than that made by the snapping of a dry twig—a spark, falling from the blazing pistol held in the hand of an irresponsible young Serbian student, fell into the open powder keg of international jealousy and suspicion, and the explosion which followed sent billowing flames throughout the whole world which only the blood of young men, millions of young men, could quench!

Twenty-three years ago! How vividly it all comes back to our minds on Armistice Day! The bold headlines of the newspapers telling of the assassination of an Austrian grand duke!

But what of it? we asked. Dukes have been assassinated before! Even kings and presidents have been killed and the tranquility of the world was not affected! The murderer was known. He would be speedily caught and punished like any other criminal. The excitement would die down in a few days and the entire incident be forgotten. There was no cause for serious alarm.

Of course there might be a few exchanges of diplomatic notes between the nations whose citizens were immediately involved, but surely so small a matter as the killing of one man would not unleash the dogs of war to bring suffering and death to hundreds of thousands of men! The world was too wise to permit that to happen! Civilization was too far advanced to allow such a calamity to occur! The cost would be far too great for the nations of Europe to permit themselves to be drawn into a conflict that might drag on for years! The savants agreed this was so.

But we watched the papers with keenest interest. We, who knew something of the prophecies, kept our hand on the pulse of the nations. We had long known that a great war must some day sweep the world with flaming fire; during which God would call the peoples into judgment before Him. We were expecting such a thing to come to pass, so we were far from indifferent to the events which were happening at that time.

Just the crack of a pistol—then the increasing reverberations of diplomatic thunder. But the thunder did not clear the air. Then *(Please turn to page 11)*

Abreast of the Times

Pertinent Comments on the News of the Day

G. E. Marsh, Editor

Death for Arab Terrorists

"Esau hated Jacob because of the blessing wherewith his father blessed him."—Genesis 27:41.

JERUSALEM, Nov. 10.—Sixteen Arabs have been arrested by British troops in the hills about Jerusalem and Bethlehem where David tended the flocks of his father Jesse. They are suspected of the killing of five Jews yesterday. Owing to the increase of terrorism, the British Government today empowered the military courts to exact the death penalty from bombers and gunmen in the Holy Land. An Arab was shot to death and a Jewish porter injured in other parts of the city.

A new ordinance was put into effect limiting Jewish immigration in all categories to 8,000 persons from August, 1937, to March, 1938. No new immigration applications will be accepted until January. The new ordinance was issued to carry out the Government's declaration of July 7. The Palestine Royal Commission on that date recommended that the volume of Jewish immigrants be restricted to 12,000 persons annually for five years. The recorded number of Jews entering the country in 1933 was 30,327; in 1934, 42,359; in 1935, 61,854; and in 1936, 29,727.

It is becoming ever more apparent that the conditions under which the Jews are now returning to the land of their fathers will be similar to those existing at the time of the return under Ezra, when "the people of the land weakened the hands of the people of Judah, and troubled them in building" Jerusalem (Ezra 4:4). Daniel (9:25) suggests that the streets of the city "shall be built again, and the wall, even in troublous times."

Brazil Adopts Corporative Constitution

"Though thou exalt thyself . . . among the stars, thence will I bring thee down, saith the Lord."—Obadiah 4.

RIO DE JANEIRO, Brazil, Nov. 10.—With the promulgation of a new constitution today, Brazil introduced what is practically a fascist form of government into America. Under the new constitution—the second adopted in four years—authority will be concentrated very largely in the hands of President Getulio Vargas, making him political dictator of the country. The right of universal suffrage has been withdrawn and officials will no longer be chosen by direct vote of the people. A corporate chamber, which early dispatches indicate will possess only the power to put into legal form the expressed policies of the President, will function alongside the National Assembly, from which also initiative in law-making has been taken.

Thus absolutism creeps farther and farther around the

world, preparing the peoples of earth to welcome the arch-dictator, the man of sin, when he appears. Just as the true Messiah had His "forerunner" in John the Baptist, so, no doubt, will the last false messiah have forerunners in these dictators who "exalt" themselves today "above all that is called God" (2 Thess. 2:3, 4).

Ancients Knew Earth Was Round

"In that night there shall be two men in one bed . . . Two men shall be in the field."—Luke 17:34, 36.

CHICAGO, Nov. 10.—According to *Science Digest* for December, Columbus did not attempt his perilous voyage across the Atlantic Ocean to prove that the earth was round, as was taught many of us in school. When the great discoverer set out from Spain "the sphericity of the earth had been an accepted thing in the minds of scholars for many centuries." As early as the fifth century B. C., Greek philosophers believed the earth to be a globe, Dr. William Arthus Heidel of Connecticut Wesleyan University declares in his recent book, *The Frame of the Ancient Greek Maps*, published by the American Geographical Society.

Plato relates a purported discussion with Socrates his teacher, in which the latter is said to have expressed the belief "that the earth is really round and at the center of the heavens." Philo and Pytheas, Greek writers of about 300 B. C., seem to have studied the question critically and to have arrived at the same conclusion.

"The theories formed in these early days, the evidence in their support," asserts the *Digest*, "were never lost. They survived through the Middle Ages and were a part of the cultural equipment of the navigator from Genoa, Columbus."

This much we are sure of, for the evidence is provided in the words of our Savior, that the Christian man, sleeping in the night beside a Christless companion, will be "taken" away to meet his Lord at the same moment that his sister in faith, laboring under the light of a noonday sun on the other side of the world, is snatched from her unbelieving fellow worker, to join the same glorified company of redeemed ones!

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The Way of the Cross.

By Harry Goekler

THE SUPREME event in world history was the crucifixion of our Lord Jesus Christ. No other event has so influenced the human race as the crucifixion of Christ. From the prophecies of the past Christ was proclaimed as the Lamb slain. Every animal slain in sacrifice from the time of Abel to the last one offered upon Jewish altars until His advent was a type of His sacrifice. Only from the cross can the meaning of these sacrifices be known and their purpose understood. In themselves they had no redeeming quality. Their significance was in pointing to the cross, the supreme expression of God's infinite love to a world dead in sin.

The sacrificial death of Jesus Christ is one of the outstanding and important themes of the Scriptures because only through His atoning death as God's only Son do we have a hope of securing redemption from the bondage of sin. As the planets in the solar system revolve around the sun as their center, so all the other truths of God's holy Word revolve around this, the most vital and the most mighty of all its teachings.

Christ came into the world as a Savior, yet His power to save is not in His wisdom, though His wisdom surpasses that of all men. His power to save is not in His example, though He is without a flaw. No one has dared to point the finger at Him and find fault with Him. Pilate said, "I find no fault in him." That was his estimate of the Christ, and though he only used it in the sense of His innocence of the crime charged in the indictment, yet this estimate has always been accepted in its fullest sense, that Christ was absolutely sinless. And that estimate stands and cannot be successfully challenged. Christ is the solitary, perfect figure of history.

Neither is His power to save found in Him as a teacher, though He taught the profoundest of all truths, truths that man himself could not discover, yet which he must know if he would be saved. If we think of Christ only as a teacher, He is far in advance of the greatest teachers who have undertaken the task of instructing mankind. All of them must stand in His presence in humble reverence, for here, as everywhere else, He is supreme. He taught with an authority from which there is no appeal.

But the wondrous influence, the sin-destroying virtue, the wonder life-giving power is in His blood, the precious blood that flowed from Calvary's cross! Observe the words of the Apostle Peter: "Forasmuch as ye know that ye were

not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Peter 1:18, 19).

On the part of God the cross was not an afterthought. It was not devised after the fall; for God knew that man would sin: but from the beginning, from a distant past, God purposed to reconcile man to Himself through the death of His only begotten Son upon the cross.

The call of John the Baptist, as he stood on the banks of the Jordan where the multitudes had gathered out of Jerusalem and Judea and all the region round about Jordan, was the call of the forerunner of Christ to Jew and Gentile alike to the recognition of Christianity's central fact, the cross Christ's sacrifice, the atonement.

"God forbid that I should glory, save in the cross of our Lord Jesus Christ," was the proud boast of Paul, the greatest of all the apostles. He could have boasted of many things; some of them he names in Philippians 3:3-5. Intellectually he was the peer of any man of his time; taught by the great teacher Gamaliel, no one exceeded him in loyalty to his nation, none surpassed him in zeal for the honor of Jehovah, but after the Damascus vision he counted

"all things but loss for the excellency of the knowledge of Christ Jesus." And why? He had seen the crucified, but now glorified, Lord!

Christ came to perform the works of His heavenly Father and ever before Him those works led Him in the way of the cross. In the mind and purpose of our Lord the cross was always in view; He never turned away from the path leading to it. From the beginning of His ministry, from the time of His baptism, He walked in a straight path to Calvary.

On the mount of transfiguration we get a glimpse of the glory of the kingdom of God as it shall be. There Moses the great lawgiver, and Elijah the great reformer, both of whom had labored so heroically to bring back degenerate Israel to her allegiance to God, appeared and were talking with Christ upon that holy mount of all He was about to do, and the way of accomplishment was the way of the cross. They were talking of His exodus. Christ was going to accomplish something, not simply die! He was going to victory, not to defeat! In a sense (Please turn to Page 11)

Did You Think of Me?

Did you think of me this morning,
As you breathed a word of Prayer?
Did you ask for strength to help me,
All my heavy burdens bear?

Did you speak of Strength and Courage,
For the trials I must meet?
Did you ask that God might help me,
As you bowed before His feet?

Some one Prayed, and Strength was given
For the long and weary road;
Some one Prayed, and Faith grew stronger,
As I bent beneath the load.

—Author unknown.

History of Man

(Concluded)

By John O. Woodruff

TWO words which occur frequently in the Bible are supposed to favor the belief in natural or inherent immortality. These words are "soul" and "spirit." The two words and their equivalents can be found over fifteen hundred times in the Scriptures, but in all of these occurrences there is a total absence of any word or term connected with them that expresses endless life. The words are not synonymous. Both have a variety of meanings, and both are applied to the lower orders of the animal creation. The word "soul" was applied to every moving and creeping thing named in the Bible *before* it was applied to man. See Genesis 1:20, margin.

The soul is said to hunger, thirst, eat, drink, breathe, and *die*. The primary meaning of the word "soul" as used in the Bible, is "person" or "being." In this sense it is applied to man, whether living or dead, and to beasts, birds, and creeping things. A secondary use of the word expresses the thought of *life*. See Matthew 16:25, 26; Mark 8:35, 36; Genesis 35:18.

Other uses of the word "soul" will be found by consulting a good concordance.

As a soul, whether man or beast, lives by breathing, the word is often used to represent the life, but is never used in the Bible to represent an *entity*, or thing that can live while the man is dead. Neither life nor death are entities, but both are conditions and exactly opposite conditions.

The word "spirit" has a wider range of usage in the Bible than the word "soul," yet nowhere can we find the word used as it is by the advocates of inherent immortality. They used to teach that man was possessed of a dual nature, comprising a body and a soul. Now they more often affirm that he is tripartite, a body, a soul, and a spirit.

They admit the body can die, that even the soul is not immortal, but that deathlessness inheres in the spirit. But if the spirit is the essential life of man how will they account for certain persons mentioned in the Bible who had no spirit, and yet were living beings? (Cf. 1 Kings 10:5; 1 Sam. 30:12.) Here is one case the queen had no spirit in her, yet she was a living woman, overwhelmed by seeing the glory of Solomon's palace and kingdom. (As we say, the wonders she saw "fairly took her breath.") In the other case the Egyptian was simply exhausted by his long fast, but the food given him restored him to strength and vigor.

USAGE OF A WORD DETERMINES ITS MEANING

As more than forty different "spirits" are spoken of in connection with man, it is readily seen that the use of this word in the Bible must be determined by the circumstances under which it is used. The word "spirit" in 1 John 4:1 is used in the sense of person, prophet, or teacher. Again,

the word is used in Ecclesiastes 12:7 to represent death, by man yielding up to God the life principle that God gave him—"the breath of life." The same idea is expressed in Psalm 146:4: "His breath (spirit) goeth forth (to God who gave it), he returneth to his earth (the dust), in that very day his thoughts perish."

Comparing Genesis 2:7—"The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath (spirit) of life; and man became a living soul"—with Psalm 146:4, which was quoted above, we see how death unmakes the man utterly. In Psalm 6:5 we are told by Inspiration that the dead cannot remember God, and in Psalm 115:17 that they do not praise Him. The reason why the dead cannot remember God nor praise Him in death is revealed in Ecclesiastes 9:5, 6, where it is plainly stated that "the dead know not any thing." All of their mental faculties have ceased to act. In short, the man of whom God has given us the history is *dead*, and *not alive!* Every fact in his history is found to be in harmony with the description given of his nature and origin. He was "formed of the dust" and became a living being when God "breathed into his nostrils the breath of life." When his breath is taken away he dies and "returneth to his earth, and in that very day his thoughts perish."

PERSONAL IDENTITY BEYOND THE GRAVE

At this point in our investigation another question of the deepest importance presents itself: Does the Bible, in continuing man's history beyond the grave, preserve his identity in the future life? Most assuredly it does! Every promise that God has made to man pertaining to a future conscious existence conveys this idea beyond a doubt.

The promise God made to the fathers of an everlasting inheritance of the land is a clear proof that their identity will be preserved. The identity of the land promised to them is forever established in the description of it provided in the Bible by such terms as these: "this land," "the land whereon thou standest," "arise and walk through the land," and "unto thee and to thy seed (Christ) will I give this land."

The names by which the men, to whom these promises were made, were known by their associates clearly identify them in the time when they will come into actual possession of the land. Christ testified that faithful ones should come from the east and from the west and sit down with Abraham, Isaac, and Jacob in the kingdom of heaven.

But we have evidence of the most conclusive nature, that the identity of the individual will not be lost but carried over into the future state, in the case of our blessed Redeemer, whom God raised from the dead with an incor-

ruptible body, but which still bore plainly the spear cut and the nail prints. Such proof may be called a *demonstrated fact*.

All the saints of God have the promise, if they remain faithful, that "these vile bodies shall be made like unto his glorious body." That glorious body of Christ, shining with the glow of immortal splendor, was just as real, just as literal and tangible, as it was when hanging upon the cross, pierced by a Roman spear.

The importance of recognizing the truth as set forth in the history that God has given us of the man of His proposition, will be seen when God's plan of salvation is considered. The dust-made man, the flesh and blood man, the mortal man, in short, the man of God's description, *is the only being that can be a fit subject for the salvation that God has promised*. An immortal being could not possibly be benefited by such a salvation, for when a proper subject of God's salvation has reached the immortal state his salvation is complete, as Jesus taught in Luke 20:36: "Neither can they die any more: for they are equal unto the angels;

and are the children of God, being the children of the resurrection."

Salvation completed in this case, puts the subject of it in just the condition that we are told the "real man" occupies at the present time. Such a being cannot perish, therefore, God did not give His only begotten Son to save him from perishing. If there are immortal beings in heaven or earth they need no salvation, for the salvation of God *begins* with the deliverance of its subject from *liability to death*, either by a resurrection of the dead to immortality or the changing of the living to a state of deathlessness. No! immortal beings need no salvation! By dying, perishing, mortal men and women are exactly adapted to God's great plan, to the salvation from death which He provides, and to the endless bodily existence in the glorious kingdom which is to be established upon this earth!

Let us rejoice, then, that "God so loved the world, that he gave his only begotten Son" (John 3:16), "that whosoever believeth may *in him* have eternal life" (John 3:15, A. R. V.).

Justification

By T. A. Drinkard

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

IF JUSTIFICATION is the act of justifying completed, and to be justified is to be "saved from wrath through him" (Rom. 5:9), then it becomes very necessary that man must come to that place where pardon is found. Being "justified by faith" through Jesus Christ, these "beloved of God" in Rome (Rom. 1:7) stood absolved from all sin through the righteousness of God being imputed to them, as Romans 3:22, 25 and 4:6, 7 clearly indicate; and being thus in Christ, their "iniquities are forgiven," and their "sins are covered."

It is written of Abraham, that "he staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what he had promised, he was able also to perform," and therefore "it was imputed to him for righteousness" (Rom. 4:20-22). Thus it was that righteousness was imputed or reckoned to this man of God.

But "it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised again for our justification" (vv. 23-25). Our receiving the righteousness of God by way of being imputed is conditional upon "if we believe" on Him that raised up Jesus our Lord from the dead.

This takes us back to our first passage of Scripture—"being justified by faith"—which entitles all in Christ to

the imputed righteousness of God through Him. "We are "justified freely by his grace" because grace works "through faith" (Rom. 3:24; Eph. 2:8) in the accomplishment of our salvation. And that faith we have in God will be accounted to us for righteousness, as it was to Abraham, by virtue of our being the children of Abraham by faith.

The fact that justification comes through the righteousness of God being imputed to us because of our faith in Him, who raised His Son from the dead, in order that "our justification" might be assured, should inspire in us a greater zeal to place these truths in possession of others.

Salvation by grace alone, and separate from a living, active faith, is unknown in the Word of God. Since we are justified by faith that is made perfect by works, and since grace works through faith, therefore, it can be truly said that we are "justified freely by his grace through the redemption that is in Christ Jesus" (Rom. 3:24). Those whom He calls are justified and also glorified (Rom. 8:30).

Justification through the imputed righteousness of God by way of Jesus Christ is only for those who believe, as Paul teaches in Romans 4:24. Therefore, this being true, it becomes necessary for men and women to become members of the church, the body, of which "he is the saviour" (Eph. 5:23), in order to be entitled to this important blessing. This is God's work and it is marvelous in our eyes. Yes, God is "the justifier of him which believeth in Jesus" (Rom. 3:26). (Please turn to page 9)

Is Heaven Our Home?

By Robert Ashcroft

THE human mind has in all ages solaced itself in the presence of death with a variety of pleasant fiction. Its hopes have uniformly found a ready vehicle in the inherited traditions of its respective countries and generations. The savage has buried with the deceased his bow and arrows in the belief that he would thus be enabled to pursue the chase in the land of spirits. Of our pagan ancestors, the Anglo-Saxons, it is recorded that their ideas of the immortality of the soul were such as to inspire them with a contempt of death. On the other hand, the Buddhist looks forward to entire cessation of conscious being as the highest and most desirable recompense of a virtuous life. The ancient Greeks seem to have varied in their speculations as to a future state of existence—the imagination of some reveling in the prospect of Elysian fields—an embowered and floral paradise, melodious with song and murmuring with the sound of perennial waters; while Achilles, in the Odyssey, is quoted as having “expressed a very natural, and no doubt a very common sentiment, when he said that he would rather be on earth the serf of a needy master, than to reign over the whole kingdom of the dead.”

The Egyptians anticipated departure at death to Osiris, the national benefactor; the Goths to Zamolixis. The doctrine of the Persians was so nearly akin to that of the Hebrews that some writers have hazarded the conjecture that the contact of Zoroastrian opinions may have subsequently favored the development of the latter, though it certainly did not originate it. Zoroaster is said to have put this question to Ormuzd: “The wind bears forth the dust of the body, water washes it away; how then shall the body come again? how shall the dead arise?” Ormuzd answered: “I am he who holds the star-spangled heaven in ethereal space; who makes this sphere, which once was buried in darkness, a flood of light. . . . I created man, whose eye is light, whose life is the breath of his nostrils; I placed within him life’s inextinguishable power. . . . Surely shall thine eyes some day see all these things live anew. Skeletons shall be clothed with veins and sinews. And when the resurrection is finished it shall never a second time take place.” The system of religion which Zoroaster founded gradually sank into the gulf of a mere idolatrous adoration of the fire and the sun.

(In connection with what our author states concerning the similarity which existed originally between the Persian and the Hebrew religions, and the decline of the former to a system of fire worship, it is interesting to note what the great Jewish Encyclopedia says with regard to the present-

Mr. Robert Ashcroft, author of “The Scriptures Opened,” from which the following address is taken, was formerly minister of the Congregational Church, Rock Ferry, Liverpool, England. Owing to his earnest endorsement of the great doctrines for which the Church of God stands, he was compelled to sever his connection with the Congregationalists and labor independently in Canada, where he came to make his home.

day belief of the Jews in the immortality of the soul. It declares that this idea was foreign to the belief of the Hebrews until after their prolonged captivity in Persia, where they were brought under the influence of the false teaching of debased Zoroastrianism.—Editor.)

A celebrated Mohammedan writer of the tenth century held

out the hope of a final refuge from all life’s troubles in God. “In reunion with Him we shall find eternal rest—a rest without sorrow, a joy without pain, a strength without doubt, a tranquil and yet an ecstatic vision of the source of life and light and glory, the source from which we came.”

The old Romans had their *lares*, or spirits of those who had led virtuous lives; their *larvæ* or *lemures*, the spirits of the wicked; their *manes*, the spirits of those of whom the merits were doubtful.

THE VOICE OF AUTHORITY

But if we wish authority on the subject and not speculation, we must consult those “oracles of the deity” which were given into the hands of the nation of Israel—the only nation that for many centuries was in possession of so sacred and inestimable a trust.

An “oracle” is a dogmatic religious communication, given for a religious purpose. It teaches no form of natural science or philosophy, unless such knowledge be required as the basis of the spiritual instruction conveyed by the oracle itself.

The author of the Epistle to the Hebrews tells us that the persons whose names he mentions “all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth” (Heb. 11:13). We should not have supposed so much as is here stated of them, from simply reading the biography as given in the book of Genesis. Indeed, the whole Pentateuch is silent on the subject of a future life. The Levitical legislation was restricted to temporal promises.

There is, however, nowhere in the Hebrew Scriptures any unequivocal expression of such hope as we commonly hear, in favor of this contention. In the language they employ, hope lasts no longer than life, and never blends with their lamentations for the dead. Even if Jacob, as some strongly contend, expected to rejoin his son in Sheol (Gen. 37:35, R. V.), the prospect cannot be said to have solaced him in the least, as it surely would have done had it held out the certainty of conscious reunion there.

None of the patriarchs or prophets appear to have anticipated a posthumous bliss, but such expressions as these are of frequent occurrence in their writings: "They that go down into the pit cannot hope for thy truth" (Isa. 38:18); "Oh, spare me, that I may recover strength, before I go hence, and be no more" (Psa. 39:13); "Man dieth, and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up; so man lieth down, and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep" (Job 14:10-12).

These are specimens of Hebrew thought and conviction on the subject of man's condition in death. They might be multiplied almost indefinitely. Nowhere in these writings is there a syllable to indicate that the hope of an Old Testament saint was in any sense identical with the heaven-going expectations of modern times. He looked indeed for a renewed existence, but only by means of his redemption from the power of the grave. Meanwhile he must lie in darkness and under the shadow of death—corruption would be his father and the worm his mother, he would go down to the pit and abide like the slain in the grave whom Jehovah remembers no more! But there would come a time of awakening, when the earth would cast out her dead, who would once again see the Lord in the land of the living and rejoice forever in His salvation. Satisfaction would come at last.

Of Him who was to make His grave with the wicked and with the rich in His death, it is immediately afterwards predicted that "he shall see the travail of his soul and shall be satisfied" (Isa. 53:11). "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness" (Psa. 17:15); "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction" (Hosea 13:14). On this redemption the hope of every truly enlightened Israelite was fixed, and not on any previous translation to heavenly places.

Descending to New Testament times, we begin to find traces of the belief in a disembodied felicity for all the righteous dead, with a corresponding state of misery for the wicked. Tacitus states that the Jews derived their custom of burying instead of burning their dead from the Egyptians; that they have also the same care of the dead with them, and the same persuasion about the invisible world below.

In his "Discourse to the Greeks Concerning Hades," Josephus describes it "as a place in the world not regularly finished; a subterraneous region, wherein the light of this world does not shine." This region is allotted as a place of custody for souls, in which angels are appointed as guardians to them, who distribute to them temporary punishments, agreeable to every one's behavior and manners. The souls of the just are in the same region but in a distinct department of it. On their entrance they are "guided to the right hand, and are led with hymns sung by the angels appointed over that place . . . This place we call the Bosom of Abraham."

Jesus appears to have made a trenchant and ironical use

of this piece of popular fiction in His well-known parable of the rich man and Lazarus—a parable which, strangely enough, has been extensively and seriously employed in support of the very fable it was obviously designed to discredit.

The Jews of Alexandria—led by Philo who was an old man at about 40 A. D., when he was sent at the head of an embassy from them to the Emperor Caligula—held that the body of man was unnecessary to his real existence, and that his true life only began at the epoch of his escape from this fleshly prison. This also appears to have been the doctrine of the Essenes, who used Jewish imagery and forms of speech in its enunciation, but only to convey the teaching of the Alexandrian philosophy.

From those days onward to our time the idea has more or less extensively prevailed that to a righteous man death is but the gate through which he passes into a heavenly state. Bush, in his treatise on the soul, says: "No article of any creed in Christendom is more universally or unhesitatingly held than that each individual enters at death an eternal state of retribution." Language might be quoted from the various religious denominations, from hymns used in worship, and from innumerable published works, which unmistakably set forth this belief. People are accustomed to hear and use this language almost from their very childhood, and perhaps it seldom occurs to them to question its accuracy. The idea it expresses is presented to their minds backed by the enormous force of an established and all but universal authority. It is thus that the opinions of the vast majority of mankind on all religious subjects are molded and determined. Nor is this anything to be surprised at. What is more natural than that persons, who for any reason feel themselves defective in knowledge, should allow the settlement of difficult questions to remain entirely in the hands of those who have been trained for their special treatment? And when churches have been built at great expense, and munificently endowed either by the state or by private liberality and bequest for the express inculcation of certain doctrines, and those only, it is no wonder that those who sustain the office of public teacher in such buildings should discountenance the agitation of them, and be content to have them assumed. When a man is thus bound by considerations so closely affecting his temporal prospects to uphold any established system, he is scarcely qualified to give an impartial verdict upon it. The less he knows and says in opposition to that he is paid to teach, the better for his emoluments and peace of mind.

But we lie under no such unfortunate and vexatious disabilities. Let us see, then, if there be any ground in the New Testament for the idea that heaven is our home.

Jewish rabbinism had no fewer than three heavens. The first heaven was the space occupied by the atmosphere which surrounds the earth. The second was the region of the stars and planets. The third was beyond the confines of the visible creation—the house and throne of God.

But we have no scriptural warrant for such exact definitions. Elijah was taken up by a whirlwind into heaven, and thither Christ ascended. In the one case it is probable

that nothing more is intended by the history than the illustrious Prophet's removal from the scene of his labors. The precise locality of the heaven to which he went cannot be conjectured.

(Here we may remark that his subsequent appearance with Moses on the mount of transfiguration, even though it were a literal occurrence, and not a "vision," as the narrative represents, would prove nothing for the common idea; for Elijah's translation was that of a *living man*, and not a disembodied spirit.)

Jesus ascended to heaven from the Mount of Olives. But even this statement gives us no information as to where heaven is. If He ascended aloft in the plumb-line vertical to Mount Olivet, then, had His ascent been accomplished twelve hours later, He would have taken an exactly opposite direction owing to the diurnal revolution of the earth on its axis.

Some people speak of heaven as located somewhere in the center of the vast expanse of space. They forget that space is boundless, and that which is of infinite extension can have no center. We might as well speak of a *central moment* in the eternity which is past and is to come. The idea is absolutely unthinkable!

Reliance, however, in support of the popular theory is put upon Christ's declaration to His disciples: "In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you" (John 14: 2). Accordingly it is customary to speak of heaven as "a prepared place for a prepared people."

But what about the ancient saints who are supposed to have gone there hundreds and thousands of years before Christ went to prepare it? Did they go to find heaven in a state of disorder, not ready for their reception? Obviously we must adopt some more reasonable interpretation of Christ's words than the one they are thus made to yield.

THE FATHER'S HOUSE NOT HEAVEN

If we remember that the Father's house is that "household of God," spoken of in the apostolic Scriptures as ultimately to consist of His immortalized sons and daughters, who are in their respective generation being "builded together for an habitation of God through the Spirit" (Eph. 2:22), and if we take the rendering of the word translated "mansions," given in the margin of the Revised Bible as "abiding places," we shall see that there is no necessity to suppose that these words contain an allusion to the "heaven" of traditional theology.

Christ proceeds to say: "And if I go and prepare a place for you, I will *come again*, and receive you unto myself; that where I am, there ye may be also" (v. 3).

Thus we see that the place promised to them would not be prepared for them before the time appointed for His return to this earth. And as that return has not yet occurred, it is impossible for us to suppose the earlier part of the promise was fulfilled when the disciples died.

To us it seems clear that in this passage Jesus gives a reason for His long absence from them. The reason is this: The house of God was to consist of a great multitude which no man can number, and a large proportion of that multi-

tude had yet to be developed from succeeding generations. The hearts of His disciples were filled with sorrow at the prospect of His approaching departure from them, and in giving them consolation in these distressing circumstances He showed them how needful the separation was in order that an abiding condition or an immortal existence might be prepared for others as well as for them.

He had, moreover, previously declared: "As I said unto the Jews, Whither I go, ye cannot come; so now I say to you" (John 13:33). Here is a distinct assurance that they could not follow Him into the Father's presence to which He was then about to go. But although this was impossible, He would come again and, receiving them unto Himself, give them a permanent membership in the great family of God when the days of its completion should arrive.

"No man hath ascended up to heaven" (John 3:13). Jesus told Nicodemus. How many modern statements are false, if that is true! What becomes of all the comfort it is usual to address to those mourning the loss of dear friends and kindred, when they are assured the departed are "safe in the arms of Jesus, safe on His gentle breast"? If Jesus is in heaven and no man has ascended there (not even the Patriarch David, a man after God's own heart, see Acts 2:34), how can anyone be in His arms and on His breast?

WHY MINISTER SPURIOUS CONSOLATION?

The answer to this question in many cases would be: Because it is consolation, though perchance illusive, and there are cases in which it would be cruel to withhold it. Is this, then, an instance in which it is allowable to sacrifice the truth of God at the shrine of human sensation and preference? What do we lose when we part with a hollow or foundationless comfort? We will let an eloquent author reply:

"We have lost absolutely nothing but that which the traveler loses when the mirage, which has displayed cool waters and green shades before him, melts swiftly away. There were no cooling fountains really there to allay his thirst, no flowery meadows for his weary limbs; his pleasure was delusion and the wilderness is blank. Rather the mirage, with its pleasant illusion, is the human cry, than the desert with its barrenness. Not so is the friendly warning: Seek not vainly in the desert for that which is not there, but turn rather to other horizons, and to surer hopes. Do not waste life clinging to ecclesiastical dogmas which represent no eternal verities, but search elsewhere for truth which may haply be found."

That truth is discoverable in the promises of God. Those promises were the sole basis of all apostolic expectation of a future life. Under their influence the Thessalonians were led to "turn from idols to serve the living and true God; and to wait for his Son from heaven" (1 Thess. 1:9, 10). Would those believers in Thessalonica have been told to *wait for Christ from heaven*, if it had been the divine purpose that they should go to Christ in heaven eighteen hundred or two thousand years before their Lord's return? Hardly!

Why should sobs of bitter lamentation escape us when standing by the open grave, if the friend we follow to his

burial has passed away to the heaven of eternal light and joy? Did we really believe this of him we should surely find our emotions of sorrow less difficult to control. But the fact is, at such times our natural feeling and plain, sober sense involuntarily refuse to be imposed upon by a theological lie, and not all the books that ever bore the title, "Heaven Our Home," would avail to stop a single tear in the presence of that cold and lifeless clay!

From vain and profitless tradition we turn to the words of the Lord Jesus: "Blessed are the meek: for they shall *inherit the earth*" (Matt. 5:5).

There is not a single promise in the whole revelation of God which fixes the inheritance of the meek in celestial spheres. That revelation is concerned from first to last with "this terrestrial ball." The upright shall " *dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it*" (Prov. 2:21, 22). "As truly as I live, all the earth shall be filled with the glory of the Lord" (Num. 14:21). "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession" (Psalm 2:8).

Now look at the picture which these three texts exhibit and see if you cannot make a home of it.

First, you have the earth cleansed from all its moral rubbish—the men "rooted out of it" by whose hands it is made the scene of depravity and woe, which myriads find it to be. "Thou puttest away all the wicked of the earth like dross: therefore I love thy testimonies" (Psalm 119:119). These are they who make the earth a desert instead of a home. Purged from the defilement of their presence, you have only a righteous population remaining. And what does that mean? It means the most exquisite satisfaction that an ideal human intercourse can be imagined to afford. Every man at peace with his neighbor. Every dwelling place the scene of contentment and purity and intelligence. No squalid misery or disease. No bitter, crushing poverty. No "rich man's scorn," nor "proud man's contumely." No violent perversion of judgment and justice. No seasons of industrial depression or commercial panic. No wars or rumors of wars. No "social maladjustments" of any kind. Because all human affairs are divinely administered by the beneficent and unerring hand of "that man whom God hath ordained" to rule the world in righteousness and to whom He has given "all power in heaven and in earth" to accomplish that purpose, those perfect conditions will prevail.

A large proportion of the world's population profess allegiance to Christ in His absence. Why should so many of these be so little able to endure the prospect of His visible presence and control? Human government has not been such a glorious success for all these centuries that any need disdain the thought of the personal rulership of Him whom God has appointed "the heir of all things" (Heb. 1:2), and who in the day of His humiliation could say: "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

If every man upon the face of the earth were a worthy representative of his species—his understanding cultivated,

his manners refined, his morals pure, his conversation chaste, his heart filled with affection and a "burning charity divine," his conscience molded and disciplined by an enlightened fear of God—we should surely be living in "a better country, that is, a heavenly." And if in addition to all this, we were destined to " *dwell in the land for ever*" (Psa. 37:29), we should soon begin to feel ourselves at home, and should want no other "heaven."

Why, then, do men avert their gaze from the revealed future and fix it on the airy phantoms of a paganized imagination? Is there not enough in what God has actually promised to excite the highest and purest aspirations of the human mind and heart, that we must needs look in other directions for the hope and consolation that we need?

"The heaven, even the heavens, are the Lord's; but, the earth hath he given to the children of men" (Psalm 115:16).

Then let us be content with the prospect of the inheritance which may and will be ours if we walk in the way of God's commandments. No longer hoping for that which He has never promised to bestow, we shall act wisely if we search the Scriptures of the prophets and learn from them what glorious things He has prepared for them that love Him.

Already He has done a great preliminary work upon the earth. The soil that carried the weary footsteps of the Man of Sorrows, and received the blood He shed for the remission of sins, shall yet upbear His triumphant march when He comes to rule the world in righteousness and love, to be glorified in His saints, and to be admired in all them that believe.

JUSTIFICATION

(Continued from page 5)

This confirms fully my former statement, that only those in Christ are blessed with justification. There is no need for the use of ambiguous words and theories to confuse the honest seeker after truth. The question is sufficiently plain for understanding as it is presented in the Word of God.

The faith that secures for us justification from all sins, by having them covered, is a perfected faith or, rather, a faith made perfect by works (James 2:22). Now, in what does the work consist? Paul says, "Faith cometh by hearing . . . the word of God" (Rom. 10:17). Then Jesus says, "Whosoever heareth these sayings of mine, and doeth them" (Matt. 7:24), is the man that will be blessed. And again, "But be ye doers of the word, and not hearers only" (James 1:22).

Herein the principle that "not the hearers of the law are just before God, but the doers of the law shall be justified" (Rom. 2:13), holds true, for men and women come into Christ through obedience to the requirements of the "law of the Spirit of life in Christ Jesus" (Rom. 8:2). Thus when you *do* these things, you perform "your work of faith" (1 Thess. 1:3), and "do all things" (Phil. 2:14) to "work out your own salvation" (Phil. 2:12).

Sunday Morning Address

By W. S. Tomlinson

"Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold upon the hope set before us."—Hebrews 6:17, 18.

SUCH are the words of the writer of the Epistle to the Hebrews, when speaking of the promises made to Abraham. They are used as an exhortation to help the brethren keep in the way of life. He had endeavored to show them the fearful consequences of falling away from God's favor—it would be impossible to renew them to repentance (vv. 4-6). But immediately he changes the picture and says: "But, beloved, we are persuaded better things of you, and things which accompany salvation, though we thus speak. For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, . . . and we desire that every one of you do shew the same diligence to the full assurance of hope unto the end" (vv. 9-11).

Here we are to note the comparison, "God is not unrighteous," therefore, we ought to "shew the same diligence to the full assurance of hope unto the end." "For when God made promise to Abraham, because he could swear by no greater, he swear by himself" (v. 13).

What a basis for our faith to rest upon! The oath-bound promises of the Eternal One!

When God made the promise to Abraham that He would give him the land of Canaan for a possession, it was a conditional promise. Abraham was to be tried—as all the people of God must be tried—before any lasting good could be bestowed upon him.

In Genesis 22 we have the record of Abraham's trial of faith. He was told to take Isaac, the son whom he loved, and go to Moriah, and offer him there for a burnt offering. Abraham faithfully complied with all the details made known to him, when the angel of the Lord called unto him out of heaven, saying: "Lay not thine hand upon the lad, neither do thou any thing unto him; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me. . . . And the angel of the Lord called unto Abraham out of heaven the second time, and said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice" (Gen. 22:12-18).

Do we realize, beloved, that every time we meet around the table of the Lord we meet to remember Him who came "to confirm the promises made unto the fathers" (Rom. 15:8), as Paul affirms? What assurance have we, then, that

God will carry out His purpose? He has sworn by Himself that He will do so and, to provide more abundant assurance, He has sent His Son to confirm His promise. "To confirm" means "to make firm; to settle; to render fixed;" but more than that, it means "to satisfy, to bring in force."

Now the promise was that Abraham's seed, whom Paul declares in Galatians 3:16 is Christ, should "possess the gate of his enemies." The greatest enemy that stands between Abraham and ourselves and the inheritance of the promise, is *death*. Death must be removed before the promise can be fulfilled. It was Christ's work to "destroy him that had the power of death" (Ileb. 2:14). This He did through a flesh and blood nature, which had in it the influence of sin. This influence He overcame by reliance upon divine aid, and by His obedience became the sacrificial victim whose death was necessary to ratify the covenant made with Abraham. And so the words of Hebrews 13:20, 21 come to us like a heavenly benediction:

"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 wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen."

As we review these wonderful testimonies again and contemplate the words of Jesus on the night of His betrayal when He instituted this ordinance that we might remember Him—"This is my body . . . this is my blood of the new covenant" (the covenant which was about to become effective through His death)—do not our hearts swell with love and gratitude for the blessed privilege of remembering Him who has done so much for us? That He might sanctify the people with His own blood, Jesus "suffered without the gate" (Ileb. 13:12). By Him, therefore, let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to His name!

Oh what joy surrounds this table to those who spiritually partake of these emblems! To them God's faithful of old are brought to view. The present is made joyous by the blessing we derive through our relation to Christ. Condemnation removed, sins forgiven, exalted from creation in Adam to sonship in God with Jesus Christ! The future is made bright and glorious by the blessed hope of seeing Jesus and being made like unto Him, and association with the faithful and chosen ones who shall be made strong after the power of an endless life—*The Restitution*, Dec. 15, 1909.

THE WAY OF THE CROSS

(Continued from page 3)

the crucifixion was the darkest hour in human history and the three hours of darkness which hung over Jerusalem like the pall of night, were typical of the moral gloom which had enveloped mankind since the fall. But thanks be to God, it was also the birthday of a new era, the completion of the plan of salvation so long foretold.

Let us remember that it is not the cross itself that has any power to save, but rather it was through the instrumentality of the cross that Christ's blood was shed that we might be cleansed from all our sins.

We would not forget that though it was through His death that He became a ransom for many, it was also His resurrection from the dead that gives promise of a future life to those who are faithful. There was His victory! There was His triumph!

There are those who speak of the atonement as a "bloody doctrine," a doctrine repulsive to the finer sensibilities of the soul, as they affirm. But they forget that "the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God" (1 Cor. 1:18). It was only by way of the cross that salvation could come.

In Hebrews 12:2 we have this illuminating statement: "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." Truly, the way of the cross was filled with service, suffering, sacrifice, and death, that the greater joy might be obtained through His resurrection and subsequent power and glory. May we as His disciples follow in the way of the cross that we may be worthy of a place in God's kingdom when Jesus comes.

TWENTY-THREE YEARS AGO

(Continued from front page)

came the steady throb of marching troops, the rattle of accouterments, the accelerated tempo of warlike preparations, threats and counter-threats passing from nation to nation. Then the advance of German armies into Belgium. The thunder of the guns about Liege. The French, the Russians, the British, gathering themselves for battle—one after another the Powers entered the lists. The hills, the mountains, the valleys reechoed to the terrific voice of war, red war!

It all started twenty-three years ago, but before it ended our own boys were marching in the tumult and the strife! They, too, were fighting in a cause the nature and purpose of which they did not understand—a cause in which we as a nation had but the scantiest interest or concern!

And yet we fought, we sacrificed, we paid the awful

price of making war! Europe was burning with hatred, mad with fury, insane with fear! But what it was all about few even over there seemed to know. And nineteen years after it was all over few seem to know what it was all about!

The common people of Germany did not hate the common people of France. They knew little about them. The common people of France did not hate the common people of Germany. They had no reason to do so. Jacob Schmidt had done nothing to injure Pierre Flandon nor had Pierre done anything to hurt Jacob. In fact, neither knew that the other existed until some one in Germany and some one in France put guns into the hands of the two men and commanded them to shoot each other! Just why they should do this they were not told. Perhaps nobody knew.

But the great men of the nations said that they must kill and be killed and so the ground trembled with the bellowings of war and was made sodden with the blood of the slain! And that was war!

War is opposed by every human sentiment and inclination. No man, who is in his right mind, wants war. Back there we talked about "a war to end war." There can be no "war to end war"! Only peace can end war! Only love and sympathy and understanding can put an end to war. War breeds war as hatred breeds hatred!

But, I say, it is not the hatred of the masses for the masses, but the selfishness of the few that brings about war. Seldom has the world seen those who declared war, personally face its dangers! They conscript other men to do it—men who had nothing to do with the causes of the war—men who feel little or no interest in its declared purpose—men who greatly prefer peace and who want above all else to follow the even tenor of their way rather than to kill or to be killed!

What did the common man, the poor man, the laboring man, get out of the World War? Nothing but privation, hunger, depression, and discouragement! And those who fought its battles won for themselves nothing but wounds and suffering and death! The munition makers made billions of dollars—the common soldiers, billions of tears!

But nations will not heed the lessons war teaches, as is evidenced by the terrific struggles which now rage in China and in Spain. It is all a horrible mistake—a senseless, valueless mistake. But what is the use of talking about it? We have gone over the matter for hundreds of years without profit.

Then have we no hope? Must war go on forever?

Praise God, we have the answer to our age-long query in the Bible, God's Book!

"Not by might," the might of war, cries the Prophet, speaking for the Lord, "nor by power," the power of war, "but by my spirit, saith the Lord of hosts" (Zech. 4:6). In this lies our hope! In this rests our assurance! That which men cannot accomplish by the mighty power of belching guns, exploding shells, and poison gas, the eternal God can and will accomplish by the resistless power of His own divine Spirit operating through His blessed Son when He comes. "The zeal of the Lord of hosts will perform this" (Isa. 9:7).

Berean Department

Cecil A. Smead, Editor, Blanchard, Mich.

"Thus saith the Lord; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited. Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit."—Jeremiah 17:5-8.

"Strengthened With Might"

You travel for miles across a desert seeing nothing worthy the name of timber—only sagebrush, mesquite, cactus. And then you come upon a fringe of trees—life in the midst of death. You look for the cause. A stream of water, oft-times underground, but the green leaves tell the story of its presence.

So "man trusteth in man," and the result is a desert—"men's hearts failing them for fear, and for looking after those things which are coming on the earth" (Luke 21:26). Then you see a group standing confident, green and fruitful in this age of unbelief. "Strengthened with might by his Spirit in the inner man" (Eph. 3:16), their roots go down to "the waters of Shiloah that go softly" (Isa. 8:6).

"A TREE PLANTED BY THE RIVERS"

Who is the man "like a tree planted by the rivers of water" (Psa. 1:3)? The first part of the Psalm tells us: "The man that walketh not in the counsel of the ungodly . . . but his delight is in the law of the Lord." Jeremiah 17:7 is plain: "The man that trusteth in the Lord, and whose hope the Lord is."

There is but one source of spiritual strength, there is but one "God of all comfort" (2 Cor. 1:3). The living water is the gospel (John 4:14). The Bible is the Water of Life.

Resurrection is the only hope that can comfort us in death, for it is the only God-given comfort for that situation. Paul labels the doctrine of the resurrection at the coming of Christ, "comfort" (1 Thess. 4:18). All comfort that makes death out a friend is false comfort. Death is not the will of God, it is the will of man. And when man's day gives way to God's day the great enemy, death, is to be destroyed (1 Cor. 15:26).

He who receives strength from the Bible is "like a tree planted by the rivers of water."

Correspondence Committee Report

(The Junior Social Correspondence Committee brings the young people of our churches into social contact. Young people who live in communities where there are few other Christian companions of their own ages, and young people who have just been baptized are especially benefited by this

(Committee.—Editor.)

There have been several new members added to the Committee. Here is the list of this year's members (I have placed an asterisk before the names of the new ones): Roselin Fredlund, Mora Minn.; Emily Fyfe, Rt. 2, Jerico Springs, Mo.; Lorraine Brossard, Litchfield, Minn.; Francis Burnett, Ripley, Ill.; Jeanette Romine, Oregon, Ill.; Mildred Siple, 135 Pennell Road, S. E., Grand Rapids, Mich.; Lila Kirkpatrick, % WPA Office, Little Falls, Minn.; June Macy, Rt. 3, Troy, Ohio; * Clyde Graham, 2616A Hodiament Ave., St. Louis, Mo.; * Harry Goekler, Rt. 3, Box 50-A, Hammond, La.; * Gerald Cooper, Ripley, Ill.; * Austin Railton, 1110 Rockton Ave., Rockford, Ill.

Our new members are working like old hands, and are doing splendid work. Our old members, as they have done through all their months of service, are taking all work sent to them without a word of complaint and even are asking for more. I couldn't begin to estimate the good they are doing. I do know that we have a network of letters that covers the United States and part of Canada, and we want more. So if there is anyone that would like a Christian correspondent, write to me and I will find you one. Or if you know of some one else desiring contact with others of like faith, let me know and I will be glad to do all I can to establish such contacts.

We have started a system of monthly reports that is making our work more efficient. Between the 1st and 5th of each month I write to each committee member, sending a list of people with whom they may correspond; then between the 15th and 20th of each month they report to me.

Our biggest month since I have worked with the Committee was the month of September. There was a list of thirty-six correspondents and two different Committee members were to write to each one, making seventy-two first letters written. Besides this there were all the old correspondents who were to be answered. In November there were but three new names to send out.

We have had such wonderful cooperation lately from THE HERALD, the various ministers, and the Bereans in general, that we want you to do only one thing more besides all you are doing. We want more work to do. Send us more names. We ask also the prayers of our fellow Bereans.

Elna Ruhn, Chairman,
619 Marshall Ave., N., Litchfield, Minn.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"O come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving."

The Thanksgiving Football Game

Father drove up just in front of the church and stopped the car to let Betty and Bobby out before parking it. The twins, hand in hand, walked to the steps of their beautiful little church, and there they stopped. A dozen or two people, most of whom they knew quite well, stood about talking excitedly to each other and looking very much distressed. Suddenly Bobby saw the reason why.

Nailed across the fine, heavy doors of the church was an ugly board and above it a sign which read, "Closed by the Order of the Government." Who would dare do such a thing! the boy thought indignantly, as he turned to those nearest him for an explanation.

No one seemed to know the answer. Several muttered to themselves about freedom to worship God. Others endeavored to place the blame upon first one official of the little town and then another. But none of them wanted to shoulder the responsibility for taking off the sign, removing the board, and opening the church.

"Now," thought Bobby, "we won't get to see the beautiful 'mums that Mother said the choir girls had put in all the windows last night. We won't hear that lovely anthem Sister has been practising for a couple of weeks, either."

"Well, now I guess you're satisfied," Betty spoke up in cross and disappointed tones. "You didn't want to come to church. You wanted to stay home and play football with the boys on the lot. Now, I guess you're satisfied, I say."

Bobby looked down at the toe of his Sunday shoe. How he had jerked the strings as he put them on! He wanted to be putting on his old "sneakers." He looked to the right of them and to the left.

"Do you feel better now?" persisted his twin, who could be so aggravating when she wanted to be. "Cat got your tongue?"

"Mmm!" Bobby began to clear his throat. "I wasn't very anxious to go to church this morning, but maybe it wouldn't have been so bad after all."

By this time some of the men had appointed themselves a committee to look into affairs. The twins' father was among them, and he called to Betty and Bobby to come and he would take them home first. Slowly and with many a backward glance they retraced their way.

Football didn't seem so great, after all, mused the young

boy. It would probably end up in an argument, anyway. But, of course, since they couldn't go to church, there wasn't anything else to do. They might as well play with the old football. . . .

Bobby stirred, stretched his cramped limbs, and awoke! He started up, straining his eyes in the darkness to see that awful sign across their beloved church doors. Then he pulled on his bed light.

Here he was, safe and sound in bed! It had all been nothing but a dreadful dream.

He was thoroughly ashamed now of how cross he had been last night when Mother said that he must go with Betty to church in the morning. Regretful thoughts drifted across his mind. But soon the healthy young boy was fast asleep again.

Thanksgiving morning dawned clear and cold. Bobby was the first one up, that is, next to Mother, who was always up first, caring for the dear little grandmother who couldn't walk.

Mother couldn't help but notice Bobby's bright face in such contrast to the one she had kissed good night only a few hours before. But, motherlike, she made no comment. Plainly to be seen also were Bobby's efforts to help so that they would not be late for church.

"What if the church should be locked this morning and a sign put up that it was closed by the government?" suddenly Bobby asked as he ate his last piece of toast.

"Whatever put such an idea in your head, Son," asked Father.

"Oh, nothing," replied the boy. "But I guess that's what happens in Russia all right."

"Thank the Lord we're not in Russia, Bobby," replied Father. . . .

How beautiful the voices of the choir sounded, as they sang, "O Come, Let Us Worship." And the tones of the minister's voice were so reverent as he read from Psalm 98, "O sing unto the Lord a new song; for he hath done marvellous things."

Bobby joined the congregation as they sang a thanksgiving hymn, his boyish treble rising clear and true, a prayer of thankfulness to God. If his thoughts strayed once or twice during the pastor's thanksgiving sermon, he was certain to be forgiven. For down deep in Bobby's heart was the real thanksgiving spirit.

AMONG THE CHURCHES

CALIFORNIA QUARTERLY CONFERENCE

A note from Sr. Emma C. Railsback announces a quarterly conference of the Church of God in California will be held in Los Angeles Sunday, Dec. 5. No doubt many of our brethren from other parts of the country will be on the Coast by that time and it will be a splendid opportunity for them to inspect the beautiful new house of worship in the City of Angels and at the same time take part in an inspiring service.

EVANGELIST T. A. DRINKARD'S REPORT

October started out in a very encouraging way and promised to be filled with gospel work. But upon arriving home from Arkansas on the 13th, I found a request for the postponement of an eleven-day meeting in eastern Texas on account of sickness in the community.

Our work is dependent upon the freewill offerings contributed for that purpose, and I sincerely appeal to those who are interested in the work which I am trying to do in carrying the gospel to those who do not know it, to contribute to this missionary effort. No greater service can be rendered than to support the gospel with your means. The Master said, "Occupy till I come," and this is the greatest work on earth at this time. I ask no salary, but appeal to you to give as the Lord has prospered you. If I ever needed help from you, my brethren, to remain in the gospel work, it is now.

Will you not only pray for us, but also support that prayer with means to care for our necessary needs while we are engaged in the Lord's work?

A monthly report will be given through The Herald.

Our financial report for October is as follows: Amount received, \$47.05; expenses, \$11.89. We preached four sermons at Ater, Tex., Oct. 1-4, and four sermons at Bear, Ark., Oct. 8-10.

My home address is Handley, Texas.

Yours in Christ,

T. A. Drinkard.

HERALD RECEIPTS

Enos Elton; Mrs. Alice Drake; Grace Laning; Frank Laning; K. A. Coats; George C. Coats; Mrs. Belle Hartman; Mrs. Jennie B. Boyle; J. H. Adams; Richard J. Browning; W. H. Holland, Jr. (for self and others); R. E. Griner; Mrs. Bessie Lawrence; Mrs. Nora Johnson; Howard E. Drew; Valura Karnett; Mary A. White; Nettie S. Evans; Mrs. Margaret Donaly (for self and another); Mrs. S. J. Stedman; Mrs. Emma Murray (for self and another); Mrs. A. M. Scroggs; Mrs. John Coyner; Mrs. Thomas Savage, Jr.

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

W. A. Reid; Mr. and Mrs. Ezra Railsback; Mrs. Mary Calkins; Silas Claypool; Eva L. Page; Mr. and Mrs. M. Fetters; Grace Myers.

HOLBROOK, NEBRASKA

The annual business meeting of the Holbrook Church of God was held October 3, 1937. The following officers were elected: elders—Bros. Arthur Hornaday, Grover Gordon, and A. B. Wilson; deacons—Bros. Wayne Wilson and Irvin Lathrop; trustees—Bros. C. R. Meyerhoeffer, J. H. Adams, and Irvin Lathrop; deaconesses—Srs. Lulu Johnson and Minnie Evans; secretary—Sr. Icel Stedman; treasurer—Sr. Ruey Lathrop.

October 24 was Home-Coming Day for the Holbrook church. We were glad to see a number who cannot meet with us regularly each Sunday, and we were especially glad to welcome Bros. Giesler, Ely, and Shultz from the Moorefield church.

Bro. and Sr. C. R. Meyerhoeffer departed this week for Washington for an indefinite visit in the home of a son.

As the Thanksgiving season draws near may we praise God as did the Psalmist: "O give thanks unto the Lord, for he is good: for his mercy endureth for ever."

Icel Stedman, Secretary.

SOUTH LAWN CHURCH, GRAND RAPIDS

We were glad to be able to take about thirty of our people to Blanchard for the fall conference, Oct. 31. All enjoyed the Christian associations and the wonderful hospitality of the Blanchard brethren. It was a pleasant surprise to see Bro. Gerald Cooper again, he having come along with the LeCrones. It was also good to see the development Bro. LeCrone is making in the ministry.

Fall activities at our church are progressing well, and we plan another early morning Thanksgiving service from seven to eight on Thanksgiving Day. A fellowship supper is to be held on Friday night, Nov. 19. On this occasion a special offering will be received for printing the church constitutions.

Plans for Christmas are also in the offing, and we hope to have a very worshipful Christmas season.

Sr. Helen Hopkins has been on the sick list of late, but was recently returned home from a period of observation at a hospital.

The pastor is planning to attend the ministerial conference at Aurora, Ill., Nov. 15-18.

F. E. Siple, Pastor.

BLANCHARD, MICHIGAN

The annual Fall Conference of the Church of God at Blanchard is over once more. I'm sure everyone feels that this conference was the best and most inspiring of all our conferences for quite a while. Attendance was good, and Sunday the church was full.

The Ladies' Aid had charge of the dinner, and they reported serving two hundred people or more.

Everyone enjoyed Bro. LeCrone's sermons very much. Although there were no baptisms, I feel that each one of us received lots of inspiration and good out of attending this conference.

We were glad that it was possible for Mrs. LeCrone and daughter Alice Fay, also Bro. Gerald Cooper, to be with us.

Each evening, for fifteen minutes before the song service started we had silent prayers. Also each evening there was special music. Sunday evening the choir from South Lawn Church in Grand Rapids sang two special songs.

We wish to extend our thanks to all who helped us, and it is our earnest prayer that each may be with us, if our Lord tarries, next year. May the Lord bless and help us through out, until our Master returns.

Frances Sheets, Cor. Sec.

ELDER OWEN JONES

Bro. Owen Jones of Driggs, Ark., aged 76 years, died after a short illness on November 2, 1937.

Bro. Jones embraced the terms of "the high calling" more than thirty-five years ago, and devoted almost his entire time to teaching the gospel of Jesus Christ. He was one of our ablest teachers, and did much for our cause during his ministry. In his death the Church of God has lost a great worker, but the effects of his life and labors will carry on.

Bro. Jones was never married and leaves no near relatives. Funeral services were conducted by the writer, and he was laid to rest in the Clark Cemetery to await the coming of our Lord.

A. A. Shelton.

INDEBTEDNESS FUND

Eva M. Logan	\$5.00
Ontario Friend	5.00

BETWEEN YOU AND ME—

A note from Sr. Frances Pierce informs us that Sr. Lydia Railsback is now in the Epworth Hospital, South Bend, Ind. Sr. Railsback has a broken femur. Let us pray for her speedy recovery. Sr. Lydia needs no introduction; she has charge of the Golden Text department in our Sunday school quarterly.

Bro. S. J. Lindsay has the distinction of sending in the first order for our Special Christmas issue of The Restitution Herald. We trust that many of our other ministers will embrace the opportunity concerning which we wrote them a short time ago.

Sunday, Nov., 21, Bro. L. E. Conner of the Dixon, Ill., church is going to exchange with Bro. Harvey Krogh of the Ripley, Ill., church. It is the desire of the brethren of these churches that all within driving distance make an effort to attend the services.

The Executive Board of the National Bible Institution is to meet next Thursday to consider applications which have been made for entrance into Golden Rule Home.

Board of Evangelism

Preach the Word

C. E. Randall, Superintendent



I wish to report to the readers of The Herald about a trip to the Brush Creek, Ohio, church in the interests of the Board. Some time ago Bro. S. E. Magaw, the pastor, wrote and said if I would come there and present the work, he thought it would be both acceptable and profitable. His prediction came true, although I was unable to let them know very long beforehand. Many did not know that I was coming; besides it was Bro. Magaw's day at Lawrenceville and but few had expected any preaching service Sunday morning.

In the morning I spoke on "God's Financial Plan," and there was a sort of round table discussion afterward. In the evening the subject was "Sin." Bro. Magaw took up the financial question and an offering was taken, and although Bro. Austin had been there Monday, Tuesday, and Wednesday before, and they were preparing for the special meeting of Bro. and Sr. Lapp in two weeks, the offering was \$14.00. Besides about a half dozen pledged to pay something within the next six months.

There is no question but that the Brush Creek church is in a thriving spiritual condi-

tion. Whenever a church has the spirit of missions it is sure to grow and prosper; and when it has not, the opposite is true. I know churches that have never had any missionary spirit, and they are dead. The only thing that remains is to give them decent burial.

It is certain that the Brush Creek church and Bro. Magaw are not afraid of having too much money go out of their field. The Brush Creek brethren are not wealthy, most of them are farmers; but they have the Spirit of God and want to see His work advanced. Also they know that "he which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully . . . for God loveth a cheerful giver" (2 Cor. 9:6, 7).

Now, what we need and want is some place where work can be done so that the money on hand can be put to use for the Lord. Those wanting evangelistic services please send your requests to the undersigned. Any money that you want to put to work in this field will be gladly received.

James A. Patrick,
Orange Road, Ashland, Ohio.

A YEAR-LONG CHRISTMAS GIFT!

In planning your Christmas giving, two things should be taken into consideration: first, the suitability of the gift to the recipient; and, second, the lasting quality of it.

When you give your friends a year's subscription to The Restitution Herald as a Christmas present, you meet both of these requirements fully.

The Restitution Herald, with its richly varied contents, provides an interesting and instructive source of genuine pleasure to all members of the family.

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THE RESTITUTION HERALD

National Bible Institution
Oregon, Illinois

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



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Bible S108X. Genuine Persian leather binding, overlapping covers; India paper, red-under-gold edges; large clear type, self-pronouncing; maps and map index; thorough concordance; marginal references; page size, 8¼ x 5½ inches; only ¾-inch thick. \$8.00.

The above Bibles are all the King James Version. Thumb indexes, 50 cents extra.



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The Translators to the Reader: a study of the purpose of the King James Version, written by Edgar J. Goodspeed, author of the New Testament portion of An American Translation of the Bible; contains the original King James Preface; one of the most valuable books about the Bible yet published. Postpaid, 60 cents.

NATIONAL BIBLE INSTITUTION
Oregon, Illinois

CONTRIBUTIONS TO N. B. I.

Mrs. R. A. Robinson	\$1.00
George Robinson	8.00
Enos and Carrie Elton	8.00
Mrs. A. J. Eychaner	1.00
W. A. Reid	2.00
Jessie M. B. Kauffman	2.00
Eva M. Logan	3.00
Mrs. Emma Murray	2.00
A Brother and Sister	1.00

The Pine Woods Bible Class, by W. H. Wilson: 480 pages; cloth binding; a discussion, in conversational form, based upon actual class work by the author, on various phases of the gospel; 75¢, postpaid for cash. National Bible Institution.

Christmas Gift Suggestions—

“When they had opened their treasures, they presented unto him gifts.”—Matthew 2:11.

We do not desire to commercialize Christmas, but we do wish to help our readers select gifts to give to their friends which will remind them of the One whose glorious advent into the world we commemorate on Christmas Day!

It is the birth of the World's Redeemer that we celebrate!

Every Christmas greeting we extend, every gift we bestow, should somehow remind the recipient that there “is born this day in the city of David a Saviour, which is Christ the Lord.”

That we may assist our readers in the accomplishment of this ONE GREAT PURPOSE OF CHRISTMAS OBSERVANCE we provide the following



Christmas Shopping List

THE RESTITUTION HERALD (regular subscription price \$2.00). . . . *Special Christmas rate to New Subscribers . . . \$1.00.* . . . THE RESTITUTION HERALD is a weekly religious journal of recognized merit. It has been repeatedly described as “the best Adventist paper published.” This is a splendid opportunity for you to place *your beloved paper* for a full year in the hands of those friends whom you have been trying to interest in the saving truth and prophetic assurances of the Bible!

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BIBLES—No present could be more appropriate or more acceptable as a Christmas gift than a fine copy of the Holy Scriptures. We carry them in a great variety of styles and of bindings, ranging in price from one dollar upward. . . . Many different versions, such as the King James, American Revised, American Translation, Moffatt's, Weymouth's, Rotherham's, etc., are carried in stock. . . . Write us of your requirements.

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NATIONAL BIBLE INSTITUTION,

Oregon, Illinois

THE RESTITUTION HERALD

VOLUME 27

OREGON, ILLINOIS, NOVEMBER 23, 1937

NUMBER 8

“I Thank You, O Father”

By Mary A. Gesin, Guest Editor

ONE of the most beautiful passages in all the Bible follows the opening words of this prayer of our Lord, “I thank thee, O Father, Lord of heaven and earth,” found in the 11th chapter of Matthew. Brief it is, certainly, but it contains thanksgiving, assurance, and comfort.

The corresponding portion of Scripture, found in Luke 10, gives a fuller setting to this prayer of Jesus. Let us study it thoughtfully.

The seventy had just returned with a report of their activities for the approval of the Master. God must have blessed their efforts, for we read in verse 17, that they returned “with joy.” Knowing that these eager workers were not trained as the world would demand, their Lord felt a deep sense of gratitude to His Father for the blessings which He had bestowed upon their labors.

They were termed “babes,” though they had been instructed by the Lord Himself. We find these instructions just preceding the prayer of Jesus, and they seem rather inadequate in the light of modern methods of education. But we do not doubt that these seventy had followed Jesus as He went about declaring the kingdom of God. They had imbibed His very spirit as well as His teachings. What could equal such training?

“These things” have also been revealed to those of our day who may be termed “babes,” in comparison to the highly trained and specialized workers which are sometimes sent out. If an insight into the truth of the coming kingdom of God, with all its resultant blessings, has been granted us we are indeed blessed and have much reason for thanksgiving. In fact, we have therein the greatest cause for rejoicing.

What could equal the hope held so dear by you and me that Jesus is coming soon? From what could we derive greater assurance than that on His return the increasing ills of the world will be healed? What truth could give us greater security than that of knowing that in the establishment of God’s righteous kingdom will the nations of earth learn eternal peace, and thus all peoples of the earth be truly blessed? No material security or comfort of which we may be in dire need, could equal these reasons for the giving of thanks. (*Turn to page 11*)

Abreast of the Times

Pertinent Comments on the News of the Day

G. E. Marsh, Editor

Alcoholic Deaths Increase

"At the last it biteth like a serpent, and stingeth like an adder."—Proverbs 23:32.

SPRINGFIELD, Ill., Nov. 16.—With the greatest reluctance the advocates of liquor are beginning to acknowledge that the Eighteenth Amendment wasn't such an evil thing after all, and that under its restrictions, imperfectly enforced as they were by "wet" officials, deaths from alcoholic causes were not nearly so frequent as they are today. Dr. A. C. Baxter, "chief guardian of the State's health," reported recently that alcohol has been taking an increased toll since prohibition, "particularly among women."

Pointing to a mounting death rate from cirrhosis of the liver and a leveling off of the decline in tuberculosis mortality, Dr. Baxter said: "It seems from available evidence that alcoholism has caused a noticeable increase of conditions caused or aggravated by intoxication."

His figures showed that female mortality traced to the excessive use of alcohol jumped 15 in 1932 to 27 in 1936. However, male deaths attributed directly to the use of alcohol declined from 139 to 126 in the same period.

Dr. Baxter found principal concern in the rise of cirrhosis of the liver deaths, which jumped from 743 in 1932 to 907 in 1936.

"What proportion was primarily alcoholic in origin is not known," he said, "but it is established medical opinion that alcoholic beverages increase the liability to cirrhosis of the liver. The increase in this mortality during the past five years was equal to that of the entire preceding decade."

Health department officials also pointed out that although a steady decline in tuberculosis death has been noted in children, it has slowed in the 25- to 29-year age brackets and stopped entirely in the 35- to 54-year age groups. Health officials said alcoholism, which lowers resistance, might have been a factor.

The extreme reluctance shown by officials under a wet regime to confess the failure of their predictions (that there would be a decided improvement in liquor conditions after the Eighteenth Amendment had been stricken from the Constitution), adds much to the force and meaning of what they say. We suggest a careful reading of the Berean editorial in this issue on this same subject.

The Novelty of Marriage

"Rachel was beautiful . . . and Jacob loved Rachel."
—Genesis 29:17, 18.

OMAHA, Neb., Nov. 5.—According to newspaper reports, Vivian Marble Chinn, a fifteen-year-old miss of this city, who married Albert Chinn last May, "just for the novelty of it," has been granted an annulment.

This little girl was not altogether responsible for her attitude toward the most sacred contract into which two persons can enter. Some one has failed in duty! Some one had not impressed upon this young girl the wonder and the glory pertaining to the holy relationship of marriage. With morals so loose among older folk, and divorce so easy to obtain and so frequently sought by so-called "respectable" members of society of mature years, it is not surprising that girls and boys should fail utterly to see anything sacred, anything binding, in the marriage vows. Not a serious thought of real love and of permanent companionship was considered by these young people. They wanted a new experience and found it for a few days in the "novelty" of marriage.

Much Cause for Thanksgiving

"The glorious liberty of the children of God."—Paul.

RIO DE JANEIRO, Brazil, Nov. 18.—As his first move since he set up his personal dictatorship on November 10, President Getulio Vargas today blocked legal opposition to authoritarian rule by a sweeping decree abolishing the federal courts in twenty states, the Acre Territory and the Federal District of Rio de Janeiro, which corresponds to our District of Columbia.

The President had already dissolved the Federal Senate and Chamber of Deputies together with all state legislatures and canceled the elections which were scheduled for January. General censorship has been declared throughout the country and the opposing candidate for the presidency is being held "under vigilance for his own safety."

In spite of dictatorial tendencies which many observe in the United States, the right of free speech and free press have not as yet been seriously infringed. For these great blessings we have reason to thank God. In Russia Christians have recently been imprisoned for thanking God rather than Stalin for the religious freedom guaranteed to them by the new Constitution which is now in force in that country.

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G. Eldred Marsh Editor
 Prul C. Johnson Associate Editor
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“They Wrote Letters”

WHEN the Apostle Paul wanted to impress some great and vital spiritual truth upon his brethren in distant places, when he wished to admonish them to faithfulness in the service of the Lord, when they were bowed down with sorrow or burdened with care and he desired to comfort and assure them, *he wrote letters!*

Letters are such intimate means of communication! They possess so much of the writer's personality, they express so much of his heart, that they often reach down deeper into the lives of their recipients than do even words spoken face to face.

In the following letters of thanksgiving, our readers reveal their profound sense of gratitude to God who has given us all so much to enjoy in this life and so much to hope for in the future life. May these fraternal communications serve to stimulate us all to a keener sense of appreciation for all that our heavenly Father has done, is now doing, and is yet to do for us His people!

The Editor Gives Thanks

AS WE LOOK back over the year now drawing to a close, we are deeply sensible of the marvelous manner in which God has blessed the National Bible Institution and our church everywhere. We cannot hope to enumerate all of the many ways in which the protecting, supplying hand of the Father has manifested its presence around and about us, but we know that God has verified the words of Paul and that “all things” have worked together for good to His name's honor and glory.

And now, on this occasion of nation-wide thanksgiving, we join with the many whose letters appear in this issue, to express our gratitude to God the Giver of all good things. May we all strive in the future to merit more fully than we have in the past the riches that come to us from day to day.

From a national standpoint we praise God that we still enjoy the priceless privilege of religious freedom, that we may assemble in our churches and in our homes and worship God without fear. We are also deeply grateful that our political leaders have thus far succeeded in keeping our country free from war's alarms at a time when many lands are ablaze with the awful fires of human hatred.

As we look into our homes, the homes where our brethren live, we rejoice to learn that boys and girls sometimes hear their parents' voices lifted in prayer, that sometimes the “beautiful words of life” are read about a family altar at the close of the day and that children fall asleep with the knowledge that a loving heavenly Father watches over them until the stars pale before the rising sun.

We are thankful that so many young people, so many

*Now let us thank the Eternal Power: convinced
That Heaven but tries our virtue by affliction—
That oft the cloud which wraps the present hour
Serves but to brighten all our future days.*

—John Brown.

in middle life, and even some in advanced years, have, during the passing year, embraced the glad tidings of God's kingdom and been baptized into the saving name of Jesus Christ. For this we are especially thankful now.

We adjust the dials of our radio to catch the broadcasts from our pulpits throughout America and we hear faithful young ministers, and preachers who have long since passed the noontide of life, preaching the great and inspiring truths pertaining to human salvation from sin and death that we have loved so long—and we are thankful!

Yes, there is much for which we ought to thank the Lord—for which we as a people do thank His glorious name through Jesus Christ our Lord on this Thanksgiving Day!

For Definite Spiritual Growth

M. W. Lyon, Pastor Golden Rule Church, Cleveland, Ohio

DEAR BRETHREN: Into what solemn times has this last year ushered us! How our hearts leap for joy as we witness the swift-moving events by which nations are being maneuvered into positions for the final conflict. Wars and rumors of wars until the heart grows sick—except for that blessed hope, and that is my first reason for thankfulness, the multiplying signs of our Lord's return.

I am thankful this year for the new moving of the Spirit of the Lord among us, in the awakened zeal for evangelism, and for reaching outward and upward in a deeper Christian experience. Thankful that we are not taking things so much for granted as we were, but are more up and doing about the Master's business. Perhaps this result bears some relation to the first set of events.

And then, I am personally thankful for new and larger horizons of my own during this last year, a better grasp of my work, the problems of self-management and church-management, and what I feel is a definite growth in directions I had not experienced before. Never in all my experience has my life been so rich and significant as this past year, and I am glad to acknowledge my gratitude to my Father for this.

May all of God's dear people experience similar joy and growth!

My Thanksgiving Prayer

* * * *

Mrs. Floyd Nedrow, Oregon, Illinois

I AM THANKFUL that I have the privilege of being able to worship the only true and living God. I thank Him for His precious Son who went to the cross of Calvary for my

sins and for the sins of the whole world. How I praise Him for such a Savior as mine!

I thank Him for brethren who take time to be holy, who leave their homes all over the United States and Canada to congregate here in Oregon in Christ's fellowship each year; for those of our own local church who put God and His Son Jesus Christ before the things of the world.

I cherish the memory of a neighbor and friend that I had the privilege of studying the Bible with. We would spend hours and sometimes days talking over one little sentence, looking up references until its meaning became clear to us. While those golden hours are gone, their memory will always live in my heart and I think of them as a bright star, a light shining in the darkness.

I am thankful for the privilege of teaching the Word to a group of under-high-school age, who have promised to dedicate their lives to the service of the Master. When some

day those boys shall seal their faith in baptism, my heart will rejoice that I have helped in a little way to lead them to the Master.

Very soon our Savior is coming back as He promised He would. May He find us preaching the gospel of the kingdom of God and telling others of salvation through Jesus Christ our Lord.

A Thankful Pastor

* * * *

Harry Goekler, Hammond, Louisiana

THIS THANKSGIVING season I am indeed thankful for many blessings God has so graciously bestowed upon me—good health, true friends, and, above all, the opportunity for service in the Master's vineyard. We are truly thankful for the fine cooperation and interest manifested by all and pray continued guidance from above.

The President's Proclamation:

I, Franklin D. Roosevelt, President of the United States, hereby designate Thursday, the twenty-fifth day of November, 1937, as a day of national thanksgiving.

The custom of observing a day of public thanksgiving began in Colonial times and has been given the sanction of national observance through many years. It is in keeping with all of our traditions that we, even as our fathers in olden days, give humble and hearty thanks for the bounty and the goodness of Divine Providence.

The harvests of our fields have been abundant and many men and women have been given the blessing of stable employment.

A period unhappily marked in many parts of the world by strife and threats of war finds our people enjoying the blessing of peace. We have no selfish designs against any other nation.

We have been fortunate in devoting our energies and our resources to constructive purposes and useful works. We have sought to fulfill our obligation to our national heritage by common effort for the common good.

Let us, therefore, on the day appointed forego our usual occupations and, in our accustomed places of worship, each in his own way, humbly acknowledge the mercy of God, from whom comes every good and perfect gift.

IN WITNESS WHEREOF, I have hereunto set my hand and caused the seal of the United States of America to be affixed.

DONE at the City of Washington this Ninth Day of November in the year of our Lord Nineteen Hundred and Thirty-seven and of the Independence of the United States of America the One Hundred and Sixty-second.



By the President:

FRANKLIN D. ROOSEVELT.

SUMNER WELLES,
Acting Secretary of State.

Thankful for a Great Meeting

* * * * * *Georgie Richardson, Hammond, Louisiana*

DEAR BROTHERS AND SISTERS IN CHRIST: I am indeed thankful for many blessings that have come to us all the past year. Especially do I thank God for the splendid series of meetings held by Brother Magaw last spring at our Blood River Church, when eleven persons obeyed in baptism.

Since that time our little church has grown and increased in interest and attendance, chiefly as a result of regular pastoral work by our minister, Brother Harry Goekler.

May we all thank God for these blessings and many others at this time.

Things for Which I Am Thankful

* * * * * *Rufus A. Curtis, Dayton, Ohio*

"THANKS be unto God for his unspeakable gift" (2 Cor. 9:15). "For in him we live, and move, and have our being. . . . For we are also his offspring" (Acts 17:28). "The joyful sound" of pardon for the penitent, hope for the despairing and life for the perishing, has proved good news, or glad tidings, to Adam's dying race of corruptible and mortal creatures (Psa. 89:15; Rom. 1:23; Job 4:17; Isa. 55:6, 7; Luke 13:1-5).

I am thankful that Jesus came with words of wisdom and touch of healing. He said, "I am come that they might have life, and that they might have it more abundantly" (John 10:9-11). Jesus will share with His humble followers the same life that our heavenly Father has shared with Him. "He asked life of thee, and thou gavest it him, even length of days for ever and ever" (Psa. 21:4). I am thankful that we have the promise of eternal life, and a kingdom which shall never be destroyed," but which shall stand forever as a monument of "the exceeding riches of his grace in his kindness toward us through Christ Jesus" (1 John 2:25; James 2:5; Daniel 2:44; Eph. 2:7).

I am thankful to our "Father who called and qualified us for the portion of the saints' inheritance in the light, who delivered us from the dominion of darkness, and changed us, for the kingdom of the Son of his love" (Col. 1:12, 13, Diaglott). Prospectively, I am wealthy beyond compare, for which I am thankful. Although poor in this world's goods, my future inheritance will be incorruptible, undefiled, and fadeless (1 Peter 1:3-5; 2 Cor. 6:10). My life then will be endless, and free from pain, sorrow, and separation forevermore (Luke 20:36; 1 Cor. 15:51-55; 1 John 5:11, 12). I am anticipating with Jesus, my blessed Redeemer, to share in "fullness of joy" and "pleasures for evermore" (Psa. 16:11; Isa. 35:10; 51:11).

Dear members of "the household of faith," I am thankful that "our hope" is a "blessed hope" (1 Thess. 2:19; Titus 2:13).

"O 'twill be a glorious morrow,
To a dark and cloudy day;
When we recollect our sorrow
But as dreams that pass away."

Thankful for a Regular Pastor

* * * * * *Amelia Barnum, Hammond, Louisiana*

DEAR BROTHERS AND SISTERS OF THE HOUSEHOLD OF FAITH: I am truly thankful for the many, many blessings God has bestowed upon us in the past year.

It is the first time in our church history we have had a regular pastor, and each Sunday morning at eleven o'clock we have kind, earnest presentations of Bible truth by Brother Harry Goekler. My husband and son, also thirteen relatives and friends, yielded obedience in baptism this year. May we all prove faithful and be ready when Jesus comes.

For Blessings Received

* * * * * *Alice Williams, Rochelle, Illinois*

I AM very thankful to my heavenly Father for all the blessings He has given me to enjoy to the present time and for the gift of His only begotten Son, that through Him I might inherit eternal life if I prove myself loyal to the end.

May our Lord soon come and bring peace on the earth, is my prayer.

Thankful for THE HERALD

* * * * * *R. H. Judd, Toronto, Ontario*

I cannot thank the Lord enough
For what THE HERALD'S done for me;
It's helped me clear up many things,
The truth of which I did not see.

It has helped me bear a witness
True, to the mighty Living Word;
To spread abroad the joyful news
Until men's hearts were stirred;

To tell them that one Living God
Is a God that changes never;
That peace and loving-kindness
Are His, and His forever.

"I Thank the Lord"

* * * * * *Gerald L. Cooper, Ripley, Illinois*

IN THESE DAYS we are apt to forget to thank God for many of the blessings He has promised in the Scriptures. Shall we consider a few of these promises?

"I will not leave you comfortless: I will come to you" (John 14:18). A wonderful promise is this! There are so many who will leave us comfortless; thoughtlessly, perhaps, but who will. Not so, God, through Christ! I thank the Lord for this scripture.

"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27). The world is struggling desperately for peace which it cannot hope to gain, at this time. The Christian has the assurance of a "peace that passeth understanding" (Phil. 4:7). I thank the Lord for these scriptures. (over)

"And we know that all things work together for good to them that love God" (Rom. 8:28). This is my favorite scripture, and without it I would be lost. To think, that regardless of what happens to us, it is for our good if we love God, is a wonderful promise. It keeps many from becoming discouraged and giving up altogether. I thank God for this great scripture.

Then, brethren, the many wonderful scriptures relative to the nearness of Christ's coming are always a source of inspiration to me. As we observe the "signs of the times," which are all around us, let us each thank God for these words found in Luke 21:28: "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Indeed, I am thankful for this scripture and all others pertaining to the coming of Christ. So should all of us be thankful!

Brethren, let us not take these great promises lightly and for granted, but let us rather praise God for them, not only at the Thanksgiving season but during the whole year.

For Kindness of Fellow Christians

* * * *

Mrs. Jane Glass, Sac City, Iowa

DEAR RESTITUTION HERALD and all the dear ones of the one faith: How kind you have been to me you will never know. I live alone, but I am very much blessed in having my dear ones near me, together with many friends.

I read my papers and mark the best things in them; then I give them to some one or take them to the public library.

I am asking God's blessing for you and for all others who are looking for our Lord's coming.

Thankful for Many Things

* * * *

Mr. and Mrs. C. E. Lapp, St. Cloud, Minn.

FOR JESUS our Savior who saves to the uttermost those who come to Him.

For the faithfulness of our brethren with whom we are working.

For the opportunities to serve in other fields than our own.

For the test of our faith and the way God has proven Himself able to supply *all* our needs.

For good health and the blessings of a home.

The Prize of the High Calling

* * * *

Gertrude M. Logan, St. Louis, Missouri

IN RESPONSE to your call for Thanksgiving letters, I will say that the thing for which I am most thankful is the chance to qualify for the prize of the high calling in Christ Jesus. Why this marvelous blessing should come to me, has often made me wonder, as I know I am no better, if as good, as many I know who do not get this blessing.

The next thing is the peace of mind that all who have this hope may have amid all this turmoil that is in the world. The sad part is that none of us appreciate it as we

should, or we would show it more in our daily walk and conversation, and in our effort to do the things we should. These directions are clearly given in the inspired Word, and if God were first in our hearts, as He should be, we would be more faithful in obedience. Our constant prayer should be for more faith, without which it is impossible to please Him.

I thank Him for the care and protection promised to those who love Him.

For Freedom of Worship

* * * * *Mr. and Mrs. Glenn M. Birkey, Rochelle, Ill.*

We are thankful to the heavenly Father for the blessing of health during the past year, as well as the many spiritual and material blessings He has showered upon us.

We thank Him for permitting us to live in a land where we can worship Him according to the dictates of our conscience and live in security, as compared with other parts of the world. We thank Him for the visits of THE RESTITUTION HERALD with its many good messages each week. We have seen much good seed sown through the preaching of the Word, the Sunday school, the annual Bible school, and as a result quite a number have laid hold of the hope of eternal life.

Above all, we are thankful for that "blessed hope" (Titus 2:13), as we observe the storm clouds gathering over the world and we realize that security rests only with God and His promises.

May we all stand fast in the faith and make our calling and election sure by giving heed to God's Word.

Thankful Hearts at Golden Rule Home

* * * *

Reported by Mary A. Gesin

FROM EACH ONE living within the spacious walls of Golden Rule Home to whom we talked last week there arises a feeling of deep gratitude for its comforts and associations. All who are so fortunate as to be residents there expressed themselves as being very well cared for, and they are thankful for these many comforts, as they look about and see so much that is enjoyable for them.

Different added blessings were expressed by each one, typical of the person to whom the special blessing appeals. There is a little lady, past 80, whom we all know as Mrs. Steffa. She was just ready to go out for a drive with friends when we met her on the stairs. In addition to the common feeling of gratitude for a comfortable home, Mrs. Steffa mentioned the blessings she enjoys in good health and kindly friends about her.

Another lady, who has just been at the Home a week, is simply overjoyed at the comforts and conveniences the Home affords. Mrs. Harleman mentioned particularly the Matron's kind care. Arrangements are in progress for this lady's membership permanently, and because of her very apparent pleasant disposition and placid spirit we believe she will be an asset.

Mrs. Eva Brew is, at present, a boarder at the Home,

and she appreciates, as do the rest, her warm room and comfortable surroundings. Also, she is thankful for improved health and the kind provision that makes it possible for her to live in such a pleasant place.

Typical of Mrs. Wood's energetic spirit, the knowledge that she is able to care for herself and assist others in many helpful ways is especially satisfactory to her. She has been particularly skillful with her needle for many years, but lately has had to forego some of that pleasure because of her eyes.

In talking to Sr. Romine, the matron, she expressed a deep gratitude, with the family, which consists of Mr. Romine, superintendent, and their two daughters, for conveniences and opportunities afforded those who live at Golden Rule Home. In addition, she is thankful for the privilege of being able to carry on a service that we all feel is very much needed.

Sr. Clara Chaffee expresses her thanksgiving in this way: "What have I to be thankful for this year? The Word of God is the greatest gift to me, as I read daily about the promises God has fulfilled all through my life. I am thankful for the blessings in store which He will give to them who believe His Word and seek to do His will. I thank Him for Golden Rule Home where His love is manifested in so

many temporal things for the household to enjoy. I am so thankful for the privilege given us to entertain company, either in the living room or in our own room. This Home was God's provision for me through faith in His Word. The longer I am here, the more thankful I am God granted me this place of refuge."

Sr. Leota Hanson puts in her bit with the following:

"Thanks unto the Lord, for He is good:
His mercy endures forever.
Always praise His name, and
Never forget His loving mercy and
Kindness toward us.
So let us always be thankful."

We Lift Our Voices in Praise

* * * *

Inez M. Titus, Letcher, South Dakota

DEAR BROTHERS AND SISTERS OF THE HOUSEHOLD OF FAITH: We want to lift our voice in thanksgiving and praise for all the blessings we receive.

We are so thankful for the gift of God's dear Son, and that we have the privilege of worshiping in spirit and in truth. (OVER)

KIDNAPED

By May Moore

THERE is a growing conviction in the hearts and minds of God's people the world over, that the "kidnaping" of the saints is near at hand.

Enoch did not know that God would take him to Himself in the manner He did. Enoch lived for God, he walked in the paths of righteousness, he served God whom he loved with all his heart. How true this is with His blood-washed saints! Because of this, God held in store for Enoch a marvelous future—God took him.

The same hope is the hope of His redeemed people, when God shall send His Son to receive them unto Himself. This is expected hourly, and is a great incentive to holy living.

Enoch knew neither the hour, the day, nor the year, but when God's time was fulfilled, it came to pass. The signs of the times convince us that the hour is fast approaching when His church shall, in like manner, be caught away. The trump will sound, the living and dead will be changed and go to meet Him in the air when He comes to receive His own unto Himself! Yes—"kidnaped"!

O, that we may have our lamps full of oil and burning brightly for God and His Word to the saving of souls! When He does come, Christians all over the earth will have been translated in the twinkling of an eye. "What has happened?" the unbeliever will ask. "Where did so-and-so go?" "Kidnaped!" some will answer.

The newspapers will scream with headlines declaring that *the most gigantic kidnaping event has taken place that was ever known.*

"A miracle," you say. Yes, a miracle will occur when the saints are suddenly called to meet their Lord. These chosen ones of God may not be appreciated now, but they will be missed when they are gone. People will look for us as they looked for Enoch. Men and women will be looking everywhere for loved ones, because mothers will be gone, fathers will be gone, husbands will be gone, brothers and sisters will be gone! All will go who possess Christ and are partakers of the redemption provided on Calvary.

"Therefore, be ye also ready, for in such an hour as ye think not, the Son of man cometh." No more will scoffers hear the little church around the corner singing, "Come, Lord Jesus, come and reign." No longer will they hear them singing, "Hold the fort, for I am coming." No longer will they laugh at a group of God's children as they raise their voices and sing, "I'll exchange my cross for a golden crown," or "Nearer my God to Thee." For the saints will have gone to meet Jesus. Yes, "kidnaped"!

Loved ones in Christ, haven't we, who have this hope, everything to be thankful for on this 1937 Thanksgiving Day? Let us appreciate and praise our God and His gift, Jesus, as we have never done before.

We are thankful for the weekly visits of THE RESTITUTION HERALD with its good sermons and articles. It gives us courage to know that others are earnestly contending for the faith.

We are truly thankful for health and the many temporal blessings we receive each day, and my prayer is that we may be found faithful. Come, Lord Jesus, and come quickly.

Thankful for "Work and Wages"

* * * *

Marvin Herren, Republic, Missouri

DEAR ONES OF THE RESTITUTION HERALD: I will try to give a word of thanksgiving. I'm living, I believe, a better life, closer to the Master, most of the time since I enlisted with the Captain or deposited my life with Christ in God.

I confess that I have sometimes wandered away or strayed from my Master's side to do little things which have made my pretty white garments dingy or dirty, but God in His love, mercy, and goodness, has led me back to the fold.

In the past year I have had work and wages with which to provide things needful to my body and to help others. I feel His helping hand all the time, for just when I need Him most He is ready. The way often looks dark ahead, but as I travel on the way opens up somehow.

When my Daddy died the way was opened so that we could bury him nicely by his parents, in the place we all desired, although it was a hundred miles away.

He makes me to lie down in green and shady pastures, and causes me to prosper in my daily life. I am becoming acquainted with many new Christian friends, for which I am thankful, and other good things have come to me from God, for which I want to praise Him in the name of our Lord Jesus Christ.

An Aged Sister Is Thankful

* * * *

Mrs. George Reighard, Wauseon, Ohio

DEAR RESTITUTION FRIENDS: I don't know whether you would call this a Thanksgiving letter or not, but I have a good deal for which to be thankful—for Christian parents who guided our youthful steps in the paths of right; and for my long life, for I am in the ninetieth year of my age.

Although my eyes are not very good, yet I am thankful I can read the dear old RESTITUTION HERALD and Bro. Lindsay's little paper, *The Messenger of Truth*. I like them both so well, and my dear sister, Mrs. O. L. Miller, subscribes for *The Gospel Trumpet* for a birthday remembrance for me. She has been an invalid for five years, not able to walk, for she has a bad knee, and when not suffering intense pain she reads and writes for *The Trumpet* and we exchange our papers. She is always glad to have her relatives and friends call. Her husband died a little more than two years ago. She was baptized by our uncle, George Elton, of the Cleveland church, over sixty years ago.

Thanksgiving Twenty-Five Years Ago

THE following extracts are taken from THE RESTITUTION HERALD of November 27, 1912.

In Memoriam of WILLIAM HARDESTY, Oregon, Illinois

"This is a day set apart by the country for the purpose of giving thanks to the Creator for the bountiful supply of all good things we enjoy at this season of the year. The one hundredth Psalm seems to be very appropriate for this occasion, and so we give it:

"Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness; come before his presence with singing. Know ye that the Lord he is God; it is he that hath made us and not we ourselves. We are his people, and the sheep of his pasture. Enter into his gates with thanksgiving, and into his courts with praise; be thankful unto him, and bless his name. For the Lord is good, his mercy is everlasting: and his truth endureth unto all generations."

"I do not know what more I could add to this, than to emphasize the goodness, mercy, and truth of God. How thankful we ought to be that it reaches even us."

In Memoriam of S. E. BOYER, Dilbeck, Virginia

"Our hearts should overflow with praise and thanks-

giving to Him who created all things and who is the Giver of every good and perfect gift.

"We feel thankful for the bountiful supply for our temporal needs; health, food, raiment, kind neighbors, friends, and brethren . . . also for the kindly weekly visits of THE RESTITUTION HERALD, laden with spiritual food, and that we can worship where none doth harm nor molest. . . ."

In Memoriam of Dr. T. J. DANIEL, Magazine, Arkansas

"O how glad I am to read of the many good meetings held and of the many baptized! It makes me think of the days gone by when I used to be in the field heralding forth the glad tidings of the kingdom of God. . . . The many good letters I receive from the brethren cheer me, O, so much! . . . I just got up out of bed to write this letter and shall have to close, as I am very weak."

In Memoriam of J. A. RAILTON, Fonthill, Ontario

"If there is any people on the face of the earth that ought to be thankful to God, it is those who can see with an eye of faith the signs of the times proclaiming in thundering tones that the coming of the Lord draweth nigh.

"I don't know where to commence to enumerate the many blessings we enjoy. We live in a land of peace and plenty, but we have the luxuries of life as well. What shall we render unto God for all His blessings toward us? . . . Are we ready to go out to help the Christ win the victory over sin and death and plant love and righteousness in the earth?"

In Memory of MRS. C. C. RAMSEY, Philadelphia, Pa.

"This is a grand and glorious day in which to be living, if we have made the God of Abraham our strength and shield. The kings of the earth whose strength and pride rest in the armies and navies of the world, are trembling with dread and fear. But we who have made the God of Israel our refuge, can but rejoice as we see the melting away

of the Gentile powers who have long trodden down the Holy City. The eternal day is surely dawning. . . . While beholding tottering thrones and falling kingdoms writhing and wailing in devices of destruction which they have themselves constructed, (we know that He) who spoke peace to the troubled sea, (will soon) speak peace to the troubled and raging sea of humanity."

In Memory of MISS ALICE KERR, Dixon, Illinois

"Surveying the whole realm of God's love and mercy to mankind, I can find nothing that so much requires my thankfulness, as God's plan of salvation for us, His forgiveness of our sins, and His love and care and guidance. Our entire lives should be a perpetual thanksgiving and praise to God."

The Devilfish

IT IS remarkable how nature teaches us great lessons. There is not a trait in human character—even some of the distorted characteristics of the "old man" (so called in the Bible for our fallen nature or depraved faculties) but the counterpart may be found in creatures of the forest and field: pride, cruelty, gluttony, lust, cunning craftiness, and selfishness supreme. The antithesis of all these may be found in the lower animals.

For the sake of getting the matter clearly stated we wish to personify *sin*—sin as an entity divorced from human personality. Sin does not exist aside from human personality, whether original or actual. Sin is a monster, as it is so often described by writers and preachers of all ages. Even in the Bible, it is often spoken of, by inference, as a crouching, man-eating tiger, or the noiseless movements of the hissing serpent.

It has been said that if terror was the object of its creation, nothing could be imagined more perfectly executed than the devilfish, the vampire of the sea. It fills all the specifications of the sea monsters in fiction and mythology. Anyone who has read Hugo's, *Toilers of the Sea*, will never forget Gilliatt's encounter with the devilfish. Nothing brings such tragic realism as this man's struggle with the octopus among the rocks and sea waves of the cavern. The face of the black spider magnified, they tell us, is the ugliest and most vicious sight in all the realm of nature's monstrosities; but the devilfish has all the horrors of a spider magnified a thousandfold. The devilfish has a round body with a texture all its own: on either side are ribbon-like tentacles which become gradually larger as they approach connection with the body. These tentacles grow in length in proportion to the size of the creature.

When a devilfish travels the tentacles are closed up like an umbrella, but if a victim is sighted those great leathery arms open and grasp the object so quickly that escape is

impossible. It hides itself in the most beautiful rock caverns; its presence is not detected even by a ripple on the surface of the sea. When lying quietly the tentacles feel out in every direction. The first contact is a gentle brushing of the delicate ends; then the great cartilaginous arms are thrown around the victim. If one tentacle is not enough another one is thrown around quickly and the victim is encircled with ligaments strong as steel. On the under side of these spidery arms there are two rows of cup-like sucking discs, large at the body but smaller as they reach the extremity. There are twenty-five in each row, fifty to each arm, making four hundred in all. . . . These sucking cups can draw every drop of blood from man or beast within its coils; they do not eat their victims, but absorb them. The arms are so slick and fibrous they cannot be cut with a knife. It is impossible to tear away from a devilfish; any attempt or struggle ends only in a firmer grasp. Every effort produces a tightening of the ligatures.

In the devilfish we have the best illustration of the processes of sin. It begins with the innocent, harmless touch, then the vise-like coils of habit, and finally, utter ruin. The beginning is apparently harmless and is scarcely given a serious thought; but the blood-sucking tentacles soon begin the drawing-out process from the encircled victim: character, will power, and conscience are step by step drawn into the vicious maw of blighting sin. Just as a victim is helpless in the coils of the devilfish, so it is with the devilfish of sin. When the personality is drained by the deadening power of sin, as with the grip of an octopus, the poor wretch soon goes to the final devouring mouth, not to be eaten, but all that is worth while of life's finest and best is destroyed. When the devilfish finishes with its victim only a shadowy skeleton remains. Victims of sin are often above ground with only a skeleton of manhood left. Every god-like emotion is absorbed by this enemy. The devilfish first

stupefies its victim, then paralyzes it. In like manner so operates the devourer of the soul.

There is one second of opportunity for a final and last chance for deliverance from the coils of the vampire of the sea—a moment of relaxation. This one half second Gilliatt seized; with his left hand he plunged his knife to the hilt into the head of the devilfish; then so near was he to the blazing eyes that a chill of horror went to his soul, but he gave a furious, circling twist of his knife that caused the monster to have a shivering paroxysm, when the tentacles relaxed and fell away.

The only weapon that can match the hydra-headed monster of sin is the Damascus Sword of the Spirit driven to the hilt, "pricked to the heart" of guilt, bringing a conscious realization of hopelessness of human merit. Such only can break the encircling grip of this silent, insidious destroyer. The tragedy of today is that modern society no longer fears sin; it is just a pink tea affair. No danger! God is our loving Father! No danger! Be it far from us to so delude ourselves. Sin is the vampire of the soul; it first stupefies, then paralyzes. God save us from the satanic devilfish!—C. F. Wimberly in *The Pentecostal Herald*.

Ten Cents a Chance!

"HARDLY a week goes by but what my children are asked to take a chance on something or other. It's only a nickel or a dime, but I don't believe in letting children in the grades take chances. But what can one do? It's getting awful. Something ought to be done about it, don't you think so?" asked Mrs. Haynes.

Such conversation was typical of what Dr. Smith of First Church encountered in scores of homes as he made his pastoral calls. Inwardly Dr. Smith wondered if at last the theme that he had been stressing during the last two years—of being willing to make sacrifices for the sake of our principle—was taking hold.

Then one night he saw how the thing works out.

The church members were assembled to see what could be done to clear the debt. One ambitious woman proposed that a big bazaar be held, whereupon she proceeded to outline all the money-making schemes that might be introduced: an ice cream stand, a rummage table, a book stall, a handiwork counter, a food booth, and an art exhibit. The list grew. Others added their suggestions. It captured their imagination and it was voted to hold a big church carnival.

In the enthusiasm of the meeting one of the deacons inquired of the newly elected carnival chairman, "Are you going to have chances at this affair? If you are, I will gladly start the ball rolling by donating a vacuum cleaner to be sold on chances."

When the applause subsided Dr. Smith rose and protested. Said he, "Both personally and as a minister I object to the selling of chances at this carnival under the auspices of the church of Christ. It is a form of gambling which is itself illegal and which is contrary to the teachings of the church."

The statement met with the approval of only two in the audience and the meeting was shortly adjourned.

A few days later the chairman of the carnival committee telephoned the minister to ask what she should do. "One of your members, a deacon at that, has left a vacuum cleaner at my house to be sold on chances. What shall I do? I know how you feel about the matter and yet people seem

to want to have chances. Shall I keep the cleaner or return it?"

Dr. Smith was indeed in a dilemma. If he ordered the cleaner returned, he would incur the wrath of an influential deacon and dampen the enthusiasm of many supporters; his influence in the community would undoubtedly wane thereafter, and with waning prestige he would be powerless to educate against gambling in the future. Sin would win by forfeiture. On the other hand, if he allowed the cleaner to be kept, he would be reversing the stand he had taken publicly. In the eyes of his parishioners he would be admitting he was wrong and sin would win the victory.

The minister informed the chairman he was not a dictator. Since the church stood for a democratic form of government, he would suggest that the general carnival committee, to whom the church had entrusted the management of the carnival, be called together to hear the pros and cons of the issue presented, and then be allowed to vote for the best interests of the church in the light of that. The church would certainly stand back of the action of its delegated committee.

At this general committee meeting the minister was invited to present his point of view. Said Dr. Smith: "We as a Christian church disapprove of the principle of gambling, whether it be in the form of horse racing, lotteries, or chances. You expect your minister to condemn from the pulpit the gambling practices already so prevalent in this state, and yet you as a church choose to condone gambling when it is held under the auspices of the church. To attack gambling on Sunday and then to sponsor it on Monday is to vitiate the power of the pulpit.

"Many parents in our community have complained to me about the temptations presented to youngsters to take chances. Surely, the evil is just as great even though it be under the auspices of the church.

"To be sure, we may make a little money by permitting chances, but it would seem that something priceless will be lost if we as a church degenerate to gambling. Indeed, it is not sound business to be dependent upon the chance income of chances for our operating expenses."

So pleaded Dr. Smith before the committee.

"How do some of the rest of the committee feel?" inquired the chairman.

"Madam Chairman," began one of the deacons, a spiritual adviser of the church, "the trouble with this church is that it is just about a thousand years behind the times. All the other churches around here hold chances at their fairs. The Roman Catholics over here have held them for years and nobody ever questioned them. If we want to attract people, we have got to have chances."

"Madam Chairman," interrupted Mrs. Jones, "the Ladies Circle has offered chances on a quilt each year for the last fifty years. I don't see why we should make all this fuss over the church's offering a few chances now. People chalk down what they spend for charity anyhow, when it's for church. Why, I'd rather spend a quarter on a chance and have the fun of losing it than to be charged 75 cents for a 50-cent cake at a church food sale any day."

When Mr. Wright could command the floor he proposed: "Friends, I suppose that there is not a person here who would vote to legalize gambling. We all deplore the races and we respect the position of our pastor. We would expect him and want him to take the stand he has. But the fact remains that we need money, and if we want to raise money we must resort to the admittedly rewarding money-making scheme of chances."

"I call for the question."

"All those in favor of offering chances at our carnival? Nineteen.

"All opposed? Two."

After the meeting all nineteen advocates made a special point of assuring Dr. Smith that they thought he was right and said just the right thing, but under the present exigencies they voted for the increased revenue from chances.

The carnival was a grand success. The net profit was more than \$1,700, \$400 of which was made on chances.

THE SEQUEL

One Sunday morning, nearly a year later, Dr. Smith announced from his pulpit: "The following report was made and accepted at our State Conference; it was further voted at our recent Association meeting that this recommendation be read from our pulpits. I read as follows:

"We wish to urge upon our churches as clear-cut a stand against the widespread craze for gambling in present-day society. Especially do we recommend that our churches as such absolutely refuse to employ gambling methods as some have been asked to do, in their raising of money, and discourage its being done by any organization affiliated with them. It seems shameful to us for the body which declares the principle of *giving* fundamental in Christian life, to allow itself even to seem to seek support by appeal to the principles of the gambling table."

On the strength of that recommendation, coupled with the previous protest of Dr. Smith, the proposed plan of raffling off blankets was voted by the Ladies' Guild at their last annual meeting.—Paul S. McElroy in *Congregational Advance*.

PRAISE THE ETERNAL GOD

Hallelujah!

Praise the Eternal from the heavens,
Praise Him in the heights,
Praise Him, all His angels,
Praise Him, all His hosts,
Praise Him, sun and moon,
Praise Him, all stars of light,
Praise Him, heaven of heavens, ye waters higher
than the heavens!

Let them praise the Eternal's name;
For He commanded and they were created,
He fixed them fast forevermore,
He set them boundaries they should never pass.

Praise the Eternal from the earth,
Ye depths of ocean and ye waterspouts,
Lightning and hail and snow and ice,
Storms carrying out His will,
Mountains and every hill,
Fruit-trees and every cedar,
Wild animals and every beast,
Crawling things, birds on the wing,
Kings of earth, every nation,
Princes and all authorities,
Young men and maidens, too,
Let them praise the Eternal's name,
For His name alone is supreme;
And His majesty is above heaven and earth,
And He has raised up His people to high honour,
To praise Him is for all His faithful,
For Israel, a folk pleasing to Him.

—Psalm 148, *Moffatt's Translation*.

"I THANK THEE, O FATHER"

(Continued from front page)

And above all the blessings which lie, we believe, just over the brink of tomorrow is the added miracle that humble followers of the Master are able today to appreciate and to absorb some of His spirit. Long ago in the days of His earthly ministry among the hills of Judea and along the shores of Galilee, the privilege of comradeship with Jesus was granted those whom He chose to be His helpers. If we cultivate that quality of humility which caused their Lord to term them "babes," we, too, may imbibe His teachings and the principles of action that animated His life. Through this fellowship with Him, we may, in turn, be a blessing to those about us.

From the depths of our hearts we repeat after our beloved Lord, "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent and revealed them unto babes."

Berean Department

Cecil A. Smead, Editor, Blanchard, Mich.

Who Shall Ascend?

"Set your affection on things above."—Colossians 3:2.

"The story is told of an aviator who was sent on a relief flight to take food, clothing, and medicine to some people marooned by snow. On his way, while over some rocky mountain country where it would be impossible to land safely, he saw a mouse in the cockpit of his plane nibbling away at an important wire. If the mouse nibbled the insulation from the wire there would be a short circuit and his motor would go dead. He couldn't reach the mouse, and he couldn't scare it away. In desperation, he finally recalled that mice could not live in rarified atmosphere. He turned the nose of the plane upward and climbed up and up. At last at a great height he looked at the mouse and it was dead. So his own life and the lives of those he went to rescue were saved. Even so, when you rise to the higher spiritual values of life you "mortify" the petty little earthly irritations. They cannot live in the same atmosphere.

There are two ways to "go up higher" (Luke 14:10). One is in your own airplane, the other is in Christ's. One is limited by human strength, the other is unlimited as Christ is unlimited. Take your Bible and read Colossians 3 to visualize the boundless possibilities of being "risen with Christ."

Paradox

One of the strangest bits of present-day American history is the recent great concern over the "elixir of death," a preparation of sulphanilamide put on the market without due investigation. This elixir has caused some fifty deaths. The newspapers were stirred up about it for quite a time. It appears that the addition of alcohol and other substances had changed this otherwise beneficial remedy into a deadly poison.

At the same time thousands were dying monthly due to the effects of alcohol and the news of the day made no great hue and cry about it. A husband in California, after a few beers, killed his wife and another man in a drunken rage. A young man raped a girl of fifteen in Indiana, and dumped her dead, mutilated body in the ditch. He was drunk. A young man went to a legal death in Washington for killing a man in a bank robbery. His defense attorney pleaded for mercy because legal beer caused him to go the downward path. A drunken father came home and killed his three children in their sleep so he could have more money for booze. A man killed his brother in Iowa as a climax to a quarrel over drink.

SUDDEN DEATH

Sudden Death rides the highway! The newspapers cry out for safer driving, stricter enforcement of the laws

against reckless driving. They don't mention in very large type that fully half of the mounting death toll is due solely to liquor. The toll this year will pass fifty thousand dead, with other thousands maimed, human wrecks for the rest of their pitiful existence—all due to the automobile traffic, half or more due to beer.

SOCIAL DISEASES

Social diseases are being given great prominence in the drive being made to stamp out these scourges. In Michigan, as in several other states, a physical examination must be made by a physician to see that neither applicant is suffering from a social disease, before a marriage certificate is granted. Why not tell the whole truth about it? The Juvenile Protective Association says: "The drink and dance taverns are the prostitutes' paradise." The booze dance halls and beer joints supply 75 per cent of the inmates of the brothels that spread the disease.

Truly American history in the making furnishes us with a great paradox.

CHRISTMAS CHEER

And speaking about a paradox, it will need more than a pair of doctors to take care of the drunken celebration that will occur in America to celebrate the birthday of the Holy Child. "Yes, it will be 'joy to the world' this Yuletide season for drunken celebrants—but tragedy and grief in many of their homes. And it will be a 'silent night' indeed for those who lose their lives in the annual Christmas shambles of liquor-bred accidents, murders, suicides, which we predict will out-slaughter anything we've ever seen.

"Christmas—to Christians, the most sacred day on the calendar. Christmas—seized upon by the godless whiskey pagans to reap profit from human weakness. Yes, it will soon be Christmas, folks—exactly the kind of Christmas which the drys predicted a few years ago when wets campaigned for a return of legalized liquor—the kind of a Christmas that will surely shame this country back to national sobriety. *A very bleary Christmas.*"—*The National Voice.*

Christian, Obey!

"Ye are my friends, if ye do whatsoever I command you."—John 15:14.

"Do not drink wine nor strong drink" (Lev. 10:9).

"Woe unto him that giveth his neighbor drink" (Hab. 2:15).

"Woe to that man by whom the offence cometh" (Matt. 18:7).

"Mortify therefore your members which are upon the earth" (Col. 3:5).

"Set your affection on things above" (Col. 3:2).



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"Praise ye the Lord. Praise God in his sanctuary; praise him in the firmament of his power. Let everything that hath breath praise the Lord. Praise ye the Lord."

Thank You, Lord

"Thank you, Lord," we softly say,
For the happy, quiet night,
For Thy loving, watchful care,
Keeping us 'till morning light.

Thank you, Lord, for this glad day,
Best and dearest one of all,
While we listen to Thy Word,
May we hear Thy gentle call.

Thank you, Lord, for our homes,
For our parents, kind and true,
Most of all for Thy dear Son,
May we try His will to do.

Thank you, Lord, for gifts of love
Daily coming from above,
"Thank you, Lord," we softly say,
Bless and keep us all the day.

From *Beginners' Songs*.

The Vine and the Branches

In a beautiful little church that we read about the other day there are carvings of a vine in the ornaments on each side of the massive doors. All through the interior decorations the same fine carving is seen. In the dark wood of the pulpit, in the altar railing, this carving speaks to the people who go there to worship, of Christ who is the true Vine.

Long, long ago in an upper room in Jerusalem the Savior spoke these words: "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."

We can almost hear Jesus say to us, even as He did to His disciples that night, "You are my branches. Stay close to me. Never lose your hold on me. So will your life be filled with much fruit, because you abide in the Vine."

Jesus, you know, was about to leave His disciples. He knew that they would often grow discouraged. For they would have to pass through great trial and much suffering. So He tried to encourage them with this picture of Himself

as the Vine and the disciples as the branches. By it He meant that, though He should have to leave them, He would be with them always to cheer them, to comfort them, and to help them.

Everyone who loves Jesus and desires to follow Him, no matter if he is young, is also a branch. Just think of the honor of being a branch for Jesus. The things that you do that are pleasing to Him are the fruits you are bearing. Do not grow away from Him, as you grow older, or you will stop bearing fruit for Him. As a branch you will wither and be of no help to the Vine.

When you look about you at the bountiful harvests this Thanksgiving season and you see the luscious grapes and other fruits and all the food, in fact, think of Jesus as the Vine and yourself as a branch, close to Him. Ask Him to keep you ever near His side so that your deeds may be beautiful fruits in His vineyard.

Praise God

"Praise God for wheat, so white and sweet,
With which we make our bread;
Praise God for yellow corn, with which
His waiting world is fed;
Praise God for fish, and fowl, and flesh
He gave to us for food;
Praise God for every creature which
He made and called it good.

"Praise God for winter's store of ice,
Praise Him for summer's heat;
Praise God for fruit trees bearing fruit,
To us it is for meat;
Praise God for all the beauty
By which the world is fed;
Praise God, ye children all, to whom
He gives your daily bread."

A Prayer for the Week

Help us, heavenly Father, to look about us and see the many things we have for which to be thankful. Accept our gratitude for these things. In Jesus' name we ask it. Amen.

AMONG THE CHURCHES

CALIFORNIA CONFERENCE

There will be a one-day conference of the California Churches of God at Los Angeles on Sunday, Dec. 5. It promises to be a most interesting meeting. In the morning there will be the usual sermon and a Communion Service. The hour from two to three will be filled with Scripture recitations and music by the young people. At three there will be a social meeting with ten-minute talks.

We are striving to get as much of the Bible as we can into this conference and know it will be a successful meeting if it is founded on His Word.

Marie Bleasdale, Secretary.

THE FOURTH SUNDAY IN NOVEMBER!

Yes, that's next Sunday! But what of it? Why, that's the day when a number of our churches take up a "Moral Obligation Offering" to be applied to the Indebtedness Fund of the National Bible Institution.

Should you not get this little reminder in time to announce an offering for next Sunday, the money received in an offering taken the following Sunday will help just as much!

We are still creeping forward in this matter—not racing at high speed, it's true, but neither are we stopping to rest nor slipping backward. So let's keep trying and we'll reach our goal after a while.

LOS ANGELES, CALIFORNIA

The attendance at all services has been increasing. At two recent Berean meetings 21 were present. After one of these studies a social hour in the nature of a miscellaneous shower for our bride elect, Sr. Betty Blackwell, was enjoyed. Sr. Betty's wedding will be solemnized in the church the evening before Thanksgiving by Bro. Norman Macleod.

We were happy to have Sr. Ethelyn Allard look up the church recently and we are welcoming her to all the church activities. Sr. Lee Easley is another who has identified herself with the local congregation. Bro. Clyde Long, who has been a faithful attendant at all our services for some time, has recently moved his family to southern California, locating near Fullerton. Bro. J. Eagleston has been active in both the Pomona and Los Angeles churches since his return to this section. Sr. Henrietta Billings is now in Los Angeles again after a three-month absence.

Our first Sunday meeting was attended by brethren from Riverside, Pomona, Pasadena, Santa Ana, and Long Beach.

Bro. Hugh Gillespie, whose parents live in Texas, is located in Whittier. He, too, looked up the new church and we hope to have him with us occasionally. We are glad when members from suburban towns can come in and worship with us, even though circumstances prevent a regular attendance.

Sr. Janet Reid of Pasadena gave two palm trees for the church grounds in memory of our late Bro. John Reid. Bro. Eagleston has planted them in front of the church.

We are glad that the conference board has set the place and date for the next quarterly conference to be held in Los Angeles on December 5. We hope for a large gathering and a spiritual feast. Emma C. Railsback.

OUR NEXT "GUEST EDITORIAL"

Our next issue will carry on the front page a very unusual "Guest Editorial" by Bro. Sydney E. Magaw. From a literary standpoint alone it is worthy a place in any magazine, but from a Christian point of view it is vital with life and meaning. Read it carefully. Pastors would do well to call it to the attention of their congregations. It provides a powerful argument for the "conversion" of many who are already professing Christians.

LOUISIANA CHURCH NOTES

It is always encouraging to witness the obedience of individuals in Christian baptism and the past week it was our privilege to baptize a young married lady into the saving name of Jesus. This young lady was raised a Catholic, but the past summer has been attending our Blood River Church and after careful and earnest thought on the teachings of the Church of God she requested baptism. Her name and address is Mrs. Ellsworth Richardson, Hammond, La., Rt. 1.

We were given further cause for rejoicing when, at the close of the evening services at Happy Woods, Miss Lillian Robinson came forward and presented herself for baptism. Miss Robinson is a young girl of sterling character and is a welcome addition to our church.

Mr. and Mrs. Sam Bottolf are the proud parents of a baby boy, born November 8. His name is Charles Gilbert.

The Happy Woods choir met at the home of Miss Ella Siple Friday night and after practicing special songs for an hour the remainder of the evening was spent in a social way. Such gatherings add to the fellowship and enthusiasm of the group and give added incentive to choir practice.

Harry Goekler, Pastor.

ARKANSAS CITY, KANSAS

On Sunday morning after Sunday school, Bro. George Waters of Newkirk, Okla., gave a short sermon on baptism. An invitation was extended and two ladies came forward in response. Mrs. Friend of Newkirk, Okla., mother of Bro. Earl Friend, and Mrs. Lily Lavan of Ponca City, Okla., were baptized in the Walnut River east of Arkansas City. So many, who at different times have united with the Church of God at this place, have been buried with Christ in baptism here that it seems almost like a sacred spot. The church rejoiced with Bro. Earl Friend that his dear old mother came out on the Lord's side, and also that Sr. Lily Lavan accepted the plan of salvation. We hope they will always be happy in their new relationship and that God will be with them, and that to bless. Following baptism they were welcomed into the church and the Communion Service administered.

Bro. Waters and wife will leave the last of this week for Corpus Christi, Tex., to spend the winter. He found his health was much better there last winter, as the climate suited him better. He has been ill for some time. He baptized four this summer and fall at this place. May God be with them and bring them home to be with the church here again.

Mrs. A. J. Chaplin.

HERALD RECEIPTS

James R. Moore; Mary Richardson; Mrs. Ida Overton (for others); Clarence Poland; Mrs. Ida Jeffrey; Frances Walls; Mrs. Bess Kasper; L. E. Conner; Ellen Reisener (for another); Mary Goodyear; June Macy; Mrs. Fern Thompson; Mrs. L. E. Marston; Ida Vogel (for another); Mrs. Isabelle Smith; Cantwell Drabenstott (for another); Mrs. Jane Glass; R. H. Judd (for another).

BETWEEN YOU AND ME—

Bros. Conner of Dixon, Ill., and Krogh of Ripley, Ill., exchanged pulpits last Sunday. In the evening at Dixon Bro. Krogh gave an excellent sermon on "Living Waters." Our special correspondent was not present at the earlier service. We hope to receive a report from Ripley of Bro. Conner's visit there before our next issue.

The editor is to deliver a lecture on "World Affairs in Relation to the Plans of God," this evening (Tuesday) at Kings, Ill. Interest in prophecy is steadily increasing and much good may be done if world conditions are analyzed conservatively and "date setting" omitted.

A note from Bro. Rufus A. Curtis comments favorably on various articles and editorials which have appeared "in our beloved paper." How deeply the editor and his fellow writers for The Herald appreciate such words of approval from these older and more experienced ones in the faith! We crave their advice and encouragement, and also their thoughtful criticism, all of which leads to a better paper.

The current issue of "The Bible Advocate," published by the Church of God (Seventh Day), of Stanbury, Mo., contains a reprint of Bro. Harvey Krogh's excellent article, "God's Character," which appeared in our columns some time ago. This argument against eternal torment for the wicked is worthy of wide circulation, and we are glad to see it in "The Advocate."

Remember our great Christmas special number! Five cents will send a copy to anyone, anywhere! And what a Christmas greeting it will be! Better make out your list right away and add to it from time to time as you remember more friends to whom you want to send a real expression of "good will" on this happy occasion.

The Pine Woods Bible Class, by W. H. Wilson: 480 pages; cloth binding; a discussion, in conversational form, based upon actual class work by the author, on various phases of the gospel; 75¢, postpaid for cash. National Bible Institution.

NIAGARA FALLS, NEW YORK, AND FONTHILL, ONTARIO

The Annual Fall Meeting at Niagara Falls was one of the finest all-day meetings in which we have ever served or attended. The house was packed for all services. The attendance was a testimony of the interest existing among the members in the Niagara District. Then, too, the evidences of God's Spirit and the Christian fellowship manifested, bespeak the spiritual status of the membership. Such gatherings contribute such a wealth of divine power to the inward life of the individual, which is not readily discernible, but which is reflected throughout the entire life of those coming under the influence make this ever-remaining blessing a worth beyond possibility of measure. The Lord was with us on Sunday, Oct. 31. Blessed be the name of the Lord!

The music was well directed and played no small part in getting the worshipers in the right spirit and in imploring God to send His Spirit upon us. The call to worship was well given by the singers. The hearty cooperation of all and the earnest desire for a blessing made it a pleasure to break the bread of life.

A most profitable meeting was held recently in Welland, Ont. It was question night and some real knotty ones were asked. The meeting was also the anniversary of our work in that city. A gift was presented the pastor by the class. Some very fine and stable workers have been found for the Lord and His church in Welland and their addition to the work in this district is a valuable asset. Pray for the effort in Welland! This is the first work to be started in the Dominion since Fonthill was organized over fifty years ago.

On a recent Friday night around eighty members sat down to well-spread tables in the basement at the Fonthill, Ont., church. Following supper, all except those required to clean up the basement and wash the dishes went to the auditorium where a heart-stirring song service was led by Bro. Holland. A number of impromptu specials were rendered. When the basement was ready, all returned there and the rest of the evening was spent with entertainment being provided in a variety of ways by the members as they were called upon. There is considerable talent in the church membership and, as expressed by Bro. Weldon, there is a willingness on the part of the young people to serve which is most commendable. These meetings are to be held the first Friday of each month. The committee in charge of this last program were: Bro. Joseph Fletcher, Sr. Florence Yarnell, and Celaine Randall.

Sr. Seburn is now in the Hamilton Nursing Home, St. Catharines, Ont., where she is suffering a great deal from cancer. She longs for the day of deliverance! Remember her in special prayer.

Some very good reports have been heard concerning those who had charge of the preaching services on the Sunday we were at Grand Rapids. This plan of conducting the work is truly apostolic and naturally has a wholesome effect on the work. Bros. Fletcher, Beemer, and McArthur will be permanently placed on our supply list.

Bro. and Sr. Charles Yates of Norwich, Ont., were among the visitors from a distance to attend the Fall Meeting.

While at the Fall Meeting, Sr. Greiner stated that she saw in the Messenger that the Falls Bereans were learning the books of the New Testament, so she likewise undertook to do the same thing and went on to learn the books of the Old Testament as well. This is indeed typical of the Berean spirit.

—Church of God Messenger.

GOLDEN RULE HOME

Sr. Olive Wood has gone to Sugar Grove, Ill., to spend the holidays with relatives.

The matron, Sr. Idona Romine, accompanied by Bro. Romine and her daughter Joann went to South Bend, Ind., for a brief visit. Sr. Romine's mother, Sr. Cordill, returned with them to Oregon.

Mrs. Minnie O'Brien, a former resident of Oregon, is now a resident of the Home.

Sr. Leota B. Hanson, treasurer of the National Bible Institution, attended services at Dixon, Ill., Sunday night to hear Bro. Harvey Krogh.

FISHEL - TAFT

William Roger Taft, Jr., eldest son of Bro. and Sr. William R. Taft, Sr., of Oregon, Ill., and Miss Lois Pauline Fishel, daughter of Mr. and Mrs. Wilbur Fishel of Dixon, Ill., were married at the home of the pastor of the Oregon church, Tuesday evening, Nov. 16, 1937.

The groom was baptized the day after the General Conference closed last summer, on the occasion of the baptism of his father and mother and two sisters. The bride's mother, whose maiden name was Vera Belle Stroh, was baptized by the present editor of The Herald many years ago.

The young couple celebrated their marriage on Wednesday evening by attending the mid-week prayer meeting. They will make their home in Oregon. We pray that the Father's blessing may attend them.

"TEN CENTS A CHANCE"

The selected article under the above heading on church gambling, which appears on page —, treats of only one phase of the almost universal but unscriptural and unchristian money-making schemes employed in many churches, our own, sad to relate, not being entirely exempt from such practices. Card parties, dances, minstrel shows, and a hundred and one other forms of so-called entertainment for which an admission charge is made or a "silver offering" taken, but which are of no spiritual value in themselves and which do nothing to advance the cause of Christ, have a tendency to lower the standard of the church and to destroy its influence as a source of moral and religious leadership in the community.

CONTRIBUTIONS TO N. B. I.

Lottie E. Young \$25.00

THE RESTITUTION HERALD

National Bible Institution
Oregon, Illinois

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



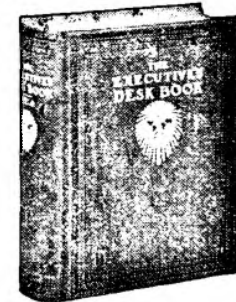
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Bible 1006. Text only; excellent pronouncing blackface type; maps; 64 pages of helps; artificial leather, overlapping covers; Bible paper, red edges; 8 illustrations; page size 7 x 4¾. \$1.00.

Bible 4914. Genuine leather, limp (no overlapping edges); Bible paper, red-under-gold edges; marginal references; excellent pronouncing type; illustrations; maps; concordance, dictionary, 4000 questions and answers, 100 pages of miscellaneous helps; special family record and marriage certificate; page size, 8 x 5½; 2 inches thick. \$5.00.

Bible S108X. Genuine Persian leather binding, overlapping covers; India paper, red-under-gold edges; large clear type, self-pronouncing; maps and map index; thorough concordance; marginal references; page size, 8¼ x 5½ inches; only ¾-inch thick. \$8.00.

The above Bibles are all the King James Version. Thumb indexes, 50 cents extra.



Executive's Desk Book: contains a 100,000-word dictionary; atlas of the world; digests of grammar, business law, finance, selling, secretaryship, public speaking, parliamentary law; and many other features. A one-volume cyclopedia. Thumb indexed. Illustrated. \$5.95.

Bible Atlas: more than 100 maps of Bible lands; historical, geographical, biblical data in exhaustive text; chronological tables; thorough map and textual indexes; numerous photographs; graphs in full color. \$3.50.

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The Translators to the Reader: a study of the purpose of the King James Version, written by Edgar J. Goodspeed, author of the New Testament portion of An American Translation of the Bible; contains the original King James Preface; one of the most valuable books about the Bible yet published. Postpaid, 60 cents.

NATIONAL BIBLE INSTITUTION
Oregon, Illinois

Christmas Gift Suggestions—

“When they had opened their treasures, they presented unto him gifts.”—Matthew 2:11.

We do not desire to commercialize Christmas, but we do wish to help our readers select gifts to give to their friends which will remind them of the One whose glorious advent into the world we commemorate on Christmas Day!

It is the birth of the World's Redeemer that we celebrate!

Every Christmas greeting we extend, every gift we bestow, should somehow remind the recipient that there “is born this day in the city of David a Saviour, which is Christ the Lord.”

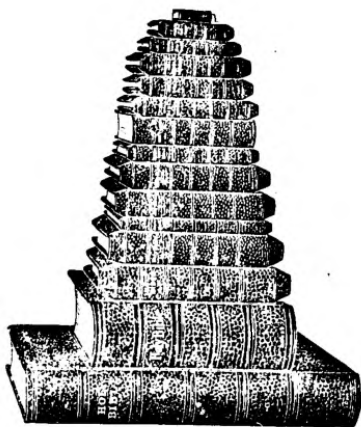
That we may assist our readers in the accomplishment of this **ONE GREAT PURPOSE OF CHRISTMAS OBSERVANCE** we provide the following



Christmas Shopping List

THE RESTITUTION HERALD (regular subscription price \$2.00). . . . *Special Christmas rate to New Subscribers . . . \$1.00.* . . . **THE RESTITUTION HERALD** is a weekly religious journal of recognized merit. It has been repeatedly described as “the best Adventist paper published.” This is a splendid opportunity for you to place *your beloved paper* for a full year in the hands of those friends whom you have been trying to interest in the saving truth and prophetic assurances of the Bible!

TRUTH SEEKERS' SUNDAY SCHOOL QUARTERLY (regular yearly subscription price, 65 cents). *Special Christmas rate to New Subscribers, 50 cents.* The Truth Seekers' Quarterly is the *only* Sunday school quarterly published which approaches the study of the International Sunday School Lessons from the standpoint of the believer in conditional immortality, premillennial advent of Christ, restoration of Israel, and the Kingdom of God on the earth. Why not send the *Truth Seekers'* to the teacher in a Sunday school other than your own?



BIBLES—No present could be more appropriate or more acceptable as a Christmas gift than a fine copy of the Holy Scriptures. We carry them in a great variety of styles and of bindings, ranging in price from one dollar upward. . . . Many different versions, such as the King James, American Revised, American Translation, Moffatt's, Weymouth's, Rotherham's, etc., are carried in stock. . . . Write us of your requirements.

EMPHATIC DIAGLOTT (\$2.50). . . . This splendid translation of the New Testament was made by Benjamin Wilson, who was perhaps the best Greek scholar the Church of God has produced. This splendid version anticipated all of the more important changes made by the American Revised Version some years later. . . . *The Emphatic Diaglott* is said by competent critics to be “the best translation of the New Testament extant.” A great help to all Bible students!

BIBLE HELPS of all kinds, and at a wide range of prices, are available in rich profusion, such as Concordances, Bible Dictionaries, Histories, Prophetic Works, Doctrinal Outlines, Archeologies, etc. Our office will be glad to assist you in the selection of books suited to the needs of your friends in every walk of life. . . . Address

NATIONAL BIBLE INSTITUTION,

Oregon, Illinois

THE RESTITUTION HERALD

VOLUME 27

OREGON, ILLINOIS, NOVEMBER 30, 1937

NUMBER 9

“Till Seventy Times Seven”

A Parable on Forgiveness

By Sydney E. Magaw, Guest Editor

“Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.”—Matt. 18:21, 22.

ONCE each week for one year a brother burned rubbish when my wife had her washing on the line. There were fifty-two sins hard to forgive. This brother failed to return my lawn mower. He dumped rotten eggs from his incubator on my melon patch. Fourteen times he let the compression out of all five tires on my De Soto. He shot my prize gobbler. He painted a bold “G” in front of my public sign, “Oats for Sale.” Eight times he tin-canned my trusty cattle dog, and then *fiendishly poisoned him*.

This brother’s pranks grew worse. He was purposely gone from home three times when he knew I needed his help to solicit for the church. He malignantly smashed my motor boat. Thirty-one hives of my bees netted him three dollars and forty cents each at a near-by auction. Twice he plugged the sewer. I went security on his note, and he made me pay it all. He once kept me waiting in the cold. He drowned twenty-eight of my chickens—eleven in one year and seventeen the year following.

Now, thoroughly hardened, this former friend knew no bounds. He cut ninety-five logs out of my best spruce timber. At ten other times he stole. Seventeen times he influenced each of my six children to disobey me. He lied about me to forty-four people. Eleven times he cursed me. He smote me once on each cheek. Nine times he sued me. He attempted once to alienate the affections of my wife. He burned my house. For nine consecutive harvests he set fire to my oat fields, causing a ten to forty per cent loss each time.

With some of his pals he kidnaped me, and threatened my life. He ridiculed my faith, and wounded my left shoulder.

It was raining last night, when a rap was heard (Please turn to page 11)

Abreast of the Times

Pertinent Comments on the News of the Day

G. E. Marsh, Editor

Sheik Executed in Palestine

"Esau . . . shall not be able to hide himself."—Jeremiah.

JERUSALEM, Nov. 24.—An Arab, Sheik Farhan Saadi, described as one of Palestine's worst trouble makers who has been hunted for more than a year for terrorist activities, was captured in a wheat bin near Jenin on Monday and promptly sentenced to be hanged. Seven other accused terrorists arrested with the sheik await similar trials.

LONDON, England, Nov. 24.—William Ormsby-Gore, Colonial Secretary, informed the House of Commons today that between January 1, 1936, and October 31, 1937, there had been 410 slayings in Palestine; 113 convictions secured and seven death sentences imposed. Of the latter six were commuted to life imprisonment.

Palestine Trouble Laid to Italy

"Say ye not . . . whereof this people shall say, A conspiracy; neither fear ye their fear."—Isaiah 8:12.

JERUSALEM, Nov. 24.—"It is now freely asserted," declares a correspondent of *The New York Times* in a copyrighted article, "that trouble (in Palestine) is the work of Italy, fishing in troubled waters to irritate Britain." Our readers will recall that such reports have been given wide circulation in the past and have aroused much speculation as to just how much confidence may be placed in them. These recent declarations seem to confirm the rumors. It is stated that a pamphlet, severely criticizing the British administration and which was scattered among the Arabs of Palestine, has been traced to Egypt, where it was published by certain "mysterious" foreign agents, now alleged to have been employed by the Italian Government.

BERLIN, Germany, Nov. 24.—"Just as in the days when former Kaiser Wilhelm II, ruled Germany, when the slogan of important German groups was 'look southeastward,' and when Germans helped build the famous Bagdad railway, political and industrial groups in Germany are now seeking close contact throughout southeast Europe and in the Near East," writes Sigrid Schultz, correspondent of *The Chicago Tribune*.

The Nazis of Germany and the Fascists of Italy are closely akin in both the theory and practice of government. Like Brazil under its new constitution, they are "collectivist" states ruled by dictators. It is exceedingly interesting to the student of prophecy, that Germany and Italy should suddenly develop an interest in affairs of the Near East. The fact provides additional evidence of the close ideological harmony of the two greatest trouble makers of Europe.

Both Germany and Italy comprised parts of the old Roman Empire which is now being restored, and as we fol-

low their developing interest and activity in the Near East, we are sometimes moved to question: Will Palestine, after all, be brought back under the authority of Rome before Messiah comes? Will Rome rule in Jerusalem when Jesus returns to the place of His humble birth as she did when He appeared there the first time? Further, have these two dictatorial powers, Germany and Italy, entered into a secret conspiracy to prevent the return of the Jews to Palestine by organizing the Arabs and other Mohammedans of Egypt, Persia, Iran, and the Holy Land against them?

Cosmic Ray Secret Revealed

"I have shewed thee new things from this time, even hidden things, and thou didst not know them."—Isaiah 48:6.

CHICAGO, Nov. 27.—The mysterious cosmic rays, the source and penetrating power of which have been sought by scientists since their discovery, continue to yield their secrets reluctantly from time to time. The latest discoveries in this interesting field were reported to the American Physical Society at the University of Chicago yesterday, by Dr. V. C. Wilson, who told of the completion of experiments last summer which denote that these strange rays can penetrate the earth's crust to a depth of at least 1,600 feet.

Descending into a mine of the Seneca Copper Company at Mohawk, Michigan, Dr. Wilson set up his instruments at the foot of a shaft that inclined into the earth 34 degrees off perpendicular to make sure the rays would penetrate through solid rock that depth.

It will be remembered by readers of this page that Prof. August Piccard and others have made various ascensions into the stratosphere in an effort to discover the source and nature of the cosmic rays. God has withheld knowledge of many such powerful and valuable natural forces and sources of energy for revelation in the last days when He is preparing the way for the coming of the great Restorer of man's dominion over nature, the dominion which was lost for a time by Adam's sin.

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Duties Devolving Upon Christians

By J. M. Stephenson

ACCORDING to the foregoing, the precepts and commandments of Christ, as taught by the apostles, are the divine rule by which Christians must develop characters. They taught verbally the commandments of

Christ to the world, and then put them on record that they might be transmitted to all future generations, without change or variation. As twelve legates of Christ, they were authorized to enforce His commandments, with assurance that what they should bind on earth should be bound in heaven. Although clothed with the power of the Highest, they always acknowledged Christ as their legal head. Paul could say, "Be ye followers of me, even as I am also of Christ" (1 Cor. 11:1).

Let us look at the example of the church at Jerusalem, which was instructed by the apostles, both by precept and example, remembering that they were commanded to teach what Christ had previously taught, and that we are commanded to follow them as they followed Christ. "And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2:42).

1. "They continued stedfastly in the apostles' doctrine." The apostles' doctrine was the doctrine of Christ; for they were not commanded to teach anything to the disciples, except what Christ had commanded them to teach. Their doctrines, therefore, were the doctrines of Christ.

2. They continued in "fellowship." They were all united with the apostles, and with each other, in mutual sympathy, confidence, love, and fellowship. They were a model church. Their example was an exemplification of the teachings of the apostles.

3. "And in the breaking of bread." This evidently refers to the *breaking of bread in commemoration of the Lord's death*. In Acts 2:46, where the daily observance of a common meal is referred to, *meat* is associated with *bread*. But in verse 42, the breaking of bread is associated with the apostles' doctrine and fellowship, and prayers, thus teaching that the breaking of bread in the first instance was the doctrine of the apostles, and belonged to the fellowship of the saints, and that the breaking of bread in the second instance referred to a common meal. Why otherwise this plainly marked distinction? Why otherwise associate the one with the great *doctrine* of the apostles, which that model church stedfastly adhered to, and also the *fellowship* of the saints, and *prayers*, and associate the other with the equalization of their goods, having reference to domestic economy and comfort, and their daily meals? I repeat, that the doctrine of the apostles was the doctrine of

"Go ye therefore and teach (or make disciples among) all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them (his disciples) to observe all things whatsoever I have commanded you."

Christ which, according to my text, the apostles were commanded to teach the disciples whom they should make among all the nations of the earth.

But the frequency with which they should observe this

test of apostolic doctrine and fellowship is not named in the foregoing record of the faith, steadfastness, and example of the apostolic church at Jerusalem. An institution without any specified time for its observance is too indefinite to secure uniformity of action in the various churches founded by the apostles, as the lighthouses of the world, whose examples were to be followed by all succeeding churches. There had been no precedent for such an institution in the past dealings with God and His people; and it requires too much credulity to believe that Christ would be the first to establish a precedent whose legitimate workings would engender anarchy and inharmony in His family all over the world and through all future time. The duty of *unity in faith* and *harmony of action* is everywhere enforced in the teachings of Christ and His apostles. Having prayed that His apostles might be *one*, as He and His Father were *one*, He then offered a prayer for the *unity* of His disciples until He should come again, as an infallible evidence that He was the true Messiah: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me (John 17:20, 21).

The multitude of believers at Jerusalem were an example of unity in faith, love, and works. "And the multitude of them that believed were of *one* heart, and of *one* soul" (Acts 4:32). In the following testimony, *unity* is enforced, and *division* condemned: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment" (1 Cor. 1:10). Division of mind will produce division of action. But where all are of the same mind and judgment, there must be uniformity of action. Otherwise schisms and divisions must result. But according to the last text quoted, *unity* is enforced, and *division* is condemned. Let it, therefore, be distinctly understood that all the churches in apostolic times were a unit in faith, and a unit in action. They were *one* body, having *one* faith, and *one* hope (Eph. 4:3-5).

All the members of this one body, with a few exceptions, moved in perfect unison with each other. Hence, the custom of one church, in regard to (Please turn to page 10)

The Faith in Scotland

By the Editor

"Nae man can tether time or tide."—Robert Burns.

EDINBURGH, the "Athens of Scotland" and the ancient capital of the "land of Calvin, oat-cakes, and sulphur," as Sydney Smith described it, holds much of interest for the student of religious history even though he may not be a communicant of "the true kirk of God," the Presbyterian, established there by John Knox and "the Lord's of the Congregation."

The Scotch people have ever been renowned for their piety and deep religious consciousness. The justness of this repute is evidenced by the puzzling architectural features observed in some of the historic domiciles to which the attention of visitors to Edinburgh is directed. There appears in certain of these ancient dwellings, says *The National Geographic Magazine*, "a slit much narrower than other windows. Inspection discloses that these apertures light tiny closets opening off the dining rooms. They were retreats for the head of the house, where he might perform his devotions. Apparently," the writer for *The Geographic* suggests, "the deeply religious obeyed literally the injunction found in St. Matthew, 'Thou, when thou prayest, enter into thy closet.'"

To the Church of God in America, Edinburgh is of unusual interest because it was here that the first congregation was founded of men and women who believe that the essential truths of the gospel are expressed in Luke's summary of Philip's teaching, as found in the 8th chapter of Acts and the 12th verse: "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."

Our interest is increased when we learn that these vital teachings, upon which saving faith may alone rest, were introduced into Scotland, and more particularly into Edinburgh, by a preacher from America, Dr. John Thomas of New York. A word regarding this remarkable man may not be out of place here.

Dr. John Thomas was born in England in 1805, but made his home for the greater part of his life in Brooklyn, New York. He traveled extensively both in Europe and America, preaching that salvation and eternal life were dependent upon an intelligent belief of the gospel as preached by Jesus and His apostles, and baptism for the remission of sins. He died in 1871, after having established many small groups of believers on both continents.

At the beginning of his religious activity, Dr. Thomas was associated with Alexander Campbell in what was denominated as an effort to restore primitive Christianity, which, it was alleged, had been lost in the perplexities of traditional theology. Alexander Campbell was born



in Ireland and came to America in 1809. Like his father, Thomas Campbell, he was originally a Presbyterian minister. Later both father and son, having changed their views materially, with their entire congregations, were immersed and united with the Baptists. Certain features of their faith proving obnoxious to that denomination, they were forced to withdraw. They then,

in 1827, organized "The Disciples of Christ."

It was with this body of reformers that Dr. Thomas first labored. Why he withdrew from it is indicated in Volume 1, Number 1, of the *Herald of the Kingdom and Age to Come*, which is before us as we write.

In the first editorial in that paper, of which he was founder, editor, and publisher, Dr. Thomas relates his own religious history fully, and mentions the various steps by which he had advanced from the position he occupied with the Disciples of Christ in 1834, to the time of the establishment of the new paper. At a future time the editor of this sketch hopes to present a brief review of the life and teaching of this able Bible student, but for our present purpose it is sufficient to quote the doctor's editorial announcement a little further.

Referring to his growth in scriptural knowledge, to which allusion has been made, speaking of himself in the third person, Dr. Thomas said: "His faith had now attained an amplitude it had not possessed before. It embraced the hope of God's calling to His kingdom and glory in the name of Jesus as the future Lord and Sovereign of the world. He now perceived what the faith of the gospel was that was necessary to constitute a . . . Christian baptism. It was nothing less than the gospel of the kingdom of God and the name of Jesus as the Christ; and he discovered accordingly that if a man would inherit that kingdom he must believe with an honest and good heart the things concerning it. . . . To become a joint-heir with (Christ) of this kingdom, the editor (Dr. Thomas) was immersed in 1847. Having thus obeyed the gospel himself, he forthwith commenced its announcement to others in the United States and afterwards in Britain."

This reference to his work in Great Britain brings us back to our main theme—the spread of the gospel of the kingdom in Scotland. Much of our information will be drawn from "The Jubilee Year" bulletin "of the Edinburgh Church of Baptized Believers of the Gospel of the Kingdom of God," which we acquired through the kindness of Brother John W. Beattie of Glasgow, Scotland, and from a most interesting personal letter accompanying it.

The Edinburgh church celebrated its fiftieth anniversary in 1903, or thirty-four years ago.

In order that the present condition of the work in Scotland may be grasped, we quote the following from the letter mentioned:

"The Edinburgh church was regarded as the mother church of the new religious denomination and a center from which the recovered 'gospel of the kingdom of God' radiated over the whole country. Alas," Brother Beattie regretfully remarks, "the Edinburg Church of Baptized Believers no longer exists, having united with the Church of Christ a few years ago."

Continuing, our correspondent says: "The Churches of Baptized Believers had a monthly magazine called *The Messenger of the Churches*, founded in 1860." It was by coming into possession of an old copy of this magazine that the writer was made acquainted with the work of the believers in Scotland.

It might be well at this point to mention the fact that while the Church of Baptized Believers was founded by Dr. John Thomas, whose personal following in the United States is large, (Please turn to page 9)

The Second Death

By T. T. Drinkard

"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."—Revelation 20:6.

WHY mention a second death if there is no need for one? It is written, "Known unto God are all his works from the beginning of the world" (Acts 15:18). It can also be said of Him that He knew the works of man from the beginning; He knew the outcome of man and his ungodly plans, and clearly shows that the whole system and its defenders will find their end in the second death.

To say that the second death is, may I say, God's filtering plant in which all sin will be burned out and the sinners who pass through it given eternal life, is but to wrest the Scriptures and give them an uncertain meaning. He that has "part in the first resurrection" will be entirely safe. He is no more under the power of death. He has passed beyond the vale of mortality. When Jesus Christ was "raised from the dead, (to die) no more; death hath no more dominion over him" (Rom. 6:9). Why? Because He came forth from death crowned with immortality. And John assures us that when Christ appears "we shall be like him" (1 John 3:2). If we are to be like Him, and since His resurrection, "death hath no more dominion over him," therefore, when our redemption becomes an established fact, death will have no further dominion over us.

Another thing that we notice in this account is that "they shall be priests of God and of Christ, and shall reign with him." This will be in accordance with the teachings of Scripture. This is the goal for which God's people have labored so long, and now it seems just ahead. Man and his ways are coming to an end.

The part which the overcomer will enjoy is that he "shall inherit all things" (Rev. 21:7). But the fearful, unbelieving, abominable, murderers, whoremongers, sorcerers, 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).

The expression, "second death," suggests that there is

a first death, and true it is that that first death passed upon all men (Rom. 5:12, 18). But to show how far astray man can and does go in his theory teaching, I quote this: "The unbelieving world is cast into the lake of fire and brimstone which burns out by the great tribulation every sin."

In other words, there is to be no real second death that will destroy sinners, and hence sin, but only a place or condition that will burn out the sin and save the sinner! But I notice that even the devil will go into the second death, and to carry the theory far enough this second death would burn the sin out of him and leave him an equal of the saints in righteousness.

The second death not only destroys the sinner, but sin as well. Let us note this, "But the transgressors shall be destroyed together: the end of the wicked shall be cut off" (Psa. 37:38). And this: The wicked are "reserved to the day of destruction" (Job 21:30; 2 Peter 2:9). This is to the point: "The Lord preserveth all them that love him: but all the wicked will he destroy" (Psa. 145:20). Isaiah foresaw that the wicked would be destroyed, and said, "Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it" (Isa. 13:9). He will not merely bring the reign of sin to an end, but "destroy the sinners" themselves. I am willing to concede that God knew just what He intended to do, and it pleased Him to reveal it. But I firmly believe that it is unwise for His people to become dissatisfied and seek to wrest the Scriptures so they will seem to favor a false doctrine. The Apostle Paul had in mind the same thought, and said, "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."

“Before Abraham Was, I Am”

By Robert G. Huggins

AS MANY people take the words “I am,” when spoken of and by Christ (as in John 8:58), to signify His personal preexistence and immortality, we will make two remarks concerning their import.

First, mortal men often say of themselves, “I am,” without indicating their preexistence and equality with God (Acts 26:29; 1 Cor. 15:10; Gal. 4:12; Phil. 4:11).

Second, “I am” is often used of Christ in a way which destroys His preexistence and deity (Matt. 16:13-17; Luke 2:70; Rev. 1:17, 18; 1 Cor. 15:44-54).

“BEFORE ABRAHAM WAS”

The word “before” means: “In front; ahead. Prior in time; earlier. In front of; ahead of. Prior to, in time; anterior to. In advance of, in rank. In preference to; in comparison with” (Standard Dictionary).

Now Christ was “before Abraham,” not in time, but “in rank; in preference to; in comparison with.” This meaning is made certain by the fact that He was “before” John the Baptist, who was five months older than Christ. And what makes this conclusion doubly sure is, that when Christ said, “Before Abraham was, I am,” the Jews in anger “took up stones to cast at him.” If they had understood “before” to mean that He existed personally before Abraham, and was therefore older than Abraham, why this outburst of wrath, since even the disciples themselves believed the man “born blind” had sinned before he was born? Would they have “cast stones at him” for saying what they believed themselves (John 1:6; Luke 1:24-27; Matt. 11:11; 3:11, 13, 14; Mark 1:7; John 3:30, 31; 5:35, 36; 1:15, 16, 27, 30, 31).

“I AM”

“Before Abraham was, I am,” is an elliptical sentence. I am—what? In Scripture this ellipsis is sometimes filled in to complete the sense, as—“I am—the bread of life” (John 6:35); “I am—the light of the world” (John 8:12); “I am—not alone” (John 8:16); “I am—not of the world” (John 8:23); “I am—he” (John 8:24, 28).

The Fatherhood of God accounts for the greatness of Christ. The texts generally used to prove the prenatal existence of Christ refer to the Fatherhood of God. If they have to do with a personal, preexistent Christ, they platonize and enmesh the proponents of the doctrine with Egyptian mythology. In logic it is difficult to believe in the preexistence of Christ, and stop there. If a little preexistence is good, more of it would be better.

If, when Christ said, “He that came down from heaven,

The address from which the following notes were taken was delivered by the pastor of the Blessed Hope Church of God of Cleveland, Ohio, and was published originally in The Faith, from which we appreciatively copy.

even the Son of man which is in heaven” (John 3:13), He had reference to a previous personal existence in heaven before He was born, He was “Son of man” before His birth. Not a trinitarian in the world believes such an

absurdity. He could not be the Son of Man until He became the Son of Mary. It was the Son of Man, therefore, that preexisted, if anything preexisted, and that came down from heaven. The Son of Man, not the self-existent God, came down.

If “he that cometh from above” puts Christ personally in heaven before He was born, then “he that is of the earth is earthy” puts mankind in the earth as preexistent beings before they were born (John 3:31). If “I am from above” asserts Christ’s existence “above” before He was born, the companion statement, “Ye are from beneath,” necessitates our sentient existence somewhere “beneath” prior to our birth (John 8:23). If Christ in a preexistent state was God, how could He say, “I proceeded forth and came from God” (John 8:42)? How could He “proceed forth” and “come from God” if He were God Himself? Did He proceed and come from Himself? He said, “I came out from God” (John 16:27). Could He come out from Himself? “I came forth from the Father,” is another of His affirmations (John 16:28). Yes, but like a son, leaving the Father whole and entire after He came forth. All of these texts have to do with God’s Fatherhood. They say not one word about the preexistence of Christ (John 3:13, 31; 8:19-23; 16:1-3; 8:38-44; 16:27, 28, 30).

Finally, we conclude with a lucid illustration to show how the Fatherhood of God explains the texts which trinitarians quote to prove the preexistence of Christ.

“They that are the sons of Levi, who received the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they *come out of the loins of Abraham*: but he whose descent is not counted from them, received tithes of Abraham, and blessed him that had the promises. And without all contradiction the less is blessed of the better. And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth. And as I may so say, *Levi*, also, who receiveth tithes, *payeth tithes in Abraham*. For he was yet in the loins of his father, when Melchizedek met him” (Heb. 7:5-10).

And now upon this reading, while you are holding your Bibles open, and your eyes are fastened upon its words, allow me to ask a few questions:

1. Where was Abraham when he met Melchizedek and paid him tithes? Answer: In the “king’s dale,” in the

environs of Sodom (Gen. 14:17).

2. Was Levi there at the time? Answer: Not personally, for he was not yet born.

3. Where was Levi before he was born? Answer: "In Abraham."

4. Be a little more definite, please. Where was Levi when he was "in Abraham"? Answer: "He was yet in the loins of his father, when Melchizedek met him."

5. Where, then, did Levi and all the Levites come from? Answer: "They came out of the loins of Abraham."

6. Now, who is God? Answer: "God (is) the Father of our Lord Jesus Christ" (Rom. 15:6).

7. Where is God? Answer: "Our Father, which art in heaven" (Matt. 6:9).

8. Where was Christ before He was born? Answer: He was "in the Father" (John 14:10, 11).

9. What do you mean by "in the Father"? Answer: "In the loins of his father," like Levi.

10. Then when Christ was born, where did He come from? Answer: He came out of the loins of His Father.

11. Then, since God is in heaven, and Christ before His birth "was in the Father," does it not follow that at His birth He came out of the loins of His Father; that He "came down from heaven"; that He came "from above"; that He "proceeded forth and came from God"; that He "came out from God"; and finally, that He literally "came forth from the Father"? Answer in a chorus of voices: "Yes, He did; He did!"

Alexander Campbell on Baptism in One Name

IT IS generally known that Alexander Campbell, founder of the denomination known as the "Disciples of Christ," taught that faith in the gospel must precede baptism, that it was for the remission of sins, and consisted in total immersion. But it may come as a surprise to many to learn that Mr. Campbell also insisted that baptism must be performed in the *one name*, that of the Lord Jesus Christ.

While still not a universal practice in the Church of God, baptism in or into the name of Jesus only has been recognized as scriptural by many of our leaders of the past and present generation, and we find the tendency to use but the one name in performing the ordinance growing in favor among us.

The matter of Alexander Campbell's attitude toward this question was brought to our attention recently when we were reviewing documents having to do with the relation of our early ministers to the movement fathered by Mr. Campbell.

It seems that early in the year 1858, Dr. Henry Ward Beecher, eminent Congregational preacher in Brooklyn, "gave notice of his intention to apply to the trustees of his church, for the construction of a baptistry in the building, after the manner of the Baptist denomination. He explained the immediate occasion of this proposed innovation on Congregational custom. Numbers of persons," he asserted, "had applied for membership, to whom immersion seemed the truest baptism. He had no scruples to administer the ordinance in that mode and, therefore, desired the means of doing so, without being dependent on another church."

Commenting at length upon Dr. Beecher's announcement, in an article which appeared (probably copied from a "Disciple" journal) in the *Herald of the Kingdom and Age to Come*, October, 1858, Dr. John Thomas, editor of the *Herald*, gives his sanction to that part of Mr. Campbell's article which deals with the question of the "name."

The following is an exact transcription of the para-

graphs of Mr. Campbell's statement having to do with the matter at hand. We retain his use of italics.

"We are not commanded to baptize or immerse any subject of Christian baptism, *in the name* of the Father, the Son, and the Holy Spirit. We have no such formula in the oracles of God. No one ever was baptized or immersed in the name of the Father, the Son, and the Holy Spirit, by any man inspired of God, or commissioned by the Lord Jesus Christ. *Eis to onoma* and *en to onomati*, are formulas as wide as the poles apart. The former indicates an entrance *into* a new relation to all the personalities of the Godhead (the Oeiotēs)." (At this point Dr. Thomas says in a footnote: "Not the personalities of the Godhead; but *God manifestation in flesh*." We resume Alexander Campbell's article without change of paragraph.) "Hence the commission *eis to onoma* and not *en to onoma*—are formulas as wide as the poles apart. The one indicates the authority under which the administrator acts, and the latter the relation into which the subject enters. The Romanists celebrate matrimony, consecrate churches, and burial grounds, and dispossess demons and evil spirits 'in the name of the Father, Son, and Holy Ghost,' and so do they practice 'extreme unction.' Protestants tamely imitate them in some of these particulars. Since the coronation (?) of the Lord Jesus as head of the church, the Lord of the universe, all authority is in Him alone. He is to raise the dead and judge the world. He is 'Lord of lords, and King of kings.' 'By him do all princes reign, and all judges decree justice.' He is now autocrat of the universe. By His commission did apostles preach, and baptize the converts."

We are not concerned with the questionable statements in which Mr. Campbell affirms that Jesus is *now* "King of kings." We wish simply to call attention to the fact that the founder of the Disciples of Christ taught that baptism was not only by immersion and "for the remission of sins," but that it should be performed in the name of the Lord Jesus only.—G. E. M.

Literal—Figurative—Literal

By Reviewer

WE REMEMBER hearing the story some years ago of a Christian and a Jew discussing the literal or figurative meaning of the words which the angel addressed to Mary concerning the future of her promised Son: "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).

"The first two statements of the passage are undoubtedly to be taken literally," declared the Christian, "for Jesus was unmistakably 'great' in the fullest sense of the word, and He was called the 'Son of the Highest' by the actual voice of the Almighty at the time of His baptism. But," continued the Christian, "the remainder of the announcement must be understood figuratively, for surely the only begotten Son of the eternal God, the second Person of the Holy Trinity, will never literally occupy the throne of David in Jerusalem! Such an idea is absurd."

"My friend," protested the Jew, "you are reversing the order of the literal and figurative portions of this passage. The first part is *figurative* and the last *literal*! The Messiah was to be a Son of God spiritually, not literally! He was to be a Son of God as Adam was a son of God (Luke 3:38) before he sinned, and as Abraham was a son of God. The latter part of this so-called angelic annunciation, however, should be taken just as it reads, as altogether literal in meaning. For when Messiah comes," he went on, "He will be an actual descendant of David and will sit upon David's literal throne in Jerusalem, where He will 'reign over the house of Jacob for ever,' for the kingdom of Israel will never be taken out of His hand."

When we heard that story we were impressed with the conviction that the Christian and the Jew were both right—and they were both wrong! For the entire passage should be understood in the most literal way. Jesus was literally "great," He was literally called "the Son of the Highest," and, further, the Lord God shall give unto Him the literal "throne of his father David," and He shall reign over the literal "house of Jacob for ever."

We can find no reason that would justify the assignment of one portion of the verse to figurative interpretation and another to literal. The construction of the passage is such that it must all be taken literally or all figuratively.

We were reminded of this little story today when we were reading an article on the millennium in an esteemed contemporary publication. In his very interesting analysis, the author, who acknowledges himself to be a non-millennialist, believes that what he calls "The Reign of the Martyrs" occurred during the Middle Ages. "During this period of a thousand years," he says, "paganism had no voice in the government."

As to the thrones on which the martyrs sat to reign with Christ, he suggests that while they are not designated, they "probably were the thrones of the leading European nations of the Middle Ages. . . . 'The blood of the martyrs was the seed of the church.' The saints (mentioned in Revelation 20:4) lived and reigned with Christ before the Middle Ages, during the Middle Ages and ever since, and they do today. It is not stated that Christ's reign was limited to a thousand years."

Of course, such an interpretation as this is consistent in that it puts the entire passage on a figurative basis. There would be *nothing* in it to be understood in a literal sense. But is our statement not too broad? Does not our author suggest that at least the "thrones" may be literal in that they "probably were the thrones of the leading European nations of the Middle Ages"? And the "nations" represented by the "thrones" are apparently also literal, according to this view.

But the "souls of them that were beheaded for the witness of Jesus" are not actually *living saints*, restored to life, nor do they literally "reign with Christ." It is their *influence*, their past *teachings*, that rules over the nations of Europe! "They *lived*," says the Revelator, but not literally, declares our commentator; they "reigned with Christ," John continues, but not literally, again contends our author, who proceeds to ask another question:

"What is the first resurrection?" He answers it himself: "It is not a literal resurrection at the beginning of the thousand years. It is a resurrection up to newness of life in Christ Jesus. It is a spiritual experience we must have in this life, if we have the physical resurrection to eternal life."

In other words, the "souls" of the beheaded "witnesses" are neither dead nor living *individual* saints, but merely mental concepts, imaginary pictures representing all who through the present age of grace have died to sin. The entire outline is *figurative*. It has nothing to do with literal resurrection, literal reigning with Christ, or literal thrones. No! we are mistaken there! It is all so confusing to a practical man! The thrones *are* literal, aren't they, for they "probably (are) the thrones of the leading European nations"? *Figurative* "souls" reigning on *literal* thrones in a *figurative* way! Yes, it is all very confusing.

And a little more about the "souls" mentioned. Our author asks the question: "What souls or persons were seen? Those of the martyrs, beheaded for the witness of Jesus and the gospel. This," he says, "is figurative of the loss of civil, religious, and moral rights." We are not quite clear as to who it was that lost their "civil, religious, and moral rights." Was it the faithful "witnesses" who had died to sin figuratively? If so, then it was the loss of such rights

that qualified them to "reign" on the thrones of European nations "with Christ"! Truly, my poor head whirls!

"What about the rest of the dead?" Yes, I hope he will throw a little light on that question to round out our understanding of the whole matter.

"Who are they?" (that is, "the rest of the dead"). "We answer," he says, "the pagans, who were limited and bound during the thousand years. At the close they are liberated and become the head of the state"! Were they literal pagans or figurative pagans? Our commentator does not venture to solve this problem for us.

"Note," says our author, "note carefully that there is no resurrection, literally, at either end of the thousand years." But following the "little season" our writer seems to see a little more of reality in the picture, for he says that then "all the dead become alive and thus stand before God, when they shall see the Holy City, see Abraham, Isaac, and Jacob in the kingdom of God and they themselves thrust out." Here he evidently has in mind the wicked who will see themselves literally (?) or figuratively (?) cast out.

Are Abraham, Isaac, and Jacob to be there literally? Are the wicked also to be there literally until they are literally "thrust out"? He doesn't say.

Ah! In the next division of his article the author comes down flat-footedly to earth! He quotes: "'And whosoever was not found written in the book of life was cast into the lake of fire.' What about this lake of fire? Is it literal?" he asks. "We answer, Yes. This is how God is going to dispose of sinners—burn them up root and branch."

Figurative—literal—figurative! It's all so hard to keep straight. We simply give it up and turn to the following "selection" from the writings of an "unknown author" which appears in the same paper with the article we have vainly attempted to understand. It, too, has to do with the millennium, and we wonder if it was not placed just where it is to throw some real light upon this most glorious subject. The selection follows:

THE MILLENNIUM

"In the millennium *all* the problems which are now the nightmare of statesmen, will automatically disappear. There will be no more war. Militarism will be unknown. There will be no more crime, no more prisons or workhouses. No breweries or distilleries, consequently no drunkards. Slums will no longer exist to be the hotbed of crime and vice, filthiness and disease.

"Poverty and distress, starvation and want, will not be known any longer. Life will be enormously lengthened, because the causes of insanity, disease, and death will no longer exist. No grasping employer will grind the faces of the poor. No enormous fortunes will be made out of the dire necessity of others.

"Vice, blasphemy, brutal sports, gambling, fraud, oppression, lying, trickery, and deceit will cease and low and degrading trade be stopped. And all the power of humanity will be turned into useful and beneficial channels. There will be no idle butterflies of fashion, no 'submerged tenth,' no unrest or strikes and no desecration of the Sabbath. God

alone can solve all the problems and right every wrong. He will do this through David's greater Son, He who will take the government upon His shoulders."

The above picture of the millennium is gloriously clear, enticingly appealing, and, better than all else, true to God's prophetic promises!

HE CARES

"Let all who are sad take heart again;
We are not alone in our hours of pain:
Our Father stoops from His throne above
To soothe and quiet us with His love.
He leaves us not when the storm is high;
And we have safety, for He is nigh.
'Can it be trouble which He doth share?
Oh, rest in peace, for the Lord does care."

THE FAITH IN SCOTLAND

(Continued from page 5)

States and elsewhere adopted the title of "Christadelphians" (Brethren of Christ) and denominated each local congregation an "ecclesia" (the Greek word rendered "church" in the New Testament) at a convention held in Ogle County, Illinois, in 1862, the "Believers" in Scotland continued under the original name of the "Church of Baptized Believers." There are small groups of Christadelphians in practically all of the larger cities in the United States, Canada, the British Isles, and other English-speaking countries. Unfortunately, however, the Christadelphians are inclined to divide on questions which would appear to others as of minor importance and consequently lack that power which coherency and unity on major issues provide.

As nearly as we can determine with the data at hand, this has not been the case with the Scottish church. While it has not made the progress it might have been expected to make, it has remained true to its original faith and obviously united in its efforts to proclaim the gospel of the kingdom of God to an indifferent and unbelieving world.

The Messenger of the Churches "continued to function," Brother Beattie states, "for fifty-one years till 1911, when it ceased to exist owing to lack of support. Looking back through old volumes of *The Messenger*, I find," he says, "that the Church of Baptized Believers formerly existed in, among other places, Aberdeen, Airdrie, Belfast, Berwick-on-Tweed, Birmingham, Cummock, Cupar, Crossgates, Derby, Devonport, Douglas, Dundee, Halifax, Dunfermline, Dunkeld, Edinburgh, Glasgow, Haddington, Hamilton, Huddersfield, Kirkealdy, Lanark, Leeds, Lewes, London, Nottingham, Newark, Newburgh, Paisley, Piton, Plymouth, Tranent, and Wishaw.

"As there has been no church magazine since 1911, the various churches have gradually lost touch with each other,

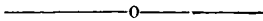
and of all the once flourishing group of churches, I believe that the church in Glasgow is now the only active survivor. Meetings for Breaking of Bread are still held in Dunfermline and Huddersfield, and perhaps also in private houses, but there is no public testimony."

Our esteemed correspondent calls attention to the fact that certain features of the faith of the Believers are being carried forward by the Conditional Immortality Mission, an undenominational organization with whose official organ, *Words of Life*, our readers are acquainted through the excellent articles we have selected from it for the columns of THE RESTITUTION HERALD from time to time.

"About fifty years ago," Brother Beattie continues, "the second coming of Christ was very little mentioned on these shores, but we believe that through the witness of these now extinct churches and subsequently the Conditional Immortality Mission, this doctrine has come much more to the front. However, there is still much 'land to be possessed' and the fallacy of the 'never-dying-soul' dies hard."

In subsequent articles we hope to suggest certain conclusions which may be drawn from the experiences of our Scotch and English brethren which may help the Church of God in America to avoid the unfortunate fate of our sister organizations in the Old Country. Further, we will endeavor to point out the vital differences which exist between the Church of Baptized Believers and the Church of God on the one hand and the Conditional Immortality Mission and many other Adventist bodies on the other.

We acknowledge the splendid work these various "conditionalist" groups are accomplishing, but we feel that much of the force and value of their teaching is lost because of the fact that so many look upon these great doctrines simply as "neglected" rather than as *essential* elements of saving truth.



DUTIES DEVOLVING UPON CHRISTIANS

(Continued from page 3)

the observance of the Lord's Supper, was the custom of all the other churches. Those churches having been founded and either taught by or under the supervision of the apostles, and the apostles having been commanded to teach them nothing except what Christ had commanded them to teach, the conclusion is irresistible that the example of one church in regard to apostolic doctrine was observed by all other churches, and that this example is of divine origin.

With these indubitable facts before us, we are prepared to appreciate the example of the church at Troas, in regard to their stated meetings for the purpose of breaking bread in commemoration of the death of their Lord and Master.

"And there accompanied him into Asia, Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus, and Trophimus. These going before farried for us at Troas. And we sailed away from Philippi after the days of unlev-

ened bread, and came unto them to Troas in five days, where we abode seven days. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight" (Acts 20:4-7). In reference to which please observe:

1. Paul and those brethren with him tarried seven days, for the ostensible purpose of being present at the stated meeting of the church at Troas. The other brethren had waited five days at Troas for Paul. The next day after Paul's sermon they hastened on their journey. As far as the record furnishes any clue to the reason, they tarried seven days that they might attend the regular meeting of the brethren at Troas.

2. "And upon the first day of the week when the disciples came together," or, according to Whiting, "the disciples being assembled to break bread." This simple record shows conclusively that the disciples at Troas were accustomed to assemble on the first day of the week. Paul commanded the churches not to forsake the assembling of themselves together: "Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) and let us consider one another to provoke unto love and to good works: not forsaking the assembling 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).

According to the foregoing, it was the custom of some at that early day to neglect assembling with their brethren. This habit the Apostle justly condemned, and made the duty of all the brethren to meet in a congregational capacity the subject of a special precept. Little do brethren realize when, for trivial reasons, they stay away from the stated meetings of their brethren that they are violating a plain and positive commandment of Christ, as taught by His authorized Legate. The sad effects of this habit are manifest wherever it is practiced.

Obedience to this commandment is one of the efficient means of holding fast the profession of our faith. Show me a congregation which habitually neglects the duty of assembling themselves together, and I will show you a congregation which hold all other Christian obligations as a loose garment and whose faith will grow weak, their zeal abate, their courage waver, and their minds vacillate.

The life-inspiring influence of a church whose members may always be seen in their places, at the appointed time, is salutary for good: and if it does not act like a charm, it will provoke to love and good works. Such a church is a moral lighthouse to illuminate other churches and the surrounding world.

According to the example of the church at Troas, the appointed time of assembling was the first day of the week.

There must be a stated time for assembling, or how could there be anything like uniformity among brethren? There is an old maxim that says that "what is everybody's business is nobody's business." How true this is in regard to brethren keeping up their meetings! As far as my observation has gone, those churches which have no stated

times for meetings, seldom meet at all. Declension follows neglect in this respect, as the shadow follows the substance. I would say to all the churches of Christ to use all the means of life and growth which Christ and His apostles have furnished, or neglect them and add to the wreck of hundreds of apostate churches, scattered along the coast of time, as monuments of folly and reproach.

That it was the custom of the primitive churches to meet upon the first day of the week is evident from Paul's instruction to the churches in Galatia, and the church in Corinth. "Now concerning the collection for the saints, as I have given orders to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come" (1 Cor. 16:1, 2). Or, according to the American Union and Syriac versions, "on each first day of the week." Campbell's Version and the Diaglott read, "on the first day of every week." The foregoing testimony demonstrates the point, that those churches were accustomed to assemble upon the first day of every week.

According to the foregoing testimony, one object for which they convened on the first day of the week was to *break bread* (Heb. 10:25). The object of the meeting at Troas was to break bread. Paul being present and preaching was only incidental. True, he had tarried seven days that he might be present at their *stated meeting*, thus attaching more than ordinary importance to the well-established custom of those brethren. Whether they broke bread before or after Paul's long sermon does not militate, in the least, against the object of the meeting, or the custom of that church to meet every first day to break bread. The Syriac renders Acts 20:7: "And on the first day of the week when we assembled to break the Eucharist."

That the church at Corinth was in the habit of assembling together for the specific object of observing the Lord's Supper is evident from the following language of Paul: "When ye come together therefore into one place, that is not to eat the Lord's supper. For in eating every one taketh his own supper: and one is hungry and another drunken. What? have ye not houses to eat and drink in, or despise ye the church of God, and shame those that have not? What shall I say to you? Shall I praise you for this? I praise you not" (1 Cor. 11:20-22).

The Corinthian brethren came together to eat the Lord's Supper, but instead of doing so, each ate his own supper. Suppose I should invite a company of friends to eat my supper, and they should assemble in my house, but instead of eating my supper each man should eat his own supper? Would this prove that I had no supper? It would prove just the reverse.

The Diaglott's translation is more explicit: "Then, again, your coming together to the same place is not to eat the Lord's supper. Why not? because the Lord had no supper? No. It was not to eat the Lord's supper: for each one takes first his own supper." "*First*," before what? Answer: *Before the Lord's Supper*. There must be two suppers for one to be taken first, i. e., before the other. By introducing the marginal rendering, Whiting's translation

would read, "When ye come together therefore to one place, ye cannot eat the Lord's Supper; for in eating, each first taketh before his own supper." The word "another," between the words "before" and "his," is supplied by the translators. Of the same import is Campbell's translation. Hence, it is clear that the Lord had a Supper, but the Corinthian brethren had perverted and corrupted that sacred institution.

The Apostle, having corrected this error, proceeded to give the time and manner of observing the Lord's Supper, just as he had received it from the Lord. He said: "For I have received of the Lord that which I also delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread; and when he had given thanks, he brake it, and said, Take eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also, he took the cup, when he had supped, saying, This cup is the new testament in my blood, this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come" (1 Cor. 11:23-26). "As oft as ye eat this bread and drink this cup." It is just as appropriate to use this language to denote stated times for the observance of this institution as indefinite. What other language could he have used? It is of the same import as if he had said, "When ye meet."—Selected by Sr. Nancy Robison.

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"TILL SEVENTY TIMES SEVEN"

(Continued from front page)

on my door. The rap sounded familiar—a little. I opened the door, and invited my guest to enter. It was my old friend, who had so long plagued me. Now his spirit was broken. The rain dripped off his hat, but it was not rain-drops in his eyes. He entered the open door, and the light from within seemed to cheer him for just a moment. Then he wept. I heard him pray—a voluntary prayer that was *pure prayer*. His emotions told a story. I helped him to a chair.

From an inner pocket he withdrew a paper, and gave it to me. I saw at a glance that he had written down the transgressions I have told you about, and he had *added them up!*

Then he said, "Tonight I read the eighteenth chapter of Matthew. I studied the third verse, and decided I had never been really converted. The sixth verse and the seventh brought all my sins before me. At last, in verses twenty-one and twenty-two, I saw your forgiving spirit. I read repeatedly, 'Until seventy times seven,' and I saw that made four hundred ninety. I couldn't stop there! I wrote down my 'offences' against you. I counted them! I was shocked, and shamed! You have the list—there are four hundred ninety sins there. God showed me I had gone to the limit, and that a true Christian can forgive to the limit."

Berean Department

Cecil A. Smead, Editor, Blanchard, Mich.

"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."—Galatians 5:1.

Wolf or Dog?

* * *

By Gerald L. Cooper, Ripley, Illinois

An old fable has been told of a dog and a wolf trotting along together. A supposed conversation ran like this:

Dog: "My, wolf, but you are thin! Look at me, my master feeds me well and I am fat. But you have no one to feed you."

Wolf: "But, dog, I can plainly see the marks of your collar around your neck. Your master feeds you, it is true. But he also chains you and subjects you to him. I would rather be thin and have my freedom."

The above is purely imaginary. We know that wolves and dogs cannot carry on a verbal conversation. The point which I wish to present is the freedom of the wolf.

"Satan cares for his own," is a remark that we hear quite often. It is true that if we serve the world it may feed us, clothe us, and shelter us. But it also leaves its mark upon us. It has us chained, as it were, to sin and all its evils.

A man may make his millions, but what joy are they to him? A bodyguard must be on hand all the time to prevent his assassination. Another may have wealth in abundance, but the ghosts of those he has cheated in attaining that wealth return often to haunt him.

The Christian, much like the wolf, may be thin, but he has his freedom. When we join our forces with Christ we die to our old ways; we are dead as far as the world is concerned. We are told in Romans 6:7 that "he that is dead is freed from sin." Thus, if we die to the world, we are freed from sin—justified in the sight of God through Christ.

We may not have all the joys, the pleasures, or even the comforts of the world, but *we are free!*

Bereans, brethren, everywhere—wouldn't you rather be free from sin and the world than to be in the world and not have that freedom in Christ? He will take care of us both now and forever. We have His promise to that effect: "And, lo, I am with you always, even unto the end of the world. Amen" (Matt. 28:20)

Sunday

It would appear from a diligent reading of the Bible that the seventh day, or Saturday, was the day that God commanded the Jews to stop their labor and worship Him

(Ex. 20). Why, then, does the Christian church in general worship on the first day, or Sunday?

1. Because Jesus was resurrected on the first day of the week. Mary Magdalene and the other women came to the open sepulcher before the sun was up (John 20:1; Luke 16:2). "Jesus was risen early the first day of the week" (Mark 16:9). Every Sunday thus becomes an anniversary of the resurrection.

2. Because Sunday is the first seventh of our time. In the matter of tithing the tither takes out the first tenth of his income for God and the nine tenths that are left are blessed by the Lord. So, if the first seventh of our time is given to God, the six sevenths that are left are committed to Him for His blessing. Sunday thus becomes a sign that Christians put God first in their lives.

3. Because the Sabbath was a part of the Mosaic law which was done away in Christ (Gal. 3:24; Rom. 10:4). Jesus reestablished the law of faith that Abraham was under (Gal. 3:14). Although Jesus repeated all the other commandments during His ministry He never repeated the law of the Sabbath. The Sabbath was the sign of God's covenant with the Israelites, not the church (Ex. 31:13). Sunday thus becomes the sign of our "liberty wherewith Christ hath made us free" (Gal. 5:1).

4. Because the early church kept the first day (Acts 20:7; 1 Cor. 16:2). We thus preserve the traditions of the church of God throughout the ages. "Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle" (2 Thess. 2:15).

Answer These

1. Were there five crosses, or three, on Calvary?
2. Is there a difference between "kingdom of heaven" and "kingdom of God"?
3. Did Judas partake of the Communion?
4. Did Jesus sanction strong drink when He turned the water into wine?
5. What is the actual birthday of the Lord Jesus?
6. What is the difference between the "church" and "kingdom"?
7. What is the difference between "soul" and "spirit"?

(You should search out the right answer to one or more of the above questions, write each answer in the form of an article of three hundred words, and send to the Berean editor. Answer as many of the questions as you wish.)



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"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."

In God's Own Sight

"When across the hilltops
Evening shadows creep,
Birds and flowers and children
Soon will be asleep.
Peaceful rest enfolds them
All the long night through;
Love that watches all things
Guards the children, too.

"Flowers beneath the starlight
Droop their dewy heads;
Birds in trees are dreaming,
Children in their beds.
Safe are birds and blossoms,
Out there in the night;
Safe are all the children,
Safe in God's own sight."

Resting in Jesus

As Jesus went about all Galilee teaching and preaching and healing, oftentimes multitudes followed Him. They knew that He possessed wonderful powers of healing, and they brought their sick to Him to be cured. Many, many were the crippled and ailing children and grown-ups that received blessings at His hands.

As He looked at the multitudes on the day He spoke the opening words of our lesson, He thought of another need the people had—the need for peace of mind, for rest from worry. This worry was caused, He knew, by sin, and it could be cured only by Himself or His Father. For they are the only ones who can forgive sin.

Jesus looked about Him and saw the Galilean farmers plowing with oxen. On the necks of the animals rested a crude sort of yoke. It was fitted to each animal by forked pieces of wood and was joined under their necks with a leather thong or chain. A crosspiece of wood rested upon the animals' necks.

To this yoke the pole of the simple plow was fastened by thongs or cords. Mostly only one pair of oxen was used for plowing, but in some places in Palestine two pairs were seen. If we had to depend on such slow and simple methods today, we would never get our vast acres plowed.

However, Jesus was not going to give the multitudes a lesson in plowing. But always He looked about Him and drew His lessons from the things with which they were familiar. So He called to the restless multitude to take His "yoke" on them if they would find rest and peace of mind.

The "yoke" that Jesus used in His work was the yoke of love. The heaviest burdens become easy to bear when we wear that "yoke." For it is a self-forgetting and a self-sacrificing love.

Jesus can give a rest which no one or nothing else can give. And that rest those multitudes needed, and all of us today, as well, need. It is the rest and peace that comes when we know we have One who forgives us, One who understands us, and One who cares for us.

A man who was familiar with oxen and yokes used long ago in plowing, we are told, was one day in the audience when a minister preached on these very verses: "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

After the sermon the man told the minister about the yokes his father used in plowing. "They were always made heavier on one side than on the other," he said. "And the heavier side was put on the stronger animal. So he pulled the greater load."

In the yoke Jesus spoke of, the heavy end is on His shoulder, the minister saw at once, from the man's story of the yoke. And that is why His yoke is easy for us and His burden is light. "Casting all your care upon him, for he careth for you," are His words.

A Prayer for the Week

We ask Thee, our Father in heaven, to help us to wear the yoke of love that Jesus offers us and thus to please Thee and Thy Son as we serve. In Jesus' name, we ask these favors. Amen.



AMONG THE CHURCHES

A YEAR-LONG CHRISTMAS GIFT!

In planning your Christmas giving, two things should be taken into consideration: first, the suitability of the gift to the recipient; and, second, the lasting quality of it.

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The price to New Subscribers per year is \$1.00. Address, National Bible Institution, Oregon, Ill.

A MESSAGE FROM SISTER LYDIA RAILSBACK

Sr. Idona Romine, matron of Golden Rule Home, visited Sr. Lydia Railsback at Epworth Hospital in South Bend, Ind., recently and "found her improving. She is cheerful in her outlook—no pessimistic invalid air about Sr. Railsback! She asked us to convey to the loved ones of the faith her warmest appreciation of the many messages and remembrances which have reached her. So many have come to her that it has been a great joy and comfort to know she is not forgotten."

KROGH - WESTERFIELD

Miss Clara Krogh, daughter of Mr. and Mrs. Harvey Krogh, Sr., of Blair, Neb., and J. Arthur Westerfield of Omaha, Neb., were united in marriage by Rev. R. R. Brown at the Omaha Gospel Tabernacle, Saturday evening, Nov. 20, 1937.

Miss Genevieve Westerfield, sister of the groom, sang two numbers accompanied on the piano by another sister, Miss Elizabeth Westerfield. The attendants were Miss Dorothy Krogh, sister of the bride, and Howard Winhaltz of Omaha. The bride entered on the arm of her father and the wedding party advanced to the altar to the strains of Lohengrin's Wedding March.

After the ceremony Mr. and Mrs. Krogh gave a reception for the relatives and a few close friends at the home of Mrs. Westerfield, mother of the groom. They will reside in Omaha.

HERALD RECEIPTS

Mrs. Clinton Appleby (for self and another); Mrs. Ida Hardesty; J. W. Sweet; J. M. Boyer; Mrs. C. P. Morgan (for self and another); Frank C. Montross; O. H. Berry; Mrs. William McWilliams; Mrs. Clara M. Hunt (for others); Mrs. W. I. Hunt.

DOLLAR DAY REPORT

Bro. Harvey Krogh, Jr., treasurer of the Illinois States Conference of the Churches of God, reports that to date he has received \$134 for the "Dollar Day" fund, which is devoted to the payment of debts incurred against our dormitory by improvements and upkeep. About thirty dollars more would have cleared the old debt away.

MOUNT VERNON, ARKANSAS

Bro. T. A. Drinkard came to our place on Thursday, Nov. 11, and began a meeting that night at Beckett Schoolhouse, with several in attendance. The meeting continued over Sunday night. There seemed to be good interest manifested by those present. We purposed having a meeting Monday and Tuesday nights, but on account of rain and the weather turning cold, there were none held after Sunday night. Bro. Drinkard left here on Wednesday for Cleveland, Ark., where he was to hold meetings. He did some good preaching while here, and to some extent the cause at this place was strengthened. Bro. L. H. Shelton, deceased, held a number of meetings for us and much good was done at that time. Bro. Drinkard promised to come back Friday night before the second Sunday in December. May the Lord bless him in the work and may the church at this place be further strengthened.

T. F. Presley.

ELMIRA MAUD SEBURN

Elmira Maud Seburn died at the Hamilton Nursing Home, St. Catharines, Ont., on November 11, after suffering for many weeks with cancer. For months she was aware of the approaching end, but displayed a hardness of spirit that could only come from a faith well grounded to that within the veil. Her thorny path was more or less trod alone, as Bro. Seburn preceded her in death by two years.

For several years she was secretary of the Ponthill church and just a few hours before her death she expressed herself as wishing to pass into rest with an unquestioned loyalty to her church. On several occasions she related that during all the years she was associated with the church she never realized it could mean so much to one as it did to her during the closing weeks of her life when, as she said, the ordinary things of life held no appeal.

Services were conducted in a funeral home in St. Catharines by the writer, with emphasis being placed upon the resurrection and the life that follows, which will be free from pain and death. She was laid to rest beside her husband, where together they will awake in the morning of that better day.

C. E. Randall.

CONTRIBUTIONS TO N. B. I.

Mary Howard	\$ 1.00
E. S. Logan	.45
Mrs. Ida Jeffrey	10.00
Frank C. Montross	25.00
J. W. Sweet	2.50
Mabel Netts	5.00

THE OLD SONGS OF ZION

The beautiful old song, "The Shining Shore," which we publish herewith, is published at the request of Sr. Lowry of Missouri. The desire she expresses in her letter, suggested to us that possibly there are others who recall some "hymn or psalm or spiritual song" which they learned in childhood and would like to have printed in The Restitution Herald. If you have such a song lingering in your heart but not, perhaps, in your mind, we will try to find it for you. Or if you have a copy of some very old hymn which you would like to see again in print for the comforting of others, send it to us. Sr. Lowry's letter and the hymn follow:

"I wonder if any of the readers of The Herald have the song, 'My Days Are Gliding Swiftly By'? I used to hear the Church of God people sing this song when I was a tiny little girl and thought it was so pretty." (We have sent Sr. Lowry a copy of the song.)

"I am getting a lot of good out of The Restitution Herald and a little Berean Bible Study Book (No. 2) my nephew gave me when I was called to the bedside of my sick brother, Si Herren, and I have been helped wonderfully by hearing from Bro. J. H. Anderson, as he told me the very thing I wanted most to know. He said, 'Stay in the one true church, if you stay alone.'

"I was baptized into the Church of God at the age of fifteen and am now sixty-five, and so will take Bro. Anderson's advice and spend the few remaining years with my brethren. Pray for me, brothers and sisters in the faith."

(Signed) Mrs. Damie Lowry, Vanzant, Mo.

The Shining Shore

My days are gliding swiftly by,
And I, a pilgrim stranger,
Would not detain them as they fly!
Those hours of toil and danger.

Chorus:

For O! we stand on Jordan's strand,
And soon we shall pass over;
And just before, the shining shore
We may almost discover.

Should coming days be dark and cold,
We need not cease our singing;
That perfect rest naught can molest,
When golden harps are ringing.

Let sorrow's arduous tempests blow,
Each cord on earth to sever;
Our King says, "Come," and there's our home.
Forever, O forever!

INDEBTEDNESS FUND

Mr. and Mrs. T. J. Ellis	\$50.00
Almeda Wertz and Mother	25.00

Sr. Isabelle Smith, Ripley, Ill., renewing her subscription to The Herald, writes: "I am sending two dollars to continue my subscription for another year. The Restitution Herald is the most wonderful paper I know of. I wish that everyone would and could read it with understanding."

A Hymn Lover's Book of Remembrance

MUSIC, the joyful expression of praise to God, is a vital element in the Christian life. "Music," says Sidney Lanier, "is love in search of a word." When love has found its word, and noble music and noble poetry are blended in perfect harmony and dedicated to the worship of God, there is released an inspiring and uplifting power which now and again has transformed the church from "a rabble in arms" into a militant force, "terrible as an army with banners."

Not only in the long sweep of the history of the Christian church do we note the power of music and poetry "fitly joined together" to change defeat into victory, but in the experience of great numbers of individual Christians this power is known and gratefully acknowledged. John Keble speaks of those

"Who carry music in their heart
Through dusky lanes and wrangling mart,
Plying their daily task with busier feet
Because their secret souls a holy strain repeat."

The source book of these "holy strains" is the hymnal, or perhaps the humbler collection of gospel songs. For a multitude of Christian believers the hymnal is the true "Book of Common Worship." Its use is not restricted to the sanctuary, the place of public worship, for the "trivial round, the common task" of week-day living may be, and often is, glorified by the "holy strains" which repeat themselves over and over in men's "secret souls."

The writer has often wished that he might write a "Book of Remembrance" that would be in any degree worthy of those whose sacred lyrics winged with harmonious music have ministered so largely to the enrichment of his life, giving him songs in the night, songs in the morning, and songs for the burden and heat of the day. That ministry was mediated to me through the medium of a singing mother. Even now, as I write, I seem to hear her singing:

"I will sing you a song
Of that beautiful land,
The soon-to-come home of the soul,
Where no storms ever beat
On that glittering strand,
And the years of eternity roll."

But this is only one of scores which belong to the

"Golden memories of childhood (which)
Follow me where'er I roam."

The stately hymns of the church were interspersed with the earlier hymns by Bliss and Lowery, and, occasionally, one of the still earlier American spirituals. For Mother, all the tasks of life seemed set to music. She seemed to be always working, yet always singing. All my earliest associations were with singing folk, true lovers of Christian song. All

the early associations of life were shot through and through with strains of sacred melody.

Dr. Grenfell tells us that on that night when he was being swept on a small field of broken ice off the coast of Labrador out to the open sea and possible or probable death, there was in his heart no fear. In place of fear was a strain of song with words committed to memory in childhood:

"My God and Father, while I stray
Far from my home in life's rough way,
O teach me from my heart to say,
'Thy will be done.'"

Such an adventure is rare in the experience of anyone, but in the less thrilling adventures common to many, and in the common experiences of temptation, trouble, sorrow, and discouragement, how many have been saved by the ministry of a hymn or gospel song? Yea, and how great is our debt to those by whose ministry this help was mediated to us!

For myself I have such a "Book of Remembrance" as has been suggested. It is in the form of a "Birthday Book," in which are inscribed the names of authors and composers of our treasures of sacred song, the dates of their birth, some items of interest regarding each one and a list of their most useful hymns and tunes.

Gratitude is a measure of character. Doubtless many experience these ministries of helpfulness without thought of the one from whom the help came. Often this is because they do not know to whom thanks would be due. Lacking a definite object, gratitude becomes vague and its own ministry of reaction is made negligible. It is hard to believe that the ratio of the thankless is less than that indicated in the account of our Lord's healing of the lepers: "Were there not ten cleansed? Where are the nine?" And they knew to whom thanks were due.

Of course, it is true for all the holier and most helpful ministries mediated to us by anyone, or originating in any human source, there is One to whom thanks can always be given—the Giver of every good and perfect gift—but we can honor this One the more as we hold in remembrance those through whom He has mediated His gifts to us. Among these gifts the gift and the ministry of sacred song challenge our constant gratitude and our frequent thanks.

—G. O. Webster in *The Presbyterian*.

HISTORY REPEATING ITSELF—Material prosperity is running true to its past records. The nation is becoming soft in matters of morals, loose where it ought to be steadfast, and profligate as well as selfish, where it ought to be sensing the fact of stewardship in matters of wealth."

—Brookville (Pa.) *American*.

Christmas Gift Suggestions—

“When they had opened their treasures, they presented unto him gifts.”—Matthew 2:11.

We do not desire to commercialize Christmas, but we do wish to help our readers select gifts to give to their friends which will remind them of the One whose glorious advent into the world we commemorate on Christmas Day!

It is the birth of the World's Redeemer that we celebrate!

Every Christmas greeting we extend, every gift we bestow, should somehow remind the recipient that there “is born this day in the city of David a Saviour, which is Christ the Lord.”

That we may assist our readers in the accomplishment of this ONE GREAT PURPOSE OF CHRISTMAS OBSERVANCE we provide the following



Christmas Shopping List

THE RESTITUTION HERALD (regular subscription price \$2.00). . . . *Special Christmas rate to New Subscribers . . . \$1.00.* . . . THE RESTITUTION HERALD is a weekly religious journal of recognized merit. It has been repeatedly described as “the best Adventist paper published.” This is a splendid opportunity for you to place *your beloved paper* for a full year in the hands of those friends whom you have been trying to interest in the saving truth and prophetic assurances of the Bible!

TRUTH SEEKERS' SUNDAY SCHOOL QUARTERLY (regular yearly subscription price, 65 cents). *Special Christmas rate to New Subscribers, 50 cents.* . . . The Truth Seekers' Quarterly is the *only* Sunday school quarterly published which approaches the study of the International Sunday School Lessons from the standpoint of the believer in conditional immortality, premillennial advent of Christ, restoration of Israel, and the Kingdom of God on the earth. Why not send the *Truth Seekers'* to the teacher in a Sunday school other than your own?



BIBLES—No present could be more appropriate or more acceptable as a Christmas gift than a fine copy of the Holy Scriptures. We carry them in a great variety of styles and of bindings, ranging in price from one dollar upward. . . . Many different versions, such as the King James, American Revised, American Translation, Moffatt's, Weymouth's, Rotherham's, etc., are carried in stock. . . . Write us of your requirements.

EMPHATIC DIAGLOTT (\$2.50). . . . This splendid translation of the New Testament was made by Benjamin Wilson, who was perhaps the best Greek scholar the Church of God has produced. This splendid version anticipated all of the more important changes made by the American Revised Version some years later. . . . *The Emphatic Diaglott* is said by competent critics to be “the best translation of the New Testament extant.” A great help to all Bible students!

BIBLE HELPS of all kinds, and at a wide range of prices, are available in rich profusion, such as Concordances, Bible Dictionaries, Histories, Prophetic Works, Doctrinal Outlines, Archeologies, etc. Our office will be glad to assist you in the selection of books suited to the needs of your friends in every walk of life. . . . Address

NATIONAL BIBLE INSTITUTION,

Oregon, Illinois

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Summer Training School

By C. E. Randall

FOR SOME YEARS efforts have been made by a few of the workers for the revival of the Training Class. Economic conditions stood in the way. The time did not seem ripe to venture into this field of labor. With the passing of time and expanding of our pastoral fields, a positive need was created for trained workers for the ministry and church school. This need was forcefully presented and felt at our last General Conference. Action was taken to meet the situation. A committee composed of the presidents of the General Conference, Ministerial Association, Berean Society, and the Superintendent of the Board of Evangelism was selected to bring into being a Training School. The members of this Committee are L. E. Conner, M. W. Lyon, Harry Goekler, and C. E. Randall. The Committee met at the close of the Conference and organized, with the writer being selected as chairman.

After some correspondence, the Committee arranged to meet at Aurora, Illinois, in connection with the Ministerial Conference conducted under the direction of Aurora College. There were three members present, Brother Goekler being unable to attend due to the distance. After making a careful survey of our needs, and intent on carrying out the wishes of the membership, it was unanimously agreed that a short summer training course be given at Oregon, Illinois, beginning July 5 and continuing until the close of the General Conference, a period of six weeks. The curriculum, along with the names of the teachers, will be given in a later announcement. It is planned to have three instructors and the courses of study will be adapted to our immediate requirements.

The cost to students taking the course will fall far below the actual expense incurred. It was the desire of the Committee to keep the charges within the range of everyone. Room, board, and tuition for the entire period will be thirty dollars. This low figure will make it possible for everyone who so desires to avail himself of the training afforded by this summer session. It will be a season of intensive teaching.

This announcement is made for the encouragement of those whose hearts are burdened with the interests of the Church of God. You (*Please turn to page 11*)

Abreast of the Times

Pertinent Comments on the News of the Day

G. E. Marsh, Editor

War—"Quintessence of Beauty"

"The aspect thereof was terrible."—Daniel 2:31, R. V.

ROME, Italy, Nov. 25.—War is the "quintessence of beauty," Vittorio Mussolini, youthful aviator-son of Premier Benito Mussolini, assures Italian youth in his book on Italy's conquest of Ethiopia, which was put on sale yesterday. Young Mussolini, who recently returned from a visit to the United States, describes his seven months' service bombing Ethiopians as a period of "magnificent sport." The whole of the 150-page book, entitled *Flying Over Ethiopian Mountain Ranges*, is devoted to the beauty of war and relates the young flyer's experience during the campaign as a second lieutenant of aviation. To Vittorio "everything was fun."

Describing a bombardment of Ethiopian Galla cavalry a few days before Christmas, 1935, he writes: "We arrived upon them unobserved and immediately dropped our loads of explosives. . . I remember one group of horsemen gave me the impression of a budding rose as the bombs fell in their midst. It was exceptionally good fun and they were easy to hit, as we were not too high up. They offered a perfect target."

To the above news bulletin, which was sent to us by Bro. Arthur Gilbey of Ontario, we append the following editorial from *The Spectator* of Hamilton, Ontario, which comments on the item more vigorously than we could do.

"It is not to be supposed that Mussolini did not first read and approve his son Vittorio's book on the delights of war before it was given to the publishers. In that case, the father must share the son's guilt. Never has a more revealing document been printed. The mentality which regards the bombing of helpless fellow creatures as "magnificent sport" is past praying for. No wonder the world is witnessing the cynical repudiation of treaties, the deliberate blocking of peaceful overtures, wanton murder and destruction on a wholesale scale, chaos and futility everywhere. For the spirit which revels in carnage is a mad spirit. It is the spirit which, one had hoped, had been banished from civilized society forever—the depraved mentality of the arena, gloating over gladiatorial contests and human sacrifices; the sadist's lust for blood—an abnormal, dangerous perversion.

"The grim business of war, to any healthy mind, is repulsive and unnatural. This insidious attempt on the part of belligerently-minded dictators to induce in the young a false notion of it is an unpardonable crime. We have had Bernhardt's dictum as to war being a biological necessity, but even he did not dare to claim that it was 'fun,' as does this vicious book, written, we are informed by the author himself, 'to have Italian youth learn from a young man what it feels like to be fighting a war when only twenty years of age and to be above war's sorrow, appreciating

only it beauties.'

"Above war's sorrow—safe up in the clouds raining down death and destruction; what an exhilarating experience! But what of the poor victims down below? Surely, brutal selfishness never appeared in a cruder, more revolting form. Let Italian youth and the youth of the world learn from this callous revelation the hideous effect of killing on certain temperaments."

Holy Spirit Slighted by Catholics

"He saw the Spirit of God descending like a dove."—Matthew 3:16.

DETROIT, Mich., Dec. 3.—"Catholics do not as a rule pay homage to the Third Person of the Blessed Trinity—the Holy Ghost," declared Father Coughlin; former radio priest, during a recent visit to the British Isles. Other Roman Catholics of prominence concur in Father Coughlin's statement and assert that their people show a marked "coldness . . . toward God's Holy Spirit."

Perhaps it would increase the respect they have for God Himself if they could be brought to see the truth concerning the Holy Spirit—that it is really the power and influence of God wherever and however manifested, and not a "person." The only description of the Holy Spirit we have been able to find in the Bible which could, by any stretch of the imagination, be looked upon as a description of a "person," is that quoted at the beginning of this item, in which it is said that Jesus, following His baptism, "saw the Spirit of God descending like a dove, and lighting upon him." We notice, however, that the "dove" or "person" which Jesus saw, did not speak. The voice that spoke came from heaven! The Spirit or power of God was present on the banks of the Jordan, but the voice came from God, "the First Person of the Blessed Trinity." "Person" is defined in Webster's International Dictionary as "the bodily form of a human being; a living, self-conscious being." God is frequently described in the Bible in a way that is agreeable to these definitions, but the Holy Spirit never.

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Mass Salvation

By the Editor

WE HAVE read those words many times. They comprise one of the most familiar texts of the Bible. We have considered them, they would appear, from every possible angle and viewpoint. We would seem to have exhausted their possibilities, to have discovered and brought to light every shade of meaning they contain. Yet almost every time we return to this text we are amazed to find that it has something new for us, something we had not seen clearly before, some rich spiritual treasure we had hitherto overlooked.

What the world and the church need more than all else today is a return to the simple gospel of Jesus Christ. Before we discuss the subject matter of the gospel, however, we would point out a great but sadly neglected truth contained in this remarkable text. It is this:

Whatever the nature of the salvation afforded through the gospel, that *salvation is promised only to those who believe!*

The gospel preached by Jesus, and by Paul, is here declared to be "the power of God unto salvation to every one that believeth." We would stress that little word, *one*. The salvation presented here is a decidedly personal one, it is strictly individual. It is not a mass salvation, it is not a national or a racial salvation. In this text salvation is assured to one, *the one who believes!*

The same thought is strongly emphasized in the Great Commission: "And he said unto them, Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). It is apparent that the purpose of preaching is that the truth of the gospel may reach the understanding of "every creature." The truth must be presented in such a way that it has an *individual* appeal. It must appear to each hearer that the gospel is especially addressed to him, especially intended for him, and that he is being especially urged to accept it. Mass conversion is precluded; it is not even hinted at.

There was a time, long after the last of the apostles had fallen asleep to await the coming of the Lord, that an effort was made by the nominal church to convert races and nations in the mass. Thousands were forced into reluctant baptism and formal confession of Christian faith. As individuals they knew little, if anything, about the gospel. They knew little about the one true God—little about Jesus Christ. They only knew that they must submit to the demands of the Roman monarchs and call themselves "Christians." At heart most of them were still pagans, still worshippers of idols.

It was really a case of the blind leading the blind, for the majority of the Roman officials who carried out the

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."—Romans 1:16.

policy of the nominal church, were as lacking in knowledge of what constituted Christian faith as were the pagans they forced into fellowship with them.

The Spaniards under General Cortes attempted mass conversion of the inhabitants of Mexico. They compelled the unfortunate natives to submit to baptism at the hands of Catholic priests without first "teaching them to observe all things whatsoever" Christ had taught His disciples.

No! Mass conversion or mass salvation is not held out in this text. We may not leave this thought without again asserting that the gospel was not designed to appeal to the mass but to the individual, and that the salvation it offers is not *social* but *personal*.

Returning to the Great Commission:

"And 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).

We notice the singular nouns and pronouns carefully. It is "he"—the *one* who believes, that shall reap the benefits and blessings of salvation. It is not "the influence of Christian teaching" in the world that is to bring salvation to human "society"! Little is said in the New Testament about the influence of Christianity outside of the church itself. The purpose of the gospel is to bring peace and assurance to the troubled heart of the man and woman who believe it, through the knowledge that God has, because of their faith in the gospel. He forgives their sins and promises to them eternal life. As a further consequence of their faith they are taken out of the world and away from its influences, and "added" by the Lord to the number who are potentially saved (Acts 2:47).

A father's faith in the gospel will not save his son. The son must believe for himself and the father for himself. It is true that in the history of the early church incidents are recorded in which entire families were brought into the church together. But the manner of their coming is also revealed. For example, there was the case of the jailer of Philippi, of whom we read in Acts 16:30-33. Having been deeply impressed with the miracles attending the opening of the prison doors, he cried out to his prisoners, who had refused the opportunity for immediate freedom, "Sirs, what must I do to be saved?" The answer was plain and easy to be understood. "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was (Please turn to page 10)

Funeral Customs Deplored

REBELLION against current funeral customs is breaking out spontaneously. In Minnesota and Oklahoma cooperatives have begun tackling the problem of cutting down burial costs, and have succeeded to a phenomenal degree. Groups of clergymen are passing resolutions. Writers in popular magazines are waxing red hot on the subject. Some words that Marian J. Castle wrote in *The Forum* in April, 1934, characterize the growing mood: "In my observation a 'decent Christian burial' is seldom either decent or Christian."

The ritual surrounding death has become so elaborate and costly that it places an inordinate amount of emphasis upon the dead at the expense of the living. With our skilled embalming, costly caskets, metal vaults, granite monuments, marble mausoleums, and "perpetual care" of burial plots, we are acting as if we lived in the age of the pyramid builders and shared the viewpoint and values of the pharaohs. It is a fact that the average man has luxuries heaped upon his dead body which he never enjoyed, or dreamed of enjoying, in his lifetime—and his widow may bend over a wash-tub or do without actual necessities for years in order to pay for it. It would be a safe guess that seventy-five per cent of life insurance policies are taken out, not for the purpose of providing for the living, but to pay for a fine funeral. All of which is due to a false sense of sentimentality known as "respect for the dead," to an unbecoming family pride and to a suppliancy before a solemn-faced commercial interest.

One of the most interesting recent developments in the crusade for funeral reform is the action of the Ministers' Association of Middletown, New York, a group of eight Protestant clergymen. This body took the subject of funerals under consideration, agreed upon a comprehensive set of recommendations, sent copies of these recommendations to the undertakers of the city, published them in the local press, and then preached upon them on a specified Sunday. What the result of this vigorous gesture will be remains to be seen, but hereafter there can be no doubt in the minds of the twenty-five thousand inhabitants of one community what its ministers think about the disposal of the dead.

The document follows:

"There are many traditional viewpoints and customary practices with regard to the disposal of the dead to which we cannot in good conscience acquiesce; and, speaking positively, there are certain values and standards involved in our concepts of Christianity and of good taste which, we believe, should be observed in so far as the circumstances of a particular situation will allow.

"It is our general opinion that the disposal of the dead

The following article, by Hugh Stevenson Tigner, appeared originally in the "Christian Leader," July 24, 1937, and was adapted for the "Religious Digest." It presents a problem of much interest and importance to every home into which the "last enemy" is destined to come.

should be accomplished in a manner as quiet, as simple, and as dignified as possible, without ostentation, without pride, without emphasis upon the corpse, without unnecessary lacerations of the grief of those involved, and without a crushing burden

of financial expense. Specifically, we propose and agree:

"1. That the body be disposed of as quickly after death as is convenient." (This was the practice of the early church. Acts 5:5-10.—Ed.) "We regard the custom of waiting three days as without good reason in itself, and the practice of sometimes waiting longer before burial or cremation as imprudent. Also, we regard the disposition to cling to the corpse of a loved one as something to be discouraged.

"2. That when a large attendance is expected the funeral be held in a church or chapel rather than in a private home, as the latter is not constructed to take care of a crowd and so makes for a clumsy and undignified confusion.

"3. That the casket or coffin be closed before the funeral service, and remain closed thereafter." (Here is another excellent suggestion in our estimation.—Ed.) "Those who may wish to see the corpse may do so privately" (we would say, *should* do so privately.—Ed.) "by visiting the home or the undertaking establishment at an appointed time.

"4. That music and especially singing at funerals, except that of a classic liturgical nature, is not compatible with the quietness, simplicity, and dignity appropriate to Christian burial." (To this, also, we express our hearty agreement.—Ed.)

"5. That the family should choose between a service by a fraternal order or a clergyman, two or more separate rituals being unnecessary, unseemly, and bordering upon vainglory."

(We cannot refrain from recalling here the embarrassment we have sometimes experienced when, after preaching a funeral sermon in which the reality of death was clearly pointed out from the Scriptures and the mortality of man—a thing which the dead man had earnestly believed and contended for in life—strongly emphasized, some fraternal order has passed about the open grave and dropped in sprigs of evergreen and solemnly intoned: "This represents our brother's faith in the immortality of the soul"! What a time and place to utter a lie of which most of those present were fully conscious!—Ed.)

"6. That funerals on Sunday should be avoided whenever possible, because of the undue burden this normally places upon a clergyman."

(There are two other considerations which should also be taken into account with regard to Sunday funerals. First, that of congested traffic on the highways. A long

funeral procession, traveling at slow speed along a busy road becomes an actual menace to life, for there are many driving on Sunday who have little respect for anything but their own convenience and cut in and out of a funeral procession in order to get by and hurry on to their destination. Not long ago we saw a car dash across the road directly behind the hearse, compelling every car in the long procession that followed to stop abruptly and without warning in order to avoid a serious accident. The second objection we have in mind is especially applicable with regard to funerals held by ministers of the Church of God. Our churches are widely scattered and it is sometimes necessary for a minister to travel hundreds of miles or more to reach the place where the service is to be held. This necessitates the pastor's absence from his pulpit for the entire day. Two sermons and perhaps a Sunday school class must be pro-

vided for somehow, and the pastor often encounters great difficulty in securing a "supply" who is satisfactory to his congregation.—Ed.)

"7. That the funeral service should constitute the final ritual in the disposal of the dead, that processions to the grave and the addition of a committal service are both unnecessary and contradictory to the principles stated above. In the place of this we suggest that some trusted friend of the family accompany the body to the cemetery and see that the family wishes in the matter of burial are faithfully carried out.

"8. That 'respect for the dead' and 'fine funerals' have no connection whatever, it being a false set of values which causes people to feel required to make lavish outlays of money for the purchase of such things as costly caskets, (Please turn to page 11)

The True Version

By Dr. J. M. Byler

WHAT is God, and who is He? God is the highest type of organized being. God is represented in the Bible in two forms. First as a personality, second as a spirit. Can God be represented as a personality everywhere or at any time on the earth? The answer is no. But by the spirit, yes.

God reveals Himself through the spirit everywhere and to everything on the earth. Now the question arises, What is the spirit? In order to find out what the spirit is, we have to go back to the Greek language. According to the Greek language, "spirit" is the principle of life and is translated as "wind" or "breath." In the Latin, "soul" is *umbra*, meaning "shade" or "shadow."

In neither language is the soul represented as a living, conscious entity, that exists in or out of the body, as advocated by theology, contrary to the teachings of the Bible.

Job says, "Behold, my spirit is in my nostrils," referring to the breath of life that God breathed into man. What is the breath of life? The breath of life is the air we breathe which is composed of three parts of nitrogen and two parts of oxygen. This is what God blew into man's nostrils when he became a living soul. Since the air is the spirit of God, air is distributed all over the earth and to every living thing. This is the way that God reveals Himself to man through the spirit. We read that the spirit returns to God who gave it, which is the air returning back to its original source. There is nothing said about an immortal soul returning to God, as taught by theology.

When man's brain begins to think, thought is produced. Then thought is put in motion and taken up by the spirit (air) and carried to any receptive body by telepathy and received by the mind and carried into execution, just as thoughts are thrown on the air by the microphone and car-

ried by electric waves to all parts of the world and received by the radio, and carried to the receptive mind. God's thoughts are thus taken up by His spirit (air) and carried to all parts of the world by telepathy, and the saying comes true, "Where two or three are gathered together in my name, there am I in the midst of them."

When God created man he formed him out of the dust of the earth and breathed into him the breath of life, and he became a living soul. It was man who became a living soul. *Man was the soul.* God did not put an immortal soul in man at the time of his creation and man never had an immortal soul as represented by theology. The Catholic Church claims that man has an immortal soul and when it leaves the body it goes to heaven, purgatory, or hell. Heaven is a perfect condition of the soul. Purgatory is a condition of the soul that may be made perfect by prayer, and hell a condition of the soul that never can be changed and lasts eternally. Some of the orthodox churches believe that man has an immortal soul that at death goes to heaven or hell as *places* instead of *conditions*.

Christ never taught that doctrine, but He did teach that man had to die and after that the resurrection. Paul says in I Corinthians 15, concerning the resurrection that this *mortal* puts on immortality. At the resurrection the Christian puts on immortality and is no longer subject to death, but will have everlasting life. The wicked do not put on immortality, consequently are subject to the second death.

Malachi says that the wicked shall be as stubble, they shall be burned up root and branch, and the righteous shall tread with their feet in the ashes thereof. That will put the wicked man out of existence as a human being, when he is returned to ashes.

Catching the Evangelistic Vision

A FEW days ago I came across an editorial which dealt with the current labor situation. After making some very telling points, the writer concluded his observations in a most helpful manner. He stated that most of our labor leaders do not give religion any place at all in their program to improve the conditions of those who toil and then significantly remarked that "it would be a wonderful thing if some labor leader could catch the spiritual vision of an evangelist. What a movement we might have under his guidance."

I had been working on this particular article for some time. Was it strange that his statement poured itself like hot molten metal into my mind and heart? In a very true manner it epitomizes the very contention I make bold to place before the church of the Lord Jesus Christ. In my file on my desk I found a quotation, the author of which I am not able to supply from the record. It is this: "We have been so preoccupied with the fruits of the Christian life that we have given too little attention to the roots. Humanitarian service, a passion for social justice, enthusiasm for a warless world, the devotion to other great causes for human welfare—all these are the rightful fruits of faith in God and an understanding of His will made known to us in Christ. But we have tended to forget that we cannot harvest abundant life unless we patiently and wisely nourish the roots."

Turning to the New Testament, we discover that "faith is the substance of things hoped for, the evidence of things not seen." The true meaning of this definition cannot be appreciated unless we get the entire message of the book in which it appears. There is a common observation that peoples today are saturated with "things hoped for" and "things not seen," but with their living upon the periphery of life instead of its center they lack that "faith" which gives substance to these hopes and these things. Christian leadership has seemingly been so preoccupied with the fruits of the Christian life that it has almost lost that inner courage and conviction to say to the world, "Thus saith the Lord." He is blind to the deeper undercurrents of contemporary life who does not take note of the multiplied demands for the creation and enrichment of individual faith. Many surface thinkers make the bold assertion that an age of individualism is past while a distinct era of collectivism has rigorously taken its place. Upon more careful thought, one clearly sees that in this view so often the wish is father to the thought. These religious leaders are all too prone to follow in the wake of external economic and political trends; they permit sectors of our environment to dictate their deeper judgments about religion in general and Christianity in particular.

It is all too true that there is a bitter struggle going on in these sections of life between a so-called individualism on the one hand and a so-called collectivism on the other hand.

But Christian leaders ought to be more alert and more thoughtful than to say that just because an era of collectivism seems to have set in in the economic and political world, such an era has also begun in the field of the religious life. Indeed, it seems to the writer that such a viewpoint carries with it false implication. It would be far nearer the truth if we said that the human trend of this current age in the field of religion is exactly the reverse of the trend in these other sectors of life. In other words, it is our conviction that the deeper instincts of human life are guiding peoples not in the direction of a religious collectivism, but forward to a purer individualism in which eternal values again must call the human spirit back to God and the source of its life in the Lord Jesus Christ.

In the truest sense of the term, there is no conflict between Christian "faith" and Christian "works." The Christian life must be thought of always as a unit, and the Lord Jesus Christ must be conceived as the Savior of the whole personality with its wide ramifications. That person operates in grievous error who would balance one against the other exclusively. On the other hand, there is a real dichotomy here when "faith" is thought of as the attitude of life brought about through the regenerating power of the gospel and "works" as the effort of such a regenerated soul in its relation to the external world. I am not contending that this is the Biblical conception, but am only saying that in the Christian mind "faith" and "works" somehow or other have become separate and distinct.

The apostles wrestled with this question. James sets forth the complementary character of faith and works in the unified life of the Christian. After all is said and done on this matter, most anyone would agree that there is an inner life of faith and an outward life of conduct, however much the dialectician attempts to erase the difference. And many persons would be quite willing to lay down the judgment that during the past twenty-five years at least the tendency has been to think of Christian conduct more and more to the exclusion of personal Christian faith. Such a tendency has even been abetted by many Christian leaders who in their eagerness to break down the walls of division between the various denominations have scattered to the four winds of heaven the sublime science of a Christian theology (definite belief).

The amazing thing in this process is the fact that, along with its desire for a larger and richer communion of many diverse Christian souls, together with the unwarranted demand to set aside Christian theology, the faith itself has been negated, if not wholly lost for this generation. One can readily see how unnecessary it is to have a Christian theology if he does not possess an inner Christian faith, for the one is designed to clarify and organize the other. We do not go very far wrong when we say that the reason why so many Christian leaders minimize Christian theology, ignore

its tense implications, cast aspersions upon its holy record, impugn its deeper motivations is just this: they have lost the inner Christian faith of the historic church and are trying to operate a purely mechanized worldly wisdom. It is just such a loss and the absence of such a deeply laid faith of Christian content which accounts for the many incipient desires of people for a return to the religion of their fathers.

Resulting from this process there has been the substitution of a system of "pagan works" for "personal salvation" along with the repudiation of Christian theology, and the reason for both lies in the disintegration and loss of a personal religious faith. Most Christian leaders could and might very profitably make a careful and sympathetic study of the reasons why the movement known as Christian Science has attracted so many people to its program. One need not finally accept such a program in order to make this study; so far as the judgment of the Christian world is concerned, this is a movement not so much in the field of religion as in the realm of philosophy and human wisdom. Practically speaking, the movement shows that the deep seat of religion is not the external world and the desire to lift such a world to a higher level through a program of religious works.

Christian Science groups are notorious for the fact that they do not operate any social programs within their churches; they do not make bold and courageous pronouncements upon each and every social ill which confronts the

world; nor do they even go so far as to work out a scheme of attack upon each and every habit of the individual life. Their sector of operations is not this external world at all nor the environment of the individual; they center their effort in a "theological" program, if you will, with the desire to unify the personality, to clarify individual experience, and to provide a deep rootage from which will grow the fruits of their own distinctive life. I make bold to claim that such a movement would have had little chance for success in a former age when the genius of a John Calvin came into its most glorious fruitage or the evangelistic preaching of a John Wesley held multitudes through the gospel of the redeeming grace of a living Lord. It does have a power today because the great sectors of the Christian church have traveled far afield from the regions of personal religious faith, repudiated Christianity as a religion of redemption, cast Christian theology (belief) adrift upon the high seas, and presumed to reform the world through a direct attack upon its institutional life.

Unless this process is arrested, the Christian church has somehow or other come to a parting of the ways and is doomed as a world religion. This movement from personal Christian faith to "works" must give way to a movement from works to faith if through us and our contribution the world is to discover and accept the gospel of the kingdom of God as its means of salvation.—Le Roy C. Hansel in *The Presbyterian*.

Physical Changes in Palestine

A NATIONAL home in Palestine is what all Jews want. It is quite natural that these people, divided, yet united, cohering by the common tie of blood and language, however scattered over the face of the earth they are, should earnestly desire a place in the world which they can call their own, and where they may live in peace and develop—a place of refuge after the storms and persecutions suffered during the centuries since they lost their beloved city in 70 A. D.

They claim as a right the land for the nation, the Messiah, the city for the throne of David, a temple and the development of their idea of a theocratic kingdom. Even though they now nationally reject the King of Israel, they believe that they, as a nation, "will see the goodness of the Lord in the land of the living" and again send forth the "law from Jerusalem."

If England is disappointed at the failure of the Mandate, how much more the Jewish people, and they now see by the suggested partitioning of the land, the deferring of their hopes and ambitions for a glorious Jerusalem, the temple and the restoration of their ancient worship. By this "dividing" they are not to have the sacred places, the Dead Sea, the mountains of Samaria, or the hills of Hebron. Alas, their house is still "left unto them desolate," because

that blind unbelief which characterized them nineteen hundred years ago still rests upon them, for they "knew not the time of their visitation."

THE AREA

It will be interesting and profitable to again consider the promises of God to these children of Abraham concerning the actual area they are to have, and then proceed to an examination of the scriptures which show the actual locations of the restored tribes when their glorious time comes. They *are* to have their Messiah, and their country, and their national establishment, safety and glory.

We are quite familiar with the promise to Abraham and his seed, as found in Genesis 15:18—"In that day Jehovah made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates" (R. V.).

There can be no mistaking this statement: two sides of the area are definitely given. The next is found in Exodus 23:31, a promise given in the "ordinances" which God commanded Moses to set before the children of Israel. "And I will set thy border from the Red Sea even unto the sea of the Philistines, and from the wilderness unto the river" (that is, Euphrates). Let us note these further border de-

tails—the Red Sea, the Mediterranean, the wilderness, the Euphrates.

There is another interesting scripture in Deuteronomy 11:24. Moses is recapitulating the laws and ordinances, given at Sinai, to the new generation of Israelites, just before he himself passes from them and Joshua leads them into the Promised Land. "Every place whereon the sole of your foot shall tread shall be yours; from the wilderness, and Lebanon, from the river, the Euphrates, even unto the hinder sea shall be your border." The "Euphrates" and the "wilderness" are here again mentioned, along with "Lebanon" and the "hinder sea." The Authorized Version has "uttermost sea." The word is *acharon*, and carries the idea of the "last" or "furthest"; but there is also the word *yam*.

In the Septuagint Version we have "west sea" for *yam* and *acharon*, and the margin of the Revised Version gives "western." The real meaning of *yam* is "sea," and is so translated 280 times in the Authorized Version, as against "west," 69 times. Now, to speak of the "sea" in Israel was to refer to the Mediterranean, which was on the west of the land, hence the use of *yam* for west; but it is quite right to translate *ha-yam ha-acharon*, "the uttermost" or "furthest sea"—and this would be consistent with the other boundaries given—the Euphrates, Mediterranean, Sinai, the Red Sea, and Lebanon—if the "uttermost sea" is the Indian Ocean and the Persian Gulf.

If this is so, then the area for saved and established Israel in the future is fairly extensive, and indicates an increase of these now despised people which will be enormous; and so it will be, according to the prophecies, for the posterity of Abraham is to be as the "sand of the sea."

THE PORTIONS

Having decided the "area," we may now proceed to consider the "portions" to be allotted to the tribes.

In Ezekiel we have details of the (new) Jerusalem for the kingdom, also specific information concerning the glorious temple for this time, within the special portion called the "holy oblation," which occupies the central position among the tribes, and we have also the actual portions for the tribes. In the days of Joshua, the areas were dissimilar and in some cases according to choice; but in the kingdom each tribe takes its appointed place, beginning with Dan, whose portion touches the Euphrates in the north; then Asher, Naphtali, Manasseh, Ephraim, Reuben, and Judah. Then the "oblation," fifty miles square in the oblation portion. Below, there follow Benjamin, Simeon, Issachar, Zebulun, and Gad. These details are found in Ezekiel 48.

It is suggested by Ezekiel 47:14 that the portions shall be the same width: "And ye shall inherit it, *one as well as another*; for I swear to give it unto your fathers: and this land shall fall unto you for inheritance."

As the "oblation" is fifty miles wide, so, according to the northern and southern boundary marks (Ezek. 48:1, 28), each portion would also be fifty miles wide. With a line running across Jerusalem, from Geba to Rimmon, as a base line, the tribal areas would reach out, if our deductions con-

cerning the "uttermost sea" are correct, across Arabia to the Indian Ocean.

It is very obvious that all this area could not be occupied for a very long time to come by Israel, and so the important developments are in the land now known as Palestine, where the city and temple will be built.

PHYSICAL CHANGES

"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 be cleft in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee by the valley of my mountains, for the valley of the mountains shall reach unto Azel" (Zech. 14:4, 5).

The above quotation from Zechariah states that when the feet of the glorious One touch the Mount of Olives there will be a mighty cleavage, creating a large valley. Half of the mountain is to be flung northward, and half southward. The valley is to reach to "Azel."

Many have tried to locate this place, and some suggest it is a contraction of "Ascelon" to "Azelon," and then "Azel." If this is so, then the valley would permit an inrush of the Mediterranean to the Dead Sea; but there is no certainty on this point, although some do assert that this is so, and that the inrush of water turning at an angle to the Dead Sea would there heap up waters until they broke through with a mighty rush down to Arabah into the Gulf of Akaba and the Red Sea.

But one thing is certain, and that is that "living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea; in summer and in winter shall it be" (Zech. 14:8, 9). Ezekiel also speaks of these waters, of this stream healing the waters of the Dead Sea. "These waters issue forth toward the eastern region, and they shall go down into the Arabah; and they shall go toward the sea . . . and the waters shall be healed. . . . And it shall come to pass that fishers shall stand by it: from Engedi even unto Eneglaim shall be a place for the spreading of nets; their fish shall be after their kinds as the fish of the great sea, exceeding many" (Ezek. 47:8-12).

"Fish of the great sea" (Mediterranean) seems to indicate that the Mediterranean does flow into the Dead Sea, the floor of which would be raised by the mighty convulsions in the land when the Lord returns. The raising of the Dead Sea would also affect the whole of the Jordan Valley; raising the Sea of Galilee, which is 682 feet below sea level, and completely inundating the sites of the ancient cities of Capernaum, Chorazin, and Bethsaida.

It is believed also that the earthquake which cleaves Olivet will reveal in the valley the finest building material in the world. Professor Hull is quoted as saying: "The rocks around Jerusalem furnish not only a solid and durable white building stone, but marbles of red, pink, and yellow colors, capable of receiving a fine polish; . . . the beds of stone locally called *Misseh*, have yielded large blocks used in ancient structures of Jerusalem, such as the wail-

ing place of the Jews, which have been extracted from the quarries near the Damascus gate."

Here is abundance of material for Ezekiel's temple, the building of which upon the cleansed area of Jerusalem will be in the hands of the priests of a restored Levitical order, and the toilers, those who have escaped the judgments of the "day of the Lord," perhaps former enemies of Israel.

Compare the pitiful intention and desire of this down-trodden people to reerect their temple on Mount Zion, parts of which they have already prepared in different parts of the world, with the prophetic descriptions of that which God will bring to pass in His own time and way. Our

hearts are stirred for mistaken Israel.

The "desert is to blossom as the rose" in that great and happy day. "The earth will yield forth her increase," and Palestine, the scene of the greatest of earth's tragedies—Calvary—and the place of battles, will become the envy of the earth and the delight of Israel. The unfruitful land will become the garden of God, full of beautiful things, the laughter of happy children, and an abundance of good things to the "tops of the mountains." And, best of all, the beloved Lord, once despised and rejected of men, will shed the radiance of His glory, goodness, and love over all. —Joseph Salisbury in the (New Zealand) *Bible Advocate*.

The Fate of the Wicked

NOT long ago there came to the office a letter from one of our readers. He wrote that he appreciated many of our articles, but he was puzzled, he said, by our attitude on the state of the dead. He noticed that we taught that death was a sleep, and that those who are finally lost are not tormented forever. He found it hard to believe these things.

He added that he did not wish us to cite the Old Testament as authority, because he had full confidence only in the words of Christ. Now, we must say that we think all the Scripture is of equal validity. It is true that the Old Testament describes some of the wicked things that men did—so does the New Testament for that matter; but we understand that in both Testaments are found the things necessary for salvation. Both contain a revelation of God. And the statements of both, as regards divine truth, are equally valid.

But to please our friend we shall discuss these questions in the way that he has specified. We shall pass by all the clear statements of the Old Testament on man's condition in death, and shall examine solely those in the New.

Our correspondent particularly wishes that we explain Matthew 25:46, which says, "These shall go away into everlasting punishment: but the righteous into life eternal." This, he feels, is proof that all who refuse or neglect redemption shall be burned in hell forever, constantly tormented but never consumed, in endless anguish without even the hope of death.

AN EVERLASTING DOOM

But our text does not so say. It merely states that the punishment of the wicked is an everlasting punishment; and so it is. It shall never be changed, revoked, or diminished. And lest any should suppose that this punishment is to be an eternal life in torment, the Savior immediately goes on to state that it is only the righteous who have life eternal. Now, everlasting life is everlasting life, regardless of the conditions under which it may be passed. Endless duration

in the pains of hell is just as much an eternal life as endless duration in the joys of heaven. But the wicked do not enter into an eternal life even in torment. They go, says Jesus, not into an eternal punishing, but into an eternal punishment. And eternal life, unending existence, for whom is that? Not for the wicked, but for the righteous.

We are not minimizing the punishment of the wicked. We are merely pointing out what the Scripture says on this topic, as distinguished from the traditional view of a torment extending through millions and millions and millions of years. The punishment of the wicked will indeed be terrible. That it will be by fire the Scriptures make abundantly clear. "Fire came down from God out of heaven, and devoured them" (Revelation 20:9). If "devour" in this text does not mean destroy, it is hard to say what it does mean. And thus shall be fulfilled the saying of the Apostle, that "the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). In the salvation of the redeemed, the wicked can have no part. From that better world to come they are forever shut out.

Our correspondent then reminds us of Mark 9:43-48: "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 the worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: where their worm dieth not, and the fire is not quenched."

Our correspondent says: "Let us ask in all reason, Do these most solemn words of our Lord Jesus Christ describe a state of unconsciousness or nothingness after death?"

We think they do. It is not living people whom worms devour; it is dead people. Jesus is here picturing a scene of

utter and irretrievable ruin—and that is exactly the portion of the wicked in the judgment.

Nor shall that fire ever be quenched. In this respect it is exactly like the fire which burned down the gates of Jerusalem. We trust that our correspondent will permit us to refer for a moment to the Old Testament, not to prove a doctrine, but to illustrate the use of a word. "If ye will not hearken unto me to hallow the sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched" (Jer. 17:27).

WHAT IS UNQUENCHABLE FIRE?

Now, this prophecy was fulfilled. Israel did not cease to bring burdens into the gates of Jerusalem on the Sabbath day. So the Babylonians came, and kindled a fire in the gates thereof; and it devoured the palaces of Jerusalem, and it was never quenched. This does not mean that the traveler to Jerusalem today may still see the gates burning, or that a tourist descending the Mount of Olives may view a spectacle of flaming palaces. The fire was indeed never quenched; it was so devouring that nobody could ever put it out, not even the Babylonians; and it never was put out. Finally, of course, it died out, probably several weeks after the soldiers had set the city aflame. It died out because there was nothing else for it to feed on. The last particle of wood in those gates, the last fragments of roof and furniture and cloth in those palaces, had been utterly consumed. And that will be the fate of the wicked. We do not think it will be a pleasant fate, and we can see nothing in such a prospect to encourage anyone in a course of evil.

But most of our discussion has thus far been negative. To turn to the positive side, let us see what Jesus said on the subject of death. How did He regard it? Did He believe that righteous persons immediately upon death went into the glories of heaven?

On this point, we shall examine but a single passage. The Gospel of John tells us how a certain man named Lazarus, the brother of Martha and Mary and a great friend of Jesus Himself, was one time taken so grievously ill that he died. The disciples had heard, through a messenger sent by the sisters, that Lazarus was ill; they did not know that he already was dead. "After that he (Jesus) saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. Then said his disciples, Lord, if he sleep, he shall do well. Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep. Then said Jesus unto them plainly, Lazarus is dead" (John 11:11-14).

DEATH AS A SLEEP

Here Jesus plainly spoke of death as a sleep. And it is senseless to maintain that He spoke merely of Lazarus' body as sleeping, for He immediately went on to speak of His intention of awakening him; and one never awakens a body; it is always the mind that is awakened to conscious-

ness, and not the body. Indeed, "sleep" is Jesus' favorite term in speaking of death. We could add other instances of its usage in precisely that sense. But not once does He speak of the righteous dead enjoying the bliss of eternal life before the hour of the resurrection.

Considering further the case of Lazarus, we find that Jesus, in sympathy with the grief of Martha and Mary, raised him from the dead. But would it not have been an act of unkindness to call him back from the glories of that perfect world to the sin and sorrow and imperfection of this one? Jesus held no such view. His consolation to the sisters was not that Lazarus was in heaven, but that "Thy brother shall rise again" (v. 23). Later, as we have said, the Savior raised Lazarus from the dead, but we find no account of the risen man's telling anything of the splendors of heaven, of the wonders of that better world to which, according to traditional theology, he had been temporarily admitted.

Death is a sleep, said Jesus. This is the teaching of the New Testament, and it agrees perfectly with that of the Old. We remain in that unconscious rest until the hour of resurrection. Glorious event, to which by faith we may look forward, knowing that the promise of God shall surely be fulfilled!—Gwynne Dalrymple in *Signs of the Times*.

MASS SALVATION

(Continued from page 3)

baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, believing in God with all his house."

Here was a mass conversion and a mass baptism, but it was first an *individual* conversion, for without exception, they all believed before they were baptized. When the "word of the Lord," i. e., the gospel, was preached to them, each one of them accepted what he heard and was moved to *demand* baptism.

Why are we insisting so strongly that salvation is an individual matter? The answer is this: The world has been trying for hundreds of years to save humanity in the mass. That is why so many different forms of government have been devised, that men may be saved from the poverty and distress which they have experienced under previous systems.

The vital thing, which all who attempt mass salvation overlook, is the fact that the basic cause of human distress lies in the individual and not in the mass. Sin, failure to understand what is right and what is wrong, failure to take the individual into sympathetic consideration, has prevented the accomplishment of many otherwise praiseworthy plans for mankind's betterment. *God works with individuals!* We want you to understand that. *You* must believe the gospel of Christ for yourself if *you* are to be saved. *You* must respond to our Lord's appeal if *you* are to reap the benefit from His death upon the cross. *There is no salvation outside of Jesus Christ!* We want you to have that

salvation, hence we warn you that "social salvation" is not a part of the gospel plan.

Individual regeneration must precede world regeneration. The order cannot be reversed. A stream cannot rise above its fountainhead, and the fountainhead of society is the individual.

While the principal phase of the gospel we are discussing here pertains to the individual, we must not overlook the social principles involved in it. Nor must we overlook the political implications of the gospel. Nor the physical.

The gospel of Jesus Christ is calculated to meet every practical need of the individual and of the mass because it includes every righteous phase of human life. It introduces at the very beginning *personal regeneration*. It involves at a later time *social reconstruction*. It promises *political reformation*. It assures *land reclamation* and *conservation*. All of these things enter into the gospel in its widest application. It is a vast program that is presented before us in the gospel of the kingdom of God, and a program that requires the cooperation of angels and men to bring it about. It demands time and eternity to complete it. It draws upon the best that is in man, working with God, to carry it forward to its final glorious consummation.

"It is written, Eye hath not seen, nor ear heard, neither (hath it) entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God" (1 Cor. 2:9, 10).

Broad and deep and rich and glorious are the preparations God has made for the welfare and happiness of those who *hear* and *heed* the glad tidings of the kingdom!

But let us not forget that the salvation offered today is reserved for the man and the woman who *believes!* So why not assure yourself of its eternal blessings without delay, while the opportunity is presented, if you have not already done so?

SUMMER TRAINING SCHOOL

(Continued from front page)

are urged to pray this effort through to victory! This special work will be kept before you from time to time. Its success depends upon the measure of cooperation accorded by the pastors and churches. Encourage your young people to take this training. All those wishing to enroll for this short course or desiring detailed information, write me at Fonthill, Ontario.

Another important action taken by the Committee was the arrangement whereby Brother Harry Sheets, one of our competent ministers, will instruct our students in training at Aurora College for two hours each Monday night during the second semester on some of the distinctive doctrines of the church.

The course of study being provided in the short term will in no way take the place of high school or college work. We are not in position, neither is it advisable, to give in-

struction in such studies as can be readily obtained elsewhere.

If this plan for a Summer Training School is good news to you, let us know about it! Inspire us forward with your word of cheer.

FUNERAL CUSTOMS DEPLORED

(Continued from page 5)

huge floral displays, fine clothes for the corpse" (We know of an old man whose children provided him nothing better than overalls to wear while he lived, but asked the undertaker to buy him a "good suit" in which to be buried.—Ed.), "and expensive grave markers. We believe, for instance, that a coffin serves the purpose fully as well as a casket and that the question as to which shall be purchased should be answered solely by the consideration of one's financial ability. We believe that the same point of view holds for the question as to whether a shroud or newly bought clothes, shall be used; also, with regard to the selection of gravestones. As for floral displays, we consider them a matter of ostentation" (Again we heartily agree.—Ed.), "and suggest that the money usually spent for this purpose be given to some public institution or charitable enterprise cherished by him (this suggestion was made in these columns several years ago), or be given to his family in case of need, or, still better, be put into a fund to provide medical care and hospitalization for the poor."

"O, I shall be satisfied when I can cast
The shadows of nature all by;
When this dreary scene from my vision has passed,
And there is an unclouded sky.
I feel that bright morning is now drawing near,
When earth's fairest objects will fade;
'Tis then in thy likeness, O let me appear,
In glory and beauty arrayed."

THE CURE FOR TROUBLE

Life seems to me sometimes like a sum that a child works on a slate and gets all wrong and smudged, until at last one can hardly read the figures. The child begins to cry, and then everything gets worse, and into such a miserable mess! And then the parent or the teacher takes the slate out of the child's hands and, if it is hopeless, just passes a sponge over it, washes out all the mistakes and does it correctly, and it is all so clear.

So the world can leave off worrying when the Master of Life comes into our poor lives and with hands of power takes hold of them and straightens out all the muddle and trouble. Christ can be born in you and lift you up into that glorious life for which you long.—Maude A. Royden.

Berean Department

Cecil A. Smead, Editor, Blanchard, Mich.

Be a Good Driver

"Am I my brother's keeper?"—Cain.

In these days, when everyone who takes the steering wheel of an automobile is taking the lives of others into his keeping, Christians should make it a Christian virtue to be good drivers or else not drive. To drive a car negligently puts one in the same class with the one who waves a gun around that, supposedly, isn't loaded. It is the gun that isn't loaded that accidentally goes off.

I do not claim to be a no-accident driver. My record shows a variety of mishaps and accidents. As a youngster I drove to "show off." But I have driven several hundred thousand miles during the last sixteen years—big city and country road, pavement and mud, light cars to the biggest trucks, around home and cross country—once with a heavy house trailer on what is probably the steepest, wildest, least-used trail over the Rockies—through blizzards, sleet, and boiling sun, always meeting new situations.

Upon my own mistakes, upon those of others, I have meditated, imagining what very easily could have happened. And now, as a Christian who desires to do unto others according to the way of Christ, I realize the need of observing the safety rules of good driving.

Consider driving as a serious business. A car can become a death-dealing monster without an instant's warning. You may be laughing and joking at five seconds to nine and a writhing mass of human pulp five seconds after. Put your best into the business of driving. Keep your mind clear, as though your life depended on it, as it does. Do not drive when tired or sleepy. Anything can happen—and it will. I came along and saw what was left, an hour after a train had struck the empty trailer of an oil truck—smoking twisted metal, the ashes of the driver still inside the cab. It was a familiar crossing with two warning signals, wigwag and semaphore. He stopped the truck to look and then drove right in front of the train. His mind had been on something else. It can happen to you.

Drive at a reasonably slow speed. "He drives fast, but he is a good driver"—a common but untrue remark. One bad habit in driving may mean a horrible death for you and others. Speed is a bad habit.

One dark night I took for granted there would be a road sign at the end of the road. There wasn't, and we rolled over. I took for granted no one was coming around the curve. Luckily there were two policemen there to teach me a lesson. I took for granted I could stop the car quickly and so got into the bad habit of coming at full speed right up to the corner. But there was a sudden drop in temperature, ice formed on the pavement, and we went round and round. I took for granted the brakes would hold if the hill proved too steep to climb, but when the motor coughed and

died, the brake pedal broke, and there we were plunging steeply backward toward a bluff at the bottom of which was a river.

Stop taking chances, and cut down on the unavoidable chances by being at your best, not befogged by liquor, or sleepy and tired from long hours or overeating.

Never steer with one finger. A lion tamer says he would rather tame a tiger than a blowout. You need a firm grip. Many situations can be mastered scientifically. If a Christian is to drive, it is his duty to be prepared for any exigency. I have had wheels come off, tires blow out at high speed, axles break, the roadway give way, the oncoming driver go to sleep, bees sting me—all without warning. You are bound to meet like situations. What will you do?

It happens to other folks, but it can't happen to me!" Why not? Listen, "Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour that appeareth for a little time, and then vanisheth away" (James 4:14).

Christians had better do their best to master the art of driving, and then whenever they go out on the highway, "commit the keeping of their souls to him in well doing" (1 Peter 4:19). Do the best you can and then trust in the Lord. "Commit thy way unto the Lord; trust also in him" (Psa. 37:5).

To All Berean Societies

The new name and address of the National Berean Treasurer is Mrs. Lucille Appleby, Blair, Nebraska. Will all local and state Berean treasurers keep this in mind when sending in their dues?

During the past year the National Berean Society has spent quite a bit of money in evangelistic work. The Bereans have also voted to aid financially the proposed Training Class. In addition to the above expenditures the Bereans maintain two Correspondence Committees and one Home Study Committee, all of which require postage and stationery. Also the Bereans print and distribute free of charge a great number of tracts and are shortly planning to print a number of new ones.

Naturally, the only source of revenue the national treasurer has is the dues and contributions sent in by societies and individuals. For some reason, the past year witnessed a sharp decline in payment of dues. Now, in order to maintain all the above projects, we must have more money than came in during the past year. We appeal to all local societies to bear these things in mind and send in your dues and contributions.

January first is the time for the semiannual payment of such dues and we hope that now, as in the past, the Bereans will continue to support the various undertakings in every way.

Harry Goekler, President.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"He that overcometh shall inherit all things; and I will be his God, and he shall be my son."

A String of Pearls

If we wish for joy in this troubled world,
 If we'd make our pathway bright,
 We must walk in the steps our Savior trod,
 When He set the world alight.
 Loving words are gems that the Savior loves;
 In His sight kind deeds are fair;
 Pure hearts are the treasures He counts His own,
 Making up His jewels rare.

If we think kind thoughts,
 If we do kind deeds,
 Asking help from God above,
 Then our days will be
 Like a string of pearls,
 With the golden clasp of love.

—From *Beginners' Songs*.

Jesus Our Comrade

Jack and Billy were very happily playing together one bright morning. They were in Jack's back yard, swinging up and down on the teeter-totter. These two small boys thought the old "teeter" had never "tottered" quite so well as it did just then.

Soon George came along and stood watching their fun, wishing he could share in it. Now George was not much older than Jack and Billy were, but he was quite a bit heavier. He chased both of the smaller boys away and sat down on one end of the long plank himself.

George just sat there for a long, long time. At least it seemed a long time to him. When he tried to swing by jumping up off the ground, the teeter came down with a hard bump that jarred him terribly.

The fun was all gone. He finally decided that he couldn't swing by himself, and so he called Henry over to sit on the other end of the plank. But still it didn't work. Henry went up into the air and stayed there, while George was still on the ground.

Then George found out something he hadn't thought of before. And that was that as long as he kept the longest part of the plank he couldn't swing. So George got off, let the board down so that Henry could get off, too, and then divided the board evenly. Once more they started, and the teeter worked perfectly.

The selfish boy learned that he must divide evenly and give pleasure to his companion, if he wanted to have any fun himself.

You know, boys and girls, life itself is a great deal like a teeter-totter. We must share our joys in order to get the most out of them. And one person, living alone or for himself, cannot get the most out of life.

It takes partnership or fellowship, as the Apostle John tells us in our lesson for December 12, to bring out the best there is in us. And the finest comradeship or fellowship is found with Jesus, our Savior.

John tells us how to find this fellowship, and he ought to know. For, you remember, he was called the disciple whom Jesus loved. And he was the one who leaned on Jesus' breast at their last supper together.

John says that if we walk in the light, as Jesus walked in the light, we will have fellowship or friendship with Him and with each other. And John tells us this so that we may be happy. "That your joy may be full," is the way he puts it.

Think of the very best friend you have in life, the one you like most to be with. Then think of Jesus as such a Friend or Comrade, only much better and much dearer. The older you grow the dearer and closer He will be to you.

Letter Writers

Our lesson this week is taken from a letter written by the Apostle John to the church. Of course, you know that in ancient times letters weren't written as they are now. But lately, so the *New Century Leader* tells us, some letters have been discovered in Egypt that give us an idea of the letter writing of ancient times.

Pens were cut from reeds and looked like what we call "quills." The ink was a mixture of charcoal, gum, and water, and was of excellent quality, the discoverers say, because the color is so well preserved.

The letter when finished was rolled and tied with a string and sealed. It was then carried by a friend to the one for whom it was intended.

Professional letter writers were sometimes hired to do the writing for others, and they are still to be hired in Palestine. These writers are often seen sitting along the streets, and they write many of the letters of those who live in the towns and villages of the Holy Land.

AMONG THE CHURCHES

MINISTERIAL TRAINING

Have you read the very important announcement from Bro. C. E. Randall, which appears on the front page of this issue? If not, you had better do so at once. It is something you have waited for for a long time. Pray over it—talk it over with every person young and old who may be interested in entering the Lord's work. More about this attractive plan for the training of ministers and others in the near future.

CHRISTMAS HERALD ORDERS ARE MOUNTING

Already many orders have been received for additional copies of our great Christmas special. A special cover, printed in two colors, is being planned.

Articles by selected writers will tell the joyful story of the Savior of Bethlehem from beginning to end, unfolding a harmonious picture of God's plan for human redemption in a most appealing way. This is just the thing you have been looking for to give to your friends that they may know the beauty and glory of the hope you hold.

Remember! The paper will also contain brief greetings of the season from many of our ministers, men whom you know and love for what they have done for you and for your family in directing your thoughts toward the coming and kingdom of the Lord.

FIVE CENTS EACH! That is all it will cost you to have a copy of the Christmas Restitution Herald mailed to a friend—One Dollar will send copies to twenty of your relatives and friends and acquaint them with what the Lord Jesus Christ means to you.

Better make that list out at once and mail it to us so that we may know just how many extra copies to print for you!

With deepest sorrow we learn of the sudden death of Sr. Violet Moore of Niagara Falls, N. Y. Sr. Moore was the wife of Bro. James Moore and the mother of Bro. Earl Moore. She has been a faithful and beloved member of the church in the Falls for many years. Our hearts go out in sympathy to her husband and son. Obituary will follow.

LOUISIANA CHURCH NOTES

Rally Day at Blood River was a success in every way, and the attendance exceeded our expectations. There were 60 out for Sunday school and 85 for church service.

We were much pleased with our attendance at the evening service at Happy Woods, too, for the largest audience since July was present.

Another pioneer of the faith was lost to us this past week, when Mrs. L. C. Anthon, Sr. was taken by death after a lingering illness. Mrs. Anthon, together with her husband, was baptized by Bro. W. H. Wilson in 1890, and remained true and loyal to the end.

Plans are being made for the annual Christmas programs to be given at both churches this Christmas season. We anticipate interesting and profitable programs.

Harry Goekler, Pastor.

A YEAR-LONG CHRISTMAS GIFT!

In planning your Christmas giving, two things should be taken into consideration: first, the suitability of the gift to the recipient; and, second, the lasting quality of it.

When you give your friends a year's subscription to The Restitution Herald as a Christmas present, you meet both of these requirements fully.

The Restitution Herald, with its richly varied contents, provides an interesting and instructive source of genuine pleasure to all members of the family.

Put The Restitution Herald at the very top of your Christmas Shopping List at once! Send it for an entire year to your dearest friends, that they may enjoy it with you!

As each new issue reaches the one for whom it is intended, he or she is immediately reminded of the thoughtful friend who made its welcome visits possible. The paper thus becomes a WEEKLY rather than a YEARLY Christmas gift!

The price to New Subscribers per year is \$1.00. Address, National Bible Institution, Oregon, Ill.

REPORT OF EVANGELIST T. A. DRINKARD

I am glad to see the interest growing in preaching the gospel. There are many today who need the comforting influence of this glorious truth and it is interesting to see their faith revive when the gospel is presented from the Word of God. Our pioneer brethren had the same Word that we have, but they may not have had so many modernistic theories to deal with.

God sent His Son into the world to save men and women, and that Son selected men who were qualified and efficient to carry on this great work after His death. We are asked, "How shall we escape if we neglect so great salvation, which at the first was spoken by the Son of God (Heb. 2:1-3)?"

(May the editor also ask: How may we who know these precious and vital truths escape condemnation when the Lord comes if we make no effort to bring them to the attention of others?)

We must carry this message of the kingdom to those in need, to those who have not heard it. This is God's plan and those who assist in carrying it out will be working in harmony with the Lord's will.

My detailed report for November is as follows: Ater, Tex., (6-7), 2 sermons; Becker Mountain, Ark., (11-14), 5 sermons; Cleveland, Ark., (19-21, 25), 5 sermons; Little Rock, Ark., (28), 1 sermon. Places visited 4; sermons delivered, 13. Expenses, \$12.94. Receipts, \$62.80.

May God give strength to our hands for the work before us and enable us to answer the prayers of many who are calling for help. Will you pray for this work, and not only pray for it, but give of your means to make that prayer come true?

T. A. Drinkard,
Handley, Texas.

Don't delay! Send in your orders for the Christmas special at once!

TO OUR MINISTERS

If you have not already done so, please hurry your Christmas Greeting to us for the special edition. We want every minister of the Church of God represented. No charge—no further obligation.

OUR EVANGELIST HELPERS

Bro. T. A. Drinkard of Handley, Tex., whose monthly report appears in this issue, enclosed with his report the names and money order for eight new subscribers to The Restitution Herald at our special holiday rate of One Dollar for a full year. We deeply appreciate the help ministers and other workers give us in this way. They realize that The Herald and its success is the responsibility of the entire brotherhood and that the paper stands ready and willing to assist evangelists and pastors and local churches in every possible way in their efforts to advance the truth of God.

ELDER E. E. GIESLER IN TEXAS

Elder and Mrs. E. E. Giesler of Moorefield, Neb., have gone to the Lone Star State for the winter. They will be available for meetings anywhere their services may be desired. Their address is San Saba, Texas. It will be remembered that Bro. and Sr. Giesler were largely instrumental in establishing the new Church of God in the city of Houston, Tex.

The pastor of the Oregon, Ill., church last Sunday night began a series of pre-Christmas sermons under the general title of "Fore-shadows of Bethlehem." They will treat in a dramatic manner of the first and second advents of our Lord. The pastor will be assisted by various members of the congregation and the choir.

LITTLE ROCK, ARKANSAS

A small congregation of the one faith of the Church of God of the Abrahamic Faith met in the home of Bro. and Sr. R. D. Stanton. Bro. T. A. Drinkard delivered a fine sermon on "The Great Salvation" connected with the kingdom. We had never met Bro. Drinkard before and certainly enjoyed this sermon and his meeting with us. We have planned to have him meet with us around the third Sunday of each month, or shortly thereafter.

Mrs. R. D. Stanton.

HERALD RECEIPTS

Mrs. Inez Jeffries; H. G. Pierce (for another); Mrs. Nancy B. Robison (for another); Mrs. Eleanor Story (for others); Mary E. Elton (for others); David F. Beck; Margaret Burns; Leila E. Whitehead (for another); Mrs. William Lansbery (for another); Mrs. Minnie Rogers; James Kessler; Mrs. Elias Thorne (for another); Mrs. Sarah E. Smith (for self and others); Mrs. Esta McInturff; Mrs. Eva Fletcher; T. A. Drinkard (for others); Mayme and Nancy Penrod; A. A. Shelton (for another); Mrs. Elizabeth Dauterich; Mr. and Mrs. Claude Rinchart (for others).

"FUNERAL CUSTOMS DEPLORED"

We do not often call particular attention to a selected article, but the one we publish under the above title is of such a nature that we feel that your careful attention should be directed to it. We invite our readers, ministers and laymen alike, to write us briefly as to their opinions of the ideas expressed, whether you approve or disapprove them.

MRS. L. C. ANTHON, SR.

Miss Carrie Trescott was born in Marshall, Minn., September 21, 1866, and died at her home near Hammond, La., November 24, 1937.

She was married to L. C. Anthon in 1885, and to this union seven sons were born, three preceding her in death. Her husband also preceded her in death more than ten years ago.

She became a member of the Happy Woods Church of God in 1890, being baptized by Bro. W. H. Wilson, and since that time has been a loyal worker for the cause of truth.

Funeral services were conducted by the writer Thursday afternoon, Nov. 25, at the home and words of comfort and hope were spoken concerning the morn of the resurrection when sickness, sorrow, and death shall be no more.

Harry Goekler.

"I WILL SEE YOU AGAIN"

The poem which appears in this issue under the above title, was composed by Bro. S. A. Chaplin, Jan. 8, 1875. Bro. Chaplin was editor of "The Restitution" for many years, and one of our most accomplished interpreters of the Bible. He is still affectionately remembered by many of the older ones in the Church of God.

"I WILL SEE YOU AGAIN"

By S. A. Chaplin

"And ye now therefore have sorrow; but I will see you again, and your heart shall rejoice, and your joy no man taketh from you." —John 16:22.

The church in robes of widowhood
Awaits her Lord's return;
Sad, homeless here, bereft of good—
Her message many spurn;
With perils thick'ning on each hand,
With aching heart and head,
She treads the desert's scorching sand,
By Cloud and pillar led.

'Tis heavenly bread sustains her heart
Along the dreary way;
Waters from heavenly fount that start,
Her burning thirst allay.
And though her tears bedew the sod
O'er sons and daughters spread,
Unfaltering faith has she that God
Will raise them from the dead.

Lord Jesus, take Thy chosen church
To Thee in wedded plight;
From death and life, in closest search,
Bring her fair form to light.
With crown of glory on her brow,
And regal bridal vest—
Displace the robes that clothe her now,
And take her to Thy rest.

Dr. J. M. Byler, M. D., S. T., author of the article entitled "The True Version," is nearly ninety years of age. He was once an examining surgeon for the United States Government. His home is in Warsaw, Indiana.

APPRECIATION

"My mother subscribed for The Restitution Herald for me recently and I must say that I enjoy reading it very much," writes Mrs. Mac F. Swanson, Hector, Minn. "The present condition of the world surely calls for a righteous Master!"

How glad we are to know that such a "Master" will soon come to rule the nations as God would have them to be ruled!

"I always enjoy reading The Restitution Herald and I know that others do, too," writes Sr. Elias Thorene of Mora, Minn. "I am looking forward to Christ's coming and ask for your prayers that I may prove faithful."

Sr. Thorene will be mentioned in our Community Prayer Service at Oregon on Wednesday night.

Another appreciative reader, Sr. Margaret Burns, Philadelphia, Pa., says, "I am still enjoying The Herald and find it very helpful and encouraging along spiritual lines, especially so during these days of the world's unrest and trouble preceding the Lord's return for His saints."

"The Restitution Herald grows better and better," writes Sr. E. C. Olmstead of Hines, Minn. "One is encouraged to dive ever more deeply into the Word of God by the perusal of its contents."

One of the chief purposes of a religious journal is to encourage Bible study through which spirituality and interest in eternal things is developed. We are pleased to know that The Herald is accomplishing this purpose.

Don't delay! Send in your orders for the Christmas special at once!

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Mr. and Mrs. J. H. Williams; Leland and Mary Hanson; Maybelle Hanson; Mr. and Mrs. Ezra Railsback; Mrs. Mary Calkins; Wayne and Georgia Thompson; Mrs. Eva Fletcher; Helen M. Chisholm.

Mr. and Mrs. Delos Andrew; Marion R. Richards.

Mr. and Mrs. Paul C. Johnson; Mrs. Floyd Nedrow.

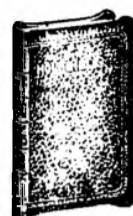
INDEBTEDNESS FUND

Dixon, Ill., Church	\$ 5.61
Mary E. Elton	10.00
Hillisburg, Ind., S. S.	1.50
Mrs. Lucy Robinson	1.00
Skelton, W. Va., S. S.	3.63
Oregon, Ill., Church	5.55
Maurertown, Va., S. S.	2.05

CONTRIBUTIONS TO N. B. I.

Maybelle Hanson	\$ 4.00
Mary E. Elton	11.00
David F. Beck	8.00
A Virginia Tither	5.00
Mr. and Mrs. H. S. Bell	10.00

The Pine Woods Bible Class, by W. H. Wilson: 480 pages; cloth binding; a discussion, in conversational form, based upon actual class work by the author, on various phases of the gospel; 75¢, postpaid for cash National Bible Institution.



Bible 6453X. Genuine leather, overlapping covers, leather lined; 450 pages of helps—concordance, Bible dictionary, subject index, full-color maps; India paper, red-under-gold edges; marginal references; good blackface type, pronouncing; page size, 6½ x 4½ inches; index of books stamped on inside front cover in gold. Bible No. 6453X, postpaid, \$7.00.

Bible 1006. Text only; excellent pronouncing blackface type; maps; 64 pages of helps; artificial leather, overlapping covers; Bible paper, red edges; 8 illustrations; page size 7 x 4¾. \$1.00.

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Bible S108X. Genuine Persian leather binding, overlapping covers; India paper, red-under-gold edges; large clear type, self-pronouncing; maps and map index; thorough concordance; marginal references; page size, 8¼ x 5½ inches; only ¾-inch thick. \$8.00.

The above Bibles are all the King James Version. Thumb indexes, 50 cents extra.



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Bible History: a history according to the Bible arranged chronologically from Genesis to Revelation; numerous tables; maps; charts; biblical accounts harmonized; 430 pages. \$5.00.

The Translators to the Reader: a study of the purpose of the King James Version, written by Edgar J. Goodspeed, author of the New Testament portion of An American Translation of the Bible; contains the original King James Preface; one of the most valuable books about the Bible yet published. Postpaid, 60 cents.

NATIONAL BIBLE INSTITUTION
Oregon, Illinois

Christmas Gift Suggestions—

“When they had opened their treasures, they presented unto him gifts.”—Matthew 2:11.

We do not desire to commercialize Christmas, but we do wish to help our readers select gifts to give to their friends which will remind them of the One whose glorious advent into the world we commemorate on Christmas Day!

It is the birth of the World's Redeemer that we celebrate!

Every Christmas greeting we extend, every gift we bestow, should somehow remind the recipient that there “is born this day in the city of David a Saviour, which is Christ the Lord.”

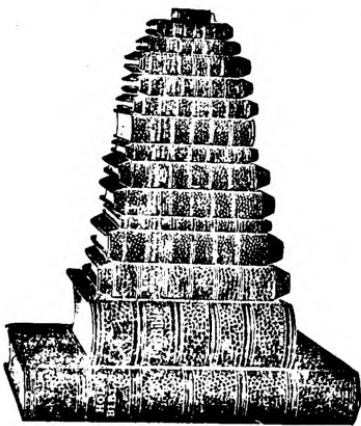
That we may assist our readers in the accomplishment of this **ONE GREAT PURPOSE OF CHRISTMAS OBSERVANCE** we provide the following



Christmas Shopping List

THE RESTITUTION HERALD (regular subscription price \$2.00). . . . *Special Christmas rate to New Subscribers . . . \$1.00.* . . . **THE RESTITUTION HERALD** is a weekly religious journal of recognized merit. It has been repeatedly described as “the best Adventist paper published.” This is a splendid opportunity for you to place *your beloved paper* for a full year in the hands of those friends whom you have been trying to interest in the saving truth and prophetic assurances of the Bible!

TRUTH SEEKERS' SUNDAY SCHOOL QUARTERLY (regular yearly subscription price, 65 cents). *Special Christmas rate to New Subscribers, 50 cents.* . . . The Truth Seekers' Quarterly is the *only* Sunday school quarterly published which approaches the study of the International Sunday School Lessons from the standpoint of the believer in conditional immortality, premillennial advent of Christ, restoration of Israel, and the Kingdom of God on the earth. Why not send the *Truth Seekers'* to the teacher in a Sunday school other than your own?



BIBLES—No present could be more appropriate or more acceptable as a Christmas gift than a fine copy of the Holy Scriptures. We carry them in a great variety of styles and of bindings, ranging in price from one dollar upward. . . . Many different versions, such as the King James, American Revised, American Translation, Moffatt's, Weymouth's, Rotherham's, etc., are carried in stock. . . . Write us of your requirements.

EMPHATIC DIAGLOTT (\$2.50). . . . This splendid translation of the New Testament was made by Benjamin Wilson, who was perhaps the best Greek scholar the Church of God has produced. This splendid version anticipated all of the more important changes made by the American Revised Version some years later. . . . *The Emphatic Diaglott* is said by competent critics to be “the best translation of the New Testament extant.” A great help to all Bible students!

BIBLE HELPS of all kinds, and at a wide range of prices, are available in rich profusion, such as Concordances, Bible Dictionaries, Histories, Prophetic Works, Doctrinal Outlines, Archeologies, etc. Our office will be glad to assist you in the selection of books suited to the needs of your friends in every walk of life. . . . Address

NATIONAL BIBLE INSTITUTION,

Oregon, Illinois

THE RESTITUTION HERALD

VOLUME 27

OREGON, ILLINOIS, DECEMBER 14, 1937

NUMBER 11

We Are "Falling Away"!

By the Editor

"EXCEPT there come a falling away first!" Those words have a most ominous sound to us—and well they may, for they were not intended for the church at Thessalonica alone, to which body they were originally addressed, but they were indited especially and most needfully to the Church of God in America—and throughout the world—today. Paul, who penned them, may not himself have been fully cognizant of their far-reaching implications as to time. Few of the believers of that period realized that two thousand years must intervene between the ascension and the return of our Lord. Peter, who was warned of that prolonged interval (2 Peter 3:1-4, 8, 9), failed to grasp the fact that "one day is with the Lord as a thousand years, and a thousand years as one day." So whatever he was inspired to write—whatever Paul was impressed to assert by way of warning—was looked upon from the standpoint of the immediate present. Each one who spoke as he was "moved by the Holy Spirit" believed his predictions would have their fulfillment in his own lifetime. But let us make no mistake! Those words of solemn warning were intended for us "upon whom the ends of the world are come."

"Except there come a falling away first!" The falling away was to be from the *Church of God*—from the true body of believers in the gospel of the kingdom of God, not from numerous groups of pseudo-Christians who had long been enmeshed in the mazes of pagan theology and Roman traditions.

"A falling away *first!*" The falling away here predicted was to take place in the Church of God, not at the beginning of its history, not in the so-called "Dark Ages," not throughout the protracted period of its world wide "witnessing" for Christ, but at a certain specified time, apparently just prior to our Lord's return. The Greek inserts the definite article—it is "*the* falling away" (1 Thess. 2:3, A. R. V.), not "*a* falling away." The Emphatic Diaglott renders it "*the* apostasy"; Goodspeed, "*the* rebellion," as does Moffatt. The force of the article should not be overlooked nor the equally important fact that the apostasy mentioned here is given as an indication of our Lord's coming.

While it is undeniably true that the nominal (Please turn to page 11)

Abreast of the Times

Pertinent Comments on the News of the Day

G. E. Marsh, Editor

Religious Freedom Guaranteed

"Stand fast therefore in the liberty wherewith Christ hath made us free."—Galatians 5:1.

PHILADELPHIA, Dec. 1.—Children whose religious beliefs forbid them to salute the American flag cannot be expelled from the public schools for failure to do so, Federal Judge Albert B. Maris ruled today. His ruling came in the case of two children, members of the "Jehovah's Witnesses" sect, who were expelled from a Minersville, Pa., school two years ago. The decision did not order the children reinstated, but held that their religious beliefs relieved them of the duty of saluting the flag unless it could be proved that their refusal was detrimental to the public welfare.

"Liberty of conscience means liberty for each individual to decide for himself what is to him religious," the opinion said. "If an individual sincerely bases his acts or refusals to act on religious grounds they must be accepted as such and may only be interfered with if it becomes necessary to do so in connection with the exercise of police power. . . . To permit public officers to determine whether the views of individuals sincerely held and their acts sincerely undertaken on religious grounds are in fact based on convictions religious in character would be to sound the death knell of religious liberty. To such pernicious and alien doctrine this court cannot subscribe."

Judge Maris said that it seemed obvious that the refusal of the Gobitis children to salute the flag "would not in any way prejudice or imperil the public safety, health, or morals, or property, or personal rights of their fellow citizens."

We have a pretty fine and liberal Government after all! It sometimes takes it a good while to act on a matter where patriotic emotionalism enters the picture, but under normal conditions we may depend upon it to provide the protection and the liberty a free people must exercise in order that they may develop the best qualities of citizenship within them. For ourselves we are glad to salute the flag which assures to us and to our children the free exercise of our religious convictions. We would sooner see the stars and stripes, the symbol of our right to worship God without fear, from *within* our church, than to see *a seal and padlock on its doors from without!*

Destiny of World Tied Up in Palestine

"The Most High divided to the nations their inheritance . . . according to the number of the children of Israel."—Deuteronomy 32:8.

CHICAGO, Dec. 12.—"The greatest international crisis is not in the Orient or in Spain, but in Palestine," asserted

Dr. J. Frank Norris, Baptist evangelist of Fort Worth, Texas, in an address in this city today. "In approximately ten thousand square miles of Jewish territory is wrapped up the destiny of the whole world, because it is the home of three great religions—Judaism, Mohammedanism, and Christianity," he continued. "There are in Palestine around 1,000,000 Arabs and only 400,000 Jews. The conflict that is going on there is age-long and world-wide. Arabs know that the Jew is on the run in Europe and must have a place for worship and peace in his spiritual homeland."

Rome Withdraws From League

"This day will I begin to put the . . . fear of thee upon the nations."—Deuteronomy 32:8.

ROME, Dec. 11.—Addressing one of the largest crowds that has ever assembled to hear him, Mussolini, speaking in a drenching rainstorm, announced the withdrawal of Italy from the League of Nations. "Now we are on our own," he shouted, "and depart without regrets from the reeling ship, where they do not work for peace but are preparing for war." Flaunting the military prowess of Rome, Il Duce said, "We have air, land, and sea arms, abundant and tempered by two victorious wars. But above all, we have the heroic spirit of our revolution, which no power in the world can break." Italy was compelled to withdraw from the League, he said, because "it was injuring our doctrine, our style, our temperament as soldiers."

Another announcement made on behalf of the King of Italy and "Emperor of Ethiopia," was to the effect that Victor Immanuel III is now Emperor of the "Roman Empire." This latter announcement is of even greater significance to the student of prophecy than is the former.

Germany naturally rejoices over the withdrawal of Italy from the League. Filled with fear of the possible economic domination of the world by the Jews, she no doubt hopes that a new anti-Semitic group may be formed including the "Roman Empire," Japan, and Germany.

THE RESTITUTION HERALD

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G. Eldred Marsh Editor
Prul C. Johnson Associate Editor
L. E. Conner Business Manager

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The Wandering Jew

By the Editor

THE remarkable story of "The Wandering Jew" grew out of a misinterpreted remark which was made by our Lord in the presence of His disciples following His resurrection and but a short time before His ascension.

The strange traditions concerning the "Man Who Could Not Die" are found in practically all European countries and reach back as far as the year 1259 A. D., when Benedictine's chronicler, Matthaëus Parisus, gave in his *Historia Major* an account which he professed to have received from an Armenian bishop, who in turn had received it from the Wandering Jew himself.

Before recalling the story to your minds as it has been handed down through the ages, I will direct your attention to the statement of the Lord, out of which the deathless tradition grew. It will serve the double purpose of illustrating how easily men misapply inspired utterances, and, second, how completely our Lord anticipated such misinterpretations of His words and prepared to overcome their effect.

The passage is found in the 21st chapter of John. Following the miracle of the remarkable draught of fishes, Jesus invited Peter and the others, including John who narrates the happening, to sit down and dine.

After the meal was over the Lord addressed His remarks especially to Peter, questioning him repeatedly concerning the depth of his affection. The record continues:

"Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep. . . . And when he had spoken this, he saith unto him, Follow me. Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and . . . saith to Jesus, Lord, and what shall this man do?

"Jesus saith unto him, *If I will that he tarry till I come, what is that to thee?* follow thou me.

"Then went this saying abroad among the brethren, that that disciple should not die; but Jesus said not unto him, He shall not die; but, *If I will that he tarry till I come, what is that to thee?*" (John 21).

Such is the historical source of the strange story of "The Wandering Jew." Beginning in the twelfth century and continuing on down to the eighteenth, there have appeared from time to time in various parts of Europe wanderers who claimed to have been cursed by Jesus to live until He should come again. Traveling from place to place, from country to country, seldom having a settled abode anywhere, these men, or *that man*, as tradition would have it, continued to live, ever craving the death which would not come!

Now, of course, there is no truth in that strange old story, as we have seen. There is no real historical basis for it. Yet it provides us with a striking parable of the Jewish people from the time in which they rejected Jesus as their Messiah to the present day. For the Jews are a race of wanderers. They are found in all parts of the world.

"From Greenland's icy mountains,
To India's coral strand,"

there is no spot that has not felt the pressure of the foot of the "Wandering Jew"!

The reason for this widespread and lasting dispersion is clearly revealed in the Bible. It was foreseen, and the people were forewarned of its coming as far back as in the days of Moses, who was inspired to say:

"If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD; then . . . the Lord shall scatter thee among all people, from one end of the earth even unto the other. . . . And among those nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the Lord shall give thee a trembling heart, and failing 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

It is interesting to trace this remarkable race as it wandered hither and thither throughout the earth, observing how everywhere it went it was "evil spoken of"; for the curse of an outraged deity followed it! Escape was impossible! God had predicted (*Please turn to page 10*)

"Be Ye Also Ready"

Have your lamps all trimmed and burning,
Filled with love and holy yearning,
Waiting for your Lord's returning.

Gird yourselves, and be in waiting,
Nothing from your zeal abating,
Worldly pomp and glory hating.

Be ye patient and forbearing,
In reproaches, meekly sharing,
In the right, be brave and daring.

Poor in life and low in station,
Mind it not, for your relation
Is by faith, in God's salvation.

Things are waxing old and hoary,
Soon will dawn the promised glory,
Burden of the prophets' story.

In the east the light is breaking,
Palestine to life is waking,
European thrones are shaking.

Soon, ah! soon the heavens rending,
Will reveal the Lord descending,
To a reign of peace unending!

—Selected.

The Bible and Biology

By Norman John Macleod

MUCH harm has come to the religious beliefs of the people today because of the misunderstandings created by two classes of teachers. The biologist who knows nothing about religion but who wishes to gain a reputation for knowing a great deal, is no more guilty in the controversy between biology and the Bible than the religionist who knows nothing about biology, but harps on "fundamentals" and attacks the supposed conclusions of the biologists. Much of the misunderstanding arises from a misconception of the nature of biology and of the principal theme of such books as Genesis.

Biology is not a system of religious beliefs. In its true light it does not treat of religion, God, and salvation. It is interested in observing the phenomena of life and in noting their basic interrelations. But this does not say that some people who have gained repute as biologists, historians, scientists, false and otherwise, do not intrude biological theories into religious teaching. That fact is only too well known to need elaboration.

On the other hand, religion is not a science. Genesis is not a treatise on astronomy, biology, geology, or any other science. Its theme deals primarily with God and with the chosen people and their relations with God. But some people have tried to make the first chapters of Genesis serve as a textbook for all the sciences. It will not do. A real basis exists, however, for discussions of the biology of Genesis and the semi-religious problems of biology. Both Genesis and biology endeavor to answer the questions: From where did life come? and, How did life reach its present status? To answer these questions many volumes have been written, some by men who assumed religious authority and others by men who posed as the very best biologists. Most of these so-called authorities on the subject see a great conflict between science and the Bible as to the conclusions reached. So for the ordinary layman who seeks understanding along this line, the way is very difficult. The thoughtful scientist and the intelligent believer will see, however, that no such conflict exists.

One modern writer who has investigated both of the fundamental problems just stated, and has presented them exhaustively, is Henry Fairfield Osborn. In a large two-volume work called *The Origin of Life*, this author has set forth the opinions of his science as to the subject of how life began on the earth. After he has examined all the available theories of biologists of all times he states that biology cannot answer the question. If anyone wishes an even plausible explanation he must go elsewhere. As far as man with his short life and limited mind is able to penetrate the

The following article, which appeared in THE RESTITUTION HERALD, June 18, 1929, is of such lasting value in these times of pseudo-scientific Biblical criticism that we feel that it should be brought to the attention of our readers again.

findings of biology, there never was a beginning. The span of life keeps man from performing the most rudimentary experiments upon plant and animal life, to say nothing of being able to reach a sound theory as to life's origin. But he that is wise knows where to go for an authoritative answer to this, as to other problems pertaining to life and its manifestations.

Another most illuminating work by the same eminent scientist is his *From the Greeks to Darwin*. Nobody, scientist or believer in the Bible, can assert his claim to knowledge of evolution until he has read that book. Professor Osborn outlines something more than two hundred theories of evolution, beginning with those of the ancient Greeks of the eighth century, B. C., and coming down to that of Charles Darwin in the nineteenth century, A. D. The thought of this work is not summarized but the intelligent reader will draw his own deductions from the text. Some of the theories recounted, especially those of the Middle Ages, were far from scientific. One of the theorists, for instance, said that he sat on a river's bank and saw leaves fall off a tree, and, as they fell into the river, they became ducks! Serious students need scarcely look at such foolishness.

Most of the theories of evolution assume that because the more complex forms of life came on earth later than the simple ones and bear marked resemblance to them, that the former came from the latter. No truly great biologist now admits the possibility that man evolved from an "insignificant piece of protoplasm." One of the foremost biologists at the international gathering of scientists in London held not long ago, stated that there is no scientific evidence that man has ever changed a great deal in his physical appearance; that neither man nor any great group of animals evolved from any preceding group or groups; but aside from the changes due to inheritance and selection which are seen on every hand, biology finds all major forms of life to be essentially immutable. Only such pseudo-scientists as H. G. Wells and his school of teachers and writers, still stick to the complete development hypothesis. At best, evolution is a theory, not a fact. It is a theory offered to explain some very interesting facts of biology. Is Genesis a theory? God forbid!

What was Moses writing about when he wrote the book called Genesis? Did he have in mind the various biological facts upon which are based the semi-scientific theories of the origin of life and of evolution? It is doubtful. Why, then, should he tell about the "beginning"? Was it not to explain the God of Abraham, Isaac, and Jacob to a people

brought up in slavery to an idolatrous nation? Many of the children of Israel no doubt had never heard of the true God, or if they had, had paid little heed; so Moses had to tell them that it was not Isis, Ptah, or Amon-Ra, who had brought forth the earth and all that is in it. In the begin-

ning, God! In the end, God! It was God who created all things. The broad minded scientist will admit this point of view. Concerning the cheap-minded propagandist who calls himself a scientist, nobody needs to worry. To us God is "the beginning and the end."

The Superintendent's Responsibility

ANY position, whatever the magnitude of its scope or action, if its objectives are worth while, is a responsible position. The measure of the Sunday school superintendent's responsibility is determined largely by the position he holds in the life and activities of the church, and we believe in most schools that position is next to the pastor. This makes him largely responsible for the success or failure of the school. There are four outstanding types of Sunday schools: the impulsive school, the contentious school, the standpat school, and the progressive school. It is the last mentioned that we have in mind.

The superintendent is largely responsible for his own personality, which is his richest asset and highest qualification for leadership. His Christian integrity, his habits, his daily life, and his appearance count mightily in his work as a leader. The success of any organization depends largely on the personality of its leadership. A leaderless organization is an inefficient and non-productive organization. A person may be pious and good and yet be unable to awaken in others the spirit, the zeal, and the joy of service. Personality is a big factor in a superintendent's success.

The superintendent must know the purpose and objectives of the school. We must remember that the Sunday school is a school of religion. Therefore the superintendent must be a religious educator, one who fellowships with and commits his life to God. In order to do this he must constantly draw upon the available spiritual resources without which he cannot succeed. In fact, he must be a spiritual engineer as well as an educational leader.

The superintendent should acquaint himself with the great Sunday school movement, its origin, history, progress, and its many present activities.

The superintendent is also responsible for knowing the present-day trends in Christian education. The fact is, he needs to know the educational task of the church. He needs to know that the Sunday school is not separate from, but a definite, integral part of the church. He should read and study books on this subject.

The superintendent must be an organizer and administrator and be able, with the pastor and his staff of officers and teachers, to build a thorough, workable, productive organization whether the school be large or small. Size does not mean efficiency. He should be able to visualize or carry in his mind constantly the kind of school he desires and should work zealously toward that end. In order to do this, he must be able to work with others cooperatively and sympathetically. He must give and take. He must be able to

delegate responsibility. He must have certain objectives and goals toward which he leads the whole school. Standards of efficiency should have a big place in his thinking and planning. He should have numerical goals such as enrollment and attendance. He should have leadership training goals. He should have spiritual goals such as church attendance, worship, decisions for Christ, uniting with the church, Christian giving, enlistment in Christian service, and personal Christian living. Without these the school is a failure.

The superintendent must have a time and program schedule for all his work as far as possible. By this we mean (1) time for beginning the sessions of his school and the program and associates to be used. An on-time schedule is vital. A belated superintendent means a sluggish, inefficient, uninteresting, unattractive school. (2) His schedule should include a prompt and detailed monthly report to the church board. (3) He should provide time for personal counsel with his officers and teachers with a view to aiding them in the solution of their problems. (4) It is vital that he have a regular monthly meeting of his Sunday school council, which is composed of all workers. (5) He must not fail to share and to lead his school to share the cooperative Christian education agencies, such as his denominational board, the city, county, and state councils of Christian education.

The superintendent should be progressive. A status quo, stereotyped procedure is the chronic disease of too many schools today. People get tired of the same old thing over and over again under the guise of religion. The superintendent's concern should be for the best in preparation, promptness, programs, lesson material, equipment, personnel, and preparation of his staff of workers, in records and reports, in grading and organization, in proper observation of the outstanding seasons of the church year, in music and finance, in the school's relation to the church, in the discovery of weak places in the school, and in the best use of every member of his staff.

The superintendent should keep in close touch with the pastor, the director of Christian education (if the church has one), his assistant superintendent, and all other officers and teachers, and be on the lookout for results constantly. It is a great and glorious privilege to be a Sunday school superintendent, and at the same time it is a great responsibility.—Charles W. Brewbaker in *The New Century Leader*; selected by James W. McLain.

Heading for the Last Round-up

“Ye can discern the face of the sky; but can ye not discern the signs of the times?”—Matthew 16:3.

DEAR READER, it is Jesus who asks this important question. And from one half the people in this wide world today comes the answer, “No, we cannot understand.” Neither do they read their Bibles nor try to understand, for they are willingly ignorant (2 Peter 3:5).

Now you may say, Well, how does this writer know that there are one half of the people who do not understand the signs of the times? For an answer I refer you to the 25th chapter of Matthew. There we have the words of Jesus in a parable comparing the kingdom of heaven to ten virgins which took their lamps and went forth to meet the Bridegroom. Five of them were wise and five were foolish. “And they that were foolish took their lamps and took no oil with them. But the wise took oil in their vessels with their lamps.” So you see in this case the wise and the foolish were equally divided. Now the next two verses of this same chapter are very short, yet they have a great deal of importance and meaning in them. The 5th verse reads as follows: “While the bridegroom tarried they all slumbered and slept.” Now the point I wish to bring out is this: We know that the just sleep and so do the unjust. The foolish sleep and so do the wise. But not in the same order, for the wise before he lies down to sleep will bow at his bedside and his spirit will be bowed at the foot of the blood-stained cross of Calvary. Yes,

“He goes to that fountain so rich and sweet,
Casting his soul at the Savior’s feet.”

In so doing he is drinking of the water of life freely (Rev. 22:17). Therefore, he has filled his lamp with the spiritual oil that will last far beyond the midnight hour, and to the dawn of another day. And so you see that while his body is dead to the world in slumber, his spirit is awake and alive to the living God.

Here I have pointed out the ways of the wise and of the righteous person. Now, let us also take a look at the foolish and unrighteous.

He sits down and eats his meals without ever bowing his head or lifting his voice to thank God for his food. He lies down to sleep and never offers a prayer. Therefore, he has not filled his lamp with spiritual oil. And when the Bridegroom comes at midnight, his light will have gone out, for he has been sleeping the sleep of the foolish virgins, indifferent to the salvation of his soul; indifferent to God and blind to the signs of the times and to the soon coming of our Lord.

In Proverbs 6:9-11 we have the following words: “How long wilt thou sleep, O sluggard; when wilt thou arise out of thy sleep? Yet a little sleep, a little slumber, a little folding of the hands to sleep. So shall thy poverty come as one that travelleth, and thy want as an armed man.”

O, my dear people, do you realize that so sound is the sleep of the sluggard and the foolish virgins which are of the same class of people, that neither the mighty earthquakes that are happening in diverse places nor the bloody national calamities can arouse them to serious meditation?

I will next call your attention to the 6th verse of this 25th chapter of St. Matthew. Jesus says the Bridegroom comes at *midnight!* Why midnight? Because we are told in different places in the Bible that darkness shall cover the earth and gross darkness the people (Isa. 60:2, 3). Joel tells us there will be a day of thick darkness. Daniel says there will be a time of trouble such as never was since there was a nation. Dear ones, this darkness doesn’t mean merely the going down of the sun, but it means just this: Those dark, muttering, hissing, growling, snarling, war clouds that are now arising before our very eyes, and the unrest and perplexity of the nations! Now add to these the fact that the hand of time on the great dial of Bible prophecy indicates that the end is near and even at the door. Truly, we are drawing close to the midnight hour! Please remember that God said through Daniel that the wise should understand, but none of the wicked would understand. Dear reader, which class are you in?

Now read and heed the following words from God. He said, in Ezekiel 38:4, that He would turn those warring nations back. Well, He did that. He also said in the same chapter that He would bring them forth again with all sorts of armor. Now this chapter makes it very plain that this next great world war will be the finish and that Jesus is coming during this great time of trouble. My dearly beloved people, please bear in mind the following scriptures that are being fulfilled and are very soon to be all fulfilled right before our eyes:

“When they shall say, Peace and safety, then sudden destruction cometh” (2 Thess. 5:3). “For I will gather all nations to battle” (Zech. 14:2). “Proclaim ye this among the Gentiles, Prepare war, wake up the mighty men; let the men of war draw nigh. Beat your plowshares into swords and your pruninghooks into spears” (Joel 3:9, 10).

No wise thinking person can dispute the fulfillment of these prophecies. Truly, the whole world is preparing for war. Also the mighty men are being awakened and never in the history of the world has there been so many plowshares beaten into swords and scrap iron of all kinds has been gathered together in great quantities and manufactured into all kinds of armament. Now the question arises, What is the meaning of all this? The answer is, *The end is near, even at our door!*

“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" (Prov. 6:6-8). My dear unsaved friends, is it possible that with all the wisdom you have you are going to let so little a thing as an ant show more sound business judgment than you do? I am intreating you, begging you, to seek the Lord, lest the harvest time pass and you hear the words from Jesus, "Depart from me, I never knew you" (Matt. 7:23).

Christ says in many places in the Bible, "He that hath an ear, let him hear." You have an ear, haven't you? Then you should heed this message, for truly "there is a noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together: the Lord of hosts mustereth the host of the battle" (Isa. 13:4). "A noise shall come even to the ends of the earth: for the Lord hath a controversy with the nations. . . Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth" (Jer. 25:31, 32).

My dear friends, I am right here telling you that this prophecy is being fulfilled, for truly a great evil is going from nation to nation, and we can see the nations lining up and taking sides. The wise cannot help but understand

that the world is "heading for the last round-up."

In Isaiah 33:7 we read that "the ambassadors shall weep bitterly." Truly, it looks like this prophecy is about to be fulfilled, for the ambassadors have tried in vain to bring about peace. Jeremiah 6:14 and 8:11 tell us that they shall be saying, "Peace, peace, when there is no peace." Isaiah gives forth a warning: "Hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it. For the indignation of the Lord is upon all nations, and his fury upon all their armies" (Isa. 34:1, 2). In Jeremiah 6:17 we have the following words of God: "Also I set watchmen over you, saying, Hearken to the sound of the trumpet. But they said, We will not hearken. . . Hear, O earth: behold, I will bring evil upon this people, even the fruits of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it."

O my people, my people, won't you hearken? Won't you hearken to God's words and to His law before darkness covers this earth and gross darkness the people and you feel the wrath of God's indignation being poured out upon you? Then mercy's door will be shut.—J. H. Anderson in *The Bible Advocate*.

Crystallized Religion

THE constant pitfall of religion has been formalism. Too often the spiritual life of Christians has degenerated into a mere series of ceremonies.

"The tendency of religion in all ages," says Charles Silvester Horne, "has been to stereotype its forms and formulas. . . . To the apostles of uniformity everything is regulated by unchangeable routine. There is no room for surprises. All departures from precedent are extravagances. The Spirit of God is carefully restricted to well-defined functions, and within a limited area. Hence the spiritual life of the people of God must not overflow the appointed channels."

The course of religious history is replete with systems of thought and worship, each of which was a revolt against the crystallization of what was once a spiritual movement. But in a generation or two the new progressive movement becomes conservative and settles into fixed customs, set phrases and forms. Emphasis is laid on phrases and words and genuflections, till life and significance flee, leaving nought but magic formulas and declarations, a mere mumbling of which is supposed to be an "open sesame" to the portals of bliss.

Paganism is largely, if not entirely, such a religion. The old Roman faiths set great value on "the most punctilious observance of traditional religious ceremonies," and had "a jealous aversion to any innovations in religion," Neander tells us. Inasmuch as the very words, phrases, movements, and even the tones used, determined the efficacy of the worship, a priesthood sprang into existence which was

expert in this mummery. A man's spiritual state of mind exercised no influence whatever on whether or not he believed in the priest's incantations; this did not enter into the consideration.

The Jewish religion was originally a revelation of God. Moses saw in the mount the sanctuary service in all its details. It was prefiguration of the ministry of Christ, both in His earthly life and in His heavenly mediation. A believing Hebrew looked forward and "rejoiced to see my day: and he saw it, and was glad," Christ said (John 8:56). The book of Hebrews, in the New Testament, is the gospel interpretation of the Mosaic ceremony. The whole system was based on the faith of the offerer. "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts" (Heb. 11:4). To have efficacy, the sacrifice must be "mixed with faith" (Heb. 4:2).

But the Jewish religion soon degenerated into mere butchery. The offering of the single lamb was sufficient to evidence faith in the coming Deliverer; but imagine the rivers of blood when 22,000 oxen and 120,000 sheep were slaughtered at one time (1 Kings 8:63)! The priesthood had substituted ceremony for worship, and soon real spirituality disappeared. A little Boy of twelve once asked the priests the meaning of it all, and they could not answer Him (Luke 2:46-48).

"VAIN OBLATIONS"

But, centuries before, God had sent strong denunciations of the Jewish formalities through the Prophet Isaiah, con-

denying their "vain oblations" (Isa. 1:13), and telling them that the very things He had commanded them to do had become an "abomination" to Him. Amos likewise told the people that God despised their offering and the noise of their songs (Amos 5:22, 23). The Savior Himself, in the days of His ministry, also denounced their "vain repetitions" (Matt. 6:7).

Jesus called for and instituted a spiritual worship. He told His followers: "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a spirit; and they that worship him must worship him in spirit and in truth" (John 4:23, 24). The spirit and intention are emphasized anew. Paul phrases it, "If there be first a willing mind, it is accepted according to that a man hath" (2 Cor. 8:12). The poor widow cast in more than all the wealthy (Mark 12:43). The spirit gives life, and is of greater importance than the letter, a slavish subservience to which kills the spirit (2 Cor. 3:6).

But in a few centuries apostasy again places emphasis on the form. Councils are held to determine the exact phraseology of the baptismal formula and other religious rites. Belief has hardened into creeds, the mere repetition of which is all-sufficient. Prayer, as a speaking of the soul to God, becomes a mere repetition of set phrases. Religion becomes nothing more than a round of ceremonies.

As Jesus instructed His disciples, He indeed gave them certain rites which were to serve them as a guide in the practice of their devotions. These are of value as long as they are practiced by a faithful, spiritual child of God; they become meaningless when done as a task wherewith to obtain merit. The value is in their significance rather than in their performance. But these have been prostituted into "sacraments," the mere doing of which is supposed to be efficacious in obtaining merit. Let us notice them one by one:

THE MEANING OF BAPTISM

Baptism is taught early in God's Word. It is made obligatory by Christ in His commission (Matt. 28:19) and in His talk to Nicodemus (John 3:5). But it must needs retain its significance if it is to be of value. It must be an act of worship; and to be this, it must hold its spiritual implication. The sinner who requests baptism must recognize his sinfulness, must accept Christ as his Redeemer, and must confess and renounce his sins. Baptism becomes, then, a burial with Christ (Rom. 6:4). But unless there is previous repentance and confession, unless faith accompanies the act, it is a meaningless ceremony—useless, if not an abomination, in the sight of God.

The act of uniting with the church is a spiritual act of worship. In the apostles' day it was said, "The Lord added to the church daily such as should be saved" (Acts 2:47). This was synonymous with being "added unto the Lord" (Acts 11:24). At rebirth the sinner becomes a member of Christ's mystical body (1 Cor. 12:27). As baptism presupposes, and must be preceded by a dying to sin, if it is to be of any value, and as it is the outward sign of an inward experience, so uniting with God's visible church presupposes

a uniting with Christ by faith. The church thus becomes more than a club or society—it is the body of Christ.

The Lord's Supper has a significance which, unless experienced, reduces the act to a mere futility. We are to commune with Christ (Rev. 3:20) daily. We are to eat His flesh and drink His blood (John 6:54). This is a spiritual daily experience, without which it is impossible to grow in the Christian life (John 6:63). How do we grow? By feeding on His word (Matt. 4:4). The significance of the partaking of the bread and wine lies in this daily Christian experience of receiving spiritual help from Christ's word—in living communion with Him. The outward partaking of the bread is but a testimony that the Christian is inwardly partaking of God's strength through an assimilation of His Word. If this is not the case, the outward act is but a meaningless form.

RELIGION WITHOUT GOD

Religion today has largely lost its significance. That is why it places so much importance on the mere externals. "Israel hath forgotten his Maker, and buildeth temples" (Hosea 8:14). Mosques, synagogues, cathedrals, temples, churches, and chapels cover the earth. Never was so much attention given to church architecture; but never was real religion at a lower ebb in the earth than it is today. Carrell has said: "For most civilized people, churches are but museums where rest dead religions." Another writer declares that "our civilization, born of a camouflaged Christianity, is dead also. Selfishness killed it. If the living Christ, the Great Solitary One, had not been exiled from our laws, our customs, even from our religion, we would not be in this extremity."

Form and ceremony abound in the religious world. The Apostle Paul saw that this condition would exist "in the last days," and says that there would be many who would be "having a form of godliness, but denying the power thereof" (2 Tim. 3:1-5). Incense does not make the prayer acceptable to God. The sacrifices of the Lord are still a broken spirit; "a broken and a contrite heart, O God, thou wilt not despise" (Psa. 51:17). "Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before Him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Micah 6:6-8).

Today, at this time of irreligious pomp and ceremony, of form and rite, with little or no heart service, God sends His message into all "the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him" (Rev. 14:6, 7). A call to renewed worship of God is sounding forth to all the world. A renewed emphasis on the spirit of worship, rather than on a spiritless form, is being made.

This is a timely message. As the president of Yale University has well said, "Our world has today no greater need than a vigorous revival of true religion." And another writer is quoted as giving this timely if alarming statement: "America . . . appears to have done away with religion, while it still keeps the skeleton of Christianity alive."

Is it not time, then, for all Christians to turn to a true and living faith, and to accept the power and grace of Christ into their hearts?—Henry F. Brown in *Signs of the Times*.

"WITH THESE WORDS"

"WHEREFORE comfort one another with these words" (1 Thess. 4:18). In the five verses preceding this verse in Thessalonians, the Apostle Paul is writing about the second advent of our Lord. Evidently the earnestness of Paul's preaching on the coming of Christ had made some of the newer converts in the church uneasy about their own friends, who either had died, or might die, before His coming. Probably they imagined that these would be excluded from the blessings of that event. This thought, preying on their minds, was working injury to their spiritual life. So Paul felt called upon to allay their fears in this letter.

"I would not have you to be ignorant, brethren," he wrote, "concerning them which are asleep, that ye sorrow not even as others which have no hope." Then he went on to show them that, as Jesus died and rose again, even so them also who are in union with Christ shall be brought to life in that day. "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." These are the words with which God's people are to comfort one another.

This is in line with the thought brought out in the 15th chapter of his first letter to the church at Corinth. "Christ (is) risen from among the dead, and become the firstfruits of them that slept." Therefore, "all in Christ shall be made alive." Why the "all"? Because the "last enemy that shall be destroyed is death." Only in the resurrection can death be destroyed. "The dead shall be raised incorruptible, and we (the living) shall be changed. . . . Then shall be brought to pass the saying that is written, Death is swallowed up in victory." The teaching of both the Old and New Testaments is entirely in accord with that of the two chapters just considered.

Yet, as the writer listens to attempts of ministers to "comfort" with other words at the funeral of relatives, friends, and acquaintances, he is forced to wonder and question whether this is wholly through ignorance or a "racket."

Recently, at the funeral of one with whom we had an acquaintance for many years, the minister spoke of God as being ready to welcome into eternal bliss this one who "had not died," but had "just passed on." This, despite the fact that the minister knew that the person had no use for the church or for religion and believed in no hereafter!

This is but one of numerous cases of the same type to which we have listened. Flowery words about the person who is not the one we see lying there, but is gone to be with God! Not dead, but more alive than ever before! Not silent in death, but singing praises around the throne! All this, whether the person be a sinner or a saint. These are the words of comfort usually spoken at the funeral of anyone. No mention of a Christian gone to sleep in the hope of resurrection, or of a hope of future life because that believer died in union with Christ. No! But the same theory for Christian or unbeliever! A mere change of life that does not end! Death not an enemy, but a step from this life to a higher one!—Arthur E. Conant in *The Herald of Life*.

MEDITATION ON PRAYER

AN OLDER member of our congregation once said in prayer meeting: "When I think of the thousands of prayers that have gone up to the throne of God through the years that I have worshiped here, it makes me realize our ineffectualness." At times all of us have felt that way, both in groups and individually. Surely the fault is with us, for God is more willing to give than we are to receive. Do we hinder our prayers from reaching into the heart of God?

One morning last summer after our morning devotions, the little boy staying with us said to me: "Do you know what you sounded like when you prayed? It seemed that you were telling God, instead of asking Him, and saying please."

How true of many of us. Giving orders to God! Cataloging our needs—businesslike, matter of fact—reminding Him of this and that person or interest we want blessed. Then we hurry from these words, brushing them from our mind for the duties of the day.

Yet, even asking is the lowest form of prayer. Prayer is a magnificent office. It is the greatest act man is capable of performing. Consider the heavens, the whole universe, mankind made in His image. Think of time, eternity, and then realize that *that* God is your *Father!*

How, then, do we come into His presence? Will we bluster in, hurriedly, irreverently? Will we spend a few minutes on our knees, our mind playing hopscotch between some petition, and John's plans for his trip—between asking God to keep our loved ones this day, and a pair of shoes in the window which were just what we had been hunting for? It seems sacrilegious to say, yet even in secret prayer our minds do thus dishonor God. Alexander Whyte in his book, *Lord, Teach Us to Pray*, says: "But if we enter our closet with half the fear, with half the wonder and awe,

with half the anxiety to be recognized and addressed, with which we would enter the palace of a prince on earth, then, so willing is God to be approached that He will immediately meet with us and will bless us. Hurry, then, in our secret devotions, is impossible."

God cannot commune as friend to friend if we neglect Him, no more than we can in earthly friendships. Learn to talk with God. Often we truly have no desire to do this. Then tell Him so. Be honest. Discuss your faults. Tell Him about your weaknesses of jealousy, temper, fear, lack of faith. Wait quietly and He will search the inward places, bring them to light, humble you, and show you the way to overcome.

But do not only ask. Do not fail to express your gratitude for the privilege of prayer, for His Son, for His past provision when you so little deserved it and so weakly trusted. If we thus seek we will not be hindering others. With this daily purging we cannot live in hypocrisy.

We must pray humbly, yes, but without wavering, with childlike, utter confidence, having first purged the unlovely from our inner lives. God will illumine us only one step at a time. We must not ask more, else we will not need faith for the future. Long ago a student talked far into the night with a professor about the religious questions that troubled him. As he left, the latter gave him a lantern. "Will this light you all the way home?" the professor asked. "Of course," replied the student. "Yet," the professor added, "it throws its light only a step ahead." For a moment the student looked at his teacher. Then: "I think I see what you mean, sir," he said. "If I keep taking the next step, the light keeps going on before me, one step at a time, all the way."

Let us pray.—Hope Boynton Friedmann in *The Herald of Life*.

THE WANDERING JEW

(Continued from page 3)

that such would be the fate of Israel in case they disobeyed His voice and forgot His law!

The same solemn warning was repeated at different periods of their history.

"Therefore thus saith the Lord; Ask ye now among the heathen, who hath heard such things: the virgin of Israel hath done a very terrible thing. . . . I will scatter them as with an east wind before the enemy; I will shew them the back, and not the face, on the day of their calamity" (Jer. 18:13, 17).

"Thus saith the Lord of hosts; Behold, I will send upon them the sword, the famine, and the pestilence, and will make them like vile figs, that cannot be eaten, for they are so evil. And I will persecute them with the sword, with the famine, and with the pestilence, and will deliver them to be removed to all kingdoms of the earth, to be a hissing, and a reproach, among all the nations whither I have driven them" (Jer. 29:17, 18).

All this predicted disaster has overtaken them!

History shows that when the Romans overthrew Jerusalem for the last time, "the whole of Judea was turned into a desert; about 985 towns and villages were laid in ashes; fifty of their fortresses were razed to the ground. . . (while) previous invasions and conquests had carried away Jewish captives, slaves, fugitives, exiles, and emigrants into the remotest provinces of the empire" (McClintock and Strong).

But the borders of the Roman Empire did not limit their punitive dispersion, for they are known to have established colonies in China about the first century after Christ, and Roman Catholic missionaries found Jews occupying important posts under the Chinese Government in the seventeenth century.

Generally, however, their condition in all parts of the world was deplorable. Ground down into slavery, deprived of their property, driven from their homes, their children taken from them to be brought up in a faith opposed to theirs, they still survived in spite of all because they were *waiting*—like Simeon in the temple, they were "waiting for the consolation of Israel" and the coming of the "Lord's Christ"!

In England, France, Spain, and Germany, they were under almost constant persecution of the most relentless sort, yet through it all they never altogether forgot the God of their fathers! They sinned against Him grievously, but they did not forget Him! And God has not forgotten them! He has followed them in all their wanderings; He has remembered them in all their sufferings. And now at last the foot of the Wandering Jew is turning homeward—back toward the land of his fathers, back toward the beloved hills of Zion!

The World War opened the way for their return: first, by breaking the chains that bound the Land of Promise to the Turkish Empire; and, second, by establishing over it the sympathetic protectorate of the British Government.

But many of the Jews are not inclined to go back. They are prosperous and happy in the lands of their adoption and they do not care to sever the business and social ties which have been formed. *But they must go home!* God wills it so! If they will not go willingly, they must be forced to go!

And that is what has been happening during the past three or four years in Germany and is now taking place in Poland, which for so long a time afforded the distressed Jews a refuge. In Russia they are threatened with destruction of their religion if they remain and their religion it is that has held them together, scattered as they were, and made them a distinct and separate people even though they possessed no national home.

The Jew is surrounded by enemies on every side. He fears, as he suspects, all with whom he is compelled to make his home. And yet he has proven himself the greatest friend of all races, and to all the races, of mankind! He has brought to the world at large the richest blessings, the most priceless treasures, the most lasting benefits, of which humanity stands possessed today! For the Jewish people have brought to us the Bible and the Lord Jesus Christ!

In the near future, when they all are gathered home,

and their Messiah becomes the beloved Monarch of a united world, when every knee shall bow before Him and every tongue confess to His glory and praise, then the *Wandering Jew*, now the despised outcast of the nations, will be restored to his former place of honor and, more splendid still, his former place of divine favor and blessing under God! And the Jewish people will no longer be followers, but recognized leaders, marching in advance, in the foremost rank of the world's new civilization, the civilization of *the Kingdom of God upon the earth!*

THE LIFE DIVINE

He walked the selfsame sod with men,
Saw the same stars and sun,
And rested as earth's weary rest,
When day at last was done—
Jesus the Man of heavenly birth,
The blest and holy Son.

He wept with those who weep below,
Touched childhood's simple grace,
Gave darkened eyes their sight again,
Bade sorrow leave its place,
And left the imprint of sweet joy
On many a saddened face.

He saw the angry scorn that burned
Around Him day by day,
Yet taught, with voice that echoes still,
Life's higher, holier way,
Then left the wondering, restless throng,
In quietness to pray.

He tasted death—all it could bring
Of bitterness and pain—
Passed through our world with all its sin,
Untouched by mortal stain.
They laid Him in earth's silent tomb,
But now He lives again.

O Love supreme, O Love divine,
My spirit longs to see
The sweet reflection of Thy life,
So kind, so true, so free,
Transferred to all the sons of men,
And even, Lord—to me.

—Robert Hare.

WE ARE "FALLING AWAY"!

(Continued from front page)

church, Catholic and Protestant alike, is "losing its hold upon the masses," and declining in active membership as well as in spirituality, this is not what the Apostle had been inspired to assert. The great "falling away" from the Church of God is to occur just before Jesus comes again to release the "little flock" that remained faithful from further anxieties and temptations to join the great army of religiously indifferent ones.

PAUL'S PREDICTION IS BEING FULFILLED AMONG US!

I do not speak here of the "departure from the faith," which some have made in the last few years, but rather of a much more serious condition that has developed among us of which the recession from the truth is but a symptom. What I refer to is the apathy, indifference, and unconcern toward evangelistic work which is apparent in almost every locality where we have a church, and even among the majority of our isolated brethren where no local organizations exist.

The reports from the Board of Evangelism is an evidence that the missionary spirit has almost died out among us. No one seems concerned about the salvation of others—no, that is perhaps a little strong—but no one appears zealously anxious to have the gospel of the kingdom and the great and vital truths which are associated with it, introduced in their communities—among their friends and relatives and acquaintances. This condition reveals a heart-saddening "falling away" from depth of interest in the "things which are most surely believed among us." We no longer feel that each one of us is personally responsible for the salvation of others. We apparently do not care! "The love of many" for the truth is "waxing cold"! Indifference has taken the place of a once fiery zeal. Do you wonder why? I will attempt in succeeding editorials to point out some of the causes that have led us as a people away from truth and earnestness and self-sacrificing service in these days. But until time permits me to do that, may I "beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him," that you pray and meditate thoughtfully on the meaning of *these* words, words which some one may possibly address to the Judge of all the world on the great day of final accounting in an attempt to excuse his failure to believe the truth that he might be saved: "I looked on my right hand, and beheld, but there was no man that would know me: refuge failed me; *no man cared for my soul*" (Psa. 142:4).



Berean Department

Cecil A. Smead, Editor, Blanchard, Mich.

We Take the Blame

The regular editor of the Berean Department must not be held accountable for anything that appears here this week. He knows nothing about it. Owing to a change in the date of issue for our Christmas number, of which Brother Smead could not be informed until it was too late for him to get additional material to us, it falls to the office editors to see that this usually very helpful page is filled, even if its contents do not reach the standard maintained by its editor.

We've Waited for This Opportunity

We are taking advantage of the opportunity this temporary change affords us to express a few things we have been thinking about for a long time concerning the Bereans.

In the first place, we would remind the Church of God that the National Berean Society has done more to promote and to maintain unity in this denomination than any other one force except THE RESTITUTION HERALD.

In the splendid series of Berean Bible Studies, which the Society has prepared and published, there has been placed in our hands the finest, the most generally acceptable and carefully systematized scriptural outline of our faith we have ever had. This has had a doctrinally unifying effect upon the entire church.

Neglected Children

None of us like to see children neglected. We want them to be cared for, protected, and taught. So far as the Bereans are concerned, it is quite apparent that they feel the same way about it. And so they have prepared Bible lesson books especially adapted to the needs of children of various ages. But, sad to relate, hundreds of them rest upon the shelves in our storeroom as free from the marks of little fingers as they were when they came from the presses several years ago! This really ought not to be. These books should be out in the homes of our people where children can use them, study them, learn to love them and the truths they so splendidly teach.

But often the children are neglected in planning a local Berean program. Plans generally (and rightly, no doubt) center around young people rather than children. But can't we give the little folks a place in the picture somewhere? We have the materials to work with, we have the leaders who are able to carry on such work successfully. So why not get these hundreds of junior study books and primary lesson helps out where they can accomplish their purpose of teaching the doctrines we love to boys and girls?

Of course one of the reasons often advanced for not attempting to organize junior and primary classes in the Berean society is that the children are receiving instruction in

the Sunday school that is equivalent to that which they would receive in a junior society or in a primary Berean class. But, unfortunately, this is not the case. Experience has shown that it is only the exceptional Sunday school teacher who can get real doctrinal instruction out of the International Sunday School Lessons.

Teaching Doctrine to Children

"But," it is often said, "you can't teach *doctrine* to children! You can hardly teach it to young people and adults!" The latter is true, but the former is not true. It is much easier to teach doctrine to children than it is to teach it to older people. The children do not question the truth of what you tell them. They have no false ideas of which they must rid themselves before they can accept the truth. Everything they are told is true to them. Jack and Jill who went up the hill with such dire results are historical characters to little folks who have been told about them. If children are old enough to "believe in Santa Claus," who comes each Christmas through the frosty air drawn by his ten tiny reindeer, they are old enough to believe in the dearest of all the friends of childhood, Jesus Christ, and His coming in the clouds of heavenly glory back to the earth!

Doctrinal lessons can best be taught to children in the home and in junior and primary classes held by the Bereans for that specific purpose. So give the little folks a place and a chance to learn about the beautiful garden Jesus is coming to plant and care for here in the earth! They will enjoy that story, we are sure, far more than they do those fearful tales of ogres who, with their "fee, fie, foe, fun," proceed to "drink the blood of an Englishman"! And they will certainly be laying a firmer foundation of truth upon which to build a temple of saving faith in the future!

Simple Tales for Tiny Tots

Bible stories are needed for fathers and mothers and big brothers and sisters to read or tell in an entertaining way to the "wee little dimpled darlings" whose constant plea is, "Please tell me anouzzer story about Jesus!" How we wish we might have simple little stories of precious truth written just for the babies in our homes! It would do the mothers so much good to read them. It would do the fathers good to hear them read, and to watch the light of interest dancing in baby eyes as they gazed steadfastly up into the face that is the dearest on earth to them both, and saw reflected in the translucent features of Mother the glorious face of Jesus Christ! Yes, it would do the entire family a world of good to have great truths read in simple words to little children in our homes. May this deeply-felt need be supplied somehow in the near future.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"All the ends of the earth shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before thee. For the Kingdom is the Lord's: and he is the governor among the nations."

He Will Care for You

Our loving heavenly Father
All living things has made;
The smallest of His creatures
Need never be afraid.

God loves the little babies,
He's never far away;
He gives them tender mothers
To watch them day by day.

Our heavenly Father gives us
Our food, and clothes, and friends,
And all things good and pleasant
In tender love He sends.

He cares for the birds and flowers,
And for His children, too;
He cares for me, so kind is He,
And He will care for you.

From Beginners' Songs..

God's Great Family

We read a beautiful little story the other day of a small boy and his father. The father was a teacher in a great university, and for recreation he often went to a garden belonging to a friend of his, some distance from home. One day in spring when the earth was warm and everything was growing fast, he traced his little son's name in one of the flower beds. Then he sowed seeds in the tracing he had made.

Weeks later the father took the little lad with him to see all the lovely flowers in his friend's garden. There in one corner in a bed all by itself the boy saw his own name growing in tiny flowers. The child's eyes opened wide with glad surprise.

"How did that get there, Father?" he asked excitedly.

"I guess," said his father, "it just happened that way."

"Oh, no, Father, it couldn't have just happened," the small boy replied. "Some one who knew me did it. Father, it must have been you!"

We are living in an orderly and beautiful world. Everything is here for our needs and for our comfort. There are

also many good things for our pleasure. Do you think it all just happened that way?

Everything moves exactly according to rules that have been set. The sun never rises at night and sets in the morning. The stars and the moon light the earth at night. Men can tell years and years ahead just how long the days will be.

Do you think for a moment it could all have just happened that way? No, indeed, even the smallest child knows better. We all know that God created everything in the beginning and He regulates His creation so that all things will go smoothly and exactly.

Some one, God, who knows us and cares for us like a father, planned it all for our happiness and our good. Can you help but love and worship such a wise and loving Father? Can you do otherwise than to show Him always the deepest reverence?

To add to our joy our heavenly Father sent His Son, Jesus, into the world to be our Savior. In just a little while we will be celebrating His birthday.

Let us not be thinking about some imaginary person who gives us so many nice things to enjoy. But let us be thinking of Jesus, God's only Son, who lived on earth a little while and did so many kind deeds for those whom He met. "He went about doing good," are the wonderful words we read about Him.

Some day He is coming back to earth to be our King. Then He will be able to send His blessings upon all people. Everyone will learn to know Him from the least to the greatest. And everyone will love this greatest of all gifts, God's own beloved Son.

"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."

A Prayer for the Week

Our heavenly Father, as we enjoy during this Christmas season the wonderful blessings Thou dost shower upon us, help us to remember always that Thou dost provide them. And as we celebrate the birth of the baby Jesus may we never forget Thy greatest Gift. In His name and for His sake, we pray. Amen.

AMONG THE CHURCHES

CHANGE IN DATE OF CHRISTMAS NUMBER

In order that a greater number might take advantage of our offer to send the Christmas issue of The Herald out to their friends as a seasonal greeting, we are delaying the publication of the special number until next week. It will be put in the mails, however, on December 18, and thus should reach those to whom it is addressed, in the majority of cases, before Christmas. Extra copies may still be ordered (until our supply is exhausted) at five cents per copy.

GIFTS FOR GOLDEN RULE HOME

It is suggested by the matron of the Home, that those who desire to send Christmas gifts to Golden Rule Home this Christmas, send them to individual members of the Home Family. This will be, it is thought, a little more personal than to simply send a general gift to the Home itself. Golden Rule Home is not an "institution," but a Christian home composed of individuals of different personalities as is the case in every home, and naturally each appreciates the personal touch at the Christmas season.

OUR MINISTERIAL SUPPORTERS

The ministers of the Church of God throughout the country are giving us such splendid support in every effort we suggest for the advancement of our mutual work that the editorial staff of The Restitution Herald is constantly indebted to them. We only regret that owing to the pressure of work in the office we cannot keep in as constant individual touch with them as we would like to do. We so often need their advice and often could cooperate more fully with them in their local efforts and programs if we could find the time to write to them individually.

In the latest copies of the several local bulletins issued by our pastors, appear strong appeals to the brethren to subscribe to The Herald and to use its Christmas issue as a means of greeting their friends rather than to send out the usual meaningless Christmas cards. These appeals are greatly appreciated by the editors and publishers of our paper. May God bless our workers with increasing success for their faithfulness.

CONTRIBUTIONS TO N. B. I.

C. E. Lapp	\$1.45
Mrs. R. A. Robinson	1.59
Mrs. J. W. MaCallister	.35
Mrs. B. F. Cook	3.00
Leila E. Whitehead	3.00
Mr. and Mrs. M. Fetters	7.00

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Harriet E. Boice; Jessie M. B. Kauffman; L. B. Hanson; Silas Claypool; R. H. Judd; Mr. and Mrs. M. Fetters.

ILLINOIS STATE CONFERENCE PAGE

An entire page is assigned to the Illinois State Conference Board in this issue. Extra copies of the paper will bear the message of the Board to Illinois members everywhere. This is a new departure that is in line with the desire of the National Bible Institution and The Restitution Herald to render the greatest possible assistance to our conferences and churches everywhere. Hereafter, however, when such a page is assigned to a state conference it will be printed only in those copies of The Herald which go to that particular state. We are sending to all of our subscribers this time to illustrate the way in which our paper may contribute to local and district needs to a greater extent than it has in the past.

"Abreast of the Times" is now the most frequently quoted part of our paper. The editors of our exchanges realize, as we do, that world happenings reveal the presence of God and assure us that all that He has promised will eventually come to pass. Not only this, but this feature results in wider circulation and in greater general usefulness for the paper as a whole.

SOUTH LAWN CHURCH, GRAND RAPIDS

The work here this winter is proving to be most inspiring. After several months when there was not much work done, and very little enthusiastic interest was shown, it is indeed gratifying to find so many putting their full hearts and strength into the service of God.

The Sunday night sermons are presenting the foundation truths of the gospel in simple style, and the young people are helping to add features of interest to the evening program.

Our Thanksgiving Day service this year, from 7 to 8 a. m., was the best attended for years. Very heartily was it entered into by many, and what a proper beginning it made for such a day.

Following the devotional service on Tuesday night, Nov. 30, the church group met in an informal way to celebrate the birthdays of Bro. Lloyd Stevens and the pastor. Bro. Stevens is our very efficient Sunday school superintendent.

On December 3 the annual church meeting was held. Officers were chosen for 1938, and some constructive plans made.

The church group will meet the last night of this year and have an evening of fellowship followed by a devotional period as the new year is ushered in.

South Lawn extends heartiest greetings of
 'Hw 01 uosuas 094 F. E. Siple, Pastor.

CLEVELAND, ARKANSAS

We are glad to report that we had Bro. T. A. Drinkard with us again the first Sunday in November. He preached from Friday night through Sunday and remained over to give us a Thanksgiving Day sermon, after which we spread dinner. We had another good sermon Thanksgiving night. Bro. Drinkard expects to be with us hereafter the third Sunday of each month.

Mrs. Ed. Ring.

LOUISIANA CHURCH NOTES

It was our privilege the past week to baptize Mrs. Taft Richardson into the saving name of Jesus. Mrs. Richardson is a young married lady and, although raised a Catholic, has been attending the Blood River church. After studying the teachings of the Church of God she requested baptism. During the past few months two of her sisters were also baptized and her obedience completes the uniting of three families in the church. She may be addressed at Hammond, La., Rt. 1, Box 116.

The various services at the Happy Woods church continue to show fine interest and attendance and quite a number of non-members are attending regularly. The fine loyalty and cooperation manifested by all give us added incentive for greater work in the Master's vineyard.

Harry Goekler, Pastor.

Bro. C. E. Randall brightened the first page of his "Church of God Messenger" for November with a poem entitled, "Joy Cometh," which is taken from the "Millennial Harp," the first Church of God hymnbook, published by Joseph Marsh, who was also editor of our first denominational paper.

THE CALIFORNIA CONFERENCE

The quarterly conference of the Church of God was held in Los Angeles, Sunday, Dec. 5. The all-day meeting will be remembered as an outstanding success, in spite of the unavoidable absence of many of those who were to have had a prominent part in it.

Bro. Eagleston preached the sermon of the morning, after which Sr. Railsback substituted for Bro. Hatch in taking charge of the Communion service.

Picnic lunch was served in the Sunday school rooms. In spite of the unusual number of visitors, there was plenty for all—as there always seems to be when His followers are gathered together.

The hour from two to three was especially interesting, being dedicated to the young people. Everyone in the Sunday school, from the primary classes through the seniors, had at least one verse from the Bible to recite. The youngest had learned that God is love, and that Jesus loves them. The intermediates had learned fundamentals of doctrine, such as the sleep of the dead and the resurrection, the importance of baptism, and the coming kingdom. The seniors told of prophecies, and of prophecies fulfilled. These recitations were interspersed with musical selections by Sr. Charlotte Rahn of Pomona, and Imogene Rogers. Surely on such a foundation of knowledge, our young people can build great faith.

This was followed by a social hour. Short talks were given by Bros. Adamson and Norman Macleod of Pomona, Sr. Jessie Kauffman and Bro. William Reid of Riverside, and Sr. Railsback of Los Angeles. Many others added their opinions.

This is the kind of meeting that inspires us in our daily lives. May we have many more like it! Our gratitude to President Jessie Kauffman.

Marie Bleasdale, Conference Secretary.

"COME ALL YE SAINTS"

Dear Bro. Marsh:

I want to thank Sr. Damie Lowry, Vanzant, Mo., for the words to the song, "The Shining Shore." For a long time I have sought the words to that song. It is one that we often sang when I was a boy at home on the farm. There were four families who could entertain the other families in turn, holding Bible class every Sunday. This was done for a number of years. For some time Dr. Samuel Jacobs, my mother's uncle, after whom I was named, was our leader. This song was his favorite and as he led the singing much of the time, we heard it often. Late years I lost track of the words, but have retained the tune and often hum it to myself. I am thankful now for the words. Another song, a favorite at that time, was, "Come All Ye Saints to Pisgah's Mountain." Who can furnish the words for that song?

S. J. Lindsay, Tempe, Arizona.

We are glad indeed to be able to supply Bro. Lindsay with a copy of this old familiar song which our fathers loved and sang with so much vim and earnestness. Who will be the next to make a similar request? These old songs carry us back to the days of childhood and childlike faith.

Come, all ye saints, to Pisgah's mountain,
Come view your home beyond the tide;
The land we love is just before us,
Soon we'll be on the other side.
O there are the bright crowns of glory,
And all that the Savior will give,
And they who have loved His appearing,
With Him shall eternally live.

Chorus:

O the prospect is so transporting,
Savior, hasten Thy coming, we pray,
We sigh for the land thou hast promised,
And the dawn of the bright, endless day.

There endless springs of life are flowing,
There are the fields of living green;
Mansions of beauty are before them,
And the King of the saints is seen.
Soon our conflicts and toils will be ended,
We'll be tried and tempted no more;
And the saints of all ages and nations,
We shall greet on that fair Eden shore.

Faith now beholds the flowing river,
Coming from underneath the throne:
There, too, the Savior reigns forever,
And he'll welcome the faithful home.
Would you walk by the banks of the river,
With the friends you have loved by your side?
Would you join in the song of the angels?
Then be ready to follow your Guide.

HERALD RECEIPTS

Earl Logan; George A. Waters (for another); Mrs. S. E. Hodges; Jennie Salisbury (for another); L. H. Ralston; R. E. Griner (for others); Mrs. Teresa Martindale; Harriet Boice (for self and another); Mrs. B. F. Cook (for another); Mrs. J. D. Humphreys (for another); Grant Hogan; Horace G. Pierce; M. Fetters; Mrs. Mary F. Cook; Ella Hanson MacDonald; Mrs. Ora Burnett; Mrs. A. J. Addington (for others).

INDEBTEDNESS FUND

Ripley, Ill., S. S.	\$4.50
Harriet E. Boice	5.00

RIPLEY, ILLINOIS

At the regular annual business meeting of the Church of God at Ripley, the following officers were elected to carry on the Lord's work for the coming year: Elders—J. W. Cooper, L. M. Howell; deacons—Wayne Laning, Harold Burnett; deaconesses—Mildred Hetrick, Margaret Ward; secretary—Loren Burnett; assistant secretary—Mary Krogh; treasurer—Tessa Laning; trustee—Frank Laning; Sunday school superintendent—Gerald L. Cooper; assistant Sunday school superintendent—Wayne Laning; Sunday school secretary—Helen Lewis; assistant Sunday school secretary—Esther Laning; Sunday school treasurer—Emma Paisley; pianists—Ednah Cooper, Helen Lewis; librarians—Orval Dale Lynd, Shirley Logsdon, Marjorie Burnett; program chairman—Tessa Laning.

After the election of officers, the business of the year was discussed and formulated.

We pray God's blessing on our new officers and our work for the coming year.

Ednah Cooper, Retiring Secretary.

A YEAR-LONG CHRISTMAS GIFT!

In planning your Christmas giving, two things should be taken into consideration: first, the suitability of the gift to the recipient; and, second, the lasting quality of it.

When you give your friends a year's subscription to The Restitution Herald as a Christmas present, you meet both of these requirements fully.

Put The Restitution Herald at the very top of your Christmas Shopping List at once! Send it for an entire year to your dearest friends, that they may enjoy it with you!

As each new issue reaches the one for whom it is intended, he or she is immediately reminded of the thoughtful friend who made its welcome visits possible. The paper thus becomes a WEEKLY rather than a YEARLY Christmas gift!

The price to New Subscribers per year is \$1.00. Address, National Bible Institution, Oregon, Ill.

BLACKWELL - HUMMEL

In the Los Angeles Church of God, on the evening of November 24, Sr. Betty Blackwell, daughter of Sr. Emily Blackwell of Los Angeles, and Mr. Charles Hummel were married.

The bride was lovely in white satin and lace, with a long tulle veil. She carried large white chrysanthemums. She was given in marriage by Mr. George Munn, an old family friend. Richard Graham was best man. Mrs. Nina Olsen, a sister of the bride, was matron of honor. Her blonde beauty was enhanced by a royal blue lace dress over blue satin of the same shade. Her flowers were pale yellow.

The church was made into a bower of flowers and ferns, lighted by numerous tall white candles.

Bro. Norman Macleod of Pomona officiated, Sr. Macleod played the wedding march, and Miss Charlotte Rahn of Pomona furnished vocal selections.

The wedding reception was held at the club house at Calabassas, in an artists' community in which Mr. and Mrs. Hummel have already purchased a home. There the guests were served before a large log fire. There was an enjoyable social hour, during which the company was entertained with such graciousness by the bride and groom that they were loathe to leave.

Sr. Betty has been a member of our church since childhood. She teaches a class in Sunday school, and is treasurer of the church, and is always generous with her vocal talent. Mr. Hummel is an artist of pleasing personality, whose friendship and cooperation is enjoyed in the Berean work. May God direct their life together, and bless this new home.

Laura H. Bleasdale,
Secretary Los Angeles Church of God.

The Pine Woods Bible Class, by W. H. Wilson: 480 pages; cloth binding; a discussion, in conversational form, based upon actual class work by the author, on various phases of the gospel; 75¢, postpaid for cash. National Bible Institution.

Board of Evangelism

Preach the Word

C. E. Randall, Superintendent



Some time ago I promised to send the names of those who had given to this cause last year. But first I wish to give the name of Elder S. E. Magaw, \$5.00 for this year.

Last year the following paid: Ministerial Association, \$10.00; C. L. Venard, \$1.00; Skelton, W. Va., S. S., \$4.80; Jessie M. B. Kauffman, \$4.00; Cecil A. Smead, \$10.00; S. P. Dismukes, \$2.00; Wilsie McKnight, \$12.75; Paul M. Hatch, \$60.00; Mr. and Mrs. C. E. Mills, \$11.50; Truth Seekers' S. S. Class, Fonthill, Ont., \$5.00; Mr. and Mrs. Fred Austin, Cleveland, Ohio, \$15.00; Alice Lindstrum, \$1.00; H. H. Hawkins, \$5.00; H. J. Stadden, \$1.00; Jennie Salisbury, \$1.00; Mary Elton, \$5.00; H. W. Stadden, \$2.00; Mr. and Mrs. W. H. Holland, \$10.00.

If I have made any mistakes or left out any names I will be very glad to be corrected. And now, dear people, this Board would

like to have your prayers and your help. We have money in the treasury that is waiting and anxious to be out doing something for the Lord. Will you help us find places where work can be done? We firmly believe that we will have no trouble getting the money once the work can be started. But we can get no response from those to whom we have written and would like to help. However, we have not given up and are still trying to contact those that need help.

We are paying Bro. Drinkard \$10.00 each month. He is the only one really doing evangelistic work.

Please write the undersigned, if you know of any place where work can be done, and send all money to the undersigned, also. My address is Orange Road, Ashland, Ohio.

James A. Patrick, Secretary-Treasurer.

Evangelism Will Build the Church

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

Once Each Month

In order to unify the work of the Lord in our State and to encourage evangelism in obedience to the Great Commission, this page is being sponsored by the Illinois State Conference of the Churches of God. It is to be used once each month and THE RESTITUTION HERALD of that issue will be mailed to every Church of God home in Illinois.

Bro. Harvey Krogh, Jr., pastor at Ripley, and Bro. James McLain, pastor at Macomb, are the editors. They are workers, "fervent in spirit; serving the Lord."

The slogan, "When the Church Builds Evangelism, Evangelism Will Build the Church," is used with the consent of its originator, Bro. S. E. Magaw, pastor of the Brush Creek Church in Ohio.

We seek God's guidance and blessing in this undertaking.

Paul C. Johnson, President.

You Name It

We want an appropriate name for our "Illinois" page. Will you help? Send your suggestions to the editors: Harvey Krogh, Jr., Ripley, Ill., or James W. McLain, 409 S. Dudley St., Macomb, Ill. A year's subscription to THE RESTITUTION HERALD will be given to the one submitting the name finally selected.

Free!

"I thought religion was free," said the colored member as the plate was about to be passed.

"It is," replied the dusky elder. "And so is water, but if we pipes it to you you has to pay for de piping."

As a result of "piping" through evangelism and circuit preaching, most of the work in Illinois has been built to present strength. Those grateful, sincere, consecrated souls who made that work possible in the past, know what that "piping" cost in self-sacrifice and toil.

As a result of the evangelistic program which was launched last year, definite new works have been started. Macomb is growing, not only in

numbers and interest, but spiritually. It is only a matter of another year or so until that work will be entirely self-supporting. Camden is holding weekly Bible studies that are beginning to enlist the interest of neighbors. Eldorado has been strengthened greatly, so that they are in search for a full-time pastor. Meanwhile, some one, somewhere, somehow, must help them to take care of the immediate cost of "piping." The great privilege of sharing in this burden is not restricted to the few who are now endeavoring to carry the load; but you, too, may have fruit to abound to your account by sending either a lump sum or steady contribution to the treasurer, Elder H. U. Krogh, Jr., Ripley, Ill.

Parable of the Impotent Folk

Once upon a time there were impotent folk, who were unable to walk by themselves, waiting beside the pool of enlightenment and understanding. They greatly desired to be helped into the pool that they might know the healing power that would come from enlightenment and understanding. They sent out a plea and that plea was heard. A messenger was sent regularly that they might be helped into the pool. They were enlightened; they were given understanding; they were healed; they grew and prospered.

Once more we see another small group of impotent folk who are unable to walk by themselves. They, too, desire to be helped into the pool of enlightenment and understanding. They, too, have sent out a plea. But many, who formerly stood by the pool as impotent folk, have become very deaf.

News Bits

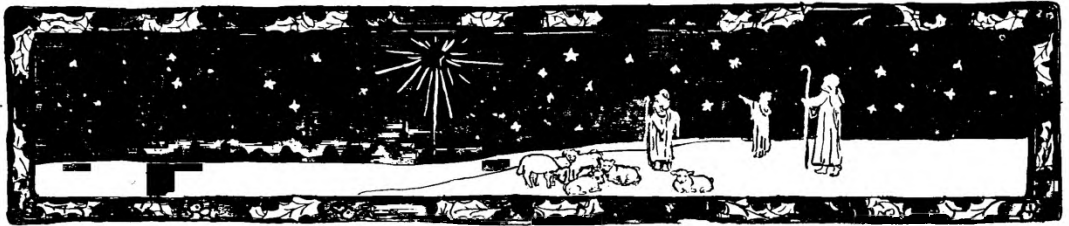
Two young men are studying with the Macomb pastor every Monday evening with a view to taking up the ministry.

There were 17 at the last Bible study in the home of Bro. Rollo Hightower, La Prairie (Camden).

The Christmas program at the Ripley church will be held Thursday evening, Dec. 23, at 7:30.

Moffatt says in Hebrews 12:2 that Christ "steadily endured the cross."

THE RESTITUTION HERALD



At Last!

CHRISTMAS
1937



At last!

The night is at an end,
The dawn comes softly up,
Clear as its own clear dew;
And weeping has gone out,
To let in only songs
And everlasting joy;
At last! Amen!

At last!

The Prince of Life has come,
The Church is glorified,
The sleepers have awoken,
The living have been changed;
Death has at last been slain,
And the grave spoiled forever!
At last! Amen!

At last!

The curse is swept away,
The serpent-trail effaced;
The desert smiles with green
And blossoms like the rose.
'Tis more than Eden now,
Earth has become as heaven!
At last! Amen!

—*Author unknown.*

Christmas Greetings From Our Ministers

"The Elders send greeting unto the Brethren."—Acts 15:23.

THE NATIONAL BIBLE INSTITUTION

The Executive Board of the National Bible Institution takes this means of extending to the Church of God everywhere its hearty greeting on this joyful occasion and the sincere prayer of its members is that God may bless our individual and united efforts for the advancement of His cause throughout the coming year.

Yours in grateful memory of our Savior's birth,

L. E. Conner, President,
Dixon, Illinois;
Leland T. Hanson, First Vice President,
Leaf River, Illinois;
Earle Mogle, Second Vice President,
Rockford, Illinois;
Leota B. Hanson, Treasurer,
Oregon, Illinois;
G. E. Marsh, Secretary,
Oregon, Illinois.

MR. AND MRS. A. M. JONES AND SON DELBERT

"Glory to God in the highest, and on earth peace, good will toward men." As the angel of God spoke these words to the humble shepherds on Judean hills on the first Christmas morn, even so they echo in our hearts today. In our Savior's words: "Peace I leave with you, my peace I give unto you. Let not your heart be troubled, neither let it be afraid."

This is our Christmas message to our dear brothers and sisters everywhere. May His peace abide in your hearts both now and forevermore.

Eagle Grove, Iowa.

MR AND MRS. G. E. MARSH

To Our Beloved Brethren: In recognition of the holy significance of this day, we extend to you whom we have known and loved throughout the years our prayers and best wishes for the future. To the Oregon Church, the pastor would express his sincere appreciation for the loyal support it has given him in his efforts to advance the Master's cause in this community. May the Father's blessing rest upon you all until the King, whose birthday we celebrate, shall come again.

Oregon, Illinois.

MR. AND MRS. JAMES A. PATRICK

The editor has done us poor preachers a great service in giving us the opportunity to greet all of our brethren throughout the country.

So to all the dear ones of the family of God, and especially to those who have worked so faithfully shoulder to shoulder with us in the different churches in different states,

helping to build up the cause we so dearly love, we send the season's greetings and pray that God's richest blessings may be yours and that we may be an unbroken family in the kingdom of God.

Ashland, Ohio.

MRS. EMMA C. RAILSBACK

To all the dear and faithful members of the local congregation, and particularly to those who are separated from us by intervening territory yet who are with us in spirit and in heart, holding up our hands in a very material way that the Church of God may have a sanctuary in which to worship and to proclaim the gospel on the West Coast: We wish to thank you for the confidence you have placed in us; for words of encouragement, also; and we wish you the joys and the blessings that go with a realization that all things work together for good to them that love God, who are the called according to His purpose.

1020 S. Burlington Avenue, Los Angeles, California.

MR. AND MRS. L. E. CONNER

We extend to the brotherhood at large our greeting and best wishes for the coming year, and especially to those with whom we have labored so pleasantly in Christian fellowship in Cleveland, Ohio, and in Dixon and Rockford, Illinois. Nor do we forget those whom we have known and loved in the charges where we served in earlier years. May God's blessing be with you all.

Dixon, Illinois.

MELVILLE W. LYON

May this Christmas be for you, as you wait for our Lord's return, a time of spiritual inventory, revealing an increasing mastery of His Word, a more satisfying prayer life, and a deepening joy in seeing the image of the Christ taking form in your life and character.

Oh, He that is to come will come,
He will not tarry long;
And they who watch 'mid pain and tears
Shall burst forth into song!

No more shall hate and wrong prevail
When Christ shall rule our race.
Oh, may you in that day be found,
Redeemed, before His face!

13905 Diana Avenue, Cleveland, Ohio.

More Greetings from Ministers will be found on the inside page of the back cover.

THE RESTITUTION HERALD

VOLUME 26

OREGON, ILLINOIS, DECEMBER 21, 1937

NUMBER 12

With Jesus in Galilee

By Mary A. Gesin

THROUGH the chill, gray dawn the first crimson streaks of the sun became visible, and a small wind arose that ruffled the placid waters of the lake into a white froth. Sunrise on Galilee! No scene of greater beauty could be painted by artist or conceived by man's most vivid imagination.

A large fishing craft was plowing its way sturdily toward the shore. All night the owners and their assistants had labored, and their catch had been exceptionally good. A nice sum would be added to their already large earnings because of the night's work.

But in the heart of one of the fishermen was reflected no satisfaction because of his share of the profit. Nor was there any peace from beholding the exquisite beauty of Galilee, a beauty unsurpassed in all Palestine. A strange and disturbing unrest had pervaded every waking moment since that memorable day when on his way to the lake he had passed the One of whom the whole countryside was talking.

As Simon, for that was his name, looked up from his net, he saw the same Man coming down the path from a near by hill. For in that clear air every hill and every valley were sharply outlined in the cool hush of dawn. The talk was, in the towns clustered about the lake, that this Newcomer to Galilee was awake and up on the quiet hill-sides long before the muezzin called the faithful from their slumbers.

Surely, thought Simon, He was coming toward their boat! What could He want of any of them, busy fishermen that they were, unlettered and unlearned in the ways of other men? Now he could plainly see the hand that was extended and hear the voice of arresting beauty that had captured the hearts of many in the villages.

"Come ye after me," the Stranger called, "and I will make you to become fishers of men."

To his own astonishment Simon, followed by his younger brother Andrew, with a brief word to his father, clambered over the side of

the boat and hastened up the path at the call. Along the shore the Stranger led them until He came to another boat with its load of fish and the men who would market the catch.

At the behest of the One Simon and Andrew were following, came their neighbor fishermen, James and John, sons of the wealthy Zebedee. Five of them now, they turned their steps toward Capernaum, where large crowds gathered every time it was rumored that "He" was present.

The words that fell from His lips, unheard before, sank deeply into Simon's consciousness. For His words were not fawning words, such as the Pharisees sometimes uttered, but they were words of authority and power.

Jesus was His name, and always He spoke of His Father, God, in tones of greatest reverence. The theme of His teaching, the truths that affected Simon so strangely and moved him so deeply, became clearer as day by day he followed his new Master and learned from His lips a new way of life.

Now there were thirteen of them, twelve learners and their Teacher. Everywhere they went Jesus demonstrated His words by miraculous cures. Simon marveled at those who came, singly and in great companies, to beg for healing at His hands. Selfish, they were, thought Simon, tiring the Master, begging for a cure when they should have been happy only to be allowed to listen to the words of wisdom He uttered.

"They that are whole have no need of the physician," He said of the self-righteous Pharisees who sought to trap Him, "but they that are sick: I came not to call the righteous, but sinners to repentance." Why would they not forsake their evil ways? wondered the impatient Simon.

"The sower soweth the word . . . And these are they . . . who when they have heard the word immediately receive it with gladness . . . afterward, when . . . (Please turn to page 11)



Abreast of the Times

Pertinent Comments on the News of the Day

G. E. Marsh, Editor

Golden Rule Would Restore World Peace

"Whatsoever ye would that men should do to you, do ye even so to them."—Matthew 7:12.

WASHINGTON, D. C., Dec. 12.—Secretary of State Cordell Hull called today for a rebirth of the Golden Rule in international relationships as the surest means of attaining a durable world peace. He said in a radio address on the occasion of Universal Bible Sunday that civilization is threatened by "moral and spiritual decadence." Recommending closer adherence to the teachings of the Bible, the Secretary of State decried the drift in many parts of the world "toward a reversion to a system of tyranny of man over man; toward an abridgment or destruction of human liberty; toward a shackling of speech and action and even of individual thought and conscience."

Could the Golden Rule be written into the constitutions of all nations, and its provisions carried out in full, the present tendency of the world "toward a reversion to a system of tyranny of man over man" would be again reversed toward an order which would lead to universal brotherhood and friendly cooperation between all races and nations. While we do not anticipate that such a happy situation will be brought about by the efforts of men, however faithfully they may labor toward that end, nevertheless we rejoice to know that soon, when the Prince of Peace shall come, He who has handed the Golden Rule down to us through the ages, will put that Rule into the basic law of all nations and every individual and social contact of men will eventually be governed by it.

Homeward Bound

"Refrain thy voice from weeping, and thine eyes from tears: . . . they shall come again from the land of the enemy."—Jeremiah 31:15-17.

PARIS, Dec. 12.—During the first half of this year 3,641 Jews emigrated from Germany through the aid of a world-wide organization carried on by their fellow Jews for that exclusive purpose. Of the number who left Germany with the help of this organization, 1,363 went to Palestine and 1,870 to other countries. Nearly 5,000 Jews left Germany unassisted.

How pathetic it is to think that this long-suffering people were given the opportunity for immediate deliverance from their enemies and for reestablishment of their nation and rejected it all, largely because of their pride! They would not have the One whose right it was to occupy David's throne, reign over them. But now they are homeward bound and the time is near when they shall say once more, "Blessed is he that cometh in the name of the Lord!"

Arab-Fascist Bond

"Thou makest this people to trust in a lie."—Jeremiah.

JERUSALEM, Dec. 10.—Commenting on the recent celebration of the birthday of the Prophet Mahomet, the Arab newspaper, *Palestine and Transjordan*, published here, said: "Another outstanding feature noticeable in the birthday celebrations" (corresponding to our Christmas celebrations) "was the appearance of German Nazi and Italian Fascist flags and the displaying of pictures, beside those of Arab kings and leaders, of Herr Hitler and Signor Mussolini. Many people will undoubtedly misunderstand the significance of such action on the part of the Arabs . . . supposing it to be the fruit of the alleged Nazi and Fascist propaganda in the country. The fact, however, is that it was a significant gesture of sympathy and respect. 'Sympathy' because, feeling the whip of Jewish pressure and influence, the Arabs sympathize with the Nazis and Fascists in their agony and trials at the hands of Jewish finance and Jewish intrigues, and international financial pressure; and 'respect' because knowing the strength of Jewish finance and Jewish intrigues, the Nazis and Fascists have been able to withstand the influence of the Jews. Another political element also comes in. The Nazis and Fascists are, at present anyway, concentrated in one camp, while in the opposing camp Great Britain leads." (Translated for December *Current History*.)

Rome would make "this people" (the Arabs) "to trust in a lie." Rome did not conquer Ethiopia, as Mussolini so vigorously insisted, in order that the standard of civilization might be extended over that country, but for glory of Italy and for its territorial and economic advancement. So the Arab will discover to his bitter disappointment if he plays into the hands of Mussolini.

But why should we complain? *Rome must live again!* Her power over other nations must be restored in a measure before the Lord comes and it must be a dictatorial system of government that prevails. The awakening of this ancient iron empire is but one of the long shadows creeping across the country from the East.

THE RESTITUTION HERALD

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G. Eldred Marsh Editor
 Paul C. Johnson Associate Editor
 L. E. Conner Business Manager

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Receipts.—The change of date on your address label is your receipt. If date is not changed in two weeks after payment of subscription, please notify this office.

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The Hope of Israel

By Norman J. Macleod

SO MANY and so thrilling are the happenings in the arena of world politics today that oftentimes we lose our way in the midst of its whirl. To guide our thoughts in the way of truth it is well for us to watch Israel in her exile. The hope of Israel is the hope of the world. Almost thirty-five centuries have passed since Moses made his noteworthy prediction of the glorious return and restoration of Israel. The hope of Israel for many years seemed to be dim and of little

moment in world affairs. But today even the most unbelieving person can see that something of unusual portent is happening within the ranks of the "Chosen People."

In a series of orations to the people of Israel assembled on the plains of Moab, Moses rehearsed to the new generation the events of the forty years in the wilderness before turning them over to their new leader. Then in renewing the covenant of God with the new generation he restated the commandments which form the basis of the law and from that to the "blessing and the curse." Like most people they forgot about the curse and looked ever forward to the blessing, which comes at the end of the race. To that generation the immediate prospect of blessing in going into the Land of Promise overshadowed all other things. But Moses told them of the wearisome centuries that must intervene before the culmination of all those blessings.

Centuries passed! The nation of Israel became highly organized under her three great kings, Saul, David, and Solomon. Then the disorganization predicted by Moses set in with the horrors of conquest and exile. The hope of Israel was centered no longer on the immediate conquest of the land, but on the hope of the return predicted by Moses and later by Jeremiah.

"And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years. And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations" (Jer. 25:11, 12). "For thus saith the Lord, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place" (Jer. 29:10).

Daniel, among the captives at Babylon, was looking toward the end of that seventy years, and he was endeavoring to see the things that would happen when the people

"And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; that then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee" (Deuteronomy 30:1-3).

should return and enjoy the blessings promised by Moses and the other prophets. Instead of the fulfillment of the promises by Moses the children of Israel were undergoing new trials. The hope of Israel must take a new center. Daniel was the one to tell of that hope.

"In the first year of his (Darius') reign, I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accom-

plish seventy years in the desolation of Jerusalem" (Dan. 9:2). The Prophet was puzzled. The end of the seventy years had come, and yet the return had not been accomplished as predicted by Moses and Jeremiah. The prophecy of the seventy weeks told of those things that must intervene before the coming of the promised Seed in whom the hope of Israel became flesh. More than three centuries passed before that blessed event. Signs in the heavens, signs on earth, miracles and wonders told of the blessed event. Choirs of angels sang to the shepherds; wise men came from the East; and even the king on his throne paused to note the coming of the Savior into the world of sin. Surely now was the time for the fulfillment of the hope of Israel!

The regathering of Israel had been accomplished; the "Prophet like unto Moses" had come! What more could happen before the showering of the blessings of the Lord upon them? No wonder the apostles were astonished to hear of new evils to come: of the destruction of the temple; of times of stress such as they had never seen before and dire prophecies of evil. And when, after the Savior arose from the dead, they accompanied Him to the Mount of Olives the thoughts of blessing were uppermost in their minds. But again their hopes were dashed to pieces.

Instead of promise of a definite number of years until the promises of God should be revealed the Savior left them in darkness: "It is not for you to know the times or the seasons, which the Father hath put in his own power" (Acts 1:7). New disasters came upon Israel: those representative people who had returned from Persian captivity and had passed through troublous times with the Greeks, were subjected to new oppressions from the Romans and were scattered to the "uttermost parts of the earth." Nineteen centuries passed before the forlorn people began again to gather hope and could look to the future with anything but foreboding. Surely now is the appointed time. (OVER)

The "Chosen People" are again in their land in large numbers. The new-found prosperity of the Promised Land seems to foretell the dawn of that long-hoped-for day of promise. Troubles have already arisen. Quarrels with the Arabs beset the Jews on all sides. Problems of land ownership, of economic future, of nationhood, all baffle the leaders of Jewry. But he who reads the Prophets will realize that there is much to come of evil days before the great regathering and the final restoration of Israel.

The hope of Israel is centered in the One whom they denied, berated, and crucified. Not until they are brought to realize their need of Him will the promised blessing come.

For first they must pass "into the wilderness of the people," where the Lord shall plead with them as He did in the days in the wilderness of Egypt with "sword, fire, and pestilence." The rebels and those that transgress against the Lord must first be purged out from among them before they can pass over Jordan into the Land of Promise. Only then can come that great regathering and restoration which still is the hope of Israel.

Then, and then only, will the prophecy of Amos be fulfilled: "And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God" (Amos 9:15).

Christmas and the Evangelistic Message

By C. E. Randall

"AND the angel said unto them, Fear not: for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

The Christmas message is one of great joy. It contains good news. Remove this word of gladness from the season and it becomes just another holiday. Not purposely perhaps, but unconsciously this very thing is happening year by year. The good news part of the occasion is being lost sight of, with feasting, merrymaking, and the giving and receiving of gifts the major concern of the day. These things are not wrong, only to the extent that they are permitted to crowd out or eliminate the real purpose of Christmas—the announcement of the "good tidings of great joy."

A SAVIOR

Jesus was born a Savior! His life's work was that of a Savior! All that He did and said became a part of the gospel of the kingdom. This gospel constitutes good news, as it reveals the redeeming grace of the Savior and the plan whereby lost humanity can be saved.

As a Savior He is not a respecter of persons, for in His work of Savior He tasted death for every man (Heb. 2:9). In this work He became the Savior of all men, especially of them that believe. In sensing this great work of redemption and our divine call, we must not allow ourselves to be puffed up because of knowledge, for "knowledge puffeth up." We must not feel that because we are members of the Church of God and have a heavenly call, we are the sole custodians of truth and therefore the only "guide of the blind, a light to them which are in darkness."

The Israelites became self-centered and inflated with pride through knowledge that they were the children of Abraham and the channel through whom the promised blessings were to come. Being lifted up with pride they said: "We thank thee, that we are not as other men," and they fell from their national bishopric.

Knowledge entails responsibility! One remains under the call of the Lord only as he does His work and extends his knowledge to others. If the Church of God has knowledge of the good news of the Savior, only as it, in humility, scatters the message will it be true to its name and faithful to its Head!

UNIVERSAL NEWS

The story of the Savior is universal news, for it is to "all people." This message must be told "unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." And in "due time" this testimony will find its way to every man, for "they shall all be taught of God." Those who *hear and learn and come* "unto the Father" will be "especially saved." Our mission today is not to "compel" people to accept the good news, but in obedience to inspired command, "preach the word" in season and out of season, with all long-suffering, and allow God to give the "increase," not forgetting that perhaps others than those who sow the good seed may do the watering.

When we recognize that the good news of the Savior is for "all people" and that this good news must be preached everywhere if the command of Jesus to His disciples to "make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," is to be carried out, then, and only then, are we ready to fulfill the mission of the true church of God. The name without the works is a misnomer!

If in our Christmas celebrations we can recast in our minds the meaning of the event, catch the spirit of the good news, and with wholesome determination take hold of the unfinished task of preaching the gospel to every creature, this Christmas will be the beginning of a new cycle in our church life, as the one nineteen hundred years ago marked the birth of a new era in God's dealing with His creation. Christ is Good News! Will the people hear it through us?

The Kingdom of God

Past, Present, and Future

By Emma C. Railsback

THE power through which God operates to save mankind in this present dispensation is the glorious message of the future kingdom which He will certainly establish in the near future on this planet where He has placed mankind (Rom. 1:16). Is the subject an important one?

If the statement of the Apostle in the above text is true, it can readily be seen that the good news of the kingdom of God is the most important subject in all the holy writings. All the promises to the overcomer found therein will be fulfilled after the establishment of God's kingdom. Yet how few sense the importance of the subject!

When the apostles inquired of the Savior, just prior to His ascension to the right hand of the Father (Acts 1:6), "Wilt thou at this time restore again the kingdom to Israel?" they implied that there had been a kingdom which might be restored. Therefore, we need to search the history of the Chosen People in order to find a reason for the inquiry.

Turning first to 1 Chronicles 29:23, we read that "Solomon sat on the throne of the Lord as king instead of David his father," showing that the Israelitish kingdom, established with Saul and David preceding Solomon on its throne, was recognized as God's kingdom. King Saul was disobedient to God's commandments (1 Sam. 15) and was rejected by God. David was chosen in his place. Because he was a man after God's own heart (1 Sam. 13:14; Acts 13:22) God made a covenant with him to establish his house, his kingdom, and the throne of his kingdom forever (1 Sam. 7).

When God promised David that he should build Him a house, which should be established forever, He spoke indirectly of the temple built by Solomon, which was built of stone, made ready before it was brought thither, so that there was neither hammer nor ax nor any tool of iron heard in the house while it was in building (1 Kings 6:7). But this was only temporal, a type of the eternal house not built with hands, which God has built in time past (Heb. 4:2) and still is building in these closing days of Gentile times, taking out "living stones" (1 Peter 2:4, 5) to complete this "house of David" of which the Lord Jesus Christ is the Head, the chief Cornerstone (Eph. 2:19-22). This is the present phase of God's kingdom, which we shall examine more fully before we close.

Now to return to the temporal kingdom ruled by mortal, sinful men, we find that the sinfulness of its rulers soon caused a division, which was the beginning of a downward trend and which finally resulted in a complete overturning described by God speaking through the Prophet Ezekiel in 21:26, 27, "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."

The promise contained in this text of the coming One to reestablish the kingdom of God accounts for the question of the apostles to the Savior concerning the time of the restoration. Nor is this the only prophetic utterance foretelling the coming of a righteous Ruler for God's kingdom. The Scriptures abound in types, shadows, and direct statements, giving every phase of the kingdom which is still future. We will notice a few of them.

Jeremiah 23:5: "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." Here the coming One is held up as the righteous Branch of David's house.

In Isaiah 9:6, 7 we see again the Child, the Prince of Peace, who is to hold the reins of government upon David's throne, which promise was reiterated to the virgin Mary by Gabriel, the heavenly messenger (Luke 1:26-32).

Daniel, in vision, saw the coming One like the Son of Man, coming in the clouds of heaven, to whom was given dominion, and glory, and a kingdom which should not be destroyed. The kingdom under the whole heaven is to be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions are to serve and obey Him.

The Prophet Micah saw the kingdom reestablished over all other kingdoms and God's law going forth from Zion and His Word from Jerusalem. Zechariah tells us that "the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one" (Zech. 14:9).

David, in the second Psalm, reveals the promise of God to give the coming One the heathen for His inheritance and the uttermost parts of the earth for His possession. He is to have dominion from sea to sea and from the river to the ends of the earth, to break in pieces the oppressor, and deliver the needy (Psa. 72).

We might continue indefinitely pointing out these precious promises, this glorious gospel message found just as definitely in the Old Testament as in the New. Can we wonder that the minds of the apostles turned instinctively to the reestablishment of God's kingdom, especially so when we read that during the forty days between the resurrection and ascension of the Lord, He talked to them of the things pertaining to the kingdom of God (Acts 1:3)?

During His ministry Jesus preached the gospel of the kingdom of God. He came into Galilee first; He went throughout every city and every village, teaching in their synagogues, preaching the gospel of the kingdom of God,

confirming His message and His authority by healings and other signs. Thus He proved conclusively that He was the promised One, coming as the prophets had foretold He would come, as a "lamb to the slaughter," to justify many, a man of sorrows and acquainted with grief. He poured out His soul unto death, going into hell (the grave) for three days and nights, enduring all shame, all humiliation, for the joy that was set before Him. He is now at the right hand of God (Heb. 12:2), the Apostle, High Priest, Advocate of all who come unto Him in God's appointed way.

But let us notice particularly some of His statements concerning the kingdom. He told the self-righteous Jews that the publicans and harlots would go into the kingdom of God before them, that they would see Abraham, Isaac, and Jacob sit down in the kingdom of God, with many coming from the east and west, and they would be thrust out. The kingdom would be taken from them and given to a nation (the church) bringing forth the fruits thereof. He exhorted His followers to pray for God's kingdom to come that His will might be done on earth as it is done in heaven; to seek first the kingdom of God and its righteousness. He said that He would drink no more of the fruit of

the vine until He would drink it new with them in the kingdom of God.

The thief's request was that Christ would remember him when He came in His kingdom, and it was answered in harmony thereto. After spending His entire ministry teaching the things pertaining to the kingdom of God and expounding the prophetic utterances concerning Himself (Luke 24:27), just before He ascended to the right hand of the Father He gave commandment unto the apostles whom He had chosen to preach the same message to the Jew first, after which they were to go into all the world. This commandment was carried out, is still being proclaimed, and is operating to take out a people for His name to complete the house of God, which is the church of the living God, the pillar and ground of the truth.

We will not take time to go into detail concerning the blessings which will obtain in the coming kingdom for those who love God and are the called according to His purpose. But we will note some of the general conditions which shall prevail in the earth. The inhabitant shall not say, "I am sick." The lame, the deaf, the blind shall be healed. The

(Please turn to page 11)

Christ's Birthday Celebration

By C. E. Lapp

IF THE LORD allows me to have another birthday, and some of my friends should band themselves together to celebrate that event, I am sure it would be very pleasant. First of all it would make me know there were those who loved me, and that would make me very happy. There would also be the satisfaction of knowing that my life had, to a certain extent, been worth while, else no one would have cared for me. I would also feel that my birthday marked the beginning of a life of influence for good.

The day finally arrives. All my friends come, for it is a time of rejoicing. They bring many gifts, for that is the way of showing their love for me. Surely this is a great day, for honor is coming to me from all my friends.

After the festivities are over it is time for me to receive those gifts, their tokens of love. Each of my friends has enjoyed the party immensely. They take their gifts. Now I shall see how much each one loves me, for the gift will show it. But, what is this I see? So strange, and yet my eyes do not fail me! They are exchanging the gifts with one another! What does it mean? Is there no gift for me? It is true! There is nothing. Soon my friends leave to enjoy the gift that each one has received, leaving me empty handed.

My heart is sad. My hands are empty, for my friends who were celebrating my birthday gave no offering of love to me. The seed of doubt takes root and grows rapidly, for I had thought they were to honor me. Surely this celebration is void of meaning as far as I am concerned.

Year after year Christmas comes and goes. I am wondering what Jesus is thinking of all the bustle and fuss to celebrate His birthday? I, too, am wondering what He will think after all the gifts are given and He is left empty handed.

There will be many feasts at Christmas. Will we ask the Jones's because we were there for Thanksgiving? Will Mabel give Sally a present because she knows Sally is getting one for her?

Jesus said, "But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just" (Luke 14:13, 14). Pure religion is to visit the fatherless and the widows, and in all probability their hearts would be made glad if the spirit of Jesus was revealed to them by you. Not only is it pure religion, but becomes vital when Jesus says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," and "inasmuch as ye did it not to one of the least of these, ye did it not to me" (Matt. 25:40, 45).

Christmas brings us a challenge that we might reveal the spirit of Jesus to the world. Our love will be shown by the one to whom our gift goes.

Why not put Christ into Christmas? Remember His words—"Inasmuch ———."

The Birth of the Christ

By R. H. Judd

"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."

HAVE we not all noticed the beautiful simplicity of Scripture language? Monosyllables predominate because they come nearer to original thought. Look at the text heading this article. It is brimful of great truths, yet every word in it is easily understood, and the whole is consequently brought within the range of understanding.

Instead of accepting it as it stands, many persons are prone to base spiritual truths on the mysterious. They actually seek to make a mystery of what God does His best to make plain by use of the simplest language at His command. People seem to forget that spiritual truths must be expressed in language easy to be understood when fundamental issues are at stake. In this case, without authority or precedent, they assume that "the Word" mentioned in our text is a preexistent person. Not only so, they take upon themselves to affirm that it is also the name of that person. We wonder sometimes if these people ever stop to meditate what is involved in their superstitions. For instance:

If "the Word" were a preexistent person, what became of that corporal personality while He who was to be called the Son of God was being made of a woman (Gal. 4:4)? It is a law of nature (and spiritual laws and natural laws, both being God's, are unchangeable) that two objects cannot both occupy the same space at the same time, nor can one object or person be in two localities at the same moment. We have asked the question above mentioned, but the reply never comes, and the reason is obvious.

Further, have our friends considered the fact that if "the Word" preexisted as a personality, then the death of that personality must have occurred before birth through human motherhood could be accomplished. Supposing it be granted that the preexistent personality was the Christ, the inevitable question arises, How often did Christ die? Scripture insistently declares that He died but once and that He died on account of sin—our sin.

But there is equal difficulty in assuming that "the Word" was the name of the preexistent Messiah. That name was not once given to the Messiah until after His second birth by resurrection to endless life. Why? Because Scripture declares that "the word of God liveth and abideth for ever" (1 Peter 1:23). Had the Messiah been honored with that name before He died, it would have been out of harmony with God's truth. We repeat, the *Word of God* does not die.

We could multiply the difficulties that are consequent



upon accepting what is commonly taught regarding our text. John in his Epistle, commenting, as many believe, on the prologue of his Gospel, tells us that they "saw" and "handled" the "Word of life" which was with the Father. He could only mean "the Word (which) was made flesh," for they saw and handled no other. The natural query arises, Was that with the Father? How, then, are we to understand that the "Word was with God, and the Word was God"? Simply by taking it as expressed,

that is, it was "the Word" that was "with God" and "was God." As our word represents us and is with us, so does God's Word represent Him as nothing else can, be it object or person.

Some tell us that John omits the birth of the Christ in his narrative for the purpose of stressing the preexistence. That is not so. There is abundance of evidence. The words, "was made (or became) flesh," are themselves indicative of birth. But there is still stronger evidence that John does very definitely make reference to the birth of Christ. The conjunction, "and," of our text links it to the two preceding verses. Verse 13 should read, "Who was born (instead of, which were born), not of bloods, nor of the will of the flesh, nor of the will of man, but of God." Namely, the One on whom they believed was born.

Dr. Schofield, who believes that the Son of God was co-existent with the Father from all eternity, is authority for the statement that the reading, "who was born," was common in the church for the first four centuries and was held by Justin Martyr (193), Tertullian (230), and Irenaeus (202), and that the critic, Zahn, agreed to its correctness. Not until after the third century, when the doctrine of the trinity had crept into the church from heathen sources, was the change made.

We must not stay longer to view these negative aspects except to call attention to one other item that our text records. The birth of Christ was the will of God, not of man, for Christ was born of a virgin. Further, we would note that God is not responsible for all the births that occur in this world, for then the words of the Christ that "it were good for that man had he not been born" would have been a direct rebuke to God Almighty.

The birth of Christ was no ordinary birth. Foreordained before the foundation of the world, as were others in history, the details of it are carried through the divine records century after century of the world's history by God's

mighty prophets. It was woven into the history of the Israelitish nation until it became so prominent a fact that their customs and manners were affected by it, and every Israelitish woman who was in line with Abraham's seed hoped earnestly that she might be the chosen mother of the Messiah.

John says that they beheld His glory. It was not a material glory. It was the glory of God's Word fulfilled and the proof that God's Word does not return unto Him void. Read the law of Moses, and the Psalms, and the prophets. There are thrilling word pictures depicting a Man who was to come that have never been written of any other man before or since, nor ever will be. His birth, His life, His death, and His resurrection are all foretold in graphic language. He is the "child . . . born," for whom all Israel looked. He is the "son . . . given," who, as He grew in wisdom and stature, represented His Father as being "full of compassion" among the sons of men. He was a Man of sorrows and acquainted with grief, yet He was a shining Light from Galilee for the nations.

He spoke as man never has spoken, and the multitude marvelled at the gracious words that proceeded out of His mouth, fulfilling the promise of His Father, "I . . . will put my words in his mouth; and he shall speak unto them all that I shall command him" (Deut. 18:18). He was taken from prison and from judgment, for He was the Lamb slain before the foundation of the world. As a sheep before her shearers He was dumb.

He was typified in the tabernacle and its services. He

was the Door to the holy of holies. The Passover in Egypt was typical of Him and His sacrificial death. He was the Son of David, the Son of Jesse, the Branch, and the bright and morning Star. He made His grave with the wicked and with the rich in His death.

Again, He was to be the Wonderful Counselor, on whose shoulders the government is to be placed. He is to be called the Mighty God and the Prince of Peace. That the title, "Mighty God," is a representative one, representative of the Father, we may be assured. For the titles are given in chosen order and Prince of Peace comes last as the last and best. No prince could in his own right claim ultimate authority. He is yet to be the King that shall reign in righteousness, when knowledge of the Lord shall cover the earth and the wilderness and the solitary place shall be glad.

If His first coming was glorious, how much more glorious will be His second, when He comes to reign! He Himself must have thought of it often, for He said, "I am a king, to this end was I born," and His first coming was that He might bear witness to that truth.

Christ is born! The great Anointed!

Heaven and earth His glory sing:
Oh, receive whom God appointed
For your Prophet, Priest, and King.

Let us learn the wondrous story
Of our great Redeemer's birth,
Spread the brightness of His glory
Till it cover all the earth.

Keep Christ in Christmas

By Gerald L. Cooper

AS WE approach the Christmas season we find, as in past years, that the nation is again going to commercialize this great day and use it for something entirely apart from its intended meaning.

We are admonished by full-page advertisements to give a carton of cigarettes or a certain brand of tobacco to uncle, brother, or cousin. We are advised what sort of whiskey to use in making our Christmas cocktails. We are told repeatedly over the radio where the best place is to buy our gifts for grandpa or grandson.

All of this brings a reaction that is not in keeping with the true meaning of the season. Even as these lines are written (December 2) the children in our small town are agog with excitement, decorating the schoolhouse, practicing for programs, writing letters to a supposed Santa Claus, and various other things. We also hear many adults worrying over what to give a cousin or an aunt, or whether to send a Christmas card to the comparative stranger encountered on last summer's vacation.

This is not as it should be. A man of the world the other

day remarked that people thought of everything in regard to Christmas except that it symbolized the birthday of Christ the Savior. It seems when even those of the world can see such things that it is high time for Christians to awake and to celebrate Christmas aright.

We wonder, sometimes, how this error came to be. Every nation has a traditional story of a saint of some sort distributing gifts to the deserving. Many superstitions are built around Christmas which are too numerous to mention here. The greatest error of all, at least to me, is the myth of Santa Claus. It originated with a saint, Nicholas by name, who distributed gifts to the needy, and has evolved into the present-day jolly old fellow whose picture greets us everywhere we turn from now until Christmas. It's just a fairy tale, of course, but the one to whom it has been told, and who later finds out it isn't true, may possibly tell us that the story of Jesus Christ is also a fairy tale.

It may be true that December twenty-fifth was not the birthday of Christ, but we have always celebrated His birth at that time. Christmas means the day of Christ, the Mes-

siah. The Messiah means the Anointed One, the One who has been set apart by God for His own purposes. Do many think of it in this way? I am sorry to say they do not.

Do not misunderstand me in all of this! It is in harmony with Scripture to give gifts at this time. The wise men and shepherds brought gifts to the Babe, Jesus. God

gave Christ to the world at His birth. So it is perfectly right to commemorate these great gifts by giving. However, do not give so you will receive a gift in return. Remember the words of Christ Himself, "It is more blessed to give than to receive" (Acts 20:35).

Let us keep Christ in Christmas now and always.

"A Little Gleam of Time"

By Arlen Marsh

THE sun came up out of the eastern mountains and poured long rays on Taos. The air was chill; the mountains that leap from New Mexico's high plateau are rarely warm in spring.

In the village of the *Penitentes*, there was sudden movement. From the heart of the town emerged a man, becaped and cowed, leading other men—a hundred other men, similarly becaped and similarly cowed.

And, finally, there came a different character.

He was the center of the crowd; on him was lavished the attention of the entire village. Clothed only in a robe that barely took the edge from the early morning breeze, he moved beneath a heavy cross.

His back was bare. The robed figures who walked beside him lashed it unmercifully with a short, thonged whip. Beneath the man's bare feet were cactus spines, measuring a half inch to three inches in length and sharp as finely pointed needles.

Shadows were shorter when the procession reached a small knoll that stood out of the plateau. The man beneath the cross staggered, was seized by fellow marchers, tied to the cross he bore. Thongs were pulled tight, so tight that hands and feet turned slowly black. The cross was lifted, dropped into a socket in the ground.

Time dragged along on leaden feet. The crucified one groaned. Three hours passed, and he was taken down. Weakened from exposure and from loss of blood, almost paralyzed by the savage tourniquets made by the thongs about his wrists and ankles, he lay, half dead. Hands suddenly tender carried him to the village, dressed his wounds.

The *Penitentes* had celebrated Easter in 1937.

It was so, the *Penitentes* think, the Christ was crucified. Until a few years ago, when the death rate among victims of the crucifixion grew so high as to draw fire from New Mexican authorities, the human sacrifices were nailed to the crosses with spikes. Since the middle 1500's the *Penitentes*, descendants of an old Spanish sect, have practiced these same rites each Easter on the mile-high Taos plateau.

Death is no less the symbol of life than resurrection. Had the Christ not been crucified, there would have been no indication of an approaching resurrection. And it is

only through the approaching resurrection that life, eternal, pleasant life, is possible.

Christmas and Easter should be interwoven. The coming of the Savior as an infant born in Bethlehem, the death of the Savior on the cross at Calvary, the resurrection of the Savior from the Arimathean tomb, all are meaningless, completely useless, if separated into units. As a combination they spell the more abundant life in a way no man can truly comprehend; as distinct parts of a biography, they are worthless.

It was not anticipated that Christians should mimic the execution scene at Golgotha. The rites of the *Penitentes* were not prescribed as a hallmark of religious faith and fervor. But the events for which those rites are intended to stand are the most important events in the history of the world, with the one exception of creation itself.

For the Christ came into the world at Bethlehem to see that men should have life, and have it more abundantly. No sociological interpretation should be placed upon these words—Jesus came to teach no social platform save only as His doctrines indirectly influenced humanity to greater justice. The life to which Jesus referred as the more abundant life was a life that never ends.

Life, according to Carlyle, is "a gleam of time between two Eternities." This, the common form, is the life which the Christ was born to replace. Through His birth and death and resurrection, far more than through His teachings (which were simply a repetition of the ideas the world had been given in the Hebrew Old Testament), Jesus arranged the salvation of mankind. Neither birth nor death, nor later resurrection, would have been complete without the others.

Obviously, it is quite as essential that we produce a reason for the being of a Savior as that we believe He is the Son of God. No reason for His being can be found other than that He came into the world to replace mortality with immortality by means of the same processes which He Himself underwent—a resurrection. Certainly, there was no need for such a sacrifice as that shown on Calvary if the sacrifice were intended only to save men from their sins—the Old Testament, perhaps legalistically, but none the less ethically, had already pointed the way to "social justice,"

“good government,” and a “chicken in every pot” platform. A continuous system of divine revelation corresponding to that in vogue during the days of Daniel would have brought salvation admirably, with no such dramatic pain and trouble as are displayed by what some modernist has called the “religion of the butcher shop.”

It is equally obvious that, if it be accepted that Jesus' primary purpose was to save men in a very practical, very permanent sense, it is necessary also to believe that man is mortal. One cannot build a valid conclusion without a valid premise. To put it bluntly, acceptance of any of the numerous theories regarding natural human immortality is an automatic denial of the need for a Savior, an auto-

matic denial of the truth of Jesus' own teachings, an automatic denial of the significance of Christmas, Good Friday, and Easter. And such a denial is not a road to “salvation.”

In short, the celebration of Christmas entails far more than a celebration of the birth of the Son of God; it entails an understanding of (1) the inherent need of men for a life-giving Savior, and (2) the ability of the Christ to give that life. Christmas, with either portion of this understanding lacking, is nothing more than another holiday, set aside by a paternalistic government for the benefit of over-worked shop and office help. Only when it points to life as something more than a “gleam of time” can Christmas be built into a day of real significance.

The King of the Jews

By Harry Goekler

THE wise men had come a long way, but their journey was almost ended. The star had led them unerringly to Bethlehem, and as they entered the city they asked the question that was nearest their heart: “Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.”

When finally they came to the manger where the child Jesus lay, they bowed in humble reverence and presented unto Him gifts of gold, frankincense, and myrrh. They had sought and found Him who was born to be King of the Jews.

For many years the nation of Israel had looked and prayed for Messiah to come, and now that hope had been realized. Their Messiah and King was born, and the message was given to the shepherds as they watched their flocks by night.

The child Jesus grew and developed into manhood, and except for the occasion when He went into the temple to talk with the lawyers and doctors we have little record of His life until the age of thirty. During this period it seems that most everyone had forgotten about the birth of a child in a manger many years before and that wise men and shepherds had come seeking for the Savior and King.

One day, as John the Baptist was preaching and baptizing by the River Jordan, this same Jesus came to him and requested baptism to “fulfil all righteousness.” Then followed a period of forty days of fasting and subsequent temptation, after which Jesus began to teach and preach the gospel of the kingdom of God. For more than three years He who was born “King of the Jews” went about all the country, and multitudes followed Him and marveled at His authority and power. Still He did not proclaim Himself as King, and though His disciples eagerly awaited such action, it was not forthcoming.

Near the close of His public ministry He rode into Jerusalem amidst the cheers and plaudits of the multitude,

and they would have crowned Him King then, but He knew the time was not yet come and refused to listen to their cry.

All this time the leaders had been striving to find excuses to get rid of this Man who taught as never man taught before, but it was only through treachery and false testimony that He was arrested, tried, and sentenced to be crucified.

The remarkable thing about His crucifixion was the fact that over His head was placed the inscription, “THIS IS THE KING OF THE JEWS.” At His birth the wise men came to pay homage to the babe born to be “King of the Jews,” and now at His death the same great truth was presented to the people by the inscription.

Proclaimed King of the Jews! yet never during His life among them did He act in that capacity. Yet the promise by the angel to Mary was, “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).

God's Word being true, this promise must be fulfilled; and inasmuch as Christ did not reestablish and sit on David's throne during His life on earth, then the future still holds the fulfillment of that promise.

Years later, as John stood on the Isle of Patmos and heard and saw in vision things of the future, the following words came to him, “And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever” (Rev. 11:15).

'Tis then that Christ will reign as King of the Jews and King over all. On David's throne He will reign, and righteousness and peace will be ushered in. Glorious thought! At this Christmas season let us all think not only of the birth of the King and Savior, but of the future day when in power and majesty He shall reign as King over all.

THE KINGDOM OF GOD

(Continued from page 6)

wolf shall dwell with the lamb. The lion shall eat straw like the ox. Man will not say that the fathers have eaten a sour grape. Everyone shall sit under his own vine and fig tree. They shall not learn war any more. They shall not hurt nor destroy in all God's holy kingdom. For the earth shall be full of the knowledge and glory of God, after the times of restitution have expired during which Christ shall reign and the saints as joint heirs with Him until He has put all enemies under His feet, the last enemy being death.

What a glorious theme it is, running like a golden thread from Genesis to Revelation! This, dear reader, is the gospel, of which our Savior said, that he who believes it and is baptized shall be saved, but he that believes not shall be damned.

Remember, that the Lord Jesus Christ is to judge the living and the dead when He appears to establish His kingdom and there is laid up a crown for those who love Him appearing. If you, dear reader, have not believed and obeyed this gospel message, do not procrastinate, for the unbeliever will have no part in it. Lay hold of the promises; make your calling and election sure so that an abundant entrance shall be ministered unto you into the everlasting kingdom of our Lord and Savior Jesus Christ.

WITH JESUS IN GALILEE

(Continued from front page)

affliction or persecution ariseth for the word's sake, immediately they are offended." Simon pondered the parable. Who could be offended because of his beloved Lord? Not he, truly! Though all the world forsake Him, yet would he remain loyal.

"For what is a man profited, if he shall gain the whole world and lose his own soul?" Not often did Simon regret, in the early days of his discipleship, his hasty abandonment of the lucrative fishing business. And as the days followed each other the love of his impetuous nature for his Lord became such a force he thought that nothing, no power of evil, could shake it. . . .

Evening had settled down upon Galilee. Not a breath of wind stirred the sheet of blue glass that was the lake. The light of the vanished sun shimmered over the hills and then darkened. Jesus was up on one of the lonely mountains near by, praying. For He knew that without constant communion with His Father He would not have the strength to walk the path that lay ahead to ignominious death on Calvary.

Swiftly down over the low-lying lake a storm descended. Its calm surface was whipped to a frenzy, and boisterous waves dashed over a small vessel wherein were Simon and

the other apostles. They would have been lost in the raging sea, as many had been before, but Jesus saw their plight, and walking on the waves He hastened to calm their fears. The story of Simon and his desire to walk on the water as His Lord did is familiar to all, and we must hasten.

Time came that Jesus must leave the Galilee He had learned to love, the Galilee whose every name sounds like the soft lapping of waters upon the shore. Up to Jerusalem He must go, there to be arrested and tried because of the claim that He made of being King of the Jews. Blind and hard-hearted, the chief priests and Pharisees condemned Him to death at an unlawful trial.

Only a few hours before, Simon had protested that though all the world forsake Him, yet he would not, but now he "followed afar off." And when he was asked if he was one of those who had been with Jesus, he declared, "I know not this man." How many of us, we wonder, would have had the courage to act differently.

In the distance a cock crowed. At once he "called to mind the word that Jesus said unto him . . . And when he thought thereon, he wept." Dark days of despair and sleepless nights of remorse lay ahead for Simon. His love and loyalty would have meant so much to his Lord. . . .

"He is risen; he is not here." The unbelievable truth finally fastened itself in Simon's mind when he peered into the sepulcher and saw the linen clothes folded and laid aside. He would go back to his fishing. He had been a failure. He had done the very thing he vowed he never would do. But James and John and some of the others were going to Galilee to meet Jesus on the shore. And they hastened to Simon to tell him that their Lord had included him particularly, and so he went.

As on another gray dawn One stood on the shore and called to men in a boat. At first they did not know Him, thinking Him a fellow fisherman as He gave directions where to cast the net. An abundance of fish was the result. When they reached land, they found supper already prepared by the One who had served them in so many ways in their associations together.

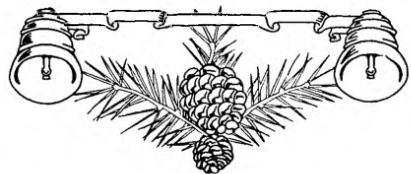
Jesus had often preached forgiveness and now He was ready to demonstrate it fully.

"Simon, son of Jonas, lovest thou me?" Were the words addressed to him? marveled Simon.

Three times his Master asked the question and as many times Simon reiterated, "Thou knowest that I love thee."

"Feed my sheep," answered Jesus.

In that hour Simon, who could not stand the taunts of a little maid on the night of Jesus' trial, became Peter, the Rock, courageous and loyal even to his own martyrdom. There still was work for Peter to do. Bravely he set his face forward to serve.



Berean Department

Cecil A. Smead, Editor, Blanchard, Mich.

A Correction

One of the hardest working and most conscientious members of the exceedingly efficient Junior Social Correspondence Committee is Ethel Fyfe, Lockwood, Missouri. Her work is outstanding, in that she makes up lessons and sends them with her letters. The editor wishes to apologize to her and to the chairman of the Committee for omitting her name from the list that was published on this page on July 6, and again on November 16. We are very sorry this happened. It was entirely unintentional. We are truly grateful to Miss Fyfe for her excellent work.

Marshall, Illinois

The Salem Berean Society, Marshall, Illinois, has decided to hold its meetings at the homes of its members, due to the impossibility of meeting at the church during the winter. On Wednesday night, November 24, the meeting was held at the home of Bro. Sylvan Richey, Martinsville, seventeen being in attendance. The lesson was, "Eternal Life Insurance," and was led by Roger Richey.

(Miss) Nellie Hendrix, Secretary.

"And Thou, Bethlehem Ephratah"

Bethlehem lies in the mountains of Judea, about six miles south of Jerusalem and at about the same height above sea level. It is situated on the summit and side of a steep hill. To the east the mountains fall away abruptly to the Dead Sea, ten miles away. To the west are the foothills, the coastal plain, and the Mediterranean Sea twenty-five miles from Bethlehem.

FRUITFUL

The early name of the place, "Ephratah," means "Fruitful." The hill slopes of Jerusalem are barren, olives being about the only fruit grown. But around Bethlehem are lovely vineyards, almond groves, and fig plantations, watered by gentle rivulets that murmur through the terraces. Truly, Bethlehem is a place of fertility. How appropriate that out of Bethlehem should come the seed of a new race! Jesus, cut off in the prime of life, leaving no children of His own flesh (Isa. 53:8), yet "shall see his seed" (v. 10). He shall yet look out upon an earth peopled by righteous inhabitants, all calling Him, "The everlasting Father" (Isa. 9:6). Surely, Ephratah is fruitful!

HOUSE OF BREAD

Bethlehem means, "House of Bread," "Place of Food." Jesus spoke of Himself as "the Bread of Life" (John 6:48). He told the people that if they ate His flesh they would live forever. What He meant was that in Him were found all the promises of God, and by believing His message they were eating His flesh, they were devouring the

"true bread from heaven" (John 6:32). "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4).

WATERS OF LIFE

The ancient pools of Solomon are located near Bethlehem. The aqueduct that carried the waters to the thirsty inhabitants of Jerusalem passed through Bethlehem. The aqueduct has been restored and now the pure, sparkling water for Zion passes through Bethlehem. So did the Water of Life sent from God, pass through Bethlehem. Jesus told the woman of Samaria: "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). God is the great source of life. He has made Jesus the Giver of everlasting life to us. "If any man thirst, let him come unto me, and drink" (John 7:37).

THE FLOCKS OF BETHLEHEM

David was shepherd to his father's flocks on the hills around Bethlehem. There were other shepherds of a later generation "abiding in the field, keeping watch over their flocks by night" (Luke 2:8). Indeed, Bethlehem has seen many flocks of sheep. Every year at Jerusalem the Israelites were required to observe the Passover. The offering of thousands of lambs every year was thus made necessary. "Your lamb shall be without blemish, a male of the first year" (Ex. 12:5). Israelites, coming from a distance, bought their lambs after their arrival. Bethlehem was a center for the production of these "unblemished" lambs, when in her midst was born the only truly unblemished "Lamb of God, which taketh away the sin of the world" (John 1:29).

THE SHEPHERD OF BETHLEHEM

"I am the good shepherd: the good shepherd giveth his life for the sheep" (John 10:11). "Our Lord Jesus, that great shepherd of the sheep" (Heb. 13:20). Few things can illustrate the present care of Jesus and the coming kingdom on earth as well as a loving shepherd watching his sheep. When Jesus rules the nations of men as "King of kings and Lord of lords" (Rev. 19:16), His office will be that of a Shepherd over all the earth.

BETHLEHEM, WE SALUTE THEE

"Thou art not the least ——" (Matt. 2:6). The Father of a new order of beings came from a humble stable in thy midst. The Bread of Heaven for hungry souls was found in thee. The Waters of Life passed through thee on its way from God to man. The Savior of mankind was a Lamb in thy midst. The Shepherd was thy Son. Bethlehem, We Salute Thee!



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"Suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men."

Cradle Hymn

Away in a manger,
No crib for a bed,
The little Lord Jesus
Laid down His sweet head;
The stars in the sky
Looked down where He lay—
The little Lord Jesus
Asleep on the hay.

The cattle are lowing,
The dear Baby wakes;
But little Lord Jesus
No crying He makes;
I love Thee, Lord Jesus,
Look down from the sky,
And watch by my cradle
Till morning is nigh.

—Written by Martin Luther
for his children.

A Tiny Baby

Many of you girls and boys have called on your friends to see a tiny little newcomer. Perhaps you have gone with Mother or an older cousin to visit the new baby, and it was such a happy call.

There is no thrill quite like being allowed to hold a tiny baby in your arms, is there? They seem so small and so helpless, and you feel as though you want to protect them from any harm or danger that might come to them.

Do you know that there was an old, old man who held the tiny Baby Jesus in his arms? Mary, His mother, accompanied by her husband, Joseph, had taken Jesus to the temple, as they did in those days. Baby Jesus was just a little over a month old.

This aged man's name was Simeon and he lived in Jerusalem. God had told him that he should live until he saw the Baby Jesus. And God led him into the temple at just the right time—the time Mary was there with her Baby. Isn't that wonderful?

How do you think Simeon knew, in the first place, that Jesus was going to be born? Well, he had read the "prophets." That is, the books of the Old Testament that tell about Jesus. And he believed every word he read. Let us

turn the pages of our Bibles and find some of the words Simeon read and believed.

Isaiah says, "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined. . . . For unto us a child is born, unto us a son is given. . . . His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."

Simeon knew that this could mean only one person—the Son of God, the Savior of the world, the Baby Jesus! In another place Isaiah says that this Child is to be the Ruler of all the earth. He is to sit on David's throne, and He will rule with judgment and justice forever. No one else could fit into all those particular places, we know.

Then Simeon could read about the Baby Jesus in the book of Psalms. The seventy-second one even tells about the kings from the East that brought golden gifts to Him! There are many other places, too, that tell about His coming.

Now let's turn over to Luke 2, and read what Simeon said when he held this precious Child in his arms. He said that life was filled with joy at that moment for him, and he would be satisfied if he didn't live any longer.

Simeon called Jesus, "thy salvation," and "a light to lighten the Gentiles." That means us, you know. He also called Jesus, "the glory of thy people Israel." A great deal, you say, for one tiny Child to become!

Now, there was also an old, old lady whose name was Anna. She was a prophetess, and she lived in the temple all the time. She came into the room where Mary was with her dear little Baby, and Anna was glad and thanked God that He had permitted her to look upon His Son, also. Perhaps you can figure out how old Anna was from verse 37. Try it.

And so, Mary must have been very happy when she left the temple with her beloved Baby in her arms, thinking of the great things Simeon and Anna had said about Him. And yet, perhaps, she was a little sad also, because Simeon hinted that sorrow would come to her on account of something that would happen to Him. No doubt she wished at that very moment that she could shield her Baby from every harm in the future, even as she did then.

Now we take leave of the Baby Jesus and of Mary, in whose ears were echoing that grand hallelujah chorus of the angels, "Glory to God in the highest, and on earth peace, good will toward men."

AMONG THE CHURCHES

A GREETING TO YOU

If you are not a subscriber to The Restitution Herald, and receive a copy of this Christmas Number, it is because some thoughtful pastor or other friend has asked us to send it to you as their personal expression of fellowship and good will on this happy birthday of our Lord.

Read its richly varied messages, all of which point reverently to the One who was born in Bethlehem, who suffered and died for us, was resurrected for our justification, and is soon coming again to give those who believe in Him everlasting life.

Love prompted the sending of this gift to you—receive it in the spirit in which it is given and may God's blessing attend you.

GREETINGS FROM KOSZTA, IOWA

The Church of God at Koszta, Iowa, takes this means of sending its Christmas greetings to its friends everywhere. If you live in or near the community this church serves and receive a copy of the Christmas Herald, please accept it as an expression of good will from this congregation. May God's blessing go with you through the new year and at last bring you into the eternal Kingdom which the Son of God will soon establish upon the earth.

Mrs. L. M. Kiger, Marengo, Iowa.

GREETINGS FROM R. M. ABBOTT

Greetings in Jesus' name: Strange things can happen in the course of one year's time! We are happily located in Grand Rapids, Mich., where I am serving as best I may a most enthusiastic group of workers in the Pennellwood Church of God. I have found the people to be the best of friends and all anxious for service in building up the work of Christ. These friends have sprung several fine surprises on us, thus making us feel at home.

We are looking forward to seeing many who are still "dead in sin" being "born again" during the next few months.

R. M. Abbott and Family.

BRUSH CREEK CHURCH OF GOD

Near Tiptecanoe City, Ohio

Elder and Sr. C. E. Lapp were pleasing and helpful workers among us for the fall series of meetings, Nov. 14-28. The church will long remember their work, and prays for them success in all their efforts for the Lord. The second week, especially, the attendance was very good.

On the closing Sunday a number of the Lawrenceville brethren worshiped with us. Those present for the Sunday school service numbered 120. Miss Gladys Pearson, Tiptecanoe City, was baptized in the afternoon. She is of high school age, and has been trained in a Christian home, and has attended the Brush Creek services from babyhood days.

Sydney E. Magaw, Pastor.

PENNELWOOD CHURCH, GRAND RAPIDS

As God has shown His care of mother earth in our community and covered it with a protecting, deep, pure blanket of white, so has He covered us with a blanket of love and answered prayer. We are enjoying to the full the sincere example and service of Bro. Abbott and his family.

A full house participated in the Sunrise Service on Thanksgiving. Interest and numbers have been steadily increasing until we find our building inadequate for worship services as well as Sunday school. Plans are being considered for remodeling the building to double the seating capacity.

Our Christmas program includes exercises under the auspices of the Sunday school on the morning of the 26th and a pageant by the junior adults in the evening.

Miss Zoe Hall, daughter of Bro. and Sr. Fred Hall, was united in marriage to Mr. Sam Patterson on December 11. May God's blessing rest upon them on their journey through life together.

The grim reaper, death, entered the family of Sr. Olive Covell and claimed her only daughter, Mrs. Juanita Ames. Sr. Covell has been in poor health for several years and this daughter has been her burden-bearer. Please remember her at the throne of grace. Bro. Abbott conducted the service on December 13.

Pennellwood extends to the staff and readers of The Herald the season's heartiest greetings and best wishes for the coming year.

Mrs. L. F. Slocum, Secretary.

VIOLET MOORE

A long-time member of the Niagara Falls church fell asleep at her home near Ransomville, N. Y., on Monday afternoon, Nov. 15. She had been in failing health for several years, yet her death came suddenly and unexpectedly as she was engaged in conversation with her husband, who also has been a sturdy defender of the church.

Sr. Moore was in her 68th year and had been a member of the Falls church for nearly forty-five years, Bro. Oakley having baptized her in the all-saving name of Jesus. She was fond of music and possessed a talent for singing which she was ever ready to use to further the cause of righteousness.

Although living seventeen miles from the church, she was always in her appointed place of worship until her strength failed her. For a number of years she taught a Sunday school class and was always on time, even though it meant getting up at four o'clock in the morning to get the chores done and get ready to leave at a set time.

A large number of friends gathered at the home on Saturday following her death to pay just respects and listen to a message on resurrection hope by the writer. Our prayers are extended to Bro. James Moore, Ransomville, husband, and Bro. Earl Moore, an only son, Coulee Dam, Wash., Box 373, in their loss.

C. E. Randall.

THE FIRST CHRISTMAS

By Alice Akers Price

"Mother, what does Christmas mean, how did it come about?
This question always puzzled me, I cannot make it out.

Bright merry Christmas, with all its joys—
Mother, did it come just for little boys?"

"O no! dear child. Now listen and I will try to tell

The story of a maiden, pure and holy,
Who lived in Judea and trusted in the Lord;
She was so meek and lowly
She believed His every word.

"One day there came an angel unto this maiden fair,
Who said his name was Gabriel, and told her not to fear.

This angel was a messenger sent from the throne of God
With a promise unto Mary—she believed his every word!

Of all promises yet given, this, the most precious one:

'With God thou hast found favor, and thou shalt bear a Son!

That Son shall be a Ruler and sit on David's throne,

Reign o'er the house of Jacob, the kingdom all His own.'

"And in due time the angel unto the shepherds came,

Saying, 'Unto you is born a Savior, this day in Bethlehem!'

And then a host of angels, bending near the earth,

Sang praise to God in the highest for this noble birth.

"Yes, this was the very first Christmas—the birth of Christ our King;

Let all the world now serve Him and magnify His name,

Let nations bow before Him in humble homage meet,

Let all His saints adore Him, and worship at His feet!

"Yes, this was the first Christmas; it came for all mankind;

The Light of the world is Jesus, who healed the sick and blind."

AT WAYSIDE CROSS MISSION

Bro. Wilsie McKnight, who is preparing for the ministry at Aurora College, recently was called upon to give an address at the young people's meeting of the Wayside Cross Mission. He was assisted in the service by Byron Williams and Elizabeth Drawdy, both students in the college.

The Pine Woods Bible Class, by W. H. Wilson: 480 pages; cloth binding; a discussion, in conversational form, based upon actual class work by the author, on various phases of the gospel; 75¢, postpaid for cash National Bible Institution.

"GOLDEN RULE NEWS

(The following items of general interest are taken from "Golden Rule News," published by Pastor M. W. Lyon of the Church of God in Cleveland, Ohio.)

Christmas Entertainment

The program this year is to be in tableaux, or living pictures, depicting the "Coming of Christ." It is a different type of program than has been given before. The committee feels that it will be of great spiritual value to all. Remember! December 22, at 8 o'clock sharp, at Golden Rule Church. Everyone is warmly invited. Bring the whole family out to worship the Babe of Bethlehem.

"Come and worship, come and worship,
Worship Christ, the newborn King!"

Young People's Day

A special day was observed on December 12, as "Young People's Day." This seems to be a monthly event in the Golden Rule Church of God. On this occasion the pastor was requested to preach on "Putting our religion in to practice seven days a week." Regarding it,

Bro. Lyon said, "This is a pretty big subject for one sermon." He presented this extremely important topic under the title, "Full Time Religion."

Prayer Circle

"An hour and a half given over to meditation and prayer and examination of the Word of God. You'll find it helpful, inspiring, and strengthening to drop in and share with a few lovers of God's Spirit these moments of communion with the Source of infinite power."

Christmas Meditations

Gold, and frankincense, and myrrh the wise men brought. What gifts might we bring Him today? There are so many.

Perhaps we, too, could bring the gold, for "God loveth a cheerful giver." Not a dime or a dollar thrown into the basket as alms to a beggar, but an honest recognition of Him in our budget throughout the year. Have we brought our tithe into the storehouse? Or we might offer a renewal of our loyalty, grown cold through long indifference. Or a gift of a portion of our time, or service, or the consecration to Him of part of each day in prayer.

It might be worship, which He desires more than all else, and which is the basis of all other gifts. Yes, it might be even the gift of your life to Him. What shall be OUR gift this year to the King on His birthday?

Why should those who love the Lord permit themselves to use the word "Christmas" with the "Christ" left out? It's all right for unbelievers to use the pagan "Xmas" if they must. But for Christians—well, it just seems to us as if we're ashamed to use the name of our Lord. Or else careless.

Isn't that one way of witnessing Him? Let all Christians boycott the use of "Xmas." Keep Christ in Christmas!

Have we really gained anything at all by all this commercializing of Christmas? If it gets to the place where Christmas becomes a burden instead of a joy, how have we honored the Christ? If we could somehow suddenly dispense with the custom of giving gifts to men and observe the day by giving gifts to Him whose birthday it is, if we could replace the revelry and excitement of Christmas with a day of prayer and joyous singing of thankful carols, how much more the real spirit of Christmas would mean to us!

AWAKE—HE COMETH!

By S. J. Chaplin

(This is the last poem written by Brother Chaplin, and was composed some time in January, 1892. The exact date is unknown.—*The Restitution*, December 25, 1895.)

Awake thee, O watchman, arouse from thy sadness,
The Savior is coming, His advent is nigh;
Then herald the news with transports of gladness,
And tell the despondent no longer to sigh.
The time has been long, and through darkness like midnight
The path of the saints has been shrouded in gloom;
But now its last watches are wearing toward sunlight
Of that day that 'lumines the depths of the tomb.

Awaken, O virgins, with oil your lamps filling,
Light up the dark midnight, for soon you will hear
The cry, "Lo, the Bridegroom!" when if watching and
willing
To cease from sweet slumbers till He shall appear,
To the wedding He'll welcome and mansions of light.
Then the long hours of waiting shall ever be past;
Thenceforward is rapture and endless delight
With the Savior forever and ever at last!

O, Church of the Firstborn! the glory-light streaming
Adown the blue azure will soon greet your eyes;
'Tis the King in His beauty, with jeweled crowns gleaming
To circle your temples in God's Paradise,
When you walk with your Lord who from death did deliver,
'Neath the shade of the life-tree in home of the blest,
Along the green banks of life's crystal river,
And be in God's Eden forever at rest!

CHRISTMAS

By A. J. Eychaner

Softly fell the touch of twilight on Judea's silent hills,
Softly crept the peace of moonlight o'er Judea's trembling rills;
Gentle dew distilled their sweetness on the greensward and the flowers,
And the winds made low, sweet music in Ephratah's olive bowers.
Slowly o'er the hills and valleys, from the mountains to the sea,
Night had flung her somber mantle round the sleepers, bond and free;
And as shades of night grew deeper from the twilight's purple hue,
One by one the stars grew brighter in the heavens' arching blue.

Shepherds watched their flocks that evening on the verdant plains afar,
When o'er Bethle-em's quiet housetops shone a bright and wondrous star,
Filling earth and heaven with glory till the coming of the morn,
And the shepherds and the magi knew the Prince of Peace was born!
On that silent, peaceful evening long ago, a song began,
Sung by angels in the heavens: "Peace on earth, good will to man!"
Message then of joyful tidings came to earth through angel's word:
"To all men is born a Savior, to the world a King and Lord!"

Softly falls the morning sunlight on the distant mountain peaks,
And the glow of Christmas morning into every valley creeps.
Yes, a beauteous Christmas morning! Wake, O earth! and join the
strain!

Let Judea's hills and valleys ever echo the refrain!
Let the world join in the anthem that the angels sang that night,
Till earth's darkness shall be scattered by the glorious gospel light.
And all nature's robed in beauty and our Eden blooms again,
And God's will, as done in heaven, shall be done on earth by men!

—o—
"My friends, it is perfectly safe to take the Word of God as we find it. If it tells us to watch, then watch! If it tells us to pray, then pray! If it tells us that Christ will come again, wait for Him!"—*D. L. Moody*.

"Our Christmas Social Meeting"

(As reported in "The Restitution," December 25, 1895)

"BROTHER R. S. Dwiggin is the leader of this meeting, but after once opening the service there has been such a hearty response by the brothers and sisters, old and young, that no prompting has been necessary. While we write this, 227 have taken part . . ."—Editor.

"The measure of prophecy is full. The time is at hand. Jesus is coming. He is marshaling His angels preparatory to taking up His abode on the earth and establishing His kingdom in Jerusalem. The Lord hasten the day."—R. S. Dwiggin.

"Another year has gone, taking one year more from the time when the gladsome words rang out over the Galilean hills, 'Unto you is born this day . . . a Saviour.' The signs are more ominous every day that warn us of His return, and they inspire our hearts to work on. And I can say that the way never looked so bright as now after a service of fifty years."—B. W. Woodward.

"Greetings of love, gifts of thought, of wills, of brave lives! Who has them to bestow? Young man, young woman, where are you? . . . Where are the ones who will offer these gifts to the Most High? The Master is calling for workers!"—Mrs. M. A. Woodward.

"Once more we approach that season of the year when we each one like to think of giving and receiving gifts. Many a friend will sacrifice a little in order to remember another in the way of a token. But while we are thus wrapping one more cord about friendship to bind it even stronger, do we remember the circumstances surrounding those events nearly nineteen centuries ago for which this day of the year is commemorated? That then there came into the world not an ordinary being, but One who endured many sacrifices that He might present you and me with that great gift, Eternal Life."—F. L. Austin.

"My good husband and myself are anxiously watching the signs of the times and looking and hoping for the coming of our King. Surely the night is fast passing and soon the morning must come. Having been recently raised up from a long illness, which threatened to prove fatal, my heart has been filled with thanksgiving, and my prayer is that my life may be filled with usefulness."—Elizabeth A. (Mrs. H. V.) Reed.

"The rays of light and hope and glory begin to shine over the eastern hilltops. Cheer up, weary ones, soon our King will come in all His glory and beauty to rescue His humble, faithful children and crown them with glory and honor unfading."—T. E. Adams.

"We will no more follow the solemn peal of the funeral bell in the mournful march to the city of the dead. Jesus

will deal a deathblow to the relentless tyrant. Praise God for victory!"—W. H. Wilson.

"The Lord is coming soon! This is the blessed hope and will be voiced and emphasized in all the letters of our love-feast. For forty years I have cherished this soul-inspiring hope, and for nearly this length of time have publicly proclaimed it; and, though it is still deferred, my heart is not sick."—John L. Wince.

"My faith is based upon the promises God made to Abraham, Isaac, and Jacob. I believe that the time is near, very near at hand, when actual possession will take the place of the promises."—P. J. Graham.

"It is about fifty years since I became interested in the subject of Christianity, and truly I can say, 'Now is my salvation nearer than when I believed.' I am still looking for that blessed hope, when the redeemed will come to Zion with songs and everlasting joy upon their heads."—P. H. Bouk.

"What would I say to you if I could never speak to you again this side of the coming of the Savior? Be ready! You (who) have this hope in you, purify yourselves even as He is pure. Single acts may decide your destiny."—S. Roxana Wince.

"Let us be faithful to the work before us during the coming year and cultivate a more liberal spirit where we differ. Help the weak to be true to the cause we all so dearly love. Let the fear of God be over us and the love of God restrain us in every work."—A. J. and Anna K. Eychaner.

We wish we might republish all of the inspiring letters with which the brethren greeted each other through the columns of *The Restitution* forty-two years ago, but space forbids. There is one more, however, to which we must direct attention. The letter opens:

"We, the members of the Church of God of Moorefield, Nebraska . . ." Then follows a greeting based on the hope of the Lord's return. The letter is signed by the following in the order named: M. D. Newell, Mrs. Sue Newell, Mrs. M. H. Ealy, Mrs. C. M. Grimm, P. J. Shultz, A. F. Shultz, E. A. Morgan, M. E. Morgan, B. A. Shaw, Mrs. B. A. Shaw, Jennie Brown, W. T. Brown, C. T. Stedman, L. M. Stedman, S. J. Stedman, L. J. Stedman, M. A. Stedman, E. Stedman, H. M. Shaffer, Mrs. J. P. Johnson, W. S. Grimm, Bessie Newell, Clara Morgan, and C. E. Shaffer.

We wonder how many of these brethren of Moorefield still await in life the realization of the hope their joint letter expresses? And how many of those others who took part in that "Christmas Social Meeting" so long ago are awake and how many sleep?

Christmas Greetings From Our Ministers

"The Elders send greeting unto the Brethren."—Acts 15:23.

MR. AND MRS. S. J. LINDSAY

No specified message has reached us as we go to press from Bro. and Sr. Lindsay, but owing to the fact that they are sending out copies of this paper to friends we know they want their greeting included. Therefore, we venture to be their spokesman, as we wish for them and for the dear ones they serve, a joyous Christmas day.

Tempe, Arizona.

MR. AND MRS. HARVEY KROGH, JR.

To you we extend Christmas greetings in the name of our Savior whose birth we commemorate. May this Christmas help us to appreciate more fully that greatest of gifts that has ever been given to men, and may the coming year for you hold countless hours of joyous fellowship with God and His Son.

Grace and peace be to you through Jesus our Lord.

Ripley, Illinois.

SYDNEY E. MAGAW AND FAMILY

To Our Friends: The first Christmas was marked by the sacred joy of Mary, the singing of angels, a joyous but very serious search for Christ. Sage and shepherd were thrilled beyond measure; they were reverent and zealous. Celebration of the Christ was in the deepest devotion. Men believed—and worshiped!

To a worldly multitude, Christmas now is *commerce*; but with you, our many Christian friends, we are sure Christmas is still a sacred joy, praise, and song. In that true spirit of Christmas, we send you our love.

Tippecanoe City, Ohio.

MR. AND MRS. F. L. AUSTIN

Mrs. Austin joins the writer in heartiest Christmas Greetings and best Christian Wishes to one and all.

While we pray for current Christmas joy and gladness, yet our deepest wish and prayer is that many, many, yea, all of you, shall fully experience the greater and richer and eternal joys and blessings to be inherited by all First-born Sons of God in the nearing New Christmas Day—the day of Christ's evident soon coming "without sin unto salvation."

F. L. Austin, 5439 West Ohio Street, Chicago, Illinois.

FRANK E. SIPLE

We wish to extend to our many friends throughout the United States and Canada our heartfelt Christmas wishes. May the season bring you joy and comfort, both in the serv-

ice for today and in the hope of our Savior's return to complete that for which He was born.

Frank E. Siple, 135 Pennell, S. E., Grand Rapids, Mich.

GERALD L. COOPER

Brethren Everywhere: At this glad season of the year, let us remember the condition in which we would find ourselves had not the Christ been born. Let us not celebrate this glad day as an ordinary day of festivity, but as the Day of Christ, Our Soon-Coming King.

May God bless and keep everyone of you in the coming year.

Ripley, Illinois.

HARRY GOEKLER

Dear Brethren: My sincere wish to you all is that you may have a joyful and happy Christmas and that the blessings of Him who was born to be our Savior may attend your every action at this time.

Hammond, Louisiana.

C. E. RANDALL

"Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Saviour, which is Christ the Lord" (Luke 2:10, 11).

Fonthill, Ontario, and Niagara Falls, New York.

NORMAN JOHN MACLEOD

"Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ" (Galatians 3:16).

Pomona, California.

EVANGELIST T. A. DRINKARD

"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).

MR. AND MRS. C. E. LAPP

"When they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh" (Matthew 2:11).

St. Cloud, Minnesota.



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THE RESTITUTION HERALD

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Why We Are "Falling Away"

Selfishness

By the Editor

"IN THE last days . . . men shall be lovers of their own selves." That means *men in the church!* Selfishness dominating "Christians," members of the "Church of God"! That is one of the reasons why we are "falling away." I'm ashamed of it—and so are you—but it's true none the less, that we as a people are "falling away" from grace, faith, and usefulness because we are becoming more selfish all the time. Our selfishness is shown in many different ways, but in no way is it made more apparent than in the utter indifference we display toward the salvation of others. The Macedonian cry, "Come over and help us," falls upon ears stuffed with the cotton of evangelistic apathy.

"This is a condition to be expected in the last days," somebody protests in self-extenuation.

You're right! There's no doubt about it, you're right! A "falling away" in love, in missionary zeal and in personal righteousness is to be expected in the last days. *But are YOU the one who is to fulfill these predictions?* Are you going to permit yourself to become an evidence of the truth of these prophecies? That is the question! "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith" (1 Tim. 4:1); but do you intend to be one of that number?

Peter foresaw that a condition of doubt and indifference would arise. In the world? No! In the apostate, rationalistic, modernistic "church"? No! The first apostle to be especially commissioned by God to carry the gospel to the Gentiles (Acts 15:7) foresaw that this condition would develop in the church, among those who once believed and who laid special stress upon the reality and nearness of our Lord's personal return to the earth! I say it is in the church that teaches the second advent of Jesus Christ "that there shall come in the last days scoffers, walking after their own lusts (*selfishness*), and saying, Where is the promise of his coming?" (2 Peter 3:3, 4).
(Please turn to Page 11)

Abreast of the Times

Pertinent Comments on the News of the Day
G. E. Marsh, Editor

Christmas Sees Unrest in Holy Land

"All Jerusalem . . . was troubled."—Matthew 2:3.

JERUSALEM, Dec. 24.—Two Jewish officers and ten or twelve Arabs have been killed in the last few days in a renewal of the fighting in and around Jerusalem and Bethlehem. British troops, assisted by the air force, combed half of Palestine today in search of terrorists, whose activities threaten to interfere seriously with the celebration of the birth of Christ.

Sun Spots and Soldiers

"There shall be signs in the sun . . . and upon the earth distress of nations."—Luke 21:25.

URBANA, Ill., Dec. 15.—Again science claims to have lifted an old tradition out of the realm of superstition and placed it upon a firm foundation of natural law. According to Dr. William F. Peterson of the college of medicine of the University of Illinois, the conviction that more boy babies are born in the years preceding a war period is now amply supported by scientific observations.

The cause cited by the investigators for this difference in ratio between male and female births preceding a time of war, appears as strange to the layman as the fact itself, although to the Bible student it seems to find considerable support in various parts of the Scriptures, beginning with Genesis 1:14 and reaching to Revelation 22:5.

The question of Jesus, quoted at the beginning of this editorial, suggests the thought, with which science is now inclined to agree, that there is close connection between unusual solar phenomena (sun spots—"signs in the sun") and the development of the spirit of war ("distress of nations").

Addressing the University chapter of Sigma Xi, a scientific fraternity, tonight, Dr. Peterson said that there is evidence that sun spots engender emotional instability, which is a war factor. Citing studies made in Vermont in 1927, during the height of a period of sun spot activity, he stated also that conclusions drawn from the observations made then served to support the old belief that sun spot periods were followed by an increase in the number of male births as compared with female. His conclusion was that sun spot activity not only stirred up the emotions which lead to war but also served to increase the number of possible soldiers to carry it on. The tradition that war meant more boy babies, and *vice versa*, he said, has been handed down through the ages, and throughout recorded history, and the tradition has been backed by observations of repeated instances.

"Wars, revolutions, and economic disturbances in general become more pronounced with the environmental in-

stability that is associated with increasing sun spot activity," Dr. Peterson asserted. He added that such trends were world-wide and that now further studies are being made to determine if possible the mechanisms involved in this activity.

Nazi Pagans Change "Silent Night"

"There were in the same country shepherds abiding in the field, keeping watch over their flocks by night."

BERLIN, Germany, Dec. 19.—Hymns sung at Christmas by German sympathizers of the Nazi antichristian system have been rewritten to agree with the "doctrines of the heathen 'German Faith' movement and other neo-pagan movements. 'Oh the Christmas Tree' (the Christmas tree idea originated in Germany) is now to be sung to an old tune to 'show that it is a real old folk song and not a hymn.' Martin Luther's, 'From Heaven on High,' also has been partly rewritten to eliminate any suggestion of Christmas.

"The best known of all carols is 'Silent Night,' which in its original version is as follows:

" 'Silent night, holy night,
All is calm, all is bright
Round yon Virgin Mother and Child.
Holy Infant, so tender and mild,
Sleep in heavenly peace,
Sleep in heavenly peace.' "

"The new 'German Faith' version of the above stanza reads:

" 'Silent night, winter's night,
Snowflakes dance, soft and white.
Life sleeps calmly, protected from harm,
Nestles snugly in mother earth's arms.
Wondrous miracle—despair must go,
Life shall never end.' "

The Young Church, organ of the Confessional or Evangelical Lutheran Church movement, says: "We see everything Christian diligently torn out. If only the substitutes were a little worth while, but how poor they look!"

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The Purpose and Value of Prophecy

THE Purpose and Value of Prophecy" is a theme of sufficient interest to hold the attention of the most thoughtful minds, for when we enter upon the study of prophecy we are venturing beyond the realm of the finite into the profound verities of the infinite. Our spirits

are humbled as we catch a glimpse of the awful forces operating by the Creator's will and as we realize something of the vastness and scope of His purposes.

The word "prophecy," like many other words in our English Bible, has been borrowed from the Greek tongue, and it is to that language that we must go if we would come to a true understanding of the meaning it conveys. *Propheteia*—prophecy—is defined by Thayer's Greek-English Lexicon as being "discourse emanating from divine inspiration, and declaring the purposes of God, whether by reproof and admonishing the wicked, or comforting the afflicted, or revealing things hidden; especially by foretelling future events." Prophecy, therefore, covers a much wider range of thought than has been generally supposed. "All scripture given by inspiration of God" is, according to this authoritative definition, "prophecy."

The corresponding Hebrew word which is rendered "prophecy" is *nabuwah*, and comes from the root, *naba*, which Gesenius defines in his Hebrew and Chaldee Lexicon as follows: "Naba, to cause to bubble up, hence to pour forth words abundantly, as is done by those who speak with ardor of divine emotion of mind. . . . To speak (as a prophet) by divine power, to prophesy, Greek, *propheteia*. In Hebrew, the passive forms, *naphal* and *hithpael*, are used in this verb, from the divine prophets having been supposed to be moved rather by another's power than their own (which is the simple truth, 'holy men of God spake as they were moved by the Holy Ghost')."

The Hebrew word for "prophecy" suggests, therefore, thought of men into whose minds God poured His supernal wisdom so copiously that they could not contain it. The flood of inspiration "bubbled" up within their hearts and "poured forth" in abundance the "water of life."

The definition of "prophecy" suggested by Peter in his second Epistle (1:21), and quoted by the author of the Hebrew and Chaldee Lexicon to which reference has been made, could hardly be surpassed for accuracy. The American Standard Version (American Revised) renders the passage: "No prophecy ever came by the will of man: but men spake from God, being moved by the Holy Spirit." Observe the added emphasis which this version places upon the divine authorship of prophecy as compared with the King James. The latter, you will remember, renders the text: "Prophecy came not in old time by the will of

The Church of God represents largely a prophetic movement. Throughout our denominational history we have devoted much attention to the study and interpretation of the prophetic Word. The editor presents here his analysis of the Purpose and Value of Prophecy from various standpoints.

man; but holy men of God spake as they were moved by the Holy Ghost." The common version suggests that the prophets were "holy men." Of course, no one would deny that this is true; but that is not the thought Peter was seeking to impress upon his readers. He was telling them of the

origin and authorship of prophecy, i. e., the revelation of God to man as made through the Scriptures. He was not concerning himself with the character of the individuals through whom the revelations were made, but with the Source of their utterances only. The men were from God. That was the fact Peter sought to stress.

Both the American Standard Version and the Emphatic Diaglott base their translations of this text upon the Vatican Manuscript; the rendering of the Diaglott being as follows: "For not at any time was prophecy brought by the will of man, but men from God spoke, being moved by holy Spirit." The expression, "being moved by holy Spirit," is entitled to further consideration. According to Dr. Marvin R. Vincent (*Word Studies in the New Testament*), the literal meaning of the word employed by Peter and translated "moved" is "being borne along."

Now let us summarize our findings in this text:

"No prophecy"—no inspiration, no revelation, no part of the sacred writings—"ever came by the will"—the desire, initiative, or power—"of man." But "men" sent by divine compulsion "from God spoke, being moved"—borne along by no effort of their own but by the resistless propulsion of God's "holy Spirit." Prophecy, therefore, is of supernatural origin altogether. Man had nothing to do with its actual authorship. He was but the medium through which the voice of God spoke.

We have found that the entire range of divine revelation, regardless of the nature and purpose of any particular portion of it, may rightly be termed "prophecy." This fact broadens the scope of our investigation into the "purpose and value of prophecy" to such an extent that it really should include the whole Bible. It will be sufficient for our present purpose, however, for us to confine our study to those portions of the Sacred Volume which are commonly called the "prophets."

For clearer analysis, the Bible may be roughly separated into four major divisions: (1) the Historical; (2) the Predictive; (3) the Admonitory; (4) the Promissive. But when we attempt to separate the Scriptures under these various heads we encounter at once the obstacle of the Bible's essential unity. So complete is the oneness of thought and purpose exhibited in this Book of books that it appears almost impossible for us to divide it in any way. It is one! The historical portions (*Please turn to page 16*)

Was Jesus Christ a Jew?

THE JEW is an outstanding issue today throughout the entire world. The reaction the Jew causes among all peoples appears to be a mysterious and astonishing phenomenon. These people, as an object of contention, are becoming more conspicuous every passing day. The Jew is a powerful factor in world affairs, economically, politically, philosophically, educationally, religiously, industrially, financially, and in other human activities.

Anyone who reads current events extensively is impressed by the quality and persistency of news relative to Jews. Such news brings information of dramatic situations in which Jews are found to fill most prominent places. The outstanding locality from which news of this nature comes is Germany, where Jews have been the subject of special attention by the Nazi regime, under the leadership of Herr Adolf Hitler.

The Government in Germany feels obliged to handle the Jews by special legislation of a very restrictive nature, in order to destroy the dominating position they held up to a few years ago, and to check any return of such power, particularly as related to the spread of communism among the German people.

Furthermore, in many countries, quantities of certain books, papers, and pamphlets have come from printing presses relative to the Jews. These quantities of literature are broadcast in the manner to make the world Jew conscious.

A most striking element of such literature is that which undertakes to convince the world that Jesus the Christ was a Gentile and most definitely not a Jew.

Such literature seeks to remove the accepted sentiment heretofore held in the mind of Christendom that Jesus the Christ was a Jew, and that such a hideous idea must not be longer tolerated. The writers of such literature wish to convince the world that Jesus the Christ was a Gentile, and most definitely not a Jew, and offer these affirmations for their reasons:

He was a Galilean, and the Galileans were non-Jews who occupied the land of Galilee before 4000 B. C.; that the Israelites occupied the territory by invasion and conquest under Joshua in 1451 B. C.; that the Israelites were carried into captivity by Sargon King of Assyria about 722 B. C., and that he replaced them by Arians from Babylon, Cuthah, Ava, Hamath, and Sepharvaim, which were various parts of his scattered dominions (2 Kings 17:24). There was also another group which occupied Galilee, called Scythians, who were white-skinned, and had migrated south to India and Mesopotamia from Russia. Later some far-wandering Gauls settled in Galilee, and it is very likely these same Gauls were the people who gave the name "Galilee" to the country that became in later times the home of Jesus the Christ. The Galileans evidently accepted the religion and nationality of Judaism though they were all

Gentiles and predominantly Arian in race. The seven and a half centuries that elapsed from 722 B. C. to the birth of Christ was a very long period of time, and many changes might occur in such an interim, even the conversion of an entire race to a new religion. It is begging the question for anyone to assert that Christ was of the Jewish race. It is childish to appeal to family records (genealogical tables) as if to circumscribe Almighty God within the limits of human exigencies of birth and death, when those records disagree and wholly ignore the mother of Christ. Christ was no Jew, and had not a drop of genuine Jewish blood in His veins. Abraham was a legendary character. God made no covenant with David relative to an everlasting throne. Certain occupants of Christian pulpits, by acquiescence in the Jewish boast that they have given us Christ and our religion, put themselves at an enormous disadvantage before the Gentile world, if not in their own consciences. Gentiles outside the churches have a stake in the purity and perpetuity of Christianity which does not belong to the church alone, but to the entire Gentile world, because it is essentially a Gentile religion not based on Judaism—its Founder not a Jew and therefore a Gentile as the Son of Man. Had Jesus been a Jew He could never have been a Savior of the Gentiles. The truth demanding recognition is that Christ as the Son of Man was a Galilean, and the Galileans were not Jews in race, though in part Judaized in religion and nationality.

The above statements give in a general way the gist of "Jesus the Gentile" exponents, who stand, therefore, on the platform that Jesus the Christ cannot be the Savior of the world if He were of Jewish descent to any degree; that He was a genuine Gentile; that the genealogical tables in the Gospels of Matthew and Luke are unnecessary, contradictory one to another, and are therefore unreliable and useless as evidence of the family tree of the Savior; that in any case, use of a family tree of Jesus Christ is beneath the dignity of His exalted personage; that the Jews as a race are an "utter impossibility" as far as being the soil from which the Messiah could come; that the real issue concerning the background of the Christ is a racial one; that race only counts in this case; and "that the historical-racial proof and that alone is valid and sufficient."

In answering the claims of these people, who insist the Savior came as a pure Gentile, I reply first of all with a word of personal testimony, that I, a Jew, rejoice in Him whom God in love sent into the world as a gift for the salvation of whosoever believes on Him. I add to this that I know I am His, and He is mine, because He *said so!* I believe in His invitation and His promise: "He that cometh unto me I will in no wise cast out" (John 6:37).

I am especially interested in the heavenly mission of Jesus Christ as the Savior of the world, and His racial infirmities must not draw or repel my confidence in Him,

while He is in fact the true and only Savior. "For Jesus (is a) quickening Spirit." "The second man (Jesus) is the Lord from heaven" (1 Cor. 15:45, 47).

My confidence in the Bible is an absolute one, and this attitude is based on my belief in its perfect diagnosis of the state of man, the effective remedy it provides for his regeneration by faith, the uplift it achieves, the brilliant future most certainly assured to all who enter the way through Jesus the Christ and finally because of the transcendent personality, of tender mercy and loving-kindness, who looms up in the pages of this most holy Book.

THE GOSPELS AND JESUS

In reading the pages of all four Gospels, we receive information and impressions of a character who is definite in His advent, associations, backgrounds, message, ministry, and accomplishments. The following extracts from the Gospels demonstrate this to be the case:

"The angel of the Lord appeared unto Joseph in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost . . . thou shalt call his name Jesus, for he shall save his people from their sins . . . to fulfil that which was spoken by the prophets, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel" (Matt. 1:20-23).

"The angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel said . . . Thou shalt . . . bring forth a son . . . Jesus . . . 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 1:26-33).

These scriptures just quoted point out the fact that Jesus the Christ originated from God by the conceptive power of the divine Spirit, and in fulfillment of ancient revelation and prophecy.

The Jewish identity of Jesus is again made conspicuous by the visit of the magi: "When Jesus was born in Bethlehem . . . there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. Herod . . . gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judæa; for thus it is written by the prophet, And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel" (Matthew 2:1-6).

John the Baptist preached the baptism of repentance, in preparation for the ministry of the Christ. John was the son of Zacharias and Elisabeth, who were descendants of families of the Israelite priesthood.

They were very old when Elisabeth gave birth to John. Elisabeth also had been barren up to that time. Therefore, the birth of John the Baptist was miraculous and consummated by God that His plan of redemption might proceed.

"For this is he (John the Baptist) that was spoken of by the prophet Esaias, saying, The voice of one crying in

the wilderness, Prepare ye the way of the Lord, make his paths straight" (Matt. 3:3; Isa. 40:3).

This account of John the Baptist gives additional evidence to the Jewish background of Jesus the Christ, as far as His human side is concerned. John's Jewish nationality is not open to question. Mary the mother of Jesus, and Elisabeth the mother of John were cousins (Luke 1:36). Jesus and John were, therefore, distant cousins. The whole setting is a picture of Israelitish people, and this fact is further emphasized in the decree concerning taxation recorded in Luke 2:1-7.

"There went out a decree from Cæsar Augustus that all the world should be taxed. . . . And all went to be taxed, every one to his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, unto the city of David, which is called Bethlehem: (because he was of the house and lineage of David:) to be taxed with Mary his espoused wife, being great with child . . . and she brought forth her firstborn son" (Luke 2:1-7).

Joseph was a Judean, belonging to the tribe of Judah, of the family of David, and his ancestral home was Bethlehem where Jesse lived in 1073 B. C., when Samuel the Prophet anointed David his youngest son to be King of Israel (1 Sam. 16:1).

"And when eight days were accomplished for the circumcising of the child . . . and when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem to present him to the Lord. . . . And, behold, there was a man in Jerusalem, whose name was Simeon . . . who was waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed to him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ . . . Simeon took Jesus (the infant) up in his arms . . . and said, Mine eyes have seen thy salvation, a light to lighten the Gentiles and the glory of thy people Israel. And there was Anna the prophetess, the daughter of Phanuel, of the tribe of Asher: she was a widow of fourscore and four years, which departed not from the temple, but served God with fastings night and day. And she coming in that instant likewise gave thanks unto the Lord, and spake of him to all them that looked for redemption in Jerusalem" (Luke 2:21-38).

All these incidents—the purification of Mary, the circumcision of the infant child Jesus, the testimonies of Simeon and Anna, the custom of the parents of Jesus "to go every year to Jerusalem from Nazareth at the feast of the passover" (Luke 2:41)—bear evidence to the fact that the racial identity of Jesus was Israel.

The temptation of Jesus by the Devil in the wilderness; the meeting of Jesus with Moses and Elijah on the mount of transfiguration; Jesus at the well of Sychar, where He declared that "salvation is of the Jews" (John 4:22); Jesus' explanation to the two men on the way to Emmaus, "beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself," are preminent incidents in the earthly life of the Savior which reveal as shining letters the racial identity and His absolute confidence in the testimony of Moses and the prophets.

(OVER)

PETER, STEPHEN, AND PAUL

These three saints, men of God, added their testimony concerning Jesus the Christ and left for us their understanding of what the "holy men of God spoke, being moved by the Holy Ghost" (2 Peter 1:21).

"The God of Abraham, and of Isaac, and of Jacob . . . hath glorified his Son Jesus . . . the Prince of life. . . . But . . . God hath spoken by the mouth of all his prophets that Christ should suffer, he hath so fulfilled . . . Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me . . . him shall ye hear in all things whatsoever he shall say unto you. . . . Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all kindreds of the earth be blessed" (Acts 3:13-26).

Stephen, the deacon, preaching before the council in Jerusalem, demonstrated clearly God's plan concerning redemption through the house of Israel and concerning his sermon by declaring: "Moses said to the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear" (Acts 7).

And now let us listen to what the Apostle Paul declared in a sermon in the synagogue at Antioch, addressing the Jewish worshippers assembled there: "Men of Israel . . . the God of this people Israel chose our fathers . . . and raised up unto them David to be their king; to whom . . . he said, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will. Of this man's seed hath God according to his promise raised unto Israel a Saviour, Jesus. . . . And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again" (Acts 13:14-41).

In like manner, the Apostle reiterated his faith in a speech before King Agrippa, as he stood on trial: "Having therefore obtained help of God, I continue unto this day . . . saying none other things than those which the prophets and Moses did say should come: that Christ should suffer, and that he should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles" (Acts 26:22, 23).

Paul understood the mystery of the gospel by divine revelation and his message is absolutely reliable. He declared natural Israel is the race into which Jesus was born and whence He came forth to engage in a ministry which was amazing in its conception and overwhelming in its execution. Paul was specific beyond the least question, as to the early origin of Jesus when he wrote that to the Israelites "pertain . . . the covenants, and the service of God, the promises, whose are the fathers, and of whom as concerning the flesh Christ came" (Rom. 9:4, 5).

But Paul did not for an instant condone the sins of the Jewish race simply because of their racial connections. He was most outspoken in his condemnation of their wickedness as was also the Christ when He was on earth. "He came unto his own, and his own received him not." How great was the sin of their rejection, only God can know.

GENEALOGY

The exponents of "Jesus the Gentile" idea insist the genealogical tables in the Gospels of Matthew and Luke contradict each other and are unnecessary anyhow. These charges are not correct. The genealogies of Jesus as they appear in the Gospels are perfect to the minutest detail, and are absolutely necessary in proof of the immovable position Jesus the Christ now fills.

The genealogy of Jesus in the Gospel of Matthew begins with Abraham and proceeds down to "Joseph the husband of Mary." The genealogy in the Gospel of Luke begins with "Jesus being (as was supposed) the son of Joseph," and continues up to "Adam which was the son of God" (Matt. 1; Luke 3). Matthew shows Jesus to be the promised Messiah; Luke shows Him as the Son of Man.

Both Joseph and Mary belonged to the house of David. Being two persons, they had different family trees.

The Gospel of Mark gives no genealogical table of Jesus, for in this Gospel our Lord is presented in His work as the obedient Servant, and a servant needs no family tree because of his lowly place.

The Gospel of John presents the person of Jesus, as the Son of God. "In the beginning was the Word . . . and the Word became flesh" (John 1:1-14).

THE JEW AND JESUS

Jesus was "the son of David the son of Abraham." But "he came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God" (John 1:11, 12). A number of Jews believed on Him while He was on earth. The apostles were Jews.

As a race, however, the Jews habitually, historically, and deliberately rejected Him, and yet because Jesus has acquired a commanding stature in history and is believed on so extensively in the world today, and in order that they might benefit from the vain honor of the reflected glory of the Christ, the Jews would claim Him as their very own, and say, "Jesus was a Jew. It took a Jew to make the greatest impression on the world such as Jesus has done. He was a fanatic if He existed at all; or a deceiver, bastard, hypnotist, or occultist."

"In any case He was great. But we reject Him because He claimed to be divine. Yet we are proud the world gives such honor to the Jew Jesus. We are God's chosen people, ordained to head and dominate the world just as we are, but we repudiate Jesus as the Son of God, deny that He is the Son of God incarnate, the expression of divine spirit. But we are glad to claim Him as our Jesus, the Jew! By this means we slap Christianity in the face."

Such a reception, of course, is based on carnal pride and leaves them in their lost condition, without God and without hope

THE GENTILES AND JESUS

The Gentile is the scriptural designation of all unbelievers who are not Jews. Of course Gentiles have believed on Jesus, and do believe on Him by the millions. They are

the great witnesses for Him today and have been so in centuries past. But, alas, many of them are rejecting Him like the Jews! Others have "a form of godliness," but deny the power thereof (2 Tim. 3:5).

The Gentile is saved by faith in Jesus Christ. "For there is no difference between the Jew and the Greek" (meaning Gentile), "for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved" (Rom. 10:12, 13).

And "there is no respect of persons with God," and "tribulation and anguish, upon every soul of man that doeth evil, of the Jews first, and also of the Gentile" (Rom. 2:9-11). Thus there remains no place for Jewish pride and that Jewish nationalism which is rooted in racial egotism.

To insist that Jesus was a Gentile is to set divine revelation as recorded in the Scriptures at naught, in so far as it bears record of the supreme wisdom of God in His di-

(Please turn to page 15)

Christmas Greetings

From Rufus A. Curtis

The angelic announcement to the Judean shepherds as they held their lonely vigil by night, as they watched over their flocks, many centuries ago, is as well adapted to banish our fears as it was theirs, for the tidings are just as good and the joy as great now as was the case then.

"And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Saviour, which is Christ the Lord" (Luke 2:10, 11; Acts 13:46, 47). It was "the joy that was set before him" that enabled Jesus to come off conqueror and to "possess the gate of his enemies" (Heb. 12:2, 3; Gen. 22:17, 18; Gal. 3:8, 16; Rev. 1:18; 1 Cor. 15:22-26).

When we "stand in awe, and sin not," communing with our own heart, we are sure to propound the question, "What shall we have therefore?" (Psa. 4:4; Matt. 19:27). God does not want us to act without motives, or to stultify our reason, but to use them in harmony with His instructions (Isa. 1:16; 55:6-9). In unequivocal language Jesus answered Peter's question, as follows: "And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life" (Matt. 19:28, 29).

In contemplating the transitory things of "the life that now is," I am led to exclaim, "Lord, make we to know mine end, and the measure of my days, what it is; that I may know how frail I am" (1 Tim. 4:8; James 4:14; Psa. 39:4). "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses" (1 Tim. 6:12, 19). Having "turned to God from idols to serve the living and true God; and to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come," let us as a band of believers say, in the words of David, "My times are in thy hand" (1 Thess. 1:9, 10; Psa. 31:15). Perilous times have come, but they are

precursors of "the times of refreshing" that will be inaugurated by the personal presence of the Lord, the Prince of Peace (2 Tim. 3:1-5; Acts 3:19-23; Isa. 9:6, 7; 11:10).

"All honor, then, to that brave heart,
Though poor or rich he be,
Who struggles with the baser part,
Who conquers and is free.

"He may not wear a hero's crown,
Or fill a hero's grave,
But truth will write his name among
The bravest of the brave."

From T. A. Drinkard

Christmas! What a word, and the purpose for which it stands! It means a time of joy and gladness, joy, and happiness to many because they are going back to the old home where they can gather around the fireside with Father and Mother and recount the happy times they have had in the days of long ago, and enjoy the fellowship of home once more, the fellowship that existed before the home ties were broken. I am happy to know that others can enjoy this God-given blessing, even though I am deprived of that privilege.

Above all, this means a time of rejoicing because Jesus was born to be the world's Redeemer, to bless the broken-hearted, to heal the lame, and cure the blind. His message of comfort tends to gladden the heart, to give us hope beyond this vale of tears and cares.

"To you is born this day in the city of David a Saviour, which is Christ the Lord," was the most comforting of all messages, and should be cause for great rejoicing among the people of God.

Rejoice! Yes, because my brethren are seeing the need for gospel preaching, and are responding to the demands of the hour, because Jesus is coming soon and they will not need those means then. *Now* is the time to use their means to carry the glad news to those who have never heard it. Happy! Yes, because THE RESTITUTION HERALD is going forward in strength and power to glorify God by telling the world about Jesus and the purpose for which He came.

May God richly bless each one with His special blessings in my prayer.

The Christian Looks at "Moderate" Drinking

THE older way of looking at alcoholic indulgence was in physical terms. Scientists could prove, even two generations ago, that the regular use of fair-sized quantities of alcohol would lower an individual's resistance to disease, throw a damaging burden on organs like lungs, liver, and kidneys, and shorten life. The returns from mental study were just beginning to arrive. As these have accumulated, they make a far more convincing case against so-called "moderate" drinking than the story that the blood, stomach, and liver could tell.

As recently as 1928, even the definition of drunkenness changed. Purves-Stewart calls the drunken person "one who has taken alcohol in sufficient quantities to poison the central nervous system, producing a temporary disorder of the faculties, so as to render him unable to execute the occupation in which he was engaged at the time, thereby causing danger to himself or to others."

The "moderate" drinker, seeking a "let-down" and the easy-going pleasures of alcoholic companionship, is engaged in poisoning his nervous system. He may not at first wreck his digestion. He may have no tendency to lung disorders which drinking will increase. Indeed, his physical condition may permit him to build up a "tolerance" to the distinctly physical effects of alcohol so that he can increase the doses, presently, and still seem "moderate" in his indulgence. But this indulgence is the consumption of a poison for merely selfish and unworthy causes, and the nervous system knows the difference.

To the drinker, the physical motives of taste and quenching of thirst may seem to explain his use of intoxicants. Frequently, however, alcoholic beverages have been expertly imitated in taste. The substitution does not succeed, and the brewers themselves learned this when they tried to market "near beer" to those accustomed to "beer with a kick."

The "kick," of course, is alcohol. It comes quickly to the user of whiskey, gin, and other drinks high in alcoholic content. It comes more slowly with beer and mixed drinks, yet these are consumed in larger quantities by the typical user. If beer was taken in whiskey glasses, the "kick" would be too light to offer the "let-down" of nerve tension, the "let-down" in crowd behavior, that the individual drinker and the drinking crowd desire.

The light drinker may be well aware that he is not his best self after a glass or two. He does not sense what he has done to his nerves and what, with continued drinking, he will accomplish in impairing will power. "I won't drink if I have work to do," he says. If he plays golf, he drinks after the game, not before. Naturally, his drinks in the clubhouse after the game will cancel the benefits acquired in exercise and relaxation. "But I'm none the worse off," he protests. "I haven't a worry on my mind. Why find fault with that kind of 'let-down'?"

The "moderate" drinker hopes and expects to be compared, in fitness and self-control, with the immoderate, heavy drinker. But the proper comparison is with the abstainer, who has not handicapped the body and mind with a drug and poison that always, inevitably, impairs and weakens instead of benefiting. So the most "moderate" of indulgence can be thus indicted:

1. The body cannot utilize for food and energy the "moderate" amounts of alcohol any more successfully than immoderate, heavy doses. The substance is carried about in the blood stream in the long, damaging process of excretion and oxidation. Sensitive membranes are seared by this poison. The lipoid in nerve cells is poisoned. The heart pumps faster, but does less real work. Digestion may be actually halted while the system tries to repel this invader, alcohol.

2. The higher centers suffer most severely when alcohol comes into the system. The latest of man's controls and valuations are the first to be short-circuited. Alcohol takes command, for a varying period, of the areas in which choices are made and standards are set and maintained.

3. The "moderate" drinker menaces society at several points. If he works after drinking, his efforts are less coordinated than commonly, and his weakened judgment may cause accidents, delays, or losses. The cashier gives out the wrong change; the salesman offends a good customer. A well known physician believes alcohol to be a substantial and important cause of sixty per cent of automobile accidents, while figures from several states prove drinking as the chief cause of twenty-three per cent of fatal automobile accidents, with more evidence to this effect now accumulating.

4. The "moderate" drinker is the so-called respectable front for the liquor business. Repeal came about primarily because numbers of citizens believed that the "moderate" drinker would be able to bring about a "moderate" and hence "safe and sane" consumption of alcohol by those who drank at all. But the persons who thought and voted that way didn't know alcohol! Mere intent won't hold it in check, because drinking so slyly affects standards and will power. From "moderate" drinking *all* drinking grows. The example that "moderate" drinkers first gave him explains the young person's experiments with liquor—and the drunkard's indulgence as well. Nobody sets out to imitate the heavy drinker, but a good many persons assume they can safely and decently take "a social glass" or acquire "a let-down now and then."

The boundary for the Christian does not separate "moderate" drinking from hard drinking. It is the strong, firm line of right and wrong, set between abstinence and self-control and self-respect on one side, and "moderate" drinking, any drinking, on the other. Choosing to drink now and then certainly allies one with the drinking crowd.

In the war of "drugs against men" the "moderate drinker" has taken sides against men and against the purposes and destiny God has for men!—Bert H. Davis in *The New Century Leader*.

A Careful Analysis of Romans 7

By D. C. Robison

DID Paul, after his conversion, live a life of righteousness and sin? Many with whom we have talked seem to think so. A few passages taken alone would seem to teach so, but taken with other explanatory verses will give a clearer vision to the careful student. The following verses are given to prove that the Apostle was, during his ministry, under the power of sin: "For the good that I would I do not: but the evil that I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. So then with the mind I myself serve the law of God; but with the flesh, the law of sin."

If these verses, with others, are to be taken without any modifying clauses, Paul did live a life after the promptings of the flesh. It seems to the writer that verses 5 and 6 put a different construction on the above verses. In these verses two conditions are brought to view as occurring at different times. The flesh under the law did through the motions of sins work in our members the fruits unto death. "But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter" (the law).

Verse 25 is made clear by a translation given by McKnight, which is as follows: "Do I myself then as a slave serve with the mind the law of God, but with the flesh the law of sin? By no means."

From the above the Apostle writes: "There is therefore now" (after having been delivered from the law, v. 6) "no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. 8:1, 2). The "law of the Spirit of life" is the gospel; that of death, the law.

Beginning with the 7th verse the Apostle introduces a Jew who argues the law side of the question. The Jew asks the question, "What shall we say then? Is the law sin?" Paul answers him, "God forbid. Nay, I had not known sin, but by the law, for I had not known lust except the law had said, Thou shalt not covet."

In verse 13 the Jew asks another question, "Was then that which is good made death unto me?" Paul answers, "God forbid, etc." The Apostle's answer is herein given to show the Jew his condition while under the law. In order that we may have a clear conception of the whole subject, we wish to call you to consider Romans 3:8. It was taught by the Jew that the apostles taught, "Let us do evil, that good may come." This is called a slanderous report. In chapter 6:1, 2, Paul says, "What shall we say then? shall

we continue in sin that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?" This chapter tells the Jew how he may be delivered from the bondage of the law, and closes with the statement that "the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

To prove the necessity of living a life of righteousness, the Apostle places the Jew under the marriage law, proving that he was bound until the fulfillment of the law which took place in the sacrifice of the covenant victim. "The woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband." The husband was also bound. If either married, adultery was committed. The introduction of the marriage law is a figure and applied to the 7th chapter shows that the violation of law has its penalty. The Jews herein addressed had accepted Christ Jesus as the true Messiah and had killed the law by being espoused to Jesus the Christ through the gospel. The conclusion to be drawn is that if they departed from Jesus they would stand in the same relation to the gospel as would a Jew in violating the marriage law. The penalty will be death. The Apostle announces in the 12th verse that "the law is holy, and the commandment holy, and just, and good." The law had been enacted and Israel placed under it that they might become a holy nation (Ex. 19:5, 6). Therefore, their failure to keep it could have no effect on the law. It still remained as God enacted it, holy and just and good. It had served its purpose and they had accepted the gospel and must not return to the law, as it would become an instrument of death. The law worked in their members to bring forth fruit unto death (v. 5).

Paul was writing to those who knew the law and were slow to yield perfect obedience to the gospel. They were admonished to serve in newness of spirit and not in the oldness of the letter. The Apostle closes this chapter with, "O wretched man that I am! who shall deliver me from the body of this death?" This is an expression suited to the Jew and not to Paul. He thanks God, not because he had been wretched, but because he had been delivered from this condition through Jesus the Christ. Then he sees himself serving God through the mind and not through the flesh. The conditions herein existing were peculiar to the Jewish converts in the churches of the early centuries. Those who take cover under the thought that Paul served God through sinful passions will never reach the kingdom.—Taken from a RESTITUTION HERALD published in 1921.

Voluntary Slavery

YOUNG people, how would you like to be the slave of a cigarette, to be driven around day and night, everywhere, so that you would "walk a mile for a 'Hump' "? That is exactly the driving power of the tobacco habit, when it *gets* you.

You read the history of slavery, and you curse the slave master. To you, that is something unjust, cruel, wrong. But let me say to you, that tobacco is as unjust to its victim as you regard the slave driver. There is this difference, that you have full power to remain free, or foolishly to step into the chains of a disagreeable, worthless, burdensome habit from which it is next to impossible to escape, and from which very few ever do escape, though they bemoan their condition. I meet such daily.

The tobacco habit will force—I say *force*—you to work hard to get tobacco; it will make young people lie to get tobacco; it will drive them to steal it; it will make men who are in dire poverty spend their last penny for tobacco while their little children go barefooted and hungry. And what it will make men do, it will make you do, if you, too, "get the habit."

One of the wickedest advertisements I ever saw read, "Young man, get the habit, *smoke*." Why did a big tobacco company spend thousands of dollars to plaster such a sign before American youth? Answer! Was it to help you boys to a happy, joyful, clean life? No! not much! It was to get your money; it was to lead you unconsciously to stick your mind into the bonds of a relentless master-habit, so you would have to buy more and more tobacco.

It was to get you voluntarily to place yourself under an invisible boss, ever present with you, which would make you do what he wants you to do. And let me tell you, that whenever you enthroned in the court of your mind that boss—the tobacco habit—the will and power of choice in the matter step down, and then you do just what the boss says do.

Men bound with the habit often come to me begging for help to break the driving power of tobacco. All tobacco victims deny that they are mentally bound, until they undertake to quit, but then they curse themselves for being too weak. They had maintained all along that they could quit if they wanted to; but when they decided to break away, they found themselves bound hand and foot. Oh, yes, a few do break away, but the great mass, as you well know, are slaves for life.

Say, fellows, you who have not yet been lured by the influence and example of your enslaved parents and associates, how would you like to have such a nagging, driving desire for tobacco that you could not be comfortable at work, at play, at rest, at social functions, anywhere, without a smoke to hold you down; always a cigarette to hold, to puff, to fuss with, to lay down, to pick up, to flip ashes from, to foul your mouth and breath, to irritate your throat and lungs and dull your fine sense of odors and your gustatory

pleasures? If you would voluntarily assume such a liability and disability, it is only because of your inexperience and unwillingness to learn from what you see.

As a pharmacologist, I want to make plain to you the mechanism of this slavery. The tobacco habit is entirely different from natural habits such as a repeated use of candy or soft drinks. *Their* use comes from hunger or thirst or a delightful stimulation of the nerve endings of taste and smell. They are taken repeatedly only because and when they are pleasant to those special senses.

But tobacco, unlike foods and flavored drinks, is a deadly poison and acts on the tissues as an irritant, stimulant, and depressant, causing sickness and even death. Also, unlike most other poisons, by repeated use it actually calls forth a change in the living tissues so that, instead of being made sick, the victim demands it and cannot function comfortably without it.

This acquired tolerance is accompanied by a new psychic appetite akin to hunger, which is stronger than the impaired will, and it takes the saddle. Spurred and goaded by this unwelcomed dictator, the tobacco victim reluctantly and helplessly obeys. If a companion would attempt wrongfully to dictate your life, you would revolt and fight for freedom. But the tobacco habit, enthroned within you, in your tissues, your blood, your nerve cells, is an enemy within, which peculiarly demands that you take more of the very thing that produces and continues the slavery. Therefore, the only safe course is to refuse tobacco and be your own boss.—*Leroy D. Swingle, Ph.D.*; selected by H. H. Hawkins.

KEEP THE CHRIST IN CHRISTMAS

By Edith Sanford Tilloston

Keep the Christ in Christmas on His natal day,
Let no worldly revel dispute the Christ-Child's sway;
'Tis the holy season that marked the Savior's birth,
Not for greed or folly, but for peace, good will on earth.

Pride and greed and envy, weary toil and care
Are no part of Christmas, they have no meaning there;
They who change His birthday into a sordid thing,
Have not learned the lesson of the coming of the King.

Peace, good will, and glory, friendly hands stretched wide,
Light and song and beauty should mark our Christmastide,
Grateful hearts receiving, God's gift, His choicest gem,
Thus we'll keep the birthday of the Child of Bethlehem.

Keep the Christ in Christmas, Christ the new-born King,
Christ, who came to mortals, life divine to bring.
Christ, the world's Redeemer, honor Him alone,
Keep the Christ in Christmas, give the King His own.

—Adapted from hymn copyrighted by Tuller-Meredith.

Jesus Understands

IN THE dark hours of grief our hearts have often been comforted by the tender words and thoughtful acts, even by the silent understanding presence, of friends. There is healing in the sympathy of those who feel our sorrow with us. Yet many times the grief seems wholly our own, or at most is shared by a few intimate friends and loved ones. How consoling, then, is the assurance that Jesus understands and sympathizes with us!

Jesus is indeed the chief of comforters. A million suns rolling through the vastness of space cannot divert or diminish the personal concern He feels for one poor sinner who needs His help. "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For 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. 4:14-16).

Yes, Jesus is still touched with the feeling of our infirmities. Our sorrows and griefs are His.

"There's not a friend like the lowly Jesus,
No, not one! no, not one!"

By many evidences in the Scriptures we know that Jesus' sympathy is available for us also. Triumphantly may we say with Paul, "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8:38, 39).

When fond faces look anxiously into eyes that must soon close in the sleep of death; when hearts are sundered by the sudden announcement that life's tenderest ties have been severed; when we hasten to look for the last time, through unavailing tears, upon the face of the dearest in all the world, then it is that Heaven bends low in sympathy. Then Jesus looks earnestly into His Father's face and says, "Father, I will that they also, whom thou hast given me, be with me where I am" (John 17:24). Not until "he shall see of the travail of his soul" will He be satisfied.

Said the Savior to His disciples as He was about to depart from earth, "Let not your heart be troubled. . . . I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:1-3).

When the righteous are resurrected at Christ's second coming, a shout of joy and victory will ring through the courts of heaven, for Jesus will then receive "the riches of the glory of his inheritance in the saints" (Eph. 1:18). Then all who have said with David, "I shall be satisfied, when I awake, with thy likeness" (Psa. 17:15), will look joyously upon the face of Christ. The vast family of God,

long separated by sin and divided by death, will be in everlasting reunion.

"As a mother fondly looks by the dim light of night upon the peaceful faces of her sleeping darlings, and thinks of the voices that shall ring with laughter and the eyes that shall sparkle with the morning, so Jesus, looking down from heaven, gazes intently into the darkness of this world's night of sin. Though many of His own are sleeping in their graves, He marks the place of their rest and longs for the glad awakening.

"Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the Lord hath comforted his people, and will have mercy upon his afflicted. But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me" (Isa. 49:13-16).

He who has "the keys of hell and of death" will open the portals of the grave. To the empty arms and aching hearts of God's weary children shall be borne in immortal glory the precious ones who have long been sleeping in death. With His own hand He shall wipe away all tears from their eyes, eyes that shall never again dim with sorrow, eyes that shall delight evermore to gaze upon the glory of Jesus.

"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" (Isa. 35:10).—James H. Rhoads in *Signs of the Times*.

True of Sermons: "Few speeches which have produced an electrical effect on an audience can bear the colorless photography of a printed record."—*Primrose*.

WHY WE ARE "FALLING AWAY" Selfishness

(Continued from front page)

The world knows little and cares less about the Lord's coming. And so far as the apostate church is concerned, it looks upon the idea of His personal return as an irrational, fanatical superstition. No one but "adventists," or former "adventists," would ask the question Peter puts in the mouth of these scoffers of the last days!

How are we manifesting our selfishness? We will suggest one answer to that question in our next editorial.

Berean Department

Cecil A. Smead, Editor, Blanchard, Mich.

Dad, Give Yourself This Christmas

Two men were talking about Christmas presents.

"It's so hard to know what to get my boy," said Mr. Indulgent. "He has everything he could ever want."

"Let me show you what I am giving my boy," said Mr. Doright. "Here it is. Read it."

"Why, it's a bequest. How strange!" exclaimed Mr. Indulgent, as he read: "To my Son I give for the coming year, to do with as he pleases, one hour of my time every day, and three hours each Sunday. (Signed) Dad."

"What on earth will he do with that?" exclaimed Mr. Indulgent.

"I do not know," said Mr. Doright. "It's up to him. I will tell you how I happened to do this. The other day a beggar stopped me on the street. 'Mister, can you spare a dime?' I looked at him. He was bleary-eyed, dissipated, but young. Suddenly startled, I recognized him as a boy I had known years before. 'Why, Harry, how did this ever happen to you?' I blurted out. 'You had such a wonderful father!' 'Yes, I know,' said Harry. 'Everyone told me he was so wonderful. But I never knew myself whether he was or not. I saw so little of him. He was always busy with something else. He never really talked to me. He never played with me. Oh, it's true, he gave me everything money could buy. I should have appreciated it. But I yearned for him to pal with me, and when he didn't, well, I found my pals elsewhere. I have been told he was a wonderful man, time and again. Oh, I wish I could have known him! If I had, I wouldn't be this way now!'"

After a pause, Mr. Indulgent broke the silence that had fallen: "You have given me an idea. I have given my boy everything he could want as long as the only cost was money. But I see now why at times he looks at me so wistfully, so longingly. Just last night he wanted to show me a model airplane he had made, but I was reading my paper and told him to lay it on the table and I would look at it after a while. He did, and then he went out. Why, I've been criticizing the minister because he boxes with my boy, which is very undignified. Here the other day my boy made a pass at me and wanted to box, but I told him not to bother me. I have given him everything, but I've never yet given him myself. Thank you, old man, for putting me right. I think my boy is going to have the happiest Christmas of his young life this year. He is going to get acquainted with his dad."

The Shepherds Were in Church

Faithful, dependable men, accustomed to responsibility, the shepherds guarded their sheep that night of nights. The starlit Judean hills lay calm and peaceful. Suddenly, all was changed—the angel of the Lord, the glory of the Lord,

the multitude of the heavenly host—they were in God's greater church listening to the gospel falling from the lips of God's messengers.

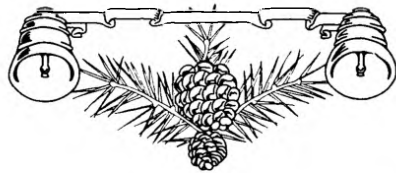
At first they were frightened, remembering the Jewish fable that if any man saw an angel he would die. Even so, many come to church prepared to fear the wrath of God and remain to experience His abounding love.

"Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:10, 11).

The gospel is good news about a person, the *Lord* of all power and might; therefore able to save the lost, the *Savior*; one chosen by Almighty God to be King on earth, therefore *Christ*, the *Anointed One*. This verse is indeed a miniature of the gospel.

"Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:14). These are the purposes of it all. The time yet will come when "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea" (Hab. 2:14) when men shall dwell together on earth in love and peace under the kindly hand of "that great shepherd of the sheep" (Heb. 13:20).

Silence again descended on the Judean hills. The light had flashed, the messengers of God had spoken, they had sung their hymn of praise, and then gone away. The shepherds never could be the same again. Theirs was a responsibility. First, they must go tell Mary the glorious tidings; then they must glorify and praise God to all the people. *The shepherds had been to church!*



"For Where Your Treasure Is . . ."

A recent news bulletin makes a comparison of cold factual statistics as follows: The income of the American people for 1936 exceeded 1932 by 51 per cent. Where was the excess money spent? 41 per cent more was spent at theaters; 48 per cent more for cigarettes; 317 per cent more for beer; 30 per cent less given to churches; 29 per cent less to benevolences; 18 per cent less to colleges.

Where is America's heart this Christmas? In drunkenness, debauchery, gambling, beastliness, crime! With the saloon keeper, the prostitute, the wife beater, the death driver! What a glorious Christmas present the forty million members of the Protestant church could give the nation if they would resolve to *vote as they say!*



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

“Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.”

Greetings for the New Year

We are standing on the threshold
Of a newly opened door,
And are now about to enter
Where we have never trod before;
A new year is just dawning
In its fair and dewy light,
While the old is surely vanishing
Into the musty night.

We have left the fields behind us
In the which we scattered grain,
And are pressing on to pastures new
Without regret or pain;
Trusting we'll be true to God
In daily service bold,
Our sowing and our toiling here
Will yield an hundredfold.

We are happy as we welcome
The new year with its dawn,
And we'll ring the old out quickly,
For we're glad that it is gone;
We are looking forth for new things,
And we hail the golden day
When the Lord brings in the New Year
Which shall never pass away.

—*Author unknown.*

What Did You Give for Christmas?

The question that has been on the lips of nearly all the girls and boys of your acquaintance is, “What did you get for Christmas?” You, most likely, have been asked and have answered it dozens of times, and each of your play-mates, also.

The reply in some cases was a long list of very fine gifts. In other cases it was perhaps a shorter and a simpler one. But in every case there was great pride and pleasure in each gift, no matter how small.

That is as it should be, for the happiness of childhood is the happiness of the world. Without the laughter and joy of young hearts like yours, this old world would be a dreary and dull place in which to live.

There is another side to this Christmas giving, my young readers, that we ought to think about, too. Not only, What did you *get* for Christmas? but, What did you *give* for Christmas?

I do not mean the little gifts that you so carefully made with your own hands, or that you bought from your own small sum saved during the weeks before Christmas, to give to those you loved best. Those will be treasured very dearly by Father, and Mother, and all the rest of the family. For nothing can be more valuable though it may have cost ten times as much.

But I mean the little gifts you can give each day—the gift of *yourself*. The gifts of love, of joy, of happy service, these are the gifts that bring the most pleasure. They are never enclosed again in their beautiful wrappings and laid away in a drawer for safe-keeping, and are sometimes forgotten.

These are the gifts that are enjoyed every day by those who receive them. These are the gifts that increase with the using. These are the gifts that never tarnish, never wear out, never are forgotten.

Every one of you, no matter how young, has a special gift he can give to those about him. Some of you have happy dispositions, a smile all the time. Some of you are sturdy little helpers, dependable and sure. Find out just what “gift” you have and then give it without measure, fully and freely.

You remember that beloved boy Timothy we all like to read about in the Bible. He had a “gift,” and the Apostle Paul told him to “stir up the gift of God” which he possessed. That is, use it.

How happy it makes us when we have given a gift to someone we love which is used every day and of which is said that it cannot be gotten along without. Such a gift is the gift of *yourself*.

Such a gift was the kind that God gave when He gave Jesus to the world so many hundred years ago. Jesus was the world's greatest Gift, for His love, and His service, and His life are the things the world cannot spare. Without them, as without the smile of you, and you, and you, this world would be dark indeed.

As we study during the next few months how Jesus gave Himself to those about Him, let us follow His example and give ourselves in loving, happy service to each other.

AMONG THE CHURCHES

ARE YOU IN NEED OF A PASTOR?

At the present time we know of one or two fine young men who should be actively engaged in the Lord's work. We will be very glad to furnish any church with information concerning the qualifications and experience of these earnest servants. Write to the secretary of the General Conference regarding your pastoral requirements. Address, G. E. Marsh, Oregon, Ill.

CHRISTMAS AT DIXON, ILLINOIS

Those who have regularly attended the Christmas programs presented by the Dixon church and Sunday school, declare that the one given this year was more interesting than any that has gone before it. Bro. L. E. Conner, pastor of the church, said that he believed the best single item in the program was the play, "How the Girls Kept Christmas," of which Sr. Mary A. Gesin, editor of our children's department, is the author.

As is always the case at Dixon, a large and enthusiastic audience was present to enjoy the program.

OUR CHRISTMAS EDITION

Orders for extra copies of our special Christmas issue exceeded our expectations. Our first printing was exhausted, and we found it necessary to prepare additional copies to fill late orders.

Bro. Paul C. Johnson presented an early copy of the Christmas issue to his wife when he reached home from the office at two o'clock in the morning. Sr. Leota B. Hanson, our treasurer, also was kept busy in the print shop until the early hours.

In fact, our editorial and mechanical departments labored long and earnestly to see that the Christmas Herald reached our readers at the earliest possible moment, carrying the greetings of many of our ministers and the helpful articles of our contributors.

Speaking of the latter, our editorial staff is exceedingly grateful to these faithful men and women who contributed so promptly and so ably to the spiritual feast of this occasion.

Excellent articles, suitable for this edition, reached us too late to find a place in our columns, but recognizing their value, we are including them in this number.

OUR OCTOGENARIAN TWINS AGAIN IN THE LIMELIGHT

The last issue of "Look" (Jan. 4, 1938), a picture magazine, contains an interesting picture of of Srs. F. W. Cawby, Indiana, and Henrietta Billings, California (when she is not in an airplane somewhere in the clouds). These beloved twins of eighty-one years are shown, each holding in her arms a four-week-old "twin" just as they appeared at the 1937 "Twins Convention" held in Fort Wayne, Ind. These sisters in the faith, as well as in the flesh, were the oldest twins present at the convention. The children they held were the youngest.

SOUTH LAWN CHURCH, GRAND RAPIDS

The Christmas season is now upon us and the various departments of the church are completing their plans for the proper observance of this sacred occasion. The Sunday school will observe Christmas at the morning church hour, Sunday, the 19th. The choir and others will present the pageant, "The Nativity," at 7:30 the same Sunday night.

The ladies of the Morning Star Class are entertaining the mens' class at their annual Christmas party December 15.

The Crusaders' Class, with Mrs. Siple as teacher, is holding its annual Christmas party and election of officers on Tuesday night, Dec. 14, following the devotional service, at the Barr home. The Crusaders extend a cordial invitation to any young person between the ages of twenty and thirty to attend this Christmas party and get acquainted with one of the up-and-coming classes of South Lawn Sunday school.

The annual business meeting of the church was held December 3, 1937. Several important items of business were taken care of, and officers chosen for 1938. The officers are: Elders—Richard Skeels (honorary), Lawrence Bridegam, Martha Doan, and Dorothy Siple; deacons—Lyle Doan, Oscar Hopkins, Ralph Downing, Don Holmes; deaconesses—Dorothy Newell, Ethel Hopkins; secretary—Francis Van Fleet; treasurer—Gerald Niles; Sunday school superintendent—Lloyd Stevens; Berean superintendent—Edward Dykstra; Doreas superintendent, Mildred Dolph; director of music, Evelyn Barr. A later meeting of the Board of Elders with the superintendents resulted in the appointment of the following: (Sunday school) assistant superintendent—Oscar Hopkins; secretary—

treasurer—Jeanne Lyon; librarian—Leslie Niles; Berean assistant superintendent—Mrs. Holland; secretary-treasurer—Jacqueline Stevens.

A special consecration service and installation of officers will be held Sunday night, Jan. 2, 1938.

There will be a gathering at the church annex Friday night, Dec. 31, from 9 to 12:15. The first part of the evening will be spent in a social and fellowship manner, and just before midnight there will be the singing of hymns and a devotional approach to the new year. The young people are especially invited, and a cordial invitation is extended to all to enjoy this occasion with us and to approach the new year in the proper spirit.

The senior and intermediate Christian Endeavor societies have been alternating in taking part in the Sunday night church services. These features have added much of interest.

The pastor is continuing to present the fundamentals of the gospel in simple form on Sunday nights. Young people are all urged to attend these services.

The Sunday school is planning to start a class on Foundation Truth at the beginning of the new year. A series of lessons running until Easter will be studied by this class, which will be made up of persons from any of the other classes who wish to spend three months studying foundation truths.

—South Lawn Park bulletin.

INDEBTEDNESS FUND

Golden Rule Church (Cleveland, Ohio)	\$ 2.00
W. A. Reid	2.00
Mrs. Richard Pascoe	20.00
In His Service	20.00
Dixon, Ill., Church	5.00

BETWEEN YOU AND ME—

We are pleased to see the name of Bro. Wilsie McKnight listed among the students of Aurora College to whom recognition was accorded for superior scholarship during the spring semester of 1937. Bro. Arthur Mills received "honorable mention" for the same reason.

A group of the Oregon Sunday school girls, accompanied by one of their teachers, Sr. Elizabeth Ordnung, and by the pastor, carried the spirit of Christmas into homes of "shut-ins" by calling and singing carols. A chorus from the Lutheran Church visited Golden Rule Home after the Wednesday night prayer service which was held there, and delighted all who were present with Christmas carols.

"Grandpa" Harvey, Kokomo, Ind., informs us with justifiable pride of the arrival of "Miss Rita Caril Snyder, who is visiting with us during the holidays. She was born December 22, 1937." The mother of this little lady will be remembered as Sr. Helen Harvey. Her husband, Frank Snyder, as well as "Grandpa, is rejoicing."

A most interesting and "Christmasy" program was put on by the Oregon Sunday school last week. Sr. George Siple was the chairman of the committee and was justly congratulated for the unique manner in which the program was arranged and presented.

A note from Bro. and Sr. F. A. Stilson, South Bend, Ind., postmarked Yankeetown, Fla., extends Christmas greetings to all, and says, "We are enjoying fine weather. Will move farther south about the end of the month. Expect to do some Bible work among the brethren at Kendall" (a place where Bro. Thayer put in some effective work last winter).

A card from a new subscriber: "Approving the recent article, 'Funeral Customs Deplored.' The useless expense, the harrowing delays, the unscriptural pageantry, the mockery of common sense, all deny the fundamental simplicity of the gosepl. I am a new reader and find much to approve," adds Mr. W. Alford of Rochester, N. Y. We appreciate these words of commendation from a new subscriber who, by the way, lives in the city where the first Church of God paper was founded.

WHO CAN HELP US WITH THIS OLD SONG?

Writing from her home in DeLake, Ore., Sr. Sarah E. Smith says: "Since seeing in The Herald some old familiar songs, I thought of one that I learned in 1875, just from hearing it sung. If it is worthy of a place in our good paper, I would like to see it in print. I can't think of the first line of the second verse. Can you supply it, please?"

The editor regrets that this splendid hymn is unknown to him, and apparently he has no copy of it in his large collection of old "psalms and hymns and spiritual songs." Perhaps a reader will help Sr. Smith and The Herald in locating the missing words. The song follows:

"Behold, the mountain of the Lord
In latter days shall rise,
O'er mountain tops, above the hills,
To draw the wondering eyes.

"To this the . . . (five syllables missing)
All tribes and tongues shall flow
Up to the hill of God. They'll say,
'And to His house we'll go.'

"The beams that shine from Zion's hill
Shall lighten every land;
The King who reigns in Salem's towers,
Shall all the world command.

"Let Satan rage and boast no more,
Nor think his reign is long;
Tho' saints are feeble, frail, and poor,
Their coming King is strong."

HERALD RECEIPTS

H. J. Stadden; Floyd Nedrow; Mrs. Ida Eastman (for others); F. C. Beek; E. A. Drake; Mrs. Herbert Balliard (for another); George P. McMurtrie; Mrs. Otto Dick (for another); Mary E. Good (for others); Mrs. Mary Elma Bell; S. P. Dismukes; Azalia Winfrey (for another); Mrs. Rose Barton; National Berean Society (for ten); Anna Hoggan (for another); W. E. Wharton; Mrs. Gilbert Bottolf (for self and another); E. E. Rogers; Mrs. J. C. Waller; J. H. Anderson (for another); James Maggard (for self and another); Mrs. S. R. Cleek; Ida Eidemiller; John Lehman (for others); Carl W. Barber (for others); Mary L. Hale (for others); Howard H. Hawkins (for self and another); C. E. Mills (for another); Mrs. R. D. Stanton (for another); Mrs. W. L. Robbins (for self and another); Mrs. William Kruswyk; Mrs. Richard Pascoe (for others); Mary Hogarth (for another); L. E. Conner (for another); Mabel Andrew (for another); Lilian Railton (for self and others); Mrs. A. E. Goodreau (for another); C. B. Smead (for another); Mrs. Lela Drake (for others); Emma Murray (for others); Charles F. Doll (for another); Mrs. A. Johnson (for others); C. W. Johnson; George Claypool; Mrs. Homer Boyle; Mrs. W. F. Labhart; Mrs. L. F. Slocum (for another); Mrs. Mina Crosby; P. H. Overholser (for another); Mrs. Dale Rouch (for another); Mrs. Inez Jefferies (for another); Mrs. Alleta Renner (for another); Mrs. J. M. Prime (for self and another); Elizabeth Hutchings; Roy Blanchard; F. F. Blyth (for self and another); Blanche Tilton;

A. M. Jones (for others); Bert Decker (for another).

CONTRIBUTIONS TO N. B. I.

Mr. and Mrs. H. J. Stadden	10.00
Mrs. Irene Holland	.50
Mr. and Mrs. C. E. Lapp	2.50
Mary Elton	.40
Abbie Fiske	5.00
John Lehman and Ida Eidemiller	10.00
Mrs. Gilbert Bottolf	1.10
Mrs. S. R. Cleek	2.00
Mrs. Richard Pascoe	8.00
Mary Hogarth	7.00
In His Service	16.00
Mrs. Emma Murray	1.00
Arlen Marsh	5.00
Frances Pierce	3.00
From Ontario	5.00

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Mrs. Floyd Nedrow; Mrs. Grace L. Myers; W. A. Reid; Eva L. Page; Howard H. Hawkins; Mrs. Richard Pascoe; Mary Hogarth; Mr. and Mrs. Delos Andrew.

The Pine Woods Bible Class, by W. H. Wilson: 480 pages; cloth binding; a discussion, in conversational form, based upon actual class work by the author, on various phases of the gospel; 75¢, postpaid for cash National Bible Institution.

WAS JESUS CHRIST A JEW?

(Continued from page 7)

vine decrees whereby Jesus came through elected individuals.

Abraham is the "father of the faithful," so that they which have the faith of Abraham are the children of Abraham, for it is written, "Ye (Gentiles) are all the children of God by faith in Jesus Christ, and if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:7, 26, 29).

Those Gentiles who insist Jesus was a Gentile, assert that our Lord ignored Moses altogether and that Judaism makes a strong claim upon the ministry of Jesus. This is a grave misunderstanding, because the unbelieving Jews reject Moses even as they do Jesus. As for Judaism, it is known to be a denial of the covenants made to Abraham, and is a traditionalism that rejects the law of Moses and the testimony of the prophets.

The following scriptures testify to the accuracy of our interpretation: "Jesus said to the Jews, Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" (John 5:45-47). Jesus said to the Jews, "Ye make the word of God of none effect through your tradition" (Mark 7:13).

Jesus the Christ is the Head of a new order, one that is spiritual. The first man Adam became a living soul, the last Adam (Jesus) a life-giving spirit (1 Cor. 15:45).

"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).

Jesus is a transcending personality, and cannot be claimed by any race on merely carnal grounds, or to satisfy human pride. To claim racial possession of Jesus the Christ, and reject the divine testimony of the Holy Scriptures concerning Him, is very likely to prove to be a journey down a desolate highway.

Jesus came into the world in accordance with divine will, wisdom, and power, to reconcile the world to Himself. And no flesh should glory before God. "Let him that glorieth, glory in the Lord." Jesus said, "I am the bread of life . . . for I came down from heaven, not to do mine own will, but the will of him that sent me" (John 6:35, 38).

Jesus Christ in His fundamental personality is . . . identified with natural Israel as to race, family relationships, geographical confinement, immediate teaching, and sacrificial achievement.

"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 wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever" (Heb. 13:20, 21).—R. H. Spiro, converted Jew, in *The Defender*.

THE PURPOSE AND VALUE OF PROPHECY

(Continued from page 3)

of the Bible contain so much of prophecy, and the prophetic portions so much of history, of promise, and of admonition that we cannot effectually separate the one from the other; but nevertheless we shall endeavor to confine our investigation as closely as possible to the predictive element which is to be found throughout the Book.

Perhaps no part of the Bible has aroused a deeper interest among us than have the predictions it contains. Of course, every promise of God is a prophecy, for it predicts the blessings or rewards which will come to the righteous when the Lord returns. Every warning relative to sin is a prophecy in that it foretells the doom of the ungodly. But these are not the prophecies we wish to consider at this time. We will put the matter in the form of a question:

"What is the real value and purpose of prophecy—predictive prophecy?" In our study of Daniel, Isaiah, the book of Revelation—what do we find to be the predominating object of them all? And, further, what is the chief benefit we receive to reward us for the effort we put forth to come to an understanding of these books? A large proportion of the Scriptures is occupied with prophetic writings, and surely they must contain something of great value and importance, else so much space would not have been devoted to them. What, then, is the answer to our question?

First, prophecy, like all other portions of the Bible, is designed primarily to instruct the child of God concerning the will and purposes of the Father, and is, therefore, of great educational value. Second, prophecy informs us of events before they occur, and thus our curiosity regarding the future is satisfied. But, surely, education and the gratification of human curiosity cannot be the main purposes of God's marvelous predictive revelations! And this observation brings us to the thought which I wish to emphasize the most strongly: that is, that to appreciate the true and the enormous value of prophecy one must approach its study from a spiritual rather than from a material or carnal point of view.

What I mean is this: Enlightenment concerning the future is not the primary purpose of prophecy. Its true object is an infinitely higher one than that of merely recording the transactions of men and of nations before they occur. Prophecy is addressed to the people of God, not to the world. The full import of no scripture can be apprehended by a carnal mind, by the unregenerated mind of a worldly man. Hear the Apostle Paul on this point: "Now the unspiritual (margin) receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them, because they are spiritually judged" (1 Cor. 2:14, A. R. V.). This is perhaps what Peter had in mind when he said, "No prophecy of scripture is of any private (individual) interpretation." Prophecy must be understood in harmony with its spiritual origin if it is to be understood at all!

Yes, the true purpose, the divine purpose, of prophecy is far more important than that of informing the world, or even the church, of impending events, however remarkable such events may be. *The real purpose of prophecy is to create a reaction in the hearts and lives of the Father's children favorable to Himself!* Prophecy and its fulfillment assures those who believe in its divine origin that GOD IS! It provides irrefragable evidence of His Being, of His faithfulness in keeping the promises He has made, of His constant love and care for His people. It tells them that the mighty Governor of the universe is concerning Himself with their affairs! Prophecy makes the *personality* of God real and His *presence* actual to those who seek to do His will, for in the fulfillment of its predictions they are able to *see God at work!* And they know that *He lives* because His mighty words are being accomplished before their eyes in just the way the prophets long ago predicted.

It has seemed to us that perhaps we have erred in the past in our manner of presenting the truths of prophecy, both to the church and to the world, in that we have stressed the miraculous nature of prophecy in an attempt to arouse the interest of the public and hold their attention until we could instruct them more fully in what we looked upon as more important truths. We believe that prophecy can be made a powerful instrument by which to induce men and women to forsake their sins, and to be obedient to the gospel of the kingdom of God, by which only they can be saved. As we point out the faithfulness and goodness of God in the past and in the present, as it is made evident in the fulfillment of prophecy, we are able to convince those who are out of Christ that the Father will be equally faithful in keeping His promises to them if they will only believe and embrace them!

Let us, then, make prophecy exactly what it was intended to be—a powerful inducement for men and women to seek after God! Let us not content ourselves with simply interesting people in the strange technicalities of prophetic interpretation, to gratify their carnal, sensation-loving natures, but rather let us put forth every effort to arouse in them a fervent desire for God—a hungering and a thirsting after righteousness! While we hold out to the unsaved the blessed promises of redemption found in the prophets, let us not forget to warn them that unfulfilled prophecy contains nothing of comfort for the willfully negligent and disobedient; but, on the other hand, "a certain fearful expectation of judgment" (Heb. 10:27).

The full blessedness of prophecy, like the full blessedness of the gospel, is reserved exclusively for those who are in Christ Jesus when He comes!



THE RESTITUTION HERALD

VOLUME 27

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NUMBER 14

Selfishness of the Local Church

By the Editor

THE first purpose, the main purpose, the last purpose of God in this age is the *taking out of a people for His name!* And this work is to be done by the "called out" ones themselves. They have no other task so great, so important, as that of preaching the gospel of the kingdom of God to those who have never heard it. When the church fails in this duty it fails in everything, for "this gospel of the Reign (of Christ) shall be preached over the wide world as a testimony to all the Gentiles, and then the end will come" (Matt. 24:14, Moffatt). Individuals may "build themselves up spiritually" (selfishly, may we say?), but the kingdom of God will not come, their rewards (what will they have in the way of reward if they think only of their own salvation and the strengthening of their own local church?) will never be realized until "this gospel of the kingdom shall (have been) preached in all the world"—not alone in their own locality—"for a witness unto all nations."

The coming of Christ, the resurrection of the righteous dead, the immortalization of the living saints, the establishment of the kingdom of God—all depend upon the completion of the missionary task of the church.

Fifty years ago the believers in the second coming of Christ were the most zealous, self-sacrificing, evangelistic group in America. "They went *every where* preaching the word." In groves and tents, schoolhouses and private homes meetings were held, the coming of the Lord proclaimed, and men and women urged to accept the gospel before the door of salvation was closed forever.

Every believer was a preacher and every preacher an *evangelist!* The newly baptized did not *lean!* Each one stood firmly upon his own two feet for the truth he had come to believe. He asked no one to support him. He talked the truth to others—neighbors, friends, business associates, casual acquaintances, and strangers—everybody with whom he came into contact for any reason provided a "congregation" to which he preached a "sermon." He talked long into the night, with well-thumbed Bible in his hand, to anyone and everyone that would listen.

Friend converted friend, neighbor convinced neighbor of the truth. When a wandering "soul sleeper" evangelist (he being a "layman" so deeply impressed with the importance of the truth that he just *had* to preach it), chanced to visit a community he went immediately to the schoolhouse without invitation and, with the teacher's reluctant consent, announced to the open-mouthed scholars that he would begin a meeting there that selfsame night and admonished them all to go home and tell their parents about it.

When the time came for him to go away he generally left two or three sincere believers behind him, each one of whom, as we have seen, considered himself an evangelist. Pastoral work as it is understood today, was practically unknown, as such pastoral work was unknown in the early church. They did not build churches then for the *believers*, but for the *unbelievers!* Only when they could find no other door open did they construct buildings for the special use of the church. (Nearly three hundred years went by after the ascension of Christ before "churches" were thought of as essential to the carrying on of Christian work.)

The effort of the "local preacher" was directed toward the unbelievers in the community, not toward the believers. As soon as a man was converted he hurried away to "call his own brother," sister, neighbor, friend, to hear the glad tidings which had brought joy to his own heart. It was only when evangelistic zeal abated that it was found necessary to devote the chief effort of the church to the task of pastoral supervision. John was not mistaken when he declared that "every man that hath this hope in him" (the hope of the Lord's coming) "*purifieth himself, even as he is pure*" (1 John 3:2, 3). When preachers neglected (2 Peter 1:12) to keep their people stirred up with the assurance that the Lord was coming soon—when they no longer preached the simple second advent doctrine and the gospel of the kingdom as their principal theme—the members of their churches began to say, "My Lord delayeth his coming" and, growing indifferent to the blessed hope, to the imminence of Christ's return, "prepared not (themselves), neither did according to his will" (*Please turn to page 11*)

Abreast of the Times

Pertinent Comments on the News of the Day

G. E. Marsh, Editor

Soul-Winning Passion Cooled Off

"The love of many shall wax cold."—Matthew 24:12.

LOS ANGELES, Jan. 1.—The January issue of *Prophecy*, the helpful little magazine edited by Keith L. Brooks, in this city, points out in its opening article the fact that the "falling away" predicted by Paul has indeed overtaken the church. He speaks of the "decline of missionary zeal in recent years," and suggests that among the causes of this recessive tendency "is the doubt in many hearts as to whether men are really lost without Christ."

Failure to teach doctrine, that is, definite truths concerning the present nature and state of man, and the necessity of faith in a crucified, resurrected, and returning Savior, has much to do with the decline of faith and with the increase of indifference concerning religion in these days. Let us beware, lest our love for the truth wax cold.

The Church Dances to Swing Music

"To every thing there is a season . . . a time to mourn, and a time to dance."—Ecclesiastes 3:1, 4.

NEW YORK, Jan. 1.—The editor was at a loss as to whether this item should be given a New York date line, or whether it should be placed at Oregon, Illinois! The original happening took place in the eastern metropolis, however, and so we let it stand.

Last week hundreds were turned away from Radio City's Center Theater (which seats 3,500 people) for the first time in its history. The Dance International was in progress and seats were sold by brokers for as much as \$25 apiece. But it is not only in theaters and formal ballrooms that dancing is carried on in these days, but hundreds of churches are making the dance their most powerful appeal to the young people of their communities.

Not long ago, a representative of a branch organization of the Federal Council of Churches, in conversation with the editor of THE RESTITUTION HERALD, deploring his inability to induce many to attend a county gathering fostered by his group, suggested that "we" should arrange for a barn dance to be held in a new barn just being erected on his place, in connection with the "religious educational" effort he wanted to put on!

Nature Still Veils Many Secrets

"Where wast thou when I laid the foundations of the earth?"—Job 38:4.

INDIANAPOLIS, Ind., Dec. 30.—Dr. Ralph S. Little, a professor of biology at the University of Chicago, addressing the zoologists' section of the American Association for

the Advancement of Science, now holding a convention here, confessed that science has by no means uncovered all of the forces which nature has kept hidden throughout the ages. Particularly is this true in the realm of living things. The life-principle still eludes the hounds of science. The relation which the bodily functions bear to the mind is another problem that is as yet unsolved.

The study of true science—physical science—is the study of the wisdom and power of God revealed in the little things and in the great things He has made.

Church-Sponsored Gambling

"And they said every one to his fellow, Come, and let us cast lots."—Jonah 1:7.

NEW YORK, Jan. 1.—"Bingo every Thursday night in the Holy Spirit Room." Such, according to *The Literary Digest*, is a sign appearing outside a New York City church, while a Chicago suburban church announces: "Don't miss bingo Friday. Handsome prizes." A survey made by *The Digest* "shows that the playing of bingo," a simple game of chance requiring no skill on the part of the player, "is spreading rapidly throughout the United States. . . . Attracted by such extra-spiritual (?) heralds (as the notices mentioned above), thousands of Americans sit down in church weekly to try their luck in this national craze. In some localities the Tuesday or Thursday game at the corner church-house overshadows all other events."

Division of Palestine Postponed

"Make them one stick."—Ezekiel 37:19.

JERUSALEM, Jan. 3.—(Via radio.) The British Government has just issued an announcement stating that the proposed division of Palestine into three sections, one to be held by the Arabs, another under the mandate of the British, and a third for the Jews, will not be made for at least ten years, and has inaugurated a determined campaign to put down Arab resistance.

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The Second Coming of Our Lord

An Incentive to Evangelism

THE tree is known by its fruit; but by the fruit which naturally grows on the tree, not that which is artificially tied to its branches. So doctrine is known by practice, but only by the practice which it naturally begets. Truth does not become a lie, because perverted, otherwise grace would lose its glory when men take advantage of it to continue in sin.

We say this as a word preliminary. The grand question is, *What is truth?* That being accurately answered, our next concern is to apply the truth in the best and most helpful way. But, if what was meant to be a tonic and a stimulant, is used as a sedative and a narcotic, ours is the guilt and responsibility of the perversion. The same sun that softens, mellows, melts, also hardens, encrusts, bakes. When, therefore, we boldly affirm that our Lord's second coming furnishes the highest motive to world-wide evangelism, we do not thereby affirm that in every believer that grand truth brings forth fruit which, either in quantity or quality, adorns the doctrine; but only that in this truth lie the possibility and potency of all evangelism; that here the seed which, planted in good soil, taking deep root, having room to grow, unchoked by thorns, will develop the blade, the ear, the full-grown corn in the ear; will find the perfection of its growth, its final ripeness, in reproduction, "seed for the sower" as well as "bread for the eater." In other words, the blessed hope of our Lord's coming, when unhampered and unhindered in its normal action, makes every true believer fruitful in the seed of propagation, fits and prompts him to sow the seed, and himself become the seed, of the kingdom.

THE IMMINENCE OF OUR LORD'S COMING QUICKENS ACTIVITY

Foremost among the peculiarities of Scripture teaching touching our Lord's second coming, is its *imminence*. Imminence is the combination of two conditions, viz.: *certainty* and *uncertainty*. By an imminent event we mean one which is certain to occur at some time, uncertain at what time. Imminent is not synonymous with impending. It is not exact to say that what is imminent is near at hand; it may, or it may not be. It is therefore unfair to discredit the imminence of our Lord's coming by saying that it is a mistake into which even apostles and early disciples were betrayed; that, as they thought the Lord would come in their day, and He did not, it is a misapprehension into which modern disciples have the less reason to fall, since they have this warning before them. Such argument frames into its structure a fallacy, if not a sophistry.

In a vigorous and impressive manner, Dr. Arthur T. Pierson affirms that the second coming of Christ provides a powerful incentive to all forms of evangelistic effort. Read the article carefully, which is taken from Dr. Pierson's larger work on the Lord's return, and compare it with editorials now being published in this paper and with the reports of the Board of Evangelism which appear from time to time on page fifteen.

Primitive disciples believed that Christ might come in their day; the difference may seem slight, but it saves them from the charge of delusion. Your brother is in Europe and may return at any time, even by the next steamer; you do not say he will, and so you are not mistaken if he does not. Anyone who is now reading these lines may die today; yet I do not affirm that

anyone will, and should all live to see the next day, or the next century, dawn, no error has been made in the above statement.

The New Testament *uniformly teaches the imminence of our Lord's coming*. It is an event which in this sense is ever "at hand." Behold, the Judge standeth at the door! His hand may be on the latch. But when He will enter no man knows, not even the angels in heaven. When He does, it will be suddenly and without knocking. His last word is "Watch and pray; for ye know not when the time is."

How does this imminence of His coming affect missionary and evangelistic zeal? How *can* it affect these parallel lines of effort otherwise than to *inspire, quicken, and stimulate their activity?*

Our ascending Lord, just before His departure, repeated the solemn words of His last commission: "Go ye into all the world and preach the gospel to every creature." Beginning at Jerusalem, repentance and remission of sins were to be preached in His name among all nations, and His disciples were to be "witnesses" unto Him, "to the uttermost parts of the earth." The Son of Man, going into a far country, committed unto His servants and stewards this great trust, saying, "*Occupy till I come.*" Of the hour of His return He gives no hint, that they may be always ready.

What would be the natural consequence? Every faithful servant would hasten to invest his talents in trading, that at His coming He might receive His own with usury. And such was the historic fact. There are two immutable things in which it is impossible for history to lie: first, the early church was *premillennial in doctrine*, and, second, the early church was *evangelistic in practice*. The Christians of the first century looked for our Lord's coming as liable to occur at any time; it was so really, vividly imminent that Thessalonian disciples failed to give sufficient emphasis to the Antichrist and the apostasy that must precede the day of the Lord. Yet never was the church, the whole church, so *permeated* and *penetrated* by *missionary enthusiasm!* Even while the apostles were at Jerusalem, those humble disciples "scattered

(Please turn to page 11)

The Apostolic Preaching to the World

By A. H. Zilmer

WHAT was the minimum embraced in the apostolic preaching to the world for their acceptance unto salvation and admission into the church? The record of the apostolic preaching itself must answer this question. What is that record? It must be clear upon a moment's reflection that not all that is contained in the New Testament enters into the irreducible minimum. Much of the apostolic teaching as contained in the various epistles was addressed either to groups of believers, or individual believers. Not all of this may be cited as proof bearing upon our theme. That is to say, because certain statements occur in the Bible, or even in the New Testament, they are not therefore necessarily to be regarded as belonging to the elementary truths of the apostolic teaching to those without. Not a word is here said against the truth or the utility of those epistolary writings. But inasmuch as there is the "milk of the word" as well as "strong meat" (1 Cor. 3:1, 2; Heb. 5:11, 12; 1 Peter 2:2), and there are "things hard to be understood" as well as "the simplicity that is in Christ" in those writings (2 Peter 3:15, 16), it must at once appear that much that is contained in those writings is beyond, and some of it far beyond, those who are "unskilful in the word of righteousness" (Heb. 5:13). And since there are within the church those who are "not able to bear" more than milk, it is obvious that those who have not even reached the status of babes can at the most occupy themselves with the simplest elements of "the doctrine which is according to godliness" (1 Tim. 6:3). It is part of the "wisdom which is from above" to recognize this and have it always in mind.

Where, then, do we seek for those simple elements? They are to be found in the New Testament book called "The Acts of the Apostles." The apostles, entrusted with a message, and sent upon a mission to "all nations" (Matt. 28:18-20), to "every (human) creature" (Mark 16:15, 16), were to make the "beginning at Jerusalem" (Luke 24:47-49; Acts 1:4). It is therefore necessary to commence with the record of the activities of those men beginning at Jerusalem, and follow it through to its conclusion. What they preached to those without, whether Jews or Gentiles, for their acceptance unto salvation, and as necessary for their admission into the body of believers, is necessary to lay before that class today. Or, to put it another way, we must begin where the apostles began, and not where they left off. In so doing we shall be upon safe ground, and shall include all the necessary things and omit none. We shall at-

"Any doctrine not contained in the record of the apostolic preaching to the world . . . is not an elementary doctrine of the gospel," declares the editor of "The Faith." We are strongly of his opinion when he says that the various epistles were, in the main, addressed to believers and not to unbelievers, and consequently treat of matters pertaining to the spiritual growth of those who are already in the body of Christ rather than of the initial or primary condition of salvation.

them "the simplicity that is in Christ" (2 Cor. 11:3) as set forth in the Acts, and occupied themselves with metaphysical abstractions, to the lasting hurt of many. Where, for instance, is the proof that the apostles, in the fulfillment of their mission to the outside world, discoursed to this class about the Trinity, the preexistence of Christ, the personality of the Holy Spirit, and kindred subjects? Such proof simply does not exist. Even were the doctrine of the Trinity true, it did not enter into the preaching of the apostles to alien Jews and Gentiles. The apostles did not fail to preach to Jews and Gentiles the one true and living God (Acts 14:12-18; 17:16-31). They preached Christ was the Son of God (Acts 9:20; 2 Cor. 1:19). In their preaching they associated "power" with the Holy Spirit (Acts 10:38), and proclaimed Jesus as the divinely appointed dispenser of that Spirit (Acts 2:33). But they said nothing about a Trinity of persons in the Godhead. This fact alone rules out the doctrine of the Trinity as an important or even as a constituent element of the apostolic preaching to outsiders.

We instance another doctrine taught in Christendom, viz., the Augustinian doctrine of original sin! Did the apostles in their preaching to the world say aught about the "stain of original sin"; about the corruption of sin being inherited; that actual transgressions proceed from original sin; that mankind is born in a state of guilt because of Adam's sin; that this stain requires forgiveness and is forgiven at baptism, and that it remains in the subject after it is forgiven? The most effective answer to this question is to be found in the record of the apostolic preaching to the world. Here we have "sin" mentioned by name eight times:

"Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts 2:38).

"Repent ye therefore, and be converted, that your sins may be blotted out, that so the times of refreshing may come" (Acts 3:19).

"Him (Jesus) hath God exalted to his right hand to be

tach due importance to all essential matters overestimating none.

From the time when creeds began to be made until the present hour, Christendom in all its branches has been cumbered with heavy creedal documents, the majority of which are beyond the comprehension of the rank and file of the membership. This is because the framers of those documents left far behind

a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins" (Acts 5:31).

"And he (Stephen) kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge" (Acts 7:60).

"To him (Jesus) give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins" (Acts 10:43).

"Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins" (Acts 13:38).

Ananias said to Saul, "And now, why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16).

Jesus said to Saul, "I send thee to the people and to the Gentiles to open their eyes, to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins," etc. (Acts 26:18).

Anyone carefully reading these testimonies will see that the ecclesiastical doctrine is totally wanting from the inspired record of the apostolic preaching to those without, whether Jews or Gentiles. Both the apostles and the historian Luke, while dealing specifically with sin, said nothing about original sin. In every case on record in the Acts the "sins" spoken of were such as had been committed by those addressed or referred to. The apostolic doctrine of sin and its forgiveness is understandable even to those who are styled "little children": "I write unto you, little children, because your sins are forgiven you for his name's sake" (1 John 2:12).

The same criterion holds good when applied to any other doctrine contained in the creeds. Any doctrine not contained in the record of the apostolic preaching to the world, written by a competent and reliable historian, is not an elementary doctrine of the gospel. In determining what is fundamental and basic it is indispensably necessary to keep always in mind the ability of the hearers to understand. Among those hearers there would be persons of some education, some of limited education, and others who were wholly illiterate. It was necessary, therefore, to suit the gospel message to the capacity of the hearers. And the least informed who was received into the church must be regarded as the criterion for all. That is to say, no higher standard for admission into the church could be maintained than the veriest babe who was within the folds of the church.

It may be asked how we come by this result. We again refer to the record of the apostolic preaching to strangers. There were a number of localities where converts were made as a result of hearing a single discourse. We mention the conversion of the three thousand at Jerusalem on the day of Pentecost (Acts 2); Cornelius and his family a little later on (Acts 10:34-43); the converts at the synagogue at Antioch in Pisidia (Acts 13:43); Lydia and her household at Philippi (Acts 16:14, 15); the jailer and his house at Philippi (Acts 16:25-33). At Jerusalem the Jews "gladly received" the "word" of the Apostle Peter (Acts 2:41); at the home of Cornelius it was through "words" from the

Apostle Peter that they were "saved" (Acts 10:22; 11:14); at Antioch converts were made as the result of "preaching" (Acts 13:42, 43); Lydia "attended to the things which were spoken of Paul" (Acts 16:14); the jailer and his house heard Paul and Silas "speak the word of the Lord" (Acts 16:32, 33). In some of these cases it is said that baptism followed immediately after the preaching. This fact makes manifest that there was no time to go into elaborate detail, nor was it opportune to give the hearers the "strong meat" consisting of "things hard to be understood."

In every one of these cases the conversion of the persons mentioned or referred to took place after hearing a single discourse. One of two things follows: Either those persons were well instructed before they heard the preaching of the apostles, or else they were admitted to baptism in the absence of detailed knowledge of the primary elements of the gospel. They knew only the milk of the Word, and not the strong meat. As yet, and for some time following, they were "unskilful in the word of righteousness" (Heb. 5:12-14). Such initial knowledge was sufficient to secure for them the remission of sins, and induct them into the name of the Lord. With this knowledge, what they needed was to "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ" (2 Peter 3:18).

The beginning at Jerusalem and the example of the apostles must be the standard by which to gauge the admissibility of outsiders into the body of believers. The methods employed by Christendom, including the affirmation of belief in certain extra-scriptural theological tenets, are so far afield as to not only go beyond the apostolic teaching to those without, but they incorporate matters which are not to be found anywhere in the apostolic teaching, and are only reached by an elaborate and involved mental process. Such abstract reasoning can only be engaged in by "the wise, the scribes, the disputer of this world" (1 Cor. 1:20). It is not for the babes, the little children, the users of milk.

The brethren at Corinth, at least many of them, years after their conversion, were not "able to bear" anything in the way of mental food that was stronger than milk (1 Cor. 3:1, 2). Yet this did not disqualify them for membership in the church. They were mostly Gentile believers.

Then there were among the Hebrew Christians many who were in the same backward state of development. Were they cast out of the church because of this tardiness of growth in spiritual knowledge? To have done so would have been fatal and would have defeated the very object of the church's existence. The church was not then, nor is it now, an institution consisting, figuratively speaking, of college graduates, high school graduates, or graduates of any kind, but of disciples, learners, pupils. All this has been largely overlooked and is quietly passed over by the leaders of Christendom.

"Perfect correspondence would be perfect life. Were there no changes in the environment but such as the organism had adapted changes to meet, and were never to fail in the efficiency with which it met them, there would be eternal existence and eternal knowledge."—*Spencer*.

Christ in the Pentateuch

WE HAVE heard that there is a scarlet thread running through every foot of cordage belonging to the English Navy. That scarlet thread is the Navy's badge of ownership; and wherever a bit of rope is found having that seal, the Navy can claim it.

There is likewise a scarlet line running from cover to cover in the Book of God. That scarlet line is the symbol and token of man's redemption from sin. The five books of Moses are aflame with Christ and Him crucified. From the beginning of divine revelation this fact is most emphatic, that "without shedding of blood there is no remission" of sin. "Savors of the Shambles," say some, as they close their eyes to truth. Nevertheless, "Believe it or not," each individual must "take it or leave it." It is God's plan of salvation for our lost race. This article makes no claim of exhausting the subject. All the books ever published could never do that. Our only hope is to touch upon a few of the high spots. We might spend all the time at our disposal with typical characters in the books of Moses. Moses himself was a type of Christ; so was Joseph. Both these men were great saviors in times of crises. Abraham was a type of Christ; so was Isaac; so was every high priest. Jesus Himself said of Abraham, the father of the faithful: "Abraham saw my day and was glad" (John 8:56). The inspired writer of the book of Hebrews assures us that Abraham was saved by faith in the promised Christ, as surely as we are saved by faith in our crucified and risen Lord.

The aim of this article is to select certain historical incidents, narrated in the books of Moses, which are infinitely more than historical, inasmuch as they are also symbolic of a crucified Christ, hence parables of our redemption from sin through an atoning sacrifice.

THE DAILY SACRIFICE

Going back to the beginning of sinful humanity, we mention, first, *the daily sacrifice*. Abel was the first to offer a bloody sacrifice, and his offering was acceptable to God, while Cain's offering of the fruits of the ground was rejected. The reason is obvious: Cain was disobedient to the divine command. When God formulated the plan of redemption, He ordained that His well-beloved Son was to be "the Lamb slain from the foundation of the world." Hence, from the very first, the sacrifice of bulls and goats upon Jewish altars was only so many index fingers pointing to Christ "the Lamb of God which taketh away the sin of the world." "He was manifested to take away sin." On Calvary's cross He offered Himself once for all to atone for man's transgressions. As there is no need for token money after the gold is paid in, so when Jesus died there was no further need for animal sacrifice.

THE PASSOVER

In presenting this brief series of word pictures of the

Bible, we offer in the second place the institution of the *Passover* (Ex. 12). The Passover is an important event in Jewish history, and orthodox Jews faithfully observe it to this day as a memorial of their miraculous deliverance from the destroying angel of death. But the record is in the Book of God because it is more than history. It is also a parable of our redemption from sin through the atoning merits of a crucified Christ. This all-important fact is too often lost sight of in these modern days. Here is a scene in real life: The time is July 25, 1937; the place is a beautiful temple, costing \$150,000, recently dedicated. Local leaders are ambitious to build up a strong men's organization. On this particular gala day, every man in the county-seat town and surrounding country has been invited to attend. A popular teacher of state-wide reputation has been invited to come up from a neighboring city and expound the lesson, which happens to be from Exodus, 12th chapter, having to do with the institution of the Passover. On a blackboard, the expert skillfully sketches a map of Egypt, locating the Nile, and the land of Goshen, the home of the Israelitish slaves. He draws a word picture of the slaying of lambs and the sprinkling of blood upon the lintel and two side posts of the doors of many homes. He describes the great cry heard all over Egypt, when, at midnight, the destroying angel passed over and left the first-born in every home dead, save in those homes where the blood had been sprinkled. He pictured the hasty departure of a great army of slaves from the land of their bondage, their faces set toward a promised land. He told how a grateful people, from that time on, faithfully observed an annual feast in commemoration of this Passover event; and there he stopped; the name of Jesus Christ was not mentioned; he failed to quote the Apostle Paul who wrote to the Corinthian church (1 Cor. 5:7): "For even Christ our passover is sacrificed for us." He made no reference whatever to the last Passover Supper attended by our Lord and His twelve disciples, when, after the Supper, Jesus took of the bread, and, after the giving of thanks, broke it and gave to His disciples, saying, "This is my body broken for you"; and likewise the cup, saying, "This cup is the new covenant in my blood. This do in remembrance of me." He did not explain that our Lord, there and then, did away with the symbolic Passover Supper forever, and instituted a sacrament in its stead, to be observed by all Christians throughout the ages until our Lord's return in power and glory to consummate His kingdom. The gold paid in, there is no further use for token money. The expert left his hungry hearers well fed up on a history lesson, but without a single hint of its scriptural significance. The writer of this article vouches for the truth of this story, for he was present and saw and heard it all. The tragedy is that this same thing is happening in thousands of so-called Christian churches.

DIVINE GUIDANCE AND PROTECTION

We find a third symbolism of the Christ in *the pillar of cloud and fire*. In this instance the emphasis is not so much upon the atonement, as upon the facts of divine *guidance and protection*. In bringing His chosen people out of their bondage, God assumed the leadership from its very incipency. He provided Moses as the human leader. Approaching the Red Sea, God provided a pillar of cloud by day and a pillar of fire by night to guide and guard. This manifestation of Divine oversight continued during the forty years' sojourn in the wilderness. Christ is the Christian's guide and guardian throughout this wilderness world. The sure promise is, "I will guide thee with mine eye" (Psa. 32:8). Repeatedly He asserts: "I am the Light of the world. He that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12). He is the "true light that lighteth every man that cometh into the world" (John 1:9). But, lest we forget, our constant prayer should be:

"Guide me, O Thou great Jehovah,
Pilgrim through this barren land."

"Let the fiery, cloudy pillar
Lead me all my journey through:
Strong Deliverer,
Be Thou still my strength and shield."

THE MANNA

We now mention a fourth symbolism of the Christ, *The Manna*, a forty years' supply of bread from heaven (Ex. 16). Historical? Does anyone ask? Certainly, but more than history: another parable of our redemption through the atoning merits of a Savior. What assurance, do you ask? The assurance of John 6:32: Jesus said unto His hearers, "Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven." "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst" (John 6:35, 36). The Christian is never to forget that eventually that Bread was broken for us, hence an atoning sacrifice.

THE SMITTEN ROCK

We have just quoted the words of Jesus: "He that believeth on me shall never thirst" (John 6:35). This brings to the front another symbol of the Christ, namely, *The Smitten Rock*. In the barren wilderness, God's people were thirsty. Water was scarce and nauseous, and there was much murmuring. In obedience to the divine command, Moses with his rod smote the rock at Horeb and pure water gushed forth to satisfy the people's thirst and make provision for their necessities. It is not our assertion that the smitten rock was a type of the crucified Christ. The inspired Paul in his first letter to the Corinthian church assures us of the spiritual import of this history: "Moreover, brethren, I would not that ye should be ignorant, how that all our fa-

thers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them; and that *Rock was Christ*" (1 Cor. 10:1-4). The very next verse asserts that all these things were types. That Rock was smitten for our sins on Calvary's cross. To unbelievers the cross of Christ has ever been a "stone of stumbling," "a rock of offence" (Isa. 28:16; 1 Peter 2:8). Nevertheless, to all who believe "he is precious," and this stone, disallowed by such as "stumble at the word," has become the chief corner stone of the Christian's spiritual house.

"Rock of Ages, cleft for me;
Let me hide myself in Thee."

THE BRAZEN SERPENT

We come now to mention a sixth symbolism that typifies the crucified Christ, namely, *The Brazen Serpent* (Num. 21:5-9). The Israelites had offended heaven by their unwarranted despondency and constant complaints against God and His chosen leaders. In order to teach them the heinousness of sin, God sent fiery serpents, the venom of which caused death. Repenting and confessing their sins, they besought Moses to pray for a removal of the plague. In answer to his prayer, Moses was instructed to prepare a brazen serpent and raise it upon a pole, and every dying soul that would look upon the brazen serpent would live.

Now this incident in history was symbolic and prophetic. Jesus Himself declares it: "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life" (John 3:14, 15). "There is life for a look at the crucified One," for that look involves repentance and faith. The two emphatic words in this scripture are *sin* and *atonement*. The Apostle Paul declares the whole truth in few words: "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). Preachers and teachers need to harp continually upon this string because of the failure on the part of so many to regard sin as deadly and because of the very human tendency to substitute some remedy for sin other than the one and only remedy appointed by God. Some even go so far as to deny the fact of sin. We read of preachers and college professors who preach and teach that sin is not guilt and needs no propitiation; that man needs no salvation because man never fell; they even ridicule the idea of a God who would regard poor, hard-working people as miserable sinners who must seek forgiveness for Christ's sake. With utter disregard for the teachings of the Bible, these false prophets insist on bearing the honored name of "Christian" and upon feeding themselves out of the coffers of the Christian church. Thank God, a tree is known by the fruit it bears. History and experience teach that sin is in the world and that every human being, save one, has been a subject of it. The only gospel worth preaching recognizes the heinousness of sin and the only remedy as the atone-

ment made on Calvary's cross. He who knew no sin was made sin for us that we might be made the righteousness of God in Him (2 Cor. 5:21). Thank God, that is the only gospel wanted by a dying world. It is the only gospel that will fill the pews of the churches, and keep them full. It is the only gospel worth singing; atonement is the theme of all the grand old hymns that can never die. We may and do sing, "Keep on the Sunny Side," "Brighten the Corner Where You Are," and other pleasing melodies, but such have their day and are soon forgotten, but when will the church cease to sing: "When I survey the wondrous cross, on which the Prince of Glory died," or "My faith looks up to Thee, Thou Lamb of Calvary," or "Rock of Ages, cleft for me"? No, never! The Christian world must ever continue to sing, "Crown Him with many crowns, the Lamb for sinners slain." "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth" (Rom. 1:16).

THE TABERNACLE

Seven is oftentimes designated as "the perfect number." Be this as it may, we have reserved seventh place for what we regard the most perfect and complete symbolism of the crucified Christ to be found in the books of Moses, namely, *The Tabernacle*.

An elaborate tent structure, portable during the camp life of the Israelites, afterwards to be succeeded by Solomon's temple, when they are permanently established in their Promised Land. Three compartments: the court, the holy place, and the holy of holies, or most holy place. God had promised to meet His people in this tabernacle, hence termed "the place of meeting." These two buildings were the only structures ever erected that had God alone as their Architect. The tabernacle was the most perfect structure of its kind ever erected by man. Gold, silver, rare woods, costly fabrics, valued, according to estimates, at more than a million dollars, were cheerfully contributed by people until a halt was called. The last six chapters of the book of Exodus are fittingly taken up with the detailed account of this institution. Designed as a place of worship, God manifested His glory there, and guilty sinners found there a place of propitiation.

Now the ancient tabernacle had its day, served its purpose, and is no more. But, thank God, its Antitype is still with us. The tabernacle, essentially perfect, made in exact accordance with blueprints provided by God Himself, was more than a place of worship. The record finds a place in God's Book because the tabernacle and all its appointments symbolize the whole scheme of redemption through a crucified Christ. Why, even the furniture was placed in the form of a cross. The altar, at the door of the court, open to all, meant atonement for sin; in line with this was the laver, signifying cleansing; in line with these was the altar of intercession; north of this was the table of showbread, symbolic of Christ—the Bread of Life; and opposite this on the south was the golden candlestick revealing Christ as the "light of the world." Between the holy and most holy place was a veil excluding all save the high priest, and he

could go in only once a year, bearing atoning blood; but behind that veil was the mercy seat, the cherubim, and the mysterious presence of God, spoken of as the "Shekinah." When on Calvary's cross, Christ bowed His head and gave up the ghost, the veil of the temple was rent in twain from the top to the bottom, thus signifying that a way of approach to God had been opened through the sacrificial mediation of our great High Priest. No further use for token money when the gold has been paid in. "Whosoever will may come."

When the tabernacle was finally completed, it was anointed, consecrated. Christ is the "Anointed One." The very word "Messiah" means just that. So throughout the New Testament the ancient tabernacle is symbolic of Christ and His work. In John's Gospel (1:14) we are informed, "The Word was made flesh, and tabernacled among us." In like manner almost the last word of God's revelation is this blessed assurance: "The tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God" (Rev. 21:3). Several chapters of the Epistle to the Hebrews, especially chapters 8 and 9, are employed in commenting on how the tabernacle and each of its appointments, including the officiating high priest, were typical of the finished work of Christ our Savior. The cross of Christ is the only place of meeting, the only place of propitiation.

What a pity that on August 22, 1937, this lesson on the tabernacle was taught to millions of needy, hungry souls as a history lesson, and, judging from the "helps" placed in the hands of teachers and scholars by more than one of our major denominations, the name of Christ was not so much as mentioned; much less were unenlightened hearers informed that this is one of the most striking passages to which Jesus referred when He urged: "Search the scriptures, for in them ye think ye have eternal life; and they are they which testify of me" (John 5:39).

The incidents narrated are all familiar to every minister and teacher of the Word. The object of this article is to urge the importance of pointing out the Christ, not only in history, but in the unnumbered signs, symbols, and ceremonies of Old Testament ritualism. Unbelief is rampant today, but how can unbelievers "believe in him of whom they have not heard? And how shall they hear without a preacher?" To point out the Christ in the interesting moving pictures of the Bible is to make the study of the Scriptures fascinating to newly opened eyes. We have considered seven incidents. There are many more. Space fails us to do little more than mention "Aaron's rod that budded," recorded in both the Old and New Testaments. It testifies, however, of the high priesthood of our Lord, who offered once for all the supreme sacrifice for sin, and still lives to make continual intercession for us. Neither can we dwell upon the story of the scapegoat (Lev. 16), which means atonement, and the taking away of our sins through Christ: "As far as the east is from the west, so far hath he removed our transgressions from us" (Psa. 103). We may pause only to name "the year of jubilee" (Lev. 25). It tells, how-

ever, how sinful man has lost his divine inheritance, and Christ has restored it.

“Blow ye the trumpet, blow;
The year of jubilee is come;
Return, ye ransomed sinners, home.”

One of the closing incidents in the book of Deuteronomy has to do with the cities of refuge; also recorded in the book of Numbers (chapter 35). Thrilling history, that! But it

is a twice-told tale because God wants all men everywhere to know that the avenger is on the trail of every sinner who is not under the blood; also that Christ is our Refuge and our Strength, a very present help in trouble. He is a needed Refuge; a sure Refuge; our only Refuge.

“Rock of Ages, cleft for me,
Let me hide myself in Thee.”

—Glenroie McQueen in *The Presbyterian*.

The Ravenous Dogs of War

“IF THE world manages to escape another world war this summer,” declares a well-known diplomat, “there should be an international Thanksgiving next November. Never since 1914 have there been so many bad boys playing with matches in dangerous proximity to half a dozen barrels full of dry gunpowder.”

More than a year has elapsed since that tragic day, July 18, 1936, that witnessed the outbreak of the Spanish Revolution. The world expected a short, decisive conflict, but after all these months the cruel and brutal war rages as fiercely as ever.

Though the death toll has mounted to hundreds of thousands and the property loss to billions, the struggle itself is overshadowed by the peril of a general European conflagration. So serious is the situation that recently in the British House of Commons Prime Minister Neville Chamberlain openly declared: “Europe is on the brink of war.”

The peace of Europe seems about to be crucified once more upon a cross of imperial ambition.

Fascist Italy and Nazi Germany are in the spirit of empire building. They want more territory, no matter what the cost in the lifeblood and tears of their peoples. On the other hand, England and France struggle to hold what they already possess; and the very life existence of these nations has driven them into close alignment with Russia.

England follows her traditional policy of assisting the weaker nation or nations, so as to maintain the “balance of power” in Continental Europe; and accordingly she stands by her ally, France. On its part, the French Government feels a vital interest in the Spanish conflict; for she is already bounded on two sides by fascist neighbors; and to have a third on another frontier would be like another dagger aimed at her heart.

Aside from Spain and the Mediterranean, there are numerous other plague spots on the globe where trouble may develop.

The new British plan to divide Palestine into two separate states, one for the Jews and the other for the Arabs, with Jerusalem and Bethlehem under a separate mandate, has met bitter opposition from both sides. In the meantime, Mussolini has been telling the Moslem world what wonder-

ful things Italy would do for them if she were only given the opportunity.

Recently Japanese and Russian troops clashed along the Manchukuoan border, and a Russian gunboat was sunk in the Amur River. Almost before the sound of this disturbance died away, trouble developed in North China, and the motorized legions of Japan began rushing to the vicinity of Peiping and Tientsin. Soon Shanghai was being bombed and shelled, and, even as we write, a major war, though undeclared, is in progress.

In this modern age of rapid travel, instantaneous communication, international covenants, trade and treaty rights, an explosion in any locality may immediately be felt in all lands, and the flame of hate started in some remote corner might speedily engulf the entire world in war. To all these add the bitter antagonism between fascist and communist, and the imperialistic aspirations of their respective dictators. Of this peril, Mr. John Clayton says:

“It is a conflict dictated by fanaticism, with which reason can have nothing to do. Watching the development of these conflicting issues over a period of twenty years, one is impressed with the fact that government by dictatorship, whether right or left, has become a creed. Its devotees are as blind to logic and reason as were the most bigoted leaders of the religious war that made Europe a shambles for almost a century.

“Already events have transpired that twenty years ago would have been followed immediately by a declaration of war. Statesmen, writing in their own publicity organs or speaking from public platforms, have made assertions that would have been followed only a few years back by the crash of guns.”—*Los Angeles Times Magazine*, July 18, 1937.

WHAT IS BEFORE US?

Yes, the dogs of war are ravenously hungry; and how are they to be fed? Will they destroy civilization? or what will be the harvest of their lust and greed?

To these questions, human wisdom has no trustworthy answer; human forecast, no assuring solution; while human hopes find little ground for optimism. Yet in this hour the

world is not left in utter darkness. There is a Book containing hundreds of divine predictions that have been literally and accurately fulfilled that speaks also to our own day, vividly describing the present world situation, and definitely revealing the eventful future. Thanks be to God for the gift of the Bible!

In that Sacred Volume, which has been so scorned and neglected, every major problem that confronts the world today was foretold by the God of heaven. Through His divinely appointed spokesmen, He announced the dawn of this age of invention and material progress (Dan. 12:4); the vast accumulation of riches (James 5:1-7); the increasing flood of crime, the decay of the home, the craze for maddening pleasures (2 Tim. 3:1-5); and universal "distress of nations with perplexity," with "men's hearts failing them for fear, and for looking after those things that are coming upon the earth" (Luke 21:25, 26).

God likewise foretold the extensive peace propaganda, on the one hand, and the extensive war preparations, on the other, that would characterize this age. Twenty-seven centuries ago He revealed that "in the last days" "many people" would unite in a mighty crusade for peace, proposing that swords be beaten into plowshares, that spears be turned into pruning hooks, and that the nations should no longer "learn war" or "lift up sword against nation." In fulfillment, behold the peace palaces and organizations of the past quarter of a century, to which some of the world's greatest minds and noblest hearts have given of their best. Behold also the mighty pageant of armaments that God declared would be marshaled throughout the world just prior to the second coming of Christ: "Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong. . . . Let the heathen be wakened. . . . Put ye in the sickle, for the harvest is ripe. . . . Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision" (Joel 3:9-14).

This graphic forecast, with its picture of the "sickle," the "harvest," and "the day of the Lord," points unerringly to the time of fulfillment just before the close of earth's (man governed) history.

Ponder also the prophetic words, "Let the heathen be wakened." For millenniums the pagan millions of Asia and Africa slept on and on. But today, what an awakening! The "unchanged East" throws off its robes of slumber and arises "to the sound of the trumpet, the alarm of war." Here is seen a notable sign of our times; for, according to prophecy, this amazing transformation among the vast pagan multitudes was to occur just prior to the announcement, "Put ye in the sickle, for the harvest is ripe."

Looking forward to that time immediately preceding Christ's second coming and the final judgment, John the Revelator declared: "The nations were angry, and thy wrath is come" (Rev. 11:18). In that final clash of armaments designated in Scripture as "Armageddon," the Prophet beheld "the kings of the earth and of the whole world" marshaled for "the battle of that great day of

God Almighty" (Rev. 16:12, 14, 16). In any previous age, such an assembling of armed forces would hardly have been possible; but, with the advance of modern science and industry, it could easily happen.

The world stage is today being set for just such a titanic struggle. Thank God for the assurance that it will be brief. Christ will soon return. While the nations are lining up for Armageddon, heaven broadcasts the appeal: "Prepare to meet thy God!"—Roy F. Cottrell in *Signs of the Times*.

AT WHAT AGE IS IT QUITTING TIME?

THE idea is often expressed, and sometimes cruelly, that when one has reached perhaps seventy years he is "too old" to be of further use, and should drop out of sight. Such talkers have perhaps never known of the many men who have continued to manage their own large businesses successfully even at eighty and more years of age, and have never thought that being fruitful for many years brings greatest power of added usefulness to the well man, while he is more capable than ever and anxious to be useful; and that being bundled off to the relic hall is both cruel and sure to cut life itself short. The following editorial from the *Pittsburgh Presbyterian Banner* is fine enough to pass on:

"At a recent meeting of the New York Academy of Medicine there were forty-seven papers read by specialists on the subject of old age, its nature and causes. They made a distinction between chronological and physiological old age, the former being age reckoned in years, and the latter age as registered in physiological changes, such as gray hair, physical infirmity, and all kinds and degrees of bodily degeneration. The two may be far from coinciding, as one person may be old in years and young in vitality, and another young in years and old in bodily degeneration.

"No new means for resisting the on-coming of old age prematurely were announced, but the familiar ones were emphasized and the opinion was generally expressed that human life should extend to a century and even beyond. On this point much depends on heredity. If one's parents and remote ancestors were long-lived, he may expect to reach the same age, barring accidents and disease. . . . Regularity of living and eating and working and sleeping is a primary means of prolonged life, and cheerful spirit plays no small part in prompting the same end.

"Nearly all these experts advised against retiring in old age. 'The later years of life should no longer be regarded as a time for retirement, as the days of patient waiting. To grow old gracefully should be to accept old age as the time for which all the arduous years of life have been lived. Ripe in experience, rich in the gifts of wisdom, is it right for a man to retire simply because his years are many? Not if he has a brain which is healthy and firm and capable of serving his fellow men. By proper methods of living and prophylaxis he may keep possession of such brain, though he be nearing the century goal. . . . A brain is not necessarily senile simply because he is ninety-five years old. Its

possessor may be active and alert in the business of life.' Live regularly and righteously and you may work far into the sunset.'

In other words, age is not measured by years, but by abilities possessed; and God may have more for one man to do after his threescore years and ten than another man will accomplish after forty; and he must not be hindered in doing it, but helped, as an expert in any secular line would be. The last years with the necessary vigor ought to be the most fruitful ones for God, and are not to be thrown away or despised.—*Present Truth Messenger*.

HELPING GOD

I SAW a robin tangled in a piece of string, hanging head down from a twig in a bush across the little park from my office window. Its fluttering wings and struggling form told of pain and fear and danger. It was raining hard. I hesitated a moment. After all, it was only a bird. Why should I endanger my health by going out into that driving storm to release it from its fetters? Some prowling dog or cat would soon discover its predicament and put a speedy end to its misery.

But then I seemed to hear the words—softly spoken by divine lips: "Not one of these is forgotten before God" (Luke 12:6).

I donned a raincoat hurriedly and ran out into the storm. I took the frightened bird in my hand. I could feel the tiny heart throbbing in panic. Gently I cut away the twine that bound it to the dripping shrub. I held it a moment in my warm fingers and then released it and watched the fleet wings bear it away through the misty raindrops.

I returned to my office with a glow in my heart that had not been there before. *I had worked with God for a little while!* I had extended His mercy, His kindness, His protective care, to one of the smallest creatures which He loved, and somehow I was happier.—*G. E. M.*

SELFISHNESS OF THE LOCAL CHURCH

(Continued from front page)

(Luke 12:41-47). The result was that the preacher felt compelled to devote more and more of his valuable time to acting as a leaning-post for wobbly Christians! Doctrinal sermons, by which the mind of the believer might be stirred up to service, to sacrifice, and to righteousness, through the prospects held out in the gospel, were sadly neglected. "Practical" themes, of doubtful "practical" value as compared with the spiritually regenerating hope of the Lord's speedy coming, took the place of vigorous prophetic, evangelistic subjects.

And the Church of God grew more and more like other churches which have not the blessed hope as the basic truth of their theology.

THE SECOND COMING OF OUR LORD

(Continued from page 3)

abroad, went every where preaching the word.'

There was a living link joining this blessed hope and this spirit of evangelism. They looked for their Lord and King to return, and they knew not the hour. The King had entrusted them with the grand commission, and the King's business required haste. There was no tarrying, save for that enduement from on high which was their equipment for their work. To the outmost bounds of Judea, Samaria, Galilee, they bore the message; then to Antioch, the Eye of the East, Cyprus, Asia Minor, Greece, Rome; then, while Peter went eastward toward Babylon, to the elect dispersion, Paul, burning with seraphic ardor and fervor, swept like a flame across Palestine and Syria farther and farther into Europe, till he touched not only Italy, but, as some think, Spain and Britain. Within the lifetime of one generation, the gospel message was borne to the outskirts of the Roman Empire, and the heathen priests trembled lest the fanes of their idols should be forsaken of worshipers.

This heroic evangelism of the primitive church was inspired by their love and loyalty to Him who was to them the Coming One. They were "looking for and hasting unto the coming of the day of God." Their ascended Lord was only veiled behind the cloud that received Him out of their sight, but still near them, always even unto the end of the age, and that end might be very near. That cloud might at any time disclose Him once more to their expectant, enraptured eyes; and that "same Jesus" who had so suddenly been "taken up from (them) into heaven," would with equal suddenness, "so come in like manner as" they had seen Him "go into heaven." And when He did come, He would claim His own, rewarding faithful stewards and judging the unfaithful. The question was thus ever forced upon every disciple, "Are my talents put to use, or put away in a napkin like a buried treasure?" "A dispensation of the gospel is committed unto me"; am I dispensing that gospel?

Christ Himself warns us of the danger incurred by those who say, "My Lord delayeth his coming." To lose sight of its imminence tempts to *self-indulgent indolence* and to *controversy on minor issues*. Under the blessed impulse of primitive piety, stimulated by this hope, all self-denial was cheerfully endured, and all petty jealousies rebuked. The church, "all at it, and always at it," worked as though the time were short and the duty urgent. Today, the hope is so obscured that the bulk of professed disciples push our Lord's coming into the remote future; and the church (including the Church of God, which is represented by THE RESTITUTION HERALD—Ed.) is as leisurely working, if not flippantly playing, at missions and evangelism in general, as though there were geologic cycles in which to witness to the world.

Berean Department

Cecil A. Smead, Editor, Blanchard, Mich.

“What Doth It Profit?”

“What profit hath a man of all his labour which he taketh under the sun?”—Ecclesiastes 1:3.

Each person during the year 1937, was the custodian of a certain number of hours. For all who read this it was 8,760 hours. Multiply those hours by all the inhabitants of the earth, and you have the raw product from which all the results of man's labor during 1937 were produced. Survey in your mind all the variety of results, a great jumble indeed. You will visualize great quantities of food, clothing, machinery, books, scientific experiments, travel, transportation, knowledge, services, talk, buildings, yes, and the huge destruction and pillage of war. There were bodies wrecked and bodies healed, characters twisted and warped by evil activities, and characters beautified and ennobled by good activities.

Whether there was a profit or a loss during the year to the world as a whole is hard to say. Of this much we are sure, that profit or loss does not depend on the increase or decrease of material wealth, or fleshly knowledge. It depends upon the amount of riches “laid up in heaven.” It depends upon the increase or decrease among men of the “wisdom of God.” For example, Japan has profited, not according to her acquisition of a slice of China, nor according to her industrial advancements, but she has profited according to the number of her people who have partaken of Christ. America has lost according to the number of her drunkards. She has gained according to the number of those who live for Christ. The infinite mind of the Almighty only is capable of weighing the world's profit and loss during the year. He alone can discern the balances.

But Have You Profited?

You are able to tell whether you have gained. “Examine yourselves.” “The wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy” (James 3:17). Take a sheet of paper, divide it into two columns, list the qualities God would have you possess in one column, and list either your gains or losses in these qualities in the other column.

God expects you to search the Bible, and learn His wisdom. Then you must bring forth fruit accordingly. “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works” (2 Tim. 3:16, 17).

Did Judas Partake of the Communion?

* * *

*Mrs. Claiborne Lee, Hammond La.
Blood River Berean Class*

When Jesus was in Bethany two days before the Passover, Judas Iscariot, one of the twelve disciples, went to the chief priests and made preparations to deliver Jesus into their hands for thirty pieces of silver.

In Mark 14:12-16 Jesus tells two of His disciples to go into the city and make ready the Passover. When all was ready, Jesus sat down with the *twelve*. “And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me. And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I? And he answered and said unto them, It is one of the twelve, that dippeth with me in the dish” (Mark 14:18-20).

We find the same fact recorded by Matthew (26:17-25), that Jesus sat down with the *twelve* and partook of the supper.

In Luke 22:21 we have these words, “But, behold, the hand of him that betrayeth me is with me *on the table*.” Surely, from these references we may say that Judas did eat the Passover with the others.

Jesus permitted Judas to partake of the Communion, even though He knew Judas would betray Him. Judas himself was allowed to decide his fitness. And today we examine ourselves as to our fitness to partake of the Communion.

The Inexorable Law of the Harvest

A man rocked a boat to see if it would tip. It did.

A woman looked into a patent medicine booklet to see if she was sick. She was.

Last June a helper smelled escaping gas and lit a piece of oily waste to find the leak. He found it.

A man lit a match to see if he had any gasoline. He had.

A young girl kept late hours to see if it really would injure her office work. And it did.

A young man tried drinking to see if it would make him behave like a fool. It did.—*Selected*.

“They are slaves who fear to speak
For the fallen and the weak;
They are slaves who will not choose
Hatred, scoffing, and abuse,
Rather than in silence shrink
From the truth they needs must think:
They are slaves who dare not be
In the right with two or three.”—*Lowell*.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"Whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole."

The Savior's Hands

A pair of little hands I see,
Two chubby infant hands, so wee,
Clutching sweet Mary's face in glee.

Two boyish hands, sturdy and brown,
Holding the plane in Nazareth town
In Joseph's shop, as the sun goes down.

Two hands of youth, now older grown,
Folded in prayer by a rugged stone
Out on the hillside, all alone.

A young man's hands, toil-worn and strong,
Seeking to aid in the restless throng
The helpless victims of sin and wrong.

Two tired hands 'neath the olive tree,
In the garden of gray Gethsemane
Clasped, for my sin, in agony.

Two outstretched hands on a cross of wood,
From cruel nail wounds red with blood,
Invite a lost world back to God.

Two living hands extended to me
In mercy, and love, and forgiveness free,
God, give me the wisdom now to see.

Oh! hands of the living Christ divine,
Take, take in Thine hands these hands of mine
Until they shall thrill with the power of Thine.

—*Author unknown.*

We Learn of Jesus From John Mark

Of the four Gospels, the first four books of the New Testament, the book of Mark is the one best loved by many students. It was probably the first of the four to be written. Its words are mainly simple, straightforward words, words of action. Many of you boys and girls would enjoy reading it through at one sitting.

The first lesson of the new year took us over into the

book, to the 10th chapter. Here we found Jesus walking toward Jerusalem with two of His apostles, James and John. These two had rather odd nicknames. They were called, "Sons of Thunder."

Perhaps they got those names from the work they did, perhaps from their dispositions. However, they were fishermen, as you know, and, no doubt, were out on the sea in many a sudden storm. For the Sea of Galilee was their fishing place and storms came up quickly on that lake.

On this walk with Jesus the conversation took a strange turn. Jesus had been telling them of some of the cruel things that He must suffer, some of the sad things that were ahead for Him, things it seemed no one could endure. But James and John scarcely heard Him, for they were thinking only of themselves.

They were not thinking of their Master's sufferings. They were only thinking of His glory. And they begged for the highest positions He could give them, one on His right hand and one on His left. Read verses 42 to 45 in Mark 10, and see what Jesus told them about how such honored places were to be gained.

Later in their lives these two apostles proved that they had learned the lesson of service which their Lord taught them by word and by example. For James gave his life in daily service and finally was killed by the sword for his faithfulness to his Master.

John changed from a "Son of Thunder," to one of love and kindness and gentleness. He wrote the most touching of all four Gospels and was said to be best beloved by Jesus. Do you know what other parts of the Bible he wrote?

The second lesson of the new series shows us another John, John the Baptist, the one who went before Jesus to tell the people He was coming so that they could be ready for Him. It also gives us the beautiful story of Jesus' baptism.

Remember, as you study these new lessons, that Jesus always showed His apostles how to serve by first performing the service Himself. He never told others to do what He was not willing to do Himself, whether it was feeding the hungry multitudes, healing the lame, the sick, and the blind, or preaching the gospel to them, telling them the good news of God's coming kingdom.

AMONG THE CHURCHES

GOD'S WORD UNFOLDS

The following interesting letter relates the experience of Bro. F. B. McCullough of Austin, Tex. It tells its own story of the opening up of truth and the eradication of error. While at Brownfield, Tex., some three years ago, the writer of this letter was led to search the Scriptures to see if certain things he had been taught concerning spiritual gifts were true.

"After trying the spirits to see if they were of God, I found no scriptural foundation for my contention that the church in this age has access to the same measure of the Holy Spirit as did the early church and miracles all ended at the time the Word was fully confirmed by the apostles, until the confirmation of the first dominion of the kingdom begins at Jerusalem. But I can truly say I believe it was the will of God. On my research among the . . . people (who believe that miraculous gifts continue in the church today), my prayerful aim was that the Lord would give us some sheaves as leaders in the work in Texas. And as Jesus never fails, and the Word of God never returns unto Him void, when I completed my prayerful research I saw that I would have to declare that the spirits I was 'trying' had no scriptural support, and I was driven to return to the old paths.

"In the last dark hour of our labor, when it looked as though all of our work had been lost and we were preparing to withdraw from those with whom we had been associated, God touched an honest heart for His name's sake, and we walked out full-handed, so to speak, for God blessed our labor with a young man of great personality, Bro. H. V. Minkler, who is now our pastor, together with his family. I hope to see some of his writings in the Church of God papers.

"Bro. E. E. Giesler paid us a visit from Moorefield, Neb., while visiting his mother this summer, and encouraged us to organize into a church body. And Bro. E. O. Stewart, on his return from a preaching tour in Oklahoma and Arkansas, recently conducted a week of Bible lessons which were very helpful to our little group."

We pray for the continued success of the Austin brethren and that the seed, first sown in their own hearts, may scatter widely over the great Lone Star State.

FROM BROTHER A. L. CORBALEY

On invitation of our editor, my wife and I desire to express our thanks to the members of the Church of God at Oregon, Ill., for the hospitality they extended us while we attended the Conference last summer. It was a foretaste of that future meeting the Lord has promised His faithful servants when Jesus comes. How complete will be our joy, and what a glorious experience it will be if we are among those who will meet with the saints of all the ages, when "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we who are alive and remain shall be caught up together with them, to meet the Lord in the air: and so shall we ever be with the Lord." May we be faithful.

A. L. Corbaley.

ST. CLOUD, MINNESOTA

After being away for almost a month, we were glad to be at home once more with our own people. The time spent working with Bro. Magaw in the Brush Creek (Ohio) Church was very enjoyable, and we hope that the blessing of the Lord may continue to be with them.

Upon our return we found that Mrs. B. Leuch and the remainder of her family had gone to join Mr. Leuch and three children who had previously gone West. Their address is 1221 Franklin St., Shelton, Wash. We would be glad to have any brethren near there get in touch with them. May God bless them in their new location.

This has been a busy month. The Sunday school gave an informal Christmas party Tuesday evening in the basement of the church. There were Christmas songs, recitations, the origin of Christmas customs in other lands, and a time of fellowship. Candy canes and apples were presented at this time.

Sunday evening, Dec. 26, the Christmas story in pageant and song was given. A number of the young people gave the story in pantomime while the choir sang corresponding Christmas songs.

As the old year passes away, we thank our heavenly Father for His abundant blessings to all of us and ask an interest in your prayers that we may be used of the Lord during the coming year to win many precious souls.

C. E. Lapp.

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Mr. and Mrs. J. H. Williams; Mabel Netts; Dorothy Magaw; J. W. Sweet; Maybelle Hanson; Georgia and Wayne Thompson.

HOME AGAIN

We left home for Arkansas October 15, to hold meetings at Bear, Magazine, Waveland, and Havana. The interest was good, considering the time of the year and the weather. When the weather was nice farmers were gathering crops, which hindered attendance, and when it rained the congregations were small.

Leaving Arkansas November 21, I went to South Texas. I held meetings at Kingsville, Floresville, and Austin. Splendid interest was manifested at each one of these places, but especially at Austin. The church there, consisting of about twenty-five members under the leadership of Bro. H. M. Minkler, is doing a good work. Bro. Minkler is young in the truth, but he is learning rapidly. He is quick and keen and a man you will love at sight. I am sure the church will prosper under his leadership. I promised to return there next spring for a fifteen-days meeting and I am anxious for the time to come. I received \$175; expenses were \$25.

E. O. Stewart, Sweetwater, Texas.

INDEBTEDNESS FUND

Oregon, Illinois, Church	\$13.81
Arthur and May L. Gilbey	5.00
Skelton, W. Va., Sunday School	3.36
Mrs. Emma Scott	1.35
Maurertown, Va., Sunday School	3.22

CONTRIBUTIONS TO N. B. I.

William Hill	\$ 3.00
H. E. Shepherd	3.00
Leona Marsh	4.00
Maybelle Hanson	4.00
Mrs. Alma B. Steffa	10.00

BETWEEN YOU AND ME—

It is quite impossible for the editor and his family to adequately express their gratitude to the many who have remembered them with cheery Christmas greetings. But to all our widely scattered friends we say sincerely, "Thank you, each and every one, and may God bless you abundantly throughout the new year with all spiritual blessings in Christ Jesus."

Sr. Etta Mattison and her daughter Cecil are in Tempe, Ariz., visiting Sr. Mattison's father and mother, Bro. and Sr. S. J. Lindsay. Can't you almost hear the latest record-breaking fish story being related right now to daughter and granddaughter?

Westward Ho! Bro. and Sr. Conner are going West. To grow up with the country? We hardly think so, for the Middle West could not spare them. But they are planning to spend a few weeks with relatives in the country noted for its "unusual" climate. This, we believe, will be Sr. Conner's first trip to California and we rather envy her the delightful experience she will have, for we know there will be a hearty welcome from our brethren and that she will find much to enjoy in the land of sunshine and oranges.

January 3 is the date! What date? Why, the date of Bro. R. H. Judd's birthday. How many milestones does it mark? Your correspondent doesn't know. We do know, however, that it means that our good friend and faithful colaborer in the Lord is advancing in years like the rest of us. May God bless him with health that he may continue to write for our columns until Jesus comes. His address is 111 Milverton Blvd., Toronto, Ontario.

Mr. and Mrs. Ferris Zechiel of Culver, Ind. received as a Christmas present a package which was labeled "Carol Ann." May the young lady see many good days.

The Oregon church had three especially welcome ministerial visitors on the Sunday after Christmas. Bro. F. L. Austin, former pastor of the church was present with his wife; Bro. Harvey Krogh, Jr., pastor of the Ripley, Ill., church, was with us, with his helpmate; and Bro. L. E. Conner, president of the National Bible Institution and pastor of the Dixon, Ill., church was also here under the supervision of his wife. Bro. Krogh gave a splendid sermon on "The Just" to a large and appreciative audience in the evening.

EDEN VALLEY, MINNESOTA

The Church of God Sunday School at Eden Valley, presented a very effective Christmas pageant entitled, "Because of Bethlehem." This program was held on the evening of December 23. Our annual Christmas snowstorm arrived on schedule—the day of our program—but in spite of the weather, our people turned out fairly well, and had a very enjoyable time together.

Jane LeCrone.

ONLY OUR BEST FOR GOD

One of our contributors, who had been asked to prepare an article for our Christmas number on a profound subject, sent us three complete studies of the subject, one after the other. The last one arrived by air mail too late to be exchanged for the second manuscript which was already in type.

The reason why this very busy man rewrote his work from slightly different standpoints so many times was because he wanted to give only the finest product of his heart and mind to the Lord through the columns of The Restitution Herald. All three articles were excellent, but the second was better than the first and the third an improvement over the second—at least such was the judgment of author and editor.

Only our best for God! No time is wasted, no effort misapplied, that has for its object the giving of our best to God.

CONSTRUCTIVE SUGGESTIONS

One of the most helpful letters, from the standpoint of constructive suggestions, that we have received in some time, is the following from Sr. Orval Shepherd of McCook, Neb. Sr. Shepherd, when sending in a subscription for an aunt, whom she was anxious to have The Restitution Herald, writes:

"I enjoy The Herald very much and feel that my aunt will appreciate it also, as she lies on her back in bed with a broken limb. She has been in this position since last May.

"I find the Children's pages, clipped out and put together with an attractive cover on the front, make a very nice Christmas gift for children who enjoy Bible stories. I am wondering if the editor realizes that the Berean page on the back of the Children's page makes it fine for the children when they grow up and discover that they have a new story adapted to their age?

"How I wish each article could be printed in full, one page after another, until the entire piece was finished. Then one could clip them out, put covers on them, and they would make attractive gifts for grown-ups." (What a splendid idea, that of using Herald articles as gifts!"—Ed.) "When the articles are printed on different pages it is hard to clip them without cutting into another good article with which I would like to do the same.

"However, since I'm not the editor, perhaps I am wrong and such a method could not be put into practice. This is just a suggestion."

We appreciate what Sr. Shepherd suggests and it has long been our desire to complete one article in the paper before starting another, but owing to certain difficulties of a mechanical nature it is generally impossible for us to do so. We shall bear all these matters in mind, however, and welcome others of a similarly constructive nature from any of our readers. This is your paper and we want to make it as nearly as possible just what you want it to be.

DAVIS - GOEKLER

A quiet home wedding was solemnized on Sunday afternoon, Dec. 26, when Miss Golda Davis became the bride of Mr. Elmer Goekler. They were attended by Mr. and Mrs. Ralph Goekler, the groom's brother and wife, and the ceremony was performed by Elder Harry Goekler, also the groom's brother.

The groom is a member of the Salem Church of God, near Marshall, Ill., and for many years was active in Berean work. He was a regular attendant at General Conference for a number of years and will be remembered by those who attended then. The bride is a girl of sterling character and in her quiet, friendly way has made a host of friends. They moved to their newly furnished home immediately and may be addressed at Marshall, Ill.

Their many friends wish for them life's richest blessings, both material and spiritual, in the years that are to come.

REPORT OF EVANGELIST

T. A. DRINKARD

My detailed report for December is as follows: Ater, Tex., (4, 5), 2 sermons; Beckett Mountain, Ark., (10-12), 3 sermons; Cleveland, Ark., (18, 19), 3 sermons. Places visited, 4; sermons delivered, 8. Expenses, \$13.98; receipts, \$75.65, including \$6.00 sent by the secretary of the Arkansas Conference.

I am very happy to place this report before the brotherhood. It is interesting to see our brethren respond to the influence of the gospel. At several of the places I visit each month, our brethren are hardly able to supply the expenses, but the interest being manifested causes me to suggest that it is to the good of the brotherhood that you give of your means that the work might continue, inasmuch as it is gospel work.

A brother in Kansas, where they have a small membership of fifteen, writes asking me to promise to come there for a meeting this coming summer. Interest is growing in the things that once stirred the hearts of pioneer fathers. And why not? The gospel work is the greatest on earth, and investment made therein will bring to you more profit than any other you can make.

You may be assured of this, that God materially blessed those who cared for His work in the days of long ago, as you can see by reading Haggai 1:1-15; and the same principle was taught by Jesus Christ (Matt. 6:33), and advocated by Paul (1 Cor. 9:14). God has ordained that His work shall be supported by His people. But our brethren many times forget that we walk by faith and not by sight.

May God richly bless each one that seeks to serve Him. And may we all unite our efforts in gospel service, that God may be glorified. I shall appreciate your cooperation in this evangelistic work.

T. A. Drinkard, Handley, Texas.

FREDERICK HUBER

Frederick Huber was born in Baden, Germany, September 11, 1846, and died at Oregon, Ill., December 14, 1937. He was one of ten sons and one daughter born to Joseph and Mary Ann Huber. He left Germany in his young manhood to avoid military conscription. The prospect of war between France and his native country threatened and he was advised to make his way to America. He arrived in New York City, June 5, 1867, and soon went west to Adeline, Ill., where he later became a farmer. At Forreston, in the same county, he was married to Miss Katherine B. Knock. Two sons were born to them, both of whom survive. His wife died August 13, 1919.

Both Mr. and Mrs. Huber were baptized and became members of the Church of God at Adeline, Ill. Since his wife's death, Bro. Huber has lived in Oregon, where he has been a faithful and beloved attendant at the church services whenever his health permitted.

Funeral services were held in Adeline, conducted by the pastor of the Oregon church. Owing to icy roads, few could attend, and consequently a memorial service was held in Oregon, at which time the pastor spoke on "The Grace of Forgetfulness." Bro. Huber rests in hope and is tenderly remembered by the brethren.

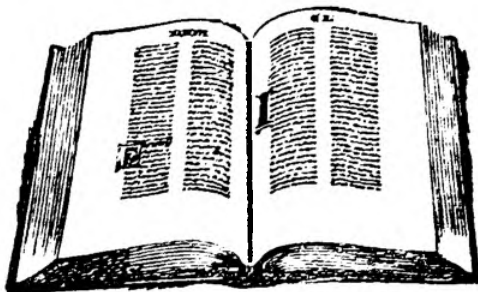
MILLARD W. PERRINE

With a sense of real loss to ourselves and to the Church of God at large, we record the death of Bro. Millard W. Perrine, who for many years was an able contributor to the columns of The Restitution Herald. During recent months we have endeavored to discover why it was that no word was received in answer to various letters we addressed to our dear old friend, and now we learn that he had been taken from the place where he had been living at Everett, Wash., to Seattle, where he died, probably on December 23, 1937, as we learn from Sr. Lottie E. Young of that city, who chanced to see a notice of his death in the paper. We do not regret Bro. Perrine's entering into rest, for he was weary, as he wrote us some time ago. His sight was practically gone, and he patiently awaited the hour to fall asleep in the Lord. We shall see him again, if we are faithful.

HERALD RECEIPTS

W. D. Tilton; W. W. Arbogast; Roy Blanchard; Mina Martin; Mrs. Hedvie Jackson (for self and others); Cantwell Drabenstatt; W. O. Jenter; Dr. S. Metheny; Marion McClellan; C. E. Lapp (for another); Mrs. Lydia E. Miller; Dorothy Magaw; Carroll Hutchinson (for another); James Maggard (for another); Addie Williams; T. A. Drinkard (for others); Mrs. Orval Sheperd (for self and another); H. E. Shepherd; Leona Marsh (for another); Mrs. Rose McCurry; Mrs. Thomas Lewis; S. J. Lindsay (for others); Harvey Krogh (for another); Lola Clark; Mrs. Harvey Krogh, Sr.; Lottie E. Young (for another); Mrs. R. Overholt; C. Davis; Mrs. M. A. Reed (for others); Mrs. J. W. Dismukes; Mrs. Eva Page; N. S. Westfall (for others); Mrs. Lucy Robinson; Mrs. Sidney Martin; Joe Wilson (for another); V. R. Kincheloe (for another); Mrs. G. C. Wrenn.

The Pine Woods Bible Class, by W. H. Wilson: 480 pages; cloth binding; a discussion, in conversational form, based upon actual class work by the author, on various phases of the gospel; 75¢, postpaid for cash National Bible Institution.



Formed Out of the Clay

By T. A. Drinkard

"Behold, I am according to thy wish in God's stead: I also am formed out of the clay."—Job 33:6.

I SUGGEST here that such texts as this one, and others to be cited later, give no little trouble to those who try to prove that the personal pronoun "I" refers to an immortal, immaterial spirit that lives inside of what they are pleased to call the body and to which only is knowledge ascribed. By so affirming they deny that thoughts are the property of matter or material substance, through the agency of mind. Whenever they choose to do this, trouble awaits them. "I also am formed out of the clay," was Elihu's version of the matter, and I am persuaded that he was more reliable than those who teach otherwise.

Since consciousness is a property of the mind, and mind is the result of vitalized brain, and since the vitalization of the brain is the outcome of breathing the breath of life; therefore, when the breath of life leaves man he dies—brain, mind, and thoughts cease to function.

The spirit of man that *knows* is his mind, which is the product of vitalized brain. Let us read: "For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God" (1 Cor. 2:11).

If the spirit of man is an immortal entity dwelling within the body of flesh, thus creating a duality, may we not also affirm that the "Spirit of God" refers to an entity in God? Such a hypothesis would do violence to the Word of Truth.

That the spirit here used is the mind of man is evident, "for God is my witness, whom I serve with my spirit in the gospel of his Son" (Rom. 1:9). Here Paul affirms that he served God with his spirit. Now read again: "So then with the mind I myself serve the law of God; but with the flesh the law of sin" (Rom. 7:25).

A Gentile king dreamed a dream and his "spirit was troubled to know the dream" (Dan. 2:3). But Daniel told the king that "thy thoughts came into thy mind" (Dan. 2:1, 29), and "the thoughts of thy heart" (Dan. 2:30). In these verses spirit, mind, and heart are used for the same thing. It is written, "But there is a spirit in man, and the inspiration of the Almighty giveth them understanding" (Job 32:8). Here again the spirit refers to the mind or heart of man, which God endows with knowledge by inspiration. Solomon so understood it, for he said, "Give therefore thy servant an understanding heart to judge thy people" (1 Kings 3:9).

One can have no thoughts save by the proper functioning of his brain, the result of which is "mind." If the mind is not the thing that knows, if thought is not the product of a vitalized brain, why does an injury to the brain cause unconsciousness? If thought is the product of

an immortal entity, why does a head injury affect its functioning power? If brain injury affects its functioning power, the inevitable conclusion is that it depends upon material matter for the expression of thought. Therefore, it is apparent that such a theory is not consistent with the teaching of the Scripture or with reason.

Who, or what, commits sin? Suppose that man is a duality, composed of two parts, a mortal body and an entity that does all the thinking and directing, in fact the only part to be saved, is immortal and never dies. Can the body sin if the spirit, as the living intelligence apart from the body, does not direct and force it to do so? If not, then is not the spirit responsible for the deeds of the body? If the spirit is responsible, why kill the body for the sin of the spirit? If the spirit is a man, and is immortal, how can it sin?

By the pen of Inspiration these words were written: "For the living know that they shall die, but the dead know not any thing" (Ecl. 9:5). Death is in the land, as every cemetery will attest. Solomon plainly teaches that the dead are unconscious—they know nothing, their thoughts have perished, and only by resurrection will they live again.

Man is "fearfully and wonderfully made" (Psa. 139:14), and God's work stands unequaled by the wisdom of man. David said, "My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being imperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them" (Psa. 139:15, 16). You will notice that he says, "I was made in secret, and curiously wrought," and it was done by the creative power of God, who made man, gave him life, and sends him to death because of sin and disobedience. But He promises to bring him out of death through the power of resurrection through Christ (1 Cor. 15:22).

"We are all agreed that life beyond the grave would be a delusion and a cruel mockery without the continuance of the tender household affections which alone make the present life worth living; but to imagine the recognition of soul by soul apart from the material structure in which we have known soul to be manifested, apart from the look of the loved face, the tones of the loved voice, or the renewed touch of the long vanished hand, is something quite beyond our power."—*Fiske*.

THE RESTITUTION HERALD

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NUMBER 15

Light in the Eastern Sky

Light in the eastern sky, Jesus returning!
Light in the western sky, Jesus is near!
Soon shall the nations, His advent discerning,
Hail Him with gladness, or see Him with fear.

Bright be our lamps as we watch for the dawning,
Girded our loins, that our strength may not fail;
So as He shines through the mists of the morning,
We may be ready to shout an "All hail!"

Not as at Nazareth, lowly they found Him;
He as a King now returns from the sky;
Borne on the whirlwind, with angels around Him,
Veiling their faces from glory so nigh.

Savior of earth, who in mercy unfailing,
Offered Thyself as atonement for sin,
In that great day, by Thy love all-prevailing,
Grant us a place in Thy kingdom to win!

—*Author unknown.*

Abreast of the Times

Pertinent Comments on the News of the Day

G. E. Marsh, Editor

The Mystery of the Ice Ages

"Fire, and hail; snow, and vapours; stormy wind fulfilling his word."—Psalm 148:8.

PASADENA, Calif., Jan. 7.—"If the average temperature of the United States should drop only eight or nine degrees Chicago would become buried under half a mile of ice and New York would be covered with an ice sheet thousands of feet thick," declares *Popular Mechanics* in the February issue, referring to a statement recently made by Dr. Chester Stock of the California Institute of Technology in this city.

"Everyone knows that weather and temperature changes go hand in hand, yet the consistency of the basic temperatures that control climate is one of the miracles of the universe," Dr. Stock stated. "Year after year, the annual temperature of any region is practically the same. Life can exist on the earth only inside the narrow range of temperatures that we experience, and these temperatures are regulated by a sort of cosmic thermostat that is infinitely more sensitive than any heat-regulating device that man could make."

Temperatures in the universe range, according to this authority, "from 454 degrees below zero in interstellar space to almost two million degrees above in some of the stars. . . . Almost anything could happen to upset this temperature constant, but the more they study the history of temperatures the more certain are scientists that nothing is likely to happen for an extremely long time to come."

The preservation of an equable temperature on the earth, a temperature that makes possible the maintenance of life in all its forms, is termed by the scientist "one of the miracles of the universe," and so indeed it is. Only an unchangeable God with an unchangeable purpose in process of development could compel such mighty forces to follow the narrow line that marks the separation between life and death for man upon the earth. "I am the Lord, I change not; therefore ye sons of Jacob (and all mankind) are not consumed" (Mal. 3:6).

Skyscraper Church

"Lovers of pleasures more than lovers of God."—Paul.

NEW YORK, Jan. 9.—A "skyscraper" church that goes in more for dancing than for devotion, more for bowling than for Bibles, more for suppers than for salvation, lifts its twenty-five story Gothic towers on the banks of the Hudson. The structure was completed in 1930, at a cost of more than \$4,000,000. Its pastor is Dr. Harry Emerson Fosdick, who states the objective of the great organization which he heads as follows:

"Modernism is the intellectual endeavor to harmonize

our religious thinking with the new world-view that science has brought. Modernism, that is, is primarily an intellectual movement. The modernist cannot live with his intellect in the twentieth century and his theology in the first."

"I am the Lord, I change not" (Mal. 3:6). "Jesus Christ the same yesterday, and to day, and for ever. Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein" (Heb. 13:8, 9). An unchangeable God, an unchangeable Savior, an unchangeable doctrinal basis for faith! These modernism cannot shake.

Use and Abuse of Alcohol

"It is an unruly evil, full of deadly poison."—James 3:8.

NEW YORK, Jan. 7.—Alcohol, like the tongue of which James speaks, is, under the most favorable circumstances, "an unruly evil," and is conceded to be a "deadly poison" by the best medical authorities. The New York News Syndicate in a copyrighted article by Dr. Irving S. Cutter, quotes the physician as saying that while the profession recognizes the value of alcohol as a drug to be used sparingly in the case of elderly people suffering from indigestion, "most medical men prescribe it with caution, since there is always the danger of habit formation. . . . The nervous, jittery type who demands a cloak behind which he may hide his worries, fears, and doubts is likely to become an addict."

Throughout the article, Dr. Cutting speaks of alcohol as "a drug," and warns that even when it is taken under medical advice as a substitute for fats and starches which some chronic invalids cannot take in the form of food, "the one who depends upon it for, say, one fifth of his daily food intake will exhibit poisonous effects." Its use is not necessary even in such cases, he asserts, for "it possesses no nutritive value that cannot be obtained with equal facility from glucose (corn syrup)." Alcohol, he says, slows up both physical and mental action astonishingly.

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"Lord, Is It I?"

By the Editor

THE day was over. Night had fallen and darkness enveloped the earth in somber gloom. In an upper room of a private house in Jerusalem Jesus had met with His disciples for the last time before the great sacrifice, and "sat down with the twelve"—the twelve who were shortly to become His witnesses throughout the world.

While the essential facts of what took place on that solemn occasion have been written "for our learning and comfort," all that was said and done very probably was not recorded. But what the historian has provided clearly indicates that in that intimate hour of communion with their Lord, the hearts of the disciples were opened to Him as they had never been opened before and the Master's love reached out and touched them with a revelation of Himself that was more deep and full than they had ever experienced. It was a holy hour, a sacred hour, for both the disciples and their Lord. Each was made known to the other without reserve. *Oneness* was established between them and for the time being the prayer which He offered later on that same night was fulfilled: "That they may be one; as thou, Father, art in me, and I in thee, that they may be one in us." It was a unity that was deep and beautiful and soul-satisfying. Each heart there present, with a single exception, was in rapport with all the others, attuned to the same chord of mutual love.

To emphasize and to perpetuate this thought of unity with God was one of the great purposes of the sermon Jesus preached on that occasion. "In my Father's house are many mansions," He declared. There was room for all.

The Greek word rendered "mansions" is derived from a root meaning "to abide," to dwell with another as members of the same household, in unity and love. Hence, Moffatt translates the word for "mansions," "resting places." We find the Greek word repeated many times in the beautiful story of the vine and the branches. "*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."

What a blessed fellowship with God the Father and with Jesus Christ the Son is suggested here!

But the night was upon them! The glory of the Sun of Righteousness, which shone so brightly into their hearts as they listened to the comforting words of Him they loved, was soon—Oh, so very soon!—to be utterly eclipsed by the blackness of despair! The words of Jesus, spoken as they reclined at the table together, brought this vividly to their minds.

"As they did eat, he said, Verily I say unto you, That one of you shall betray me. And they were exceedingly sorrowful, and began every one of them to say unto him, Lord, is it I?" (Matt. 26:21, 22).

The question provides our text; "*Lord, is it I?*"



For three wonderful years they had followed Him. Ever since that day when He had called to Peter and Andrew and James and John, saying, "Follow me, and I will make you fishers of men," they had been with Him. They had listened to His Sermon on the Mount with so keen attention that they never forgot the words He spoke. They had seen Him heal the sick, open the eyes of the blind, cleanse the lepers, raise the dead. They had been with Him constantly as He "went about doing good"—teaching, healing, comforting, blessing. This close companionship had developed within them a love for Him that was deep and strong and unchangeable.

But now those tragic words: "*One of you shall betray me!*" O, it could not be! Surely, not one of those who loved Him so, who had been with Him for so long a time, who had seen Him quiet the raging tempest with a word! Not one of those who had stood beside Him at the open grave of Lazarus so short a time before when He "cried with a loud voice, Lazarus, come forth. And he that was dead came forth" and was restored alive to his bereaved sisters! Surely, not one of them would betray Him! They had every one experienced so much of good at His hands, they had acknowledged Him as the Messiah of Israel and the Redeemer of men; they had felt the healing balm of His forgiveness; they had experienced the joy which only the pardoned can know—all this they had received through their personal association with Him. They could not be mistaken. Peter and the rest of the disciples were convinced that He was indeed "the Christ, the Son of the living God."

The Pharisees might deny Him; the scribes might repudiate Him; the chief priests might seek to betray Him—but not one of these who loved Him! Peter voiced the thought of each one present on that tragic but glorious night as is recorded in Matthew 26:31, 33. When Jesus said "unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended."

But Jesus knew their hearts and their human weakness far better than they them— (Please turn to back page)

The Utility of Doctrinal Teaching

By A. H. Zilmer

ONE of the definitions of utility is fitness for some desirable practical purpose; serviceableness. We believe that this definition best describes the practical purpose to be served by doctrinal teaching. Doctrine primarily signifies that which is taught. To teach is to impart knowledge or information to; to give instruction to.

In this study we are concerned with that which in Scripture is spoken of in these words, "My doctrine shall drop as rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as showers upon the grass" (Deut. 32:2); or, "That they may adorn the doctrine of God our Saviour in all things" (Titus 2:10). Thus the doctrine with whose utility or practical usefulness we are concerned is the teaching coming from God, which inspired men of old uttered or placed upon record for the instruction of the children of men.

From these observations it will be clear that we are not at present concerned with the doctrines of men, or even religious bodies, whether these be embodied in a creed, or taught by word of mouth. We wish to know what practical end is to be served by teaching the doctrines contained in the Bible.

We believe that the affirmation that God is (Heb. 11:6) is the greatest of all doctrines taught in the Bible. The idea that God is, is the basis of all other religious truths, and the foundation of all essential doctrines. Every moral precept, every valid religious ceremony, has its roots in the fact that God exists. However, the bare idea that God is, while true and indispensable in any system of religious devotion, is an abstraction so long as it does not enter into the human consciousness as a moral force that influences for good the individual who holds that idea. In order that man may be influenced for good by a belief in God, he must of very necessity associate with such faith the idea that he is responsible to God to answer for the discharge of his obligations to his Creator, Benefactor, and Judge. The belief, the concept, the idea, that God is, is only then of practical value when it results in action in keeping with the moral precepts which God has given for the regulation of human conduct. The idea of the existence of God may be compared to a trellis which serves as a support for a vine bearing beautiful flowers. The vine could bud and bloom without the trellis, but the trellis sets off the flowers to advantage. The trellis itself is but a means to an end, and not the end itself. Bear in mind, we are not speaking of the existence of God being a means to an end; but the idea, the thought,

"Doctrine, however essential it may be, is not the end, but a means to an end," declares the editor of "The Faith" (Morrilton, Arkansas), in a stirring editorial in the January number of that magazine. He asserts the real purpose of doctrinal teaching is the development of a "faith that works by love" and assures to the believer who puts it into practice an entrance into the everlasting kingdom of God.

imbedded in the mind, firmly established and constantly held fast serves the useful purpose of reacting upon the character of the individual, of making him better morally than he would be otherwise.

This truth appears in a clear light in the writings of James, "a servant of God and of the Lord Jesus Christ." Hear him:

"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 filled; notwithstanding ye give them not those things which are needful to the body: what doth it profit? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is one God; thou doest well: the devils (demons) also believe, and tremble. Wilt thou know, O vain man, that faith without works is dead?" (James 2:14-20).

The "vain man" believed that there is one God, and James gave it as his judgment that the man did "well," to which he significantly added, "The devils (demons) also believe, and tremble." We believe these demons were demoniacs, or insane persons, who believed in the existence of God. Of what value was such belief? Would it save them? Being a faith without works, it was dead, and destitute of saving power. Even doing "well" by belief in the existence of the "one God" would not save. There were no beautiful flowers or luscious fruits of the Spirit on the trellis of religious profession and belief.

This also with reference to the belief in the historical existence, the divine sonship, the sacrificial death, the resurrection of Jesus, His ascent into heaven, His coming again to conduct the judgment, and His rulership of the world in righteousness. The intellectual apprehension and mental assent to all of these will save no one so long as such belief is unaccompanied by action in harmony with the divine precepts. Jesus said in addressing, besides His disciples, a great multitude of people out of Judea and Jerusalem, "And why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6:46). The same truth is voiced in Matthew's version, "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). And again: "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him to

a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not, for it was founded upon a rock" (Matt. 7:24, 25). The wisdom of this "wise man" lay in the fact that he not merely heard and assented to the sayings of Jesus, but did them. The other, hearing and nominally assenting to those sayings, went no further. "Very true, very good," he probably said, but that was all. No action! No wonder his house fell with a great fall (vv. 26, 27).

It is possible for one to know and understand and believe with the utmost nicety all the essential facts of the life of Jesus, and yet fail of salvation. Without suitable action all these are but theories, however correct, that of themselves have no saving value. The various items mentioned in the life of Jesus have their proper place. His divine begetting resulted in the consciousness that He was the Son of the Highest, who as such might claim certain exemptions from suffering and hardship. But nay! He made no such claims but submissively endured "the sufferings of Christ" with the full assurance that glory—endless glory—would follow (1 Peter 1:10, 11).

Being born of a woman, and, therefore, a partaker of

flesh and blood, made Him subject to temptation, and capable of sinning. He was in all points tempted like as we are (Heb. 4:15). He said repeatedly that He had overcome (John 16:33; Rev. 3:21). This made it so that when He was tempted He was "without sin." Having undergone those trials, He knows what it is to be tempted, and, therefore, is in a position to give help to those who are tempted. One can believe all this to be true, and yet fail to obtain salvation. Unless one enters into a vital union with the Lord Jesus Christ, and avails himself of the proffered help, all this is but a beautiful theory. It is like looking at and admiring a beautiful painting—very true to life and a lovely picture of the landscape or the object portrayed on canvas. There must be a lively personal touch between the believer and the Savior having these beautiful traits of character.

Enough has been said to make clear that doctrine, however essential it may be, is not the end but the means to an end. The immediate object is to beget faith—a "faith which worketh by love" (Gal. 5:6). Such work has the object to secure an entrance into the everlasting kingdom of our Savior Jesus Christ. Thus the kingdom is the end. All that goes before it is a means to the end.

"In the Beginning"

By A. J. Eychaner

THE above words are the first three words of the book of John and of the book of Genesis. They are a translation of two Greek words, *en arkee*. From their similarity it is thought by many that they refer to a period of time when God created the heavens and the earth. A little reflection will show that John is not writing about the old creation. The "beginning" he speaks of is *another beginning*, even the new creation. Notice the following points relating to this beginning:

1. Matthew begins his book with, "The generation of Jesus the Christ."

2. Mark, in making his record, starts thus, "The beginning of the gospel of Jesus Christ."

3. Luke undertakes to give a correct and orderly account of the life and teachings of Jesus from the testimony of those who were eyewitnesses "from the beginning." This beginning in the nature of things could not refer to the creation of heaven and earth, for those of whom he speaks were not present when heaven and earth were made.

4. John began his record at the same "beginning." It was at the time when eternal life was needed, and Jesus came to offer it, for "life and immortality were brought to light through the gospel." This is evident from how John introduces Jesus. In the 4th verse he says, "In him was life; and the life was the light of men." He further explains in verse 5, "And the light shineth in darkness; and the

darkness comprehended it not." Here reference is undoubtedly made to the Jewish people. Had they known that Jesus was their promised Messiah, they would not have crucified the Lord of glory.

Perhaps the strongest support to the idea that John refers to the old creation lies in the common translation of verse 3: "All things were made by him; and without him was not any thing made that was made." The word from which "made" is translated may with equal propriety be rendered "done," and is so rendered in the New Testament about sixty-five times, and once in this same chapter, verse 28, "These things were done in Bethabara." It would hardly do to say, "These things were created in Bethabara." Also 1 Corinthians 14:40: "Let all things be done decently and in order." "Created" or its equivalent could not be used and express the thought. So we conclude that "done" would be a better equivalent for *ginomai* than "made," for then there is a harmony between John's "beginning" and the records of the other evangelists. "All things were done by him." Jesus was the Author and Finisher of the whole scheme. Nothing was done without Him. To Him belongs all the glory. He is the beginning of the new creation. He is the first-born from the dead to the plane of the Spirit—the first-born among many brethren.

The Diaglott rendering is, "was done." Every student of the Bible recognizes two creations. The old creation was

a bringing into existence of material upon the plane of the natural. The new creation brings the old upon the plane of the spiritual. It is more properly a regeneration through Christ. The first was temporal; the second is eternal. The earthly Adam was the figurehead of a second Adam, who would stand at the head of the spiritual and immortal. As Adam the first stood at the portal of the first Paradise to

dress and keep it, so Adam the second stands upon the threshold of Paradise restored, as King and Ruler of the world to come. Each creation has its beginning, and John's Gospel has to do with the new and not the old. God is distinctly stated to be the Author of the old creation, as Christ is of the new, "for we are his workmanship, created in Christ Jesus unto good works."—*The Restitution*.

Jesus and His Mother

By Lottie E. Young

CHRISTMAS is past! The story of the Babe of Bethlehem has been told in song and story to millions, and now the thought is uppermost as to what the new year has in store for us. God grant that it may bring this one-time tiny Child as a mighty King who will bring the peace and good will to earth's suffering and longing ones about which the angels sang on the morning of His birth!

The question may arise in some minds as to who took care of this little Babe and growing Child, who was able to answer the questions of the learned doctors of the law. Only one character is associated with the whole life of Jesus of Nazareth, and that was Mary His mother.

Some of the most marvelous pictures ever painted have introduced a figure of which we know very little; the one to whom the angel said, "Hail, thou that art highly favoured, the Lord is with thee; blessed art thou among women." The annunciation, the birth in the stable at Bethlehem, the adoration of the wise men, the flight into Egypt, are all familiar scenes, and yet there are only some half dozen references in the Gospels to this important character. What an exceptional woman she must have been to have been trusted by the Father with the bringing up and education of His Son!

Let us picture a beautiful Jewish girl standing before an angel and listening with bowed head and a strange outward calm to a message about God's will for her, which so far as she could foresee would utterly destroy her good name among her people. One expects her to shrink back with horror, but she has learned to accept the will of Jehovah without a murmur, and she only folds her hands upon her breast and calmly replies, "Behold, the handmaid of the Lord; be it unto me according to thy word." It was Mary's devotion to God which gave her the faith and courage to accept anything which she believed to be His will, even if it meant enduring shame for His name's sake.

Later on Luke tells us that "Jesus advanced in wisdom and stature, and in favour with God and man." Perhaps our imagination will see a little fellow sitting on the doorstep with His mother beside Him telling about the men and women who have lived in Jewish history, particularly about His great ancestor, David, who was born in the same Bethlehem as He had been. She must also have told Him of

His wonderful birth and that God was His Father, as the Bible tells us that when, as a boy of twelve He visited Jerusalem and was found talking to the learned men in the temple, and when gently reproved for causing His mother anxiety, He could say, "Wist ye not that I must be about my Father's business?" So many things must have been mysterious to Mary, but the record says she "pondered them in her heart" and trusted God.

What sort of a home did the boy Jesus have? We know practically nothing of the average Jewish home of Mary's day except that in its simple furnishings it was probably very much like the average home in the East today, with none of our modern conveniences. It was, however, the home of a deeply pious Hebrew, and an equally pious Hebrew mother, whose one ambition was to bring the Child up in the knowledge of Jehovah, and in accordance with the law, carrying out God's command: "These words which I command thee this day shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." So perfectly was this accomplished that the Boy became the sinless One, the Savior of mankind.

It is evident that in her home activities Mary centered everything in God. Having accepted the Child from Jehovah, it was only natural that she should make her home a God-centered home, or one in which everything was done with the understanding that God was supreme, the standard by which everything must be measured. What a contrast to a large majority of our present-day homes where, if questions arise as to right and wrong it is, "What will people say?" or "Will it pay?" instead of, "What will God think?" or "What would Jesus say?"

Every generation has its strong points, and also its weak ones. At present there is an intense interest taken in the training and education of the bodies and minds of children, which is good. But why is there such indifference in parents as to spiritual training? Children often are supposed to get all their religious training in about twenty minutes per week in Sunday school, and if no questions are asked

(Please turn to page 11)

Jesus Comes to Reward His Servants

OUR LORD'S coming is the signal for rewarding His servants. It supplies a motive for world-wide evangelism, because it is inseparably associated with the glorious compensation for all service, suffering, and sacrifice for His sake.

"Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." It is not our death, but His coming, that is linked with the wedding feast into which the wise virgins enter; with that joy of the Lord, of which faithful stewards partake; with that award of prize to those who so "run" as to "obtain." It is when He comes that martyrs "faithful unto death," "receive the crown of life"; those who "love his appearing," the "crown of righteousness"; those who as shepherds feed the flock, "the crown of glory"; those who win souls, "the crown of rejoicing"; and those who "keep under the body and bring it into subjection," the "crown incorruptible."

What incentive and inspiration to carry the cross at all risks to the very summit of sin's citadel, that the humble follower of Jesus is "filling up that which is behind of the afflictions of Christ in his flesh, for his body's sake which is the church"! He is looking for the coming of the King, when he who has fought a good fight shall exchange the armor of the warrior for the crown of the victor. . . . It is then, and not till then, that they that be "teachers shall shine as the brightness of the firmament and they that turn many to righteousness as stars for ever and ever."

Paul tells the Philippians of his renunciations and compensations. He counted his gain as loss, and even refuse, to be trodden under foot; and it was all joy to him because he looked forward, not to death, but to the *exanastasis*, that "out-resurrection" from among the dead. He could accept the fellowship of Christ's sufferings in view of the fellowship of His glory; could die with Him as a malefactor, that he might rise with Him as a benefactor; dying while others live, that he may live when others are dead.

It is to be regretted that, with even the majority of disciples, this whole revelation of rewards is obscure. In fact, many are in doubt whether rewards can have any place in an economy of grace, since "to him that worketh is the reward not reckoned of grace but of debt."

The Sermon on the Mount teaches us that salvation and reward are not identical: "Except your righteousness exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." The one condition of entrance is a divine righteousness, imputed to us and received by faith alone. But having entered there, our place, or relative position, is determined by the measure of fidelity with which we "do" and "teach" the words of Christ. Jesus taught the woman at the well that eternal

In this, the second article by A. T. Pierson, the author points out that one of the purposes of our Lord's return is to reward those who have carried on His work during His absence. "It is not our death, but His coming," that is linked with the thought of salvation and reward, he declares.

life is the gift of God, to be had for the asking; but that chapter also contains an additional revelation touching rewards: "He that reapeth receiveth wages and gathereth fruit unto life eternal." Wages for work differ from a gift bestowed without ref-

erence to service rendered. The sinner is saved by grace; the saint is rewarded for work done.

So, in the First Epistle to the Corinthians, Paul tells us that a man may be "saved" and yet "suffer loss," his work being burned; and that he may both be saved and "have a reward," his work abiding. The Christian worker, dying daily, bearing in his body the marks of the Lord Jesus, lifts up his eyes and sees redemption drawing nigh. He follows his Lord in His humiliation, remembering that "in the regeneration, when the Son of man shall sit on the throne of his glory," he shall sit with Him.

This blessed hope of the Lord's coming with His reward, is an hourly inspiration. He watches prayerfully, toils wearily, waits patiently; the Lord is at hand; at any moment "this same Jesus" may "so come in like manner" as He was seen to "go into heaven." Then shall the wrongs of the ages be righted, and the martyrs of Jesus shall receive their long-deferred crown.

The whole tendency of such a hope is to unfix the disciple from the world and the world from him. Those who say, "My Lord delayeth his coming," may be tempted to self-indulgence, hoarded treasure, intoxicating pleasure. But the steward whose Master may at any hour return to call him to account, cannot bury his talent in houses and lands, costly plates and shining gems, stocks and stores; he feels that he must invest it—it must be currency—current from hand to hand, increasing as it goes. And so as he labors he ever remembers that "the time is short," "the judge standeth at the door" and when He knocks, His servant must be ready to "open to him immediately," his work always done and ready for rigid scrutiny.

THE BLESSED HOPE WEANS US FROM THE WORLD

The blessed hope of our Lord's coming weans believers from this world. The practical effect of looking for and waiting for His advent is to make disciples unselfish and spiritual, to relax their hold upon worldly things and carnal lusts, and make all things seem small and insignificant beside the magnitude of eternity. The consistent believer in this truth can neither lay up treasure upon earth nor lay out vast plans for indolence and indulgence. While preparing for a long life of luxurious ease the midnight cry may be heard, and he wants no treasures or pleasures, pursuits or possessions, which His coming can interrupt, or condemn, or bring to naught. (Please turn to Page 11)

Nature's Bible Lessons

ONE of the first requisites in teaching Biblical truths, and, in fact, in teaching any truth, is to realize its importance. Although one may feel that he is a very ordinary teacher, yet he becomes great when he goes to his class with the conviction that his subject is most important.

Teaching Biblical truth, by means of nature as an instrument, is important, because it is attractive. The young are interested in nature. We gain their attention at once by reference to it.

The writer has for many years felt the value of this method, but never more than recently when he called the attention of children to objects in nature; the moon and some facts about it; the stars, their names, distances, and peculiarities; the trees, their food, and methods of growth. Such facts are listened to with eager attention.

Without doubt God intended that nature should instruct us, as well as feed and clothe us. Rightly used it always leads to Him. And so His prophets, under divine illumination, used natural things to teach their spiritual truths. And it is well known that our Savior taught marvelous religious truths, using material things as His instruments.

It is the writer's experience that lessons taught by this method are sometimes remembered for a lifetime.

In teaching such truths, one may use familiar objects, but he needs to unfold new and unusual facts concerning them. Everything in nature is marvelous, when we know its secrets.

To use a magnet to show how it will draw iron to itself, is not very impressive, because boys and girls generally know that. But the why of it always gains their attention, and fastens itself, and its lessons, in their memory.

The magnet is composed of atoms, really miniature worlds, having their north and south poles, or positive and negative, as truly as this world has its poles. These tiny bodies lie in a confused manner, higgledy-piggledy, as so many boys all pulling in different directions, and hence they pull nothing. But a new and wonderful energy comes near them in the electric current sent over the magnet. They feel its force, and swing around into harmony with it, and all pull together, and send out their lines of force, which in turn, swing the atoms in the iron near the magnet into a similar harmony, and so the iron and the magnet leap toward each other.

The countless number of miniature worlds in the magnet, and in the iron, are utterly helpless, until the strange and mighty energy in the electric current transforms them, and then they do marvels.

This readily suggests that divine power in the Spirit of Christ which transforms and harmonizes us.

To show the colors of the rainbow, when a beam of light is passed through a prism, is mildly interesting. But its explanation is fascinating. The prism is wedge-shaped, and

the light passes more readily through air than through glass, and so it takes longer to go through the thick part of the prism than through the thin part, and as a result the ray of light is bent, and spreads out fanlike, and then the colors which were hidden in the beam, and invisible, stand out in all their beauty. Now the prism is clothed with new interest.

We are to be like the prism, and let the light and love of Christ, the Sun of Righteousness, invisible to the world, shine through us, that His beauty may be revealed.

THE MUSIC OF NATURE

On every hand are wonders in nature which illustrate the teachings of the Scriptures. The music of nature is one of them. "They break forth into singing" (Isa. 14:7). "Then shall the trees of the wood sing out at the presence of the Lord" (1 Chron. 16:33).

The aggregate sound of nature, as the roar of a distant city or the waving of foliage, is said to be a single definite tone, middle F of the piano, which is thus termed the keynote of nature.

It is also known that the molecules and atoms of all things are in a state of vibration.

Violins, and other stringed instruments, and the sounding boards of pianos, are carefully selected with a view to their response to the waves of music which sweep over them.

The molecules of wood composing a violin are all marshaled into harmony by the music played upon it. What a spectacle for the eye of reason to see all the molecules begin to form into line, and step out to the chord of sweet sounds born of the mind of the musician!

Many years ago, by experiment, I discovered that I could use trees as aerials in sending and receiving wireless messages. The trees were found to receive and vibrate in harmony with the electric waves sent upon them.

All the beautiful colors of the world, whether in the clouds, in the leaves in autumn, or in the rainbow, or flower gardens, are delicate vibrations of music, shading off from the bass notes in the red, up through the orange, and so on to the highest soprano tones of the violet. There is about one octave of vibrations in the colors which we see, from 434 trillions of vibrations a second in the red to 740 trillions in the violet. Sight is about thirty-three octaves above the range of hearing. Were our ears as sensitive to vibrations as our eyes, we would hear all the intervening thirty-three octaves between sound and light, and many others. All the varied colors of autumn leaves, and of other objects in nature, would then be heard singing their praise to the Creator.

We are constructed on the principles of a musical instrument, and can see and hear, and detect odors, because our organs of sense are in tune with certain vibrations. By the 24,000 cords in the organ of Corti in the ear, resonating

in harmony with air waves, we hear; and by the millions of rods and cones, beneath the retina in the eye, responding to the ether vibrations, with which they are in tune, we see.

How unfortunate to us if, while all nature is vibrant with praise to the Creator, we, His children, should be discordant notes, because of our unbelief and complaints. "Let every thing that hath breath praise the Lord."

THE ATMOSPHERE OR AIR WE BREATHE

Nothing is more familiar to us than the air, and yet nothing is more mysterious.

("Air" is a word of singular significance to the careful Bible student, for God selected Hebrew and Greek words of equivalent meaning to express the idea of His own self-existent life and also the life-principle of all breathing creatures. The editor of THE RESTITUTION HERALD has in course of preparation an exhaustive article treating of the Biblio-scientific significance of all the original words used in the Scriptures with reference to air as the source of life and energy.)

It is the symbol of lightness to us. We say, "as light as air." Since it is so light, and the earth moves at such tremendous speed, revolving on its axis at a thousand miles an hour, and traveling around the sun at 65,000 miles an hour, why is not the atmosphere dashed off the earth with explosive violence, and lost in the immensity of space?

Reason, the earth's attraction toward its center draws down the air, so that it not only has weight, but it presses down upon the earth, and on all objects, fifteen pounds on every square inch of surface. Upon a man of ordinary stature there is a pressure of fifteen tons, or 30,000 pounds. Why it does not crush us, and all the buildings on earth, is because it presses equally in all directions. It is upon us, around us, and within us, and so we can freely move in it, utterly insensible of its presence and weight.

It is a mixture of gases, and is not at all a chemical compound, like water, which is composed of hydrogen and oxygen, a thing different from both. There is no such combination, or alternation in the gases of the air. Each keeps its own character. They have different weights, and yet they are so thoroughly and completely mixed that generally the air in different parts of the world varies but little.

Because the earth attracts them, and the heat of the sun expands them, the gases are so perfectly balanced, that the heavier and lighter gases are forced to mix with one another.

In a gallon of air, about 21 per cent is oxygen, seventy-eight per cent nitrogen, eight tenths of one per cent argon, and small quantities of watery vapor, carbon dioxide, with smaller traces of ammonia, and the rarer gases, such as helium.

Air is a staff of life. Nothing can live without it. Fish must have it. Water cannot support life without air. By the weight of the atmosphere, over a ton on every square foot, and by its motions, water is aerated, and is thus life-sustaining. Water devoid of air stagnates and is death dealing.

The impurities of the blood are burned up by the oxygen received in breathing, and so our perishing cells are constantly being renewed. We live by dying.

The skin must breathe as well as the lungs. Our pores are stimulated by currents of air. The great discomfort experienced from bad air is due largely to the excessive heat and humidity interfering with the proper action of the skin.

One who was enclosed to his neck in an air-tight vessel, and yet permitted to breathe fresh air from without, suffered all the usual effects of a lack of ventilation, and excessive heat. He was relieved at once when the temperature of the chamber was lowered. One great benefit of air is that it cools the body, and hence the value of fresh out-of-doors air.

It well nigh surpasses belief what we take into our lungs with each breath. According to no less an authority than Dr. G. Johnson Stoney, a cubic millimeter, smaller than any pinhead, at ordinary temperature, contains thirty-one quadrillion molecules of nitrogen, eight quadrillion of oxygen; and other gases amounting altogether to about forty quadrillion molecules. And these tiny missiles dash about, and clash with their neighbors, six billion times a second, traveling more than a thousand miles a second.

We breathe 635 such millimeters a second, or about twenty-five quintillions of these molecules, and each one is a tiny universe in itself, and moves at a speed faster than the earth.

Such thoughts lead us to exclaim with the Psalmist of old: "O Lord, how manifold are thy works! in wisdom hast thou made them all."

Air not only recreates the cells of our body, and does other marvelous things for us, but without it there would be no sound, not a word could be uttered or heard; no beauties of the sunset seen, no refraction of light, and the inside of our houses would be midnight blackness.

Air forms a gentle, invisible blanket, diffuses the sun's rays, and retains the heat from radiating away at once; for it is a poor conductor. Were it not so, our days would be unbearably hot, and almost absolute zero would prevail at night, and no animal could long exist on earth.

It has just the right density to permit the birds to fly, and airplanes to mount into it, and yet we move about in it feeling little or no resistance from it.

Were its mixture of gases changed, so that nitrogen were increased, we would be smothered, and if the oxygen were materially greater, our tissues would be rapidly oxidized, we would be burned up, and the atmosphere itself would easily take fire.

There are thousands of other marvels in this strange medium, in which we live and move and have our being. And he is blind, indeed, who can consider even a few of them, as above, and not be led to believe that we have a wise and loving heavenly Father, who by His works, anticipated our needs, and provided for them, and He will continue to do so. "He giveth to all life, and breath, and all things," and should have our unceasing thanks.—Charles H. Tyndall in *New Century Leader*.

The Villages of Palestine

PALESTINE has few cities. Greater Jerusalem has a population of 90,000 and Tel Aviv, grown up on the sand dunes just north of ancient Joppa since the World War, has 58,000. Haifa, by Mount Carmel, the significant seaport town, has 60,000, and Jaffa has 55,000. Aside from these there are no population centers worthy of the name "city."

Bethlehem, with 6,200, is still a "little town," far more rural than urban. Nazareth has few more than 8,000. Many of these are members of religious orders. Gaza, with 18,000, is not a city, but a point of departure for caravans to southern Arabia. These towns, and others such as Tiberias and Beersheba, are really large villages, providing some city conveniences, but generally giving the impression they are closely connected with the soil.

The smaller villages of Palestine are the insignificant population centers. Ranging from a dozen families to three hundred people, each village is self-reliant. They sell or buy very little. What they do not produce they do without. Money is a negligible factor in daily life except at tax-paying time.

Individual families never live on separate farms as in the United States. All rural life is the result of necessity in former times, and of tradition.

In ancient Palestine the farmers lived in walled towns, and farmed the near-by areas as they do today. This was for self-protection. Only twice have villagers ventured to build homes outside the city walls. The first was during the rule of Rome and the second is the present. They are beginning to feel that walls are useless under modern conditions of warfare.

Village farms are always small and never hard to reach. Many whole villages would count themselves rich to have under cultivation an area equal in productivity to the average size farm of the Mississippi Valley. In the hills a field seldom contains as much as two acres. Larger fields of the plains are divided into small plots.

The desire for companionship has also brought the farmers together into communities. This has also promoted a sense of group responsibility. How often in the Bible whole villages are condemned as one man! The cities of Sodom and Gomorrah were condemned as if they were individuals. Chorazin and Bethsaida were denounced on account of their wickedness and called to repentance as we would speak to a person. Authorities now find it expedient to hold an entire village responsible for a crime committed by any one citizen. And the people do not regard such treatment as unjust.

There are other farmers who live under somewhat different circumstances. If you were to visit Taamira, a few miles southeast of Bethlehem, during the harvesting or planting season, you would not find a single person at home. They would all be living in tents near their fields. After the

season they return to their homes. The Feast of Tabernacles in ancient Israel was closely connected with this type of life.

Five main types of land ownership are recognized in Palestine today. Some farms are individually owned, but the rights are very limited. Only a small percentage of the land is thus owned.

In the second type, the state has actual ownership but the right of occupation belongs to the individual (Luke 19:12, 13). The land may be used as the occupant pleases, so long as he uses it (Luke 19:20-24). After three years of non-cultivation the land reverts to the state. Most of the farm land is thus owned and occupied.

The state owned land is rarely held by individuals but by villages in common. Each family is usually assigned a tract of land, and from time to time these are redistributed, so that the sense of ownership does not develop (Lev. 25:25-31; Psa. 24:1; 1 Cor. 10:26, 28). Neither does it build up a desire to improve one's fields. It is like tenant farms in the United States.

A third type of ownership is *Waqf*, or land belonging to religious or charitable organizations. The administration is bound up with Moslem law. The fourth class is public land, for roads, public buildings, parks, places of worship, etc. The fifth is the waste land or desert. This cannot be occupied without government permission, and is the home of the nomad (Isa. 35:1, 2; Ezek. 34:22-31; 36:34-36).

Village life is simple, and narrow. There is no dream of vast riches. Life is regulated by the elders (Deut. 27:1; Matt. 27:1; Acts 4:8; 15:6; 20:17, 28; 1 Tim. 5:17; Rev. 5:8-10). The muktar keeps the records, collects the taxes, entertains the strangers (Heb. 13:2), and, with the aid of other elders, administers justice (Prov. 31:23).

Holy days are observed by all. Market day attracts people from neighboring villages. Weddings are festive occasions. Community activities are very simple, being closely tied with religious practices.

But life is far from ideal. Sanitation is almost unknown. There are no doctors in the villages. Superstitious practices are used against disease (Acts 8:9, 10; 19:19). Illiteracy was almost universal until recently. Only one boy in five and one girl in twenty learned to read and write. Most information was handed through the generations by stories and proverbs.

But every village has its place of prayer. Religion is the type that binds the community. Unfortunately the religious beliefs are generally primitive and moral codes relatively low.

The American community will do well to learn from the Palestinian that there can be no satisfactory community life without a satisfactory community religion. And we can teach the Palestinians that the only satisfactory religion is that found in Jesus Christ.—*Religious Digest*.

JESUS COMES TO REWARD HIS SERVANTS

(Continued from page 7)

If, step by step, human enterprise, worldly civilization, and ecclesiastical progress could bring on the latter-day glory, we should be justified in building as though everything were to last at least a thousand years; but if all these things are to be dissolved, if only the graces and fruits of the Spirit are to survive and endure, then let us expend our energy upon imperishable things. There is no proof which demonstrates that this doctrine is of God so forcibly as the fact of its undeniable dominance over the believer's life, making him unworldly, uncaral, unselfish.



Here is another vital link between this hope and missions. No work demands for its earnest doing, more unworldly and unselfish devotion than foreign missions. Much so-called Christian work may be prosecuted in the energy of the flesh, for such service promises a rich and prompt return in temporal and financial prosperity. A railway magnate may give money in large sums to build schools and churches in new settlements along the lines, on commercial principles; the church or school is a nucleus for population; population means travel and transportation; and so, revenue to the railway, increased value to stock, and ultimate enrichment to stockholders. There is no doubt that much so-called benevolence is in its last analysis only the cloak of a shrewd, calculating business enterprise.

The fact is significant that, although during the first centuries the church was both premillennial and evangelistic, so soon as the Lord's coming ceased to be regarded as imminent and was projected into a remote future, the evangelism of primitive days declined and has never been revived. Few disciples flame with zeal for foreign missions; the bulk of church members regard the work with comparative indifference, and some even contend that it "does not pay."

When we pierce to the core the difficulty, we find it is simple selfishness. Beyond any other form of Christian work, this is carrying the gospel to those so far off, so needy, so distant, and so destitute, that we can expect no returns. They cannot recompense us; we must look for our recompense "at the resurrection of the just," and nowhere this side of that. The most frantic appeals for perishing souls along the Congo, beneath the shadows of the Himalayas, or in the Korean valleys, awaken no response from hearts encrusted and electroplated with selfishness. Of course, foreign missions do not pay, if by "pay" we mean a compensation to avarice, appetite, or ambition or any form of temporal interest and self-employment. To evangelize a great city is applying salve to the festering ulcers upon the body politic; it promotes the safety of our homes, protects life, liberty, property; helps to assure our tem-

poral peace and prosperity, and to pull up anarchy (and communism) by the roots.

To evangelize likewise "pays"; the returns will come, though it may take a little longer to reap the harvest. Facilities of travel and transportation no more surely bring to our doors the granary and treasury of the continent, than do the normal growth and healthy development of the remotest members help the whole commonwealth; while a thorn in the farthest extremities inflicts such a pang on the whole body that the whole body stoops and bends, and brings every other member into requisition, to pluck it out.

In city missions and home evangelization we may appeal to commercial enterprise and selfish instincts. But when we are pleading for South Sea cannibals, or African Hottentots, or half-idiotic Cretins of the Alps, or the despised opium-loving Chinamen, or the stupid Esquimaux, or the exclusive Lama worshipers of Tibet, we have no hold on selfish souls. To give money for such a purpose is like putting it "into a bag with holes"—you will never see it again, and may never see adequate results. It is doubtful whether the Lord means that you shall. He puts this work before us as the nearest in spirit and motive to that which brought our Redeemer to this earth. . . . He who, either in prevailing prayers, consecrated offerings, or personal service, seeks to set up the banner of the cross amid the millions of Brahmins and Buddhists, Confucianists, Mohammedans, and Jews, Parsees and papists, devil worshipers and fetish worshipers, must first of all "have the mind of Christ"; he must consent to "humble himself and be obedient unto death." The carnal must die if the spiritual is to live; the miser expires when the missionary is born.

—o—

"No man can choose what coming hours may bring
To him of need, of joy, of suffering;
But what his soul shall bring into each hour
To meet its challenge—that is in his power."

—o—

JESUS AND HIS MOTHER

(Continued from page 6)

at home as to what they have learned, any information will soon evaporate. Some fathers and mothers even say they do not feel like tackling a child's religious education; they may, by and by, but there is no hurry about it, and perhaps it is just as well to let it alone until the child can decide for itself, as they do not believe in forcing them! How would such a plan work in regard to going to day school, or making them take medicine, no matter how bitter, if they are sick?

O, for more mothers like Mary, Elisabeth, Hannah, and Eunice, who truly believed, "Train up a child in the way he should go, and when he is old he will not depart from it"!

Berean Department

Cecil A. Smead, Editor, Blanchard, Mich.

Ten Reasons Why I Do Not Drink

1. Because of the bad reputation of John Barleycorn. (Exemplified prohibition.)

For long years alcohol has been associated with crime, vice, moral corruption, suffering, sickness, and ruined homes. I cannot make friends with anything that has such a reputation. Men who have made friends with alcohol and have fallen as human wrecks along the highway of life are, to me, examples from which I take warning.

2. *Because, to me, drink is repulsive.* (Physical prohibition.)

My whole physical nature rebels against alcohol or the thought of it: I hate the looks; I hate the smell; I hate the taste; I hate the environment. The very idea of alcoholic consumption is nauseating.

3. *Because of scriptural injunctions against it.* (Scriptural prohibition.)

In many places in the Holy Scriptures, we read such injunctions as: "Be not drunken with wine, wherein is riot" (Eph. 5:18); "Be not among winebibbers" (Prov. 23:20); "Woe unto them that rise up early in the morning that they may follow strong drink; that tarry in the night till wine inflame them" (Isa. 5:11); "Woe unto him that giveth his neighbour drink" (Hab. 2:15). The Bible is my guidebook and it prohibits me from using strong drink.

4. *Because alcohol is a poison.* (Scientific prohibition.)

The verdict of the laboratories of science is, "Alcohol is a poison." You wouldn't expect me to eat Paris green or drink strychnine. Therefore, do not expect me to take alcohol, which is poisonous to the human body.

5. *Because doctors and coaches advise against it.* (Advised prohibition.)

The great doctors and scientific men advise against the use of alcohol. The use of it affects one's sight, smell, touch, taste, and hearing. Thus, a user of alcohol becomes blunt and dull. Great athletic coaches have found that one who drinks is not physically up to par. I am willing to profit by their findings.

6. *Because I hate snakes.* (Mental prohibition.)

In Proverbs 23:33 we read: "Thine eyes shall behold strange women, and thine heart shall utter perverse things." There is a God-placed enmity between man and the serpent. I have always hated snakes, and knowing that the habitual use of alcohol causes delirium tremens in which the sufferer is the constant companion of snakes, pink elephants, etc., I am taking no chances.

7. *Because it blights character.* (Moral prohibition.)

A drinker is loose in his morals, and the more he drinks the looser he is. I have placed before me life's high moral standards and I know that I cannot reach nor keep that goal if I use alcohol.

8. *Because I love my home.* (Domestic prohibition.)

Statistics have shown that a great percentage of idiots come from drinking parents and that a large portion of the paupers are drinkers. It has also been estimated that over eighty per cent of our crime is committed by men under the influence of liquor. Drink has been the direct cause of many broken homes. I love my home. Therefore, I do not drink.

9. *Because drinking is an insult to the Spirit of God.* (Spiritual prohibition.)

Paul, in 1 Corinthians 6:19, says: "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?" My body, then, is the temple of the Holy Spirit and is to be filled with that Spirit and not with beer and whiskey. I feel that I should give the Spirit of the living God a fit place in which to dwell.

10. *Because I could not be a true Christian and drink.* (Christlike prohibition.)

A Christian is to "abstain from all appearance of evil." A Christian should be Christlike and I cannot conceive of Jesus doing the things that drinkers always do. I would be like Jesus. Therefore, I cannot and will not drink.—Carlton C. Buck, pastor at Arlington Christian Church, Riverside, California; selected from *The National Voice*.

The Lord is *My* Shepherd!

* * * *

The Personal Psalm

"The Lord is *my* shepherd;

I shall not want.

He maketh *me* to lie down in green pastures:

He leadeth *me* beside the still waters.

He restoreth *my* soul:

He leadeth *me* in the paths of righteousness for
His name's sake.

Yea, though *I* walk through the valley of the
shadow of death,

I will fear no evil:

For thou art with *me*;

Thy rod and thy staff they comfort *me*.

Thou preparest a table before *me*

In the presence of *mine* enemies:

Thou anointest *my* head with oil;

My cup runneth over.

Surely goodness and mercy shall follow *me*

All the days of *my* life:

And *I* will dwell in the house of the Lord for ever."

After seeing the Psalm in the preceding arrangement, a man said: "I thought I knew the 23rd Psalm, but I never really read it until now. It makes me homesick for God."

—E. E. Violette.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"Jesus said unto them, Come ye after me, and I will make you to become fishers of men. And straightway they forsook their nets, and followed him."

Youth Is the Time for Service

While you are young and eager,
Strong with a strength untried,
Pledge all your life to Jesus,
And for His cause decide.

Treasure this joy and courage,
Spirit of youthful days;
Let not such gifts be wasted,
Spent in unworthy ways.

Youth is the time for service,
Youth is the time for praise,
Earnest and careful training,
Thought for the coming days.

So to our Lord and Savior
We offer our youthful days,
Give Him the years of promise,
Give Him our heart's first praise.

—Charlotte Irene Ford.

A Good Beginning

How many of you have stood on the shores of a beautiful lake and watched the waves come in, wash over the sands at your feet, and go out again into the sea? Perhaps some of you have seen some of the large pleasure boats sailing on the surface of a lake, beckoning you to come and discover the other side of your little world. I remember as a child I often stood just so on the shore of Lake Michigan and felt in my heart a longing to be off, sailing on its smooth surface.

Jesus spent much of His time, during His years of preaching, on the shores of a beautiful lake. It is called the Lake of Galilee, and it is so blue it looks as if a great bottle of bluing had been poured into it. In the story around which is centered Lesson 3, we find Jesus walking along the sands of Galilee.

It was a year or more after His baptism, of which we studied last week. The sea was full of fish, and there were many fishermen mending their nets; casting them into the waters, and drawing them out filled.

People who have visited there tell us that now there are only a few boats to be seen, and the fishing business does not

thrive as it did in Jesus' time. In the city of Capernaum, where Jesus spent so much of His time, there probably were many Greek traders, Jewish farmers, and Roman soldiers. And He found many to talk to, to heal, and to teach a new way of life.

As you read the story of Jesus' calling of the first four apostles, try to picture the scene in your mind. Simon and his brother Andrew had, no doubt, heard of the great Healer and Teacher who had just come into their neighborhood. On the day of which we are reading they were intent on their tasks.

But a voice called to them in tones which they could not disobey, and at once they arose, left their nets, and followed. Jesus had a great work before Him, and He must have helpers.

That great work, we know, was spreading the good news all about concerning the kingdom of God. The healing that He did merely proved that the words He spoke were true. He was sent by His Father, God, to tell the weary people of earth the glad, the life-giving news.

As Jesus and Simon and Andrew walked along the shore, Jesus called to two other fishermen to follow Him, and they, too, came. Find their names also. Now there were five of them, four helpers and their Leader.

Some day when you are wishing for something to do take the words, "straightway," and "immediately," and count the times you find them in this interesting book of Mark's Gospel.

Now read verses 21 and 22, and see what Jesus did as soon as He had chosen these first four helpers. To what city did they go and to what place in that city? What did Jesus do at once? He was already beginning to preach the gospel. How did the people receive His message?

"We would see Jesus in the early morning,
Still as of old He calleth, "Follow me!"
Let us arise, all meaner service scorning,
Lord! we are Thine, we give ourselves to Thee."



AMONG THE CHURCHES

CHRISTMAS FORTY-TWO YEARS AGO

An echo of our Christmas issue reaches us from Sr. Clara Stinnette of Moorefield, Neb.:

"We enjoyed the Christmas Herald so much! I am one of the members of the Moorefield Church of God that sent the letter to The Restitution (which was published in the Christmas Herald) forty-two years ago. I cannot tell you all that are asleep, but a good many are I know. Among those who are at rest are Mrs. H. M. Ealy, Mrs. C. M. Gunn, P. J. Schultz, E. A. Morgan and Mrs. M. E. Morgan (my father and mother), E. Steadman; Mrs. J. P. Johnson, W. S. Grimm, and possibly others."

Generation follows generation in the service of God as in the service of the world, but the godly have this consolation, the separation that death brings to all classes will not be eternal to them. Some day they will meet again in the land where partings never come.

A DELAYED NEW YEAR GREETING

The following was received too late to appear earlier, but we are glad to give it a place here.

"To those of like precious faith, greeting: May the new year be a prosperous and happy one for each of you, and may it yield more fruit for the Master than that which is past, is our prayer. Yours in hope,

"George A. Waters,
"3316 Avenue D, Corpus Christi, Texas."

IN MEMORY OF A LOVED ONE

"Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. 3:11; 21:4).

These verses hold so much of comfort—also of warning! May we ever stand faithful to the end. Let us push forward with the message to the world in a far greater way this coming year than we have in the past.

Yours in hope of the soon-coming of our King Jesus,

Mrs. Mae Magnus, Detroit, Mich.

DE WITT - STEWART

Under an archway between two beautifully decorated Christmas trees, at the home of the bride's parents, Mr. and Mrs. Homer DeWitt, Miss Pearl DeWitt and Raymond Stewart were united in marriage Christmas morning. They were attended by the bride's twin sister, Miss Myrtle DeWitt, and Kieth Decker, Elder C. A. Smead solemnized the marriage, using a beautiful single ring Ian MacLaren service. A lovely wedding dinner was served to the immediate families.

Mr. and Mrs. Stewart will make their home in part of the home of Mr. and Mrs. Almon Kelly, near Blanchard, Mich. The church extends best wishes for a long and happy married life.

Frances Sheets, Cor. Sec.

INDEBTEDNESS FUND

Silas M. Claypool	\$1.35
Nolan B. Orr	5.00
Niagara Falls, N. Y.	2.25

ARKANSAS ANNUAL CONFERENCE DATE SET

The annual conference of the Arkansas Church of God will convene (D. V.) at McGintytown, July 28-31, 1938. The conference will be preceded by a series of meetings to be held at the same place, beginning July 22, is the announcement made through The Gospel Trumpet by Bro. G. H. Bradford, conference president.

WILLIAM READ

A long-time member of the Fonthill Church of God fell asleep in death at the home of his daughter, Sr. William Jenter, Niagara Falls, Ont., on Monday morning, Dec. 13. If he had lived till March 7, he would have been eighty-six years of age. He was baptized over sixty years ago by Elder R. V. Lyon, and remained loyal to this espoused faith until he had finished his course. He had enjoyed a good measure of health until a few weeks before his death, when he suffered a stroke from which he failed to recover. Sr. Read preceded him in death by three years.

One of the sweet memories of this aged couple that will linger long in our mind, happened when the first meetings were held in Welland. In good and bad weather alike, this aged pair walked several blocks to attend the meetings, and were present nearly every night. It was a faithfulness that was inspiring and proved a source of encouragement during the campaign.

"The Coming of Christ and the Hope of Resurrection" claimed our attention during the short discourse at the family home, after which he was placed in his earthly bed beside his wife in Fonthill Cemetery, where both will sleep unaware of each other until the rising call in the morning of the resurrection.

C. E. Randall.

CONTRIBUTIONS TO N. B. I.

Leila E. Whitehead	\$5.00
Vesta E. Reed	1.00
Nolan B. Orr	3.00

TO A CORRESPONDENT AT LITCHFIELD, MINNESOTA

A correspondent, evidently a reader of The Restitution Herald, has written us as follows, but failed to sign his name to his card, hence we must reach him in this way.

"In your next issue of your paper would you please explain the following scriptures, which for a long time have been a puzzle to me? I will appreciate it and look for an answer. The scriptures are: Matthew 18:8; Luke 16:23; Revelation 20:10 and 14:11. If the righteous go to everlasting life, why will not the wicked go to everlasting punishment?"

This is a most interesting question and one of general interest; but owing to pressure of work just at this time the editor has asked one of our most accomplished Bible scholars to prepare an article on this subject which we trust will appear in the paper in the near future. If our correspondent is not a subscriber, and will send us his name and address, we will be glad to send him a copy of the paper containing the article whenever it is published.

HERALD RECEIPTS

George Siple (for self and another); Gertrude Sigler; Mrs. Jennie Baker (for self and another); Mrs. F. M. McCrory; Mrs. H. A. Meier; Fred N. Patterson; P. J. Thompson; J. A. Johnson; Silas M. Claypool; Mrs. Bert Sheets; Earl Koontz; Vesta E. Reed; W. H. Klindt; Stephen Walker; Mrs. W. H. Poole; Nolan B. Orr; Lucian Murphy; Frances Wynne; Charles E. Anderson; Lila Kirkpatrick; Mrs. Ray Maysilles; Arnold F. Sealine; Mrs. Clara Stinnette; R. F. Underwood; Mrs. George W. Young; S. S. Claussen; E. T. Renner; S. P. Baker (for self and another); J. W. Lent; Hanna Barber.

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Mrs. Ray Maysilles; Leland and Mary Hanson; Ella M. Siple; Silas M. Claypool; Mr. and Mrs. Paul C. Johnson; Jessie M. B. Kauffman.

BETWEEN YOU AND ME—

With sorrow we learn of the recent death of Sr. Carrie E. Hilsabeck, formerly of Marshalltown, Iowa. Together with her parents and family Sr. Hilsabeck has been a most earnest contender for the faith. We hope to obtain the particulars of her passing in the near future.

We had the opportunity recently to review a Christmas play written by Sr. Jeanette A. Romine of Oregon, Ill. We were impressed by the depth of feeling it created in our own mind. There was careful character analysis, deep spiritual insight, and obvious appreciation of dramatic and literary values which are seldom found in a work of this nature that does not come from an experienced dramatist. We regret that it is too long to appear in our columns.

The Central Advent Christian Bulletin for January calls attention to our summer intensive training school which is to begin July 5 at Oregon, Ill., and also to the fact that Bro. Harry A. Sheets is to meet with the Church of God students at Aurora College each Monday night during the next semester to conduct a class in doctrinal teaching.

"Whosoever will be great among you, shall be your minister" (Mark 10:44).

Pastor James W. McLain, Macomb, Ill., tells of a delightful gift that came to Mr. and Mrs. John Roberts, Blandinville, Ill., on Christmas morning, when Glen Sterling Roberts arrived in a nine and a half pound bundle. "Grandmother (Sr) Phoebe Pestle is helping take care of him," Bro. McLain adds.

AN HUNDREDFOLD NOW IN THIS TIME

By S. P. Dismukes

"And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life."—Mark 10:29, 30.

IN THE foregoing scripture Peter was told that a man should expect to receive an hundredfold of that which he had forsaken. When? "Now in this time"—the time in which one may render such service to the Lord. We notice, too, that the "hundredfold" is accompanied by persecutions. Do these words teach what they seem to imply? Let us picture for a moment the man who would "forsake all" to go out to preach the gospel in service to his Lord.

He gives up his business and the possibility of prospering to the extent that he might retire in his old age. He forsakes the comforts of his home, the association of his wife and children, together with those around them, returning occasionally for only a short time.

And thus he continues down through life until he is sixty or seventy years of age, or possibly older. He has forsaken all. He has given his entire life to the Lord and His cause; yet, in this time he is to receive an hundredfold of that which he has forsaken—an hundredfold of houses, brethren, sisters, mothers, even children and lands! Not at all. We can readily see that to think of this as an hundredfold of material blessing would be impossible. So it is evident, since the blessing is to be received "in this time," that it is a spiritual blessing, and that which no man can take from him—a joy and satisfaction that is equivalent to an hundredfold of that which he has forsaken.

And so it is with the "giver." "Give, and it shall be given unto you; good measure, pressed down, shaken together, and overflowing, will be given into your lap. For by the same measure with which you measure, it will be dispensed to you again" (Luke 6:38, Diag.). Not in worldly material, be it goods, gold, or silver, but in spiritual gifts—the joy and satisfaction of knowing that we have rendered an offering to Him who gave His very own life for us, and that we may have helped to make it possible for some one else to come into the way of salvation.

Friends, if you would render a service to your Master, now is the time to begin. God does not require anything unreasonable, for the Apostle Paul writes: "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."

Time is swiftly passing, we cannot recall it. Opportunity to attain that special calling may be cut short by the coming of the Lord or the uncertainty of life, so, as it is

written, I would that we "be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:2). And when we have reached the end of our way we can say, as did the Apostle 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). I ask you sincerely, Would not that joy and assurance be equal in value an hundredfold that which thou hast forsaken?

WHAT DOES THE BIBLE SAY?

WILLIAM WILEMAN of England points out in the *Religious Digest* a few "nots" for preachers to remember. We quote some of them, add some more, and ask concerning each one the further question: "What does the Bible say?"

"The Bible does *not* say that man shall eat bread in the sweat of his brow." What does it say? Gen. 3:19.

"The Bible does *not* say that Cain took a wife in the land of Nod." What does it say? Gen. 4:16, 17.

"The Bible does *not* tell us that God placed a brand of any kind upon Cain." What does it tell us? Gen. 4:15.

"The Bible does *not* say that he who runs may read. This blunder was set on its way by Keble in 1827, and it has been 'running' ever since. Please stop it!" What does the Bible say about this? Hab. 2:2.

"The Bible does *not* tell us that he who giveth to the poor lendeth to the Lord. What it does tell us is something much better." What is the better thing the Bible tells us? Prov. 19:17.

"The Bible does *not* say that money is the root of all evil." What does it say? 1 Tim. 6:10.

The Bible does *not* say the angels sang, "Glory to God in the highest," at Jesus' birth. What does it say they did? Luke 2:13, 14.

The Bible does *not* say that the soul is immortal. What does it say? Ezek. 18:4, 20.

The Bible does *not* say that a man who pleases God goes to heaven when he dies. What does it say? Acts 13:22, 36; 2:29, 34; John 3:13.

The Bible does *not* say the man who sins and is cast into hell dieth not. What is it that does not die in the fire that is not quenched? Mark 9:48 with Isa. 66:14, 15, 24; Mal. 4:3; Psa. 37:20.

The Bible does *not* say that anyone, except the devil, shall be tormented day and night forever and ever. What does it say? Rev. 20:9, 10.

The Bible does *not* say that the lake of fire is hell. What does it say about hell? Rev. 20:14.

The Bible does *not* say that the faithful are rewarded when they die. What does it say? Heb. 11:39, 40; Matt. 16:27; Rev. 22:12.

“LORD, IS IT I?”

(Continued from page 3)

selves, and said, “All ye shall be offended because of me this night” and “one of you shall betray me.”

PETER'S GREAT CONFESSION

Going back for a moment to Peter's confession, we recall the circumstances under which it was made. Jesus had asked His disciples this question: “Whom do men say that I the Son of man am? and they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am?” It was then that “Simon Peter answered and said, Thou art the Christ, the Son of the living God” (Matt. 16:13-17).

Jesus was not so much concerned as to what the world might say about Him, but He was concerned as to what His disciples might say about Him. The witness they bore was important, for the world would judge Jesus finally by the testimony of His followers. And—“*One of you shall betray me!*” One of them would not only fail to bear true witness to Jesus, but would actually betray Him into the hand of His enemies to be put to death! Such would be the testimony one of them would bear.

Then there would come Peter's awful oath of denial—the false testimony of the man into whose hands Jesus had committed the keys of the kingdom of God! How could it be!

As you and I meet in our churches on each Communion Sunday, one of our chief purposes is to reaffirm our faith in Jesus Christ as our Savior. With Peter we say again and again: “Thou art the Christ, the Son of the living God,” and by implication we declare that we shall remain true to Him until He comes (1 Cor. 11:26), and that we will account it all glory if we are permitted to “suffer with him.” With Paul we assert our readiness to “suffer the loss of all things” if we may but win Christ and have the joy of fellowship with Him forever.

A HEART-SEARCHING HOUR

That hour in the upper room was a heart-searching hour for the disciples who met there about the table of commemoration with the Lord. So should also the celebration of the Lord's Supper be on every occasion.

“*Let each examine himself.*” Are we sure, more sure than Peter was, that though all men should forsake the One whose betrayal and death we are made to remember here, that we will remain true, that we will not betray Him through the false testimony of our lives or lips?

In the not distant future, when this present selfish, sinful order gives way to the perfect conditions promised for the kingdom age, when the Lord Jesus comes the second time without a sin offering unto salvation, He will be questioned by those who denied Him here.

“What are these wounds in thine hands?” they will ask. “Then he shall answer, Those with which I was wounded in the house of my friends” (Zech. 13:6).

That question will apparently be asked by Jews, the

Jews who cried in a delirium of hatred, “Away with this man! Crucify him! Crucify him!” And the question will be answered by the Lord of glory: “These are the wounds with which I was wounded in the house of my friends.”

The most painful wounds from which Jesus has ever suffered have been those which have come from the hands of His professed friends: men like Judas and Peter—perhaps men like you and me—men who cannot bear up under the cross of ridicule and temptation.

It was not the Pharisees that betrayed Jesus. It was not the scribes who denied Him with an oath. It was two of His own disciples, men who had been with Him from the beginning! In the kiss of Judas and in the bitter oath of Peter, Jesus suffered His deepest pain.

AM I THE BETRAYER OF CHRIST?

We are told of those who prove untrue to Christ, whose lives are out of harmony with their profession of faith, who neglect worship and make no effort toward spiritual development, that “they crucify to themselves the Son of God afresh, and put him to an open shame” (Heb. 6:6). That was true of Peter and of Judas. Jesus was crucified by Peter and Judas before He was nailed to Golgotha's cross! He was put to “an open shame” before both Jews and Romans and, typically, before all the world, by the cowardly conduct of His professed friends.

What pathos! What depth of sorrow is expressed in these words of our blessed Lord: “*One of you shall betray me!*” It is no wonder that “they were exceedingly sorrowful, and began every one of them to say unto him, Lord, is it I?”

Theirs is a question which we, too, should ask. “Am I bringing dishonor, discredit, disgrace, upon the sacred name I bear as a Christian?” We are repeatedly warned “that in the last days perilous times shall come.” And the reason given is that “men shall be lovers of their own selves . . . having a form of godliness, but *denying the power thereof*” (2 Tim. 3:1-5). Peter, who himself was led to deny His Lord, foresaw the possibility of a similar temptation coming to us. “But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even *denying the Lord* that bought them. . . . And many shall follow their pernicious ways” (2 Peter 2:1, 2).

May God preserve us, each and every one, from falling a victim to such false teachers! May we also be kept from bearing false witness to the character of the Lord! As we contemplate the apostasy of the “many,” may we ask ourselves that heart-searching question: “Lord, is it I who will turn away from truth?” Some one will prove untrue—“Lord, is it I?”

Saint Paul's expression of Christian hope is not deliverance from the body, but redemption of the body. The redemption of the body is the last stage in the great process of adoption (Greek: *huiothesia*, “placing as a son”) by which we are made “sons of God” (Rom. 8:23).—*Chancellor Bernard on “The Resurrection.”*

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The Abrahamic Faith

By J. M. Stephenson

FAITH is the mainspring of all intelligent action. The farmer would not prepare his ground and sow his seed unless he believed that his efforts would be blessed with a harvest of ripe grain. The mechanic would not remove the rubbish and lay the foundation unless he had faith to believe that he would rear the superstructure. Wise men will engage in no enterprise unless they have faith in its feasibility and reasonable confidence in its final success. This is equally true in all the pursuits of life, Christianity not excepted. All the great sacrifices and wonderful achievements of the greatest moral heroes whose names have been enrolled upon the sacred scroll, were nerved to action by faith in the glorious rewards promised.

Faith sustains the same relation to every other virtue that the foundation does to the superstructure. Remove the foundation, and the whole superstructure must fall. It sustains the same relation to all the other graces which adorn the Christian's character that the first unit does to every other unit in the great book of mathematics. You may add hundreds and thousands and millions and billions, to the utmost bounds of enumeration, and yet the first unit lies at the base of this vast pyramid of figures. Just so in regard to faith. All the noble virtues which shine like sparkling diamonds in the good man's character are added to faith as the first unit of all the Christian graces.

When Peter would sum up all the duties and virtues which shall qualify the Christian man for an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ, he commences with faith, and climaxes with love (2 Peter 1:5-11).

The great central idea of all religion is the acknowledged existence of God. The great prompting cause of all intelligent action is proffered reward. The love of reward is inwrought with the constitution of every man's mind. Closely allied, therefore, with all intelligent worship is not only the acknowledged existence of God, but the correlative

The following, which originally appeared in "The Herald of the Kingdom," comprises "the substance of a lecture delivered in Chicago, on Sunday, August 22, 1869." The "lecture" was based on Hebrews 11:6: "But 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."

idea that "he is a rewarder of all them that diligently seek him." Abstract from proffered reward there can be no incentive to action. Abstract from goodness there can be no moral obligation. Power, untempered with love and kindness, may cause the trembling vassal to quail before the tyrant's frown, but can never

win his confidence or affection. That king has the strongest government who reigns in the hearts of his subjects. The armies and navies of the world are weak when compared with the golden chain of reciprocal love which binds the whole family of God to His throne.

The great God does not command the children of men to serve Him through disinterested benevolence, or because He possesses power to dash them to atoms in a moment, but He holds out the most glorious rewards that His infinite wisdom would provide, or the mind of man conceive. He does not appeal to the dastardly passion of fear, but calls upon men to serve Him because such service will result in their everlasting good. Deep, therefore, in the everlasting interests of man, are laid the foundations of his obligations to love and serve the living and true God. Rewards and obligations go hand in hand. If one man should offer one thousand dollars, and another two thousand, for the performance of the same work, the latter offer would contain twice the moral power of the former. If Christianity does not offer the richest and most glorious rewards of any system of religion it does not devolve the greatest obligation upon man to accept it. But the rewards it promises excel by an infinitude those offered by all other systems of worship. It, therefore, brings man under paramount obligations to love and serve God. We must, therefore, "believe that he is, and that he is a rewarder of all them that diligently seek him." These are the two main pillars upon which rest the great superstructure of faith and hope.

(Please turn to page 9)

Abreast of the Times

Pertinent Comments on the News of the Day

G. E. Marsh, Editor

Liquor Causes Many Fatalities

"This is an evil among all things that are done under the sun."—Ecclesiastes 9:3.

BOSTON, Mass., Jan. 9.—"Drunken pedestrians are an even greater source of fatalities on the highways than drunken drivers," declared Dr. Henry R. Desilva, head of the motor vehicle driving section of the Bureau of Traffic Research of Harvard University, in a public lecture at the Harvard Medical School today. "The last year promises to bring the total of automobile fatalities to a new record of 40,000," he said. "The percentage of accidents associated with alcohol is nearer 25 per cent than 10 per cent. It would be ideal if we could legislate intoxicated drivers and pedestrians off the road."

The statement quoted at the head of this item might well be carried further in connection with the thought of the results which follow drunkenness in these days of congested traffic. "This is an evil among all things that are done under the sun: . . . madness (the madness produced by intoxication) is in their heart while they live, and *after that they go to the dead.*" Death follows close on the heels of the drunken driver or pedestrian in these days and threatens the lives of sober people who seek to avoid the insane inebriates whom they chance to meet.



Eleven Million Unemployed

"Why stand ye here all the day idle? They say unto him, Because no man hath hired us."—Matt. 20:6, 7.

WASHINGTON, D. C., Jan. 5.—The unemployed census, which was recently taken throughout the United States, resulted in the discovery that more than 11,000,000 men and women were without work. Since the conclusion of the census tabulations a month ago, at least another million have been thrown out of work in this country. It is stated that there are now a million more men unemployed than there were at the height of the depression four years ago. Furthermore, the effort made by the Government to restore prosperity and to allay distress has in the same period increased the indebtedness of this country from \$20,000,000,000 in 1932 to \$37,000,000,000 at the present time.

We believe that the United States possesses as able statesmen as any nation in the world and that they are sincerely endeavoring to direct the course of our Government wisely. But this very fact, that our rulers are wise with the

wisdom of the world, serves but to show more clearly the weakness of humanity. Only when the King comes will the people of the earth rejoice in lasting prosperity and righteousness.

Astronomy Reveals New Marvels of God

"Seek him that maketh the seven stars of Orion, and turneth the shadow of death into the morning."—Amos.

CHICAGO, Jan. 14.—North of Orion (Job 9:9; 38:31; Amos 5:8) and visible to the naked eye, hangs the giant star Epsilon Aurgiae, surrounded by a mysterious red light. The nature of the red light about the mammoth star has long been questioned by astronomers, but Dr. Otto Struve of the Yerks Observatory announced Wednesday, in the *Astrophysical Journal*, that the mystery has now been solved by the spectrograph and that the light is due to a second an even larger star that lies directly back of Epsilon Aurgiae and which possesses an infra-red atmosphere. A similar red star was discovered some years ago in Scorpio that is said to be so large that our own solar system, from the sun out as far as Mars, might find a place within it.

Neglect of Christ Brings World Ills

"Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin."—Ezek. 18:30.

MILWAUKEE, Wis., Jan. 2.—In an address recently delivered in Milwaukee, the city noted for the production of beer and for its socialistic government, Mayor Daniel Hoan declared that many in this country are denied happiness and security "because we have not yet learned collectively to bring into practice the teachings of Christ. We have placed too much emphasis on personal success," the mayor said, "and have neglected to develop our capacity for social action. As a result, in our land of bountiful resources and fabulous wealth, we have widespread unemployment—a cancer that not only tends to deteriorate the afflicted but gnaws at the vital organs of our republic."

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The Decline of Millenarianism

By A. H. Zilmer

MILLENARIANISM is the belief that Christ will reign personally upon the earth with His saints for one thousand years, or an indefinitely long period before the end of the world (Standard Dictionary).

There is an abundance of evidence showing that for several centuries immediately following the days of the apostles the belief prevailed in the church that there would be a literal reign of Christ upon this earth lasting a thousand years; that the saints would reign with Christ and that the coming of Christ and the resurrection of the just would precede such millennial reign. Likewise it can be shown by an abundance of evidence when this teaching began to fall into discredit, through whose influence this was done, and to what extent.

This is just as true of other doctrines taught in Scripture. We mention here the doctrines of the absolute oneness of God, the nature of man, the destiny of the wicked, the scriptural teaching concerning sin, the form and design of baptism, and many others which fell under the baneful influence of speculative minds not content with "the simplicity that is in Christ" (2 Cor. 11:3).

The famous historian, Edward Gibbon, who cannot be justly charged with being biased in favor of Christianity, had this to say as touching the millennium: "The assurance of such a millennium was carefully inculcated by a succession of fathers from Justin Martyr (A. D. 105-167) and Irenaeus (130-202), who conversed with the immediate disciples of the apostles, down to Lactantius (260-325), who was the preceptor of the son of Constantine." Gibbon styled the millennial doctrine "the ancient and popular doctrine of the millennium," and said that it was "intimately connected with the second coming of Christ" (*Decline and Fall of the Roman Empire*, Vol. I, pp. 397, 398). "This witness is true," as we know from original sources. The ecclesiastical historian, Mosheim, said that "long before this (the third century) an opinion had prevailed that Christ was to come and reign among men a thousand years." He further said that "this opinion . . . had hitherto met with no opposition, but in this century its credit began to decline, principally through the influence and authority of Origin (186-253), who opposed it with the greatest of warmth, because it was not compatible with some of his favorite sentiments" (Mosheim, *Ecclesiastical History*, p. 68).

Professor A. Harnack of the University of Berlin says that Jerome (340-420) "already feels himself emancipated from 'Jewish opinions,' and he ridicules the old anticipations," and then significantly adds, "It was reserved for Augustine (354-430) to give a direction to western theology which carried it clear of the old millenarianism. He



himself had at one time believed in it; he, too, had looked forward to the holy Sabbath to be celebrated by Christ and His people on earth. But the signs of the times pointed to a different prospect. The church had attained a position of supremacy. . . . Under these circumstances Augustine was led to grasp and elaborate the idea that the church is the kingdom of Christ. He was the first who ventured to teach that the

. . . church in its empirical form was the kingdom of Christ, and was therefore an accomplished fact. By this doctrine of Augustine's the old millenarianism, though not completely extirpated, was at least banished from the realm of dogmatic. For the official theology of the church it became a thing of the past" (*Encyclopedia Britannica*, 9th ed., Vol. XVI, p. 317).

We shall now give extracts from the writings of the "fathers" of the first three centuries which establish the truth of the foregoing statements, and as nearly as possible shall give them in the order in which those men lived.

"To Him who is able to bring us all by His grace and goodness into His everlasting kingdom, to Him be glory and honor and majesty forever. Amen" (Polycarp, 69-166, *Ante-Nicene Fathers*, Vol I, p. 43).

Papias (70-155) testified, "'For He must reign until He hath put all enemies under His feet. The last enemy that shall be destroyed is death.' For in the time of the kingdom the just man who is on the earth shall forget to die."

"Other things also the same writer (Papias) has set forth as having come down to him by unwritten tradition, some new parables and discourses of the Savior. Among these, he says, that there will be a certain thousand years after the resurrection of the dead, when the kingdom of Christ will be established visibly on this earth" (Taylor's *Reign of Christ on Earth*, p. 56).

"If, therefore, you fall in with certain who are called Christians, who confess not this truth, but dare blaspheme the God of Abraham, Isaac, and Jacob, in that they say that there is no resurrection of the dead, but that immediately when they die their souls are received up into heaven, avoid them and esteem them not as Christians. But I and whatsoever Christians are orthodox in all things, do know that there will be a resurrection of the flesh, and a thousand years in the city of Jerusalem, built, adorned, and enlarged according to the prophets. For thus hath Isaiah spoken of this one thousand years, 'For there will be a new heaven and a new earth,' " etc. (Justin, quoting Isaiah 65, 105-161).

"And when you hear that we look for a kingdom, you suppose, without making (Please turn to page 9)

The Purpose of This Present Age

ACCORDING to the teaching of our Lord Himself, what is the purpose of the present dispensation?

Many hold vaguely that it is a world's conversion. According to their view, the gospel is a small mustard seed, set in the soil of society, ever rooting deeper and spreading wider, assimilating to itself and incorporating with itself the elements of society; up-reaching and out-reaching until the earth is filled with the shadow of it, and its boughs are like the goodly cedars. Like leaven, hidden in three measures of meal—"the world, the flesh, and the devil"—the gospel is to pervade, penetrate, permeate the whole lump, modifying the evil with which it comes in contact, until it transforms the world into the church, the flesh into the spirit, and the devil is leavened out altogether, like the gases which are expelled from the fermenting dough.

The careful student of Scripture sees another quite different teaching. He finds dispensation succeeds dispensation in human history, all marked by seven features, essentially the same. First, an advance in fullness and clearness of revelation; then gradual spiritual declension; then conformity to the world, ending with amalgamation with the world; then a gigantic civilization, brilliant but godless; then parallel development of evil and good; then an apostasy, and finally a catastrophe.

The present dispensation began on a higher plane than any that preceded it, but bears the same general marks. It opened with the fullest revelation of God as found in the written Word, the Living Word, and the coming of the Holy Spirit. It moved step by step downward and backward; primitive piety declined; the church courting and finally wedding the world. That there has been a growth of good no one will deny, and blessed harvests from the seed of the kingdom, thirty, sixty, even a hundredfold; but there has been a parallel development of evil. The tares grow side by side with the wheat, each ripening to the harvest.

It behooves us not to lose our candor, even in the heat of controversy. Who can doubt the fact that this high civilization of which we boast, is the amalgamation of church and world? The world has become a little churchly, adopting some Christian ideas and sentiments, molding its moralities and philanthropies into a semblance to the gospel pattern; but while world has grown a little churchly, the church has grown very worldly—hopelessly worldly. The dialect of Canaan is corrupted with the language of Ashdod. Professing disciples do not even profess self-denial. The "strait gate" has given place to an easy and attractive entrance, and the "narrow" way is broadened into a stately avenue, smoothly paved and bordered with fragrant flowers. Though there be "no royal road to learning," the

In this, the third article by A. T. Pierson on the second coming of Christ, the author insists that it is not God's purpose to convert the world in this age, but to evangelize it and thereby take out of it a select "people for his name."

church (thinks it) has found a royal road to salvation.

We have spoken of the conformity of the church to the world as hopeless. Abundant proofs are at hand. Our church life is honeycombed and under-

mined by worldliness. There is little, if any, practical "separation." The bulk of professing Christians, if not wholly worldly, are worldly "holy." At the door of this world's frivolities and gayeties, they shuffle off their Christian character as easily as an Oriental guest his sandals, and mingle indiscriminately with those who bow at the idol shrines of folly and fashion. There seems to be a process of moral putrefaction, or loss of godly savor, of godly sensibility, which threaten the very existence of any pure and primitive type of piety. The "garment spotted with the flesh" communicates the contagion of a worldly leprosy, and those who are warned to keep themselves unspotted from the world are overspread with its uncleanness.

What is the result? Instead of presenting, like Joseph in Egypt or Daniel in Babylon, a perpetual contrast to our surroundings, the only line of separation that remains is the church roll. Instead of being spiritually isolated and insulated, so that we may be charged and filled with the life of God, and the power of God, the witness of a separate sanctified life is gone.

What is the real character of our present civilization? We may as well face the facts. Gigantic as it is in invention, discovery, enterprise, achievement, it is gigantically worldly; monstrously God-denying and God-defying. "Christian civilization" has indeed produced giants in these days, men of renown; but they often use their intellect, knowledge, and fame only to break down, as with the iron flail of Talus, all Christian faith. Philosophy now blooms into a refined and poetic pantheism, or a gross, blank materialism, or a subtle rationalism, or an absurd agnosticism. Science constructs its systems of evolution and leaves out a personal God; spontaneous generation becomes the only Creator, natural law the only determining power, and natural selection the only providence.

Civilization itself is turned into the stronghold of unbelief; its imaginations and inventions are "high towers that exalt themselves against the knowledge of God," and the thoughts of our great thinkers have never yet been brought into "captivity to the obedience of Christ." While the blatant, blasphemous infidelity of the Voltairean type does not now exist to the degree in which it marked the close of the last century, a more refined and subtle skepticism is at work, which to an alarming extent pervades our public journals, literature, philosophy, science, and even our pulpits.

We have the ripest form of worldly civilization, but the

ripeness borders on rotteness. While men boast of the massiveness of the fabric, its very foundations are falling into decay. . . . If the reign of law be, as many think, the great hindrance which prevents the development of the man of sin, we are on the verge of the final catastrophe; for the reign of lawlessness seems now at hand!

And yet, there are not wanting those who openly affirm that the millennium is a present fact—this is the millennium! They think they see already the fulfillment of prophecy. In these days of popular education and rapid locomotion, "many run to and fro, and knowledge is increased." In the marvelous triumphs of electricity, in telegraph and telephone and radio, the lightning is literally "coming from the east and shining unto the west"; in the grand achievements made in agriculture and horticulture, "the wilderness and the solitary place" are already glad and the desert rejoices and blossoms "as the rose." In the cable (the radio, airplane), and giant steamships that move round the world with such incredible speed, there has come to be "no more sea." In the peace societies and courts of arbitration the nations "learn war no more" (!). In the wide dissemination of the Scriptures in hundreds of dialects and in the dispersion of missionaries in all lands, the earth is already "full of the knowledge of the Lord as the waters cover the sea." Then why look for any other millennium, when these and other marks of fulfilled prophecy are furnished in current history?

In a way scarce less frivolous than this, have we known modern advocates of an existing millennium to torture prophecy, warping the testimony of the Word to fit the crook of their notions (as they do in their attempts to support many other unscriptural doctrines of equal importance), and virtually turning the sublime testimony of inspired seers into farce or falsehood!

If the purpose of this last and highest dispensation is to convert the world, developing a millennium by a process of assimilation, this dispensation is, so far, a failure. That the world has made progress, we have already admitted, but it is not progress toward salvation.

Whenever the material condition of the world advances, without corresponding advance of the spiritual, it only develops materialism, magnifying things seen and temporal and obscuring the unseen and eternal. It matters little whether the form which materialism takes be gross and coarse, or refined and cultured. The habit of thinking, planning, living, only with reference to time and sense, beneath whatever guise or veil, is still materialism, and materialism is practical atheism!

I fear many of us will be compelled to reconstruct our notions of the millennium and the process by which it is to become a reality. The Word of God does not present it as a human development, as the outcome and outgrowth of civilized or even enlightened society. In the interests of both truth and of evangelism, we need to emphasize the fact that the millennium is not a culmination of human progress along an inclined plane of gradual ascent, but the era and epoch of a divine force uplifting, renewing, and transform-

ing human society; if represents not an *evolution* but a *revolution*.

The dream of the image of world power, is divinely interpreted by Daniel as a vision of what should be thereafter. You will find in it, however, no hint of assimilation or incorporation of even the best worldly elements into the kingdom of God. Instead of this there is a process of comminution—crushing, crumbling, grinding, pulverizing—that the wind may sweep all away like chaff from summer threshing-floors. The stone, cut out *without human hands*, grows *without human aid*, refusing to incorporate with itself clay or iron, or even silver and gold, rejecting alike the best and worst, the most precious and most worthless: That stone is a millstone, grinding all alike to powder.

What is the teaching of all this but that the kingdom of God is essentially celestial in its nature and elements? As the wheat does not change the tares so that both are bound in the same sheaves (Matt. 13:30); or the good fish, the bad, so that both are put in the same vessels (Matt. 13:47-50); so the stone does not change the elements of this world, growing by assimilation and accession. This world has ever been the foe of God, neither worthy nor capable of such transformation and incorporation; its end is to be burned.

As Scripture does not teach such a millennium as many look for as the final evolution of human society, so the facts do not encourage such expectation. It is patent to the careful observer that so far little progress has been made toward converting the world, and those who cherish such a hope confess that the prospect disheartens. After nineteen centuries of Christian history, only about one fourth of the race is even nominally Christian and three fourths of these are ignorant of the Bible itself and, swayed by superstition and priestcraft, but one removed from paganism. At this rate of progress it would take a cycle of centuries to convert the world to even a nominal Christianity. Nay, it may be questioned whether the natural increase of the race would not always outrun the increase of church membership by conversion. (In India "heathens" are increasing seventy times as fast as are the converts to Christianity.—Ed.)

Without being conscious of morbid despondency or pessimism, we cannot but think the present condition of both the world and the church calculated to take the heart out of any Christian worker who looks for a millennium upon scientific principles of development, by a process of evolution, with natural selection and survival of the fittest. Optimists triumphantly array facts and figures to prove the progress of Christianity; but if "facts and figures do not lie," they are sometimes arranged and arrayed in deceptive forms and combinations. The immense "numerical progress of Christianity" is like a soap bubble, brilliant but illusive.

Has Christianity, then, been a failure, and shall we give up, as hopeless, the task of evangelizing this world? By no means! Failure is a comparative term. If God had meant to accomplish the conversion of the world in this present age, so far there would have been disastrous failure. But if tares and wheat are to grow side by side, and side by side ripen till the harvest; if the gospel net, cast into the wide world-sea, is not to enclose all the fish in the sea, but only

the elect number, then, far from failure, there has been and is exactly what the Lord purposed and prophesied as the outcome of this dispensation.

To see this truth, taught in the Word and wrought in the facts of history from Christ's ascension until now, kindles in the despondent breast of a weary workman a new celestial fire of contagious courage and enthusiasm. The handwriting on the wall of this world's palaces of riot and revelry, selfish luxury and profane sensuality, may be a

sentence of doom—"numbered," "weighed," "wanting," "divided"—but it is the handwriting of God. What if we do behold

"Right forever on the scaffold,
Wrong forever on the throne;
Yet that scaffold sways the future,
And behind the dim unknown
Standeth God amid the shadow,
Keeping watch above his own"?

Is Father Always Wrong?

IN THE far-gone days of the Victorian era, it was a maxim that "Father is always right." But we have now gone to the other extreme; and too often we are told that "Father is always wrong"; that youth must be served; and that the sole responsibility of parents is to foot the bill.

Well, of course there are different kinds of fathers—good, bad, and indifferent, with all varieties in between. But in the Book which God has given us to guide our lives aright, we still may read those old-fashioned words, "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). And we shall not go far astray if we remember that obedience to parents is still a virtue, and disobedience is still a vice. Nor is this solely the teaching of the Mosaic dispensation. The writers of the New Testament counsel, "Children, obey your parents in the Lord: for this is right" (Eph. 6:1).

But the new philosophy would teach us otherwise. In reading a magazine devoted to the problems of children and parents—probably the most widely circulated publication of its type—I was interested to note how often it was emphasized that parents must not cross their adolescent young people; that everything must be done very cautiously and tactfully; that no commands must be issued, but rather gentle suggestions; and above all that no requirements must ever be made which would make the young person different from those around him—he must always be allowed to be "one of the crowd," whatever the standards of that crowd might be.

This doctrine, so zealously taught by child psychologists, has been widely accepted by the youth themselves. In a recent canvass of young people, when questionnaires were sent to 369 high school boys and 415 high school girls, with a request that they list the ten qualities which they regarded as most desirable in a parent, the quality receiving the second largest number of votes was, "Respecting his children's opinions."

Against this teaching of unlimited self-expression for youth, we may cite the sensible remark of J. Edgar Hoover, Director of the Federal Bureau of Investigation, United States Department of Justice, that "the sentimental theorists who dominate present-day child guidance, however,

believe that if a child is chastised, it may develop an inhibition or affect its later self-expression. So long as we fail to recognize that discipline is an essential part of human development, just so long will we have an aimless, directionless milling of the herd which can result only in mental panic and a thorough disregard for the rights of society to peace and order."

There are times, of course, when parents should be pliable. But it is equally plain, we think, that there are other times when in upholding the standards of the home they must be inflexible. The Bible tells us an interesting story of a man—one of the high priests of Israel, by the way—who had many excellent qualities. Eli was pious and devout. As we say in the language of today, he wanted to do the right thing. He had two sons, who were likewise priests, but disgraced their high office by acts of violence and sensuality. The father was ashamed and alarmed, but would take no definite steps to restrain his sons. His weakness in this respect is condemned by the Scriptures as a most flagrant sin, and he is held up as one who signally failed in his duty.

Commenting on this story, which is found in 1 Samuel 2:12 to 4:22, a well-known writer has remarked that "Eli was priest and judge in Israel. He held the highest and most responsible positions among the people of God. As a man divinely chosen for the sacred duties of the priesthood, and set over the land as the highest judicial authority, he was looked up to as an example, and he wielded a great influence over the tribes of Israel. But although he had been appointed to govern the people, he did not rule his own household. Eli was an indulgent father. Loving peace and ease, he did not exercise his authority to correct the evil habits and passions of his children. Rather than contend with them or punish them, he would submit to their will, and give them their own way. Instead of regarding the education of his sons as one of the most important of his responsibilities, he treated the matter as of little consequence. The priest and judge of Israel had not been left in darkness as to the duty of restraining and governing the children that God had given to his care. But Eli shrank from this duty, because it involved crossing the will of his sons, and would make it necessary to punish and deny

them. Without weighing the terrible consequences that would follow his course, he indulged his children in whatever they desired, and neglected the work of fitting them for the service of God and the duties of life."

We must frankly confess that one of the most serious problems confronting our world today—and particularly the United States—is that so many thousands of parents are following the course marked out centuries ago by mistaken Eli.

Youth needs, of course, much more than a mere series of "don'ts." Many youngsters err, not from any real desire or determination to go wrong, but rather from the great strain which the environment places upon them. In millions of cases, young people grow up in complete idleness. They do nothing. They are, if we may say so, practically parasitic. They have no particular responsibilities in connection with sustaining the home; they are all on the receiving end.

Madame Chiang Kai-shek recently offered a pertinent criticism of our modern system of education, which tends to foster and actually develop this listlessness and irresponsibility. In discussing the problems of China's awakening, she remarked: "People ask, 'What about the students you sent to foreign universities? Why do they not lead the way? Is it largely the fault of old-time officials who would not cooperate? or of the American universities?' I am certain that too many of the returned students have not been taught to think; they were ill-prepared to cope with workaday problems. My observation is that, as a rule, with noteworthy exceptions, the returned students are not willing to suffer hardships. They prefer the fleshpots of the coastal cities to laboring in the interior, where the movie, the night club, and the soda fountain do not exist. They loathe being thrown on their own resources for amusements and pastime. Is it that their colleges have neglected character building? They abhor rolling up their sleeves and abandoning their 'white-collar' attitude."

But it is, we submit, a trifle unfair to expect young people suddenly to develop a thirst for work, after rearing them in idleness for eighteen or twenty years. Childhood and youth are the best times for learning and forming habits; and what is not learned then will seldom be learned later. It is for this reason that so many educational authorities are pointing out the value of rural life for the young person. It has been well said that "an expensive dwelling, elaborate furnishings, display, luxury, and ease, do not furnish the conditions essential to a happy, useful life. Jesus came to this earth to accomplish the greatest work ever accomplished among men. He came as God's Ambassador, to show us how to live so as to secure life's best results. What were the conditions chosen by the infinite Father for His Son? A secluded home in the Galilean hills; a household sustained by honest, self-respecting labor; a life of simplicity; daily conflict with difficulty and hardship; self-sacrifice, economy, and patient, glad service; the hour of study at His mother's side, with the open scroll of Scripture; the quiet of dawn or twilight in the green valley; the holy ministries of nature; the study

of creation and providence; and the soul's communion with God—these were the conditions and opportunities of the early life of Jesus."

The mention of Jesus and His life in Galilee reminds us that one of the great needs of youth today is strong religious convictions. It is not sufficient, for this, to send the child to Sabbath school, while Father and Mother never see the inside of a church except for funerals or weddings. We can hardly communicate religion to others, if we have none of it ourselves. But where the father and mother, though firmly upholding standards of conduct and decency, yet show in their lives and daily acts the spirit of Christian love, sympathy, and forbearance, some effect will surely be noticed in the life of the child. It was, once upon a time, the custom, in many Christian homes, to gather the family once or twice a day for prayer and worship, and the consideration of spiritual things. Would it not be well today to revive the custom?

The tendencies of our times are against the formation of strong Christian character. The rising percentage of urban population; the thirst for pleasure and extravagance; the quest for amusements which cater to weakness rather than strength; the decay of religion in the home and in the community at large—all these things can but make harder the already difficult task of the parent. Yet "if God be for us, who can be against us?" (Rom. 8:31). The call of the hour is for more diligence and zeal and prayer on the part of the father and mother; and for cooperation and obedience on the part of the child. The situation has been well portrayed in the stirring words of Elizabeth Rosser, who writes:

"Are all the children in? The night is falling,
And storm clouds gather in the threatening west:
The lowing cattle seek a friendly shelter;
The bird hies to her nest;
The thunder crashes; wilder grows the tempest,
And darkness settles o'er the dreadful din;
Come, shut the door, and gather round the hearthstone.
Are all the children in?"

"Are all the children in? The night is falling,
When gilded sin doth walk about the streets.
Oh, 'at the last it biteth like a serpent'!
Poisoned are stolen sweets.
O, mothers, guard the feet of inexperience,
Too prone to wander in the paths of sin!
Oh, shut the door of love against temptation!
Are all the children in?"

"Are all the children in? The night is falling,
The night of death is hastening on apace;
The Lord is calling, 'Enter thou thy chamber,
And tarry there a space,'
And when He comes, the King in all His glory,
Who died a shameful death our hearts to win,
O, may the gates of glory shut about us,
With all the children in!"

—Gwynne Dalrymple in *Signs of the Times*.

“That the Father May Be Glorified”

By F. L. Austin

“THAT the Father may be glorified in the Son,” is the express reason given by the Savior for His promise to do “whatsoever ye shall ask in my name.” The glory of God has always been the chief object of Christ. He sought not His own will, He stated in John 5:30, “but the will of the Father which hath sent me.” It was to glorify God, to magnify Him before man, before the eyes of all God’s creation that Jesus labored. And having thus labored through His mortal life, He sought still to so labor after His ascension. He was going away, He notified His apostles; nevertheless He would not leave them helpless and to the end “that the Father may be glorified in the Son,” “whatsoever ye shall ask in my name, that will I do.”

That this principle was always uppermost in the mind of the Savior is also made plain by His introductory words in that heart-searching prayer of John 17: “I have glorified thee on the earth”; “glorify thy Son, that thy Son also may glorify thee.” In His every expression of purpose, His effort was to glorify His Father. It was for this that He lived and labored in the ministry; it was for this that He petitioned increased strength at the right hand of His Father, namely, that He might do more to magnify God before man.

Every effective prayer of the Christian must therefore seek the same end. Nothing can be sought in the name of the Savior that does not seek the Savior’s aim. As Christ’s aim was the glory of the Father, so also must be the aim of him who would follow Christ and the prayer of him who follows Christ cannot have other thought or aim than that of assistance and strength to carry out the aims of Christ.

Does this reveal one reason why so many prayers fail in their answer? Does this reveal a reason why so many would-be Christians fail in their Christian strength and life? Man is sinful. The thoughts and imaginations of his heart are evil continually. Such was not God’s good pleasure, but man has turned to evil and follows thereafter. He seeks to serve self, to please self, to satiate his own longings. In so doing, he sins against the very highest motives of God, against the highest pleasures God has designed for man. His prayers so frequently are mere petitions that the Father will aid him in satiating his own cravings, his own carnal aims. Christ has never taught that such prayer was even legitimate.

God is the Leader of the universe. He is not only the Creator, He is the great Ruler, the great Leader. Man, in serving self best must serve God most. He must willingly be the one who is led. His every will must be to please and exalt the Father. In no other way can man realize his own best good. Therefore, his every prayer must be, in order to his own best good, a prayer that will seek first to glorify God, to exalt God’s name and life before the world.

Not only is this true of prayer life, it is equally true of Christian living. The Christian life, like the life of the Savior, must be a life devoted to magnify the Father, to exalt His name, to honor His labors, to glorify Him. In no other way can man successfully follow Christ. Not only did the Savior seek the Father’s will, He sought His words, He sought His works. It was because that in all things, in work as well as word, He magnified God that the Father anointed Him “with the oil of gladness above (His) fellows,” that the Father crowned Him “with glory and honour, and didst set him over the works” of God’s hands.

So, too, of the Christian. If he would follow Christ in word and work, he must seek to glorify God in every work of his life, in every pleasure that is enjoyed, in every vision that he seeks to realize.

With such constant purpose of life one is in readiness to realize the beauty of the Savior’s assurance in John 14:13: “Whatsoever ye shall ask in my name, that will I do that the Father may be glorified in the Son.”

All prayer, as all Christian life, should seek to glorify God. The prayer that cannot be answered of the Father not only fails to glorify Him, but deprives Him of glory already established. The prayer that can be but partially answered radiates but partial glory to the Father. God is glorified by answering man’s prayer. Such answer magnifies God in the eyes of man; it magnifies God in the eyes of the world; it reveals to the petitioner and to others the great truth that God lives and moves and has His being; it reveals to the petitioner and to others that God is watchful of the interests of man; it reveals that man can place trust in God—it glorifies God.

Thus again the Savior’s statement grows in magnitude. He would grant whatsoever is asked in His name. Not alone to the benefit and to the advantage of man, but to the aggrandizement of God, of all of God’s plans, of all of God’s purposes. Prayer thus answered can but draw others unto the Father.

As Christians, let us live to the glory of God. Let us pray. Let us pray with a realization that through prayer God has opportunity to glorify Himself through man. Let us so live that we *can properly pray*. Let us pray, not for the satisfaction of our own carnal purpose, but that the prayer shall redound to the honor and glory of God.

“Whatsoever ye do, do all to the glory of God.”

“The gold of our best motives is so mixed with the dross of selfishness and unworthiness that we can neither take too much credit to ourselves for any of our good deeds, nor afford to throw discredit upon any performed by our neighbors.”

THE ABRAHAMIC FAITH

(Continued from front page)

The necessity of faith is enforced in the first clause of my text: "Without faith it is impossible to please him." Christ says in the Great Commission, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." There is no way of escape, no alternative: we must believe and be saved, or not believe and be damned. God is not a man that He should repent. Hath He promised and will He not fulfill? Hath He threatened and will He not execute? Sooner far shall heaven and earth pass away and the whole realm of nature be dissolved, than that one jot or tittle should pass from His Word without being fulfilled. His plan is as immutably fixed as His own eternal throne. We must come up to it, it will not come down to us. We may belong to the church, we may have been immersed in water for the remission of sins, we may partake of the emblematical representatives of the broken body and shed blood of the Son of God—we may go through the whole routine of Christian duties, and yet "without faith it is impossible to please him."

Power and obligation are indissolubly joined together, so much so that the mention of one presupposes the existence of the other. Since God has commanded men to believe, we conclude that man possesses the inherent power to believe. If he does not have that power, as an inherent quality of his own mind, he is no more responsible for its exercise than is the unconscious dust he tramples under his feet. Every promise, from the first promised access to the tree of life in the Garden of Eden, down to the last promised ingress to the tree of life and river of life in the closing up of the Apocalypse, presupposes man's intellectual power to believe, evidence, and just condemnation in case he should refuse. Every threatening, from the first penalty thundered forth against the guilty pair, down to the closing plagues in the amen of Revelation, presupposes the free agency of man to believe, or not to believe, at the peril of his salvation or condemnation. Faith is not the gift of God in any other sense than the power to walk, to talk, to think, to reason, to love, to hate, to taste, to smell, or to exercise any organ or faculty of body or mind, is the gift of God. God is the Author of these faculties and organs, but not their development nor exercise (except as they are influenced by His Word). It does not follow that because God made my eyes, that He, therefore, sees for me, or because He made my brain, that He, therefore, thinks for me, or because He made the organs of faith, that, therefore, He believes for me. God is only the Author of faith in that He made the brain with which man thinks, and is the Author of the Word by which faith is developed. Man possesses a distinct intellectual faculty of faith. If he had not this faculty, evidence would no more affect his mind than it does a stone.

Speaking, hearing, and believing are so closely connected that any one implies the other two. Why should one man have the power of speech if another had not the

power of hearing? and why should one man have the power of hearing if he had not the power of reason, to compare the evidences pro and con? and the power of discrimination, to weigh in the scales of judgment the relative merits of evidence, and the power to decide accordingly? It is the province of reason to equipoise two scales, placing all the evidences in favor of the proposition in one scale, and all the evidences against it in the other scale, and whichever outweighs the other will determine in his mind which is true and which is false. This power to discriminate between right and wrong, truth and error, lies at the foundation of all responsibility. It is an essential element of free agency.

Man has but one faculty of faith. This he exercises upon every class of evidence which is brought in contact with his mind. All responsible men, and all men whom truth can make responsible, possesses this faculty. It is not peculiar to the Christian. If the sinner does not possess this faculty, how could the gospel devolve responsibility upon him to believe and obey it, before having thus obeyed? Man exercises the same faculty in believing the Koran that he does in believing the Bible—in believing the life of Socrates, that he does in believing the life of Christ—in be-

(Please turn to page 16)

THE DECLINE OF MILLENARIANISM

(Continued from page 3)

inquiry, that we speak of a human kingdom; whereas we speak of that kingdom which is of God, as appears also from the confessions of their faith who are charged with being Christians, though they know that death is the punishment awarded to those who so confess. For if we looked for a human kingdom, we should also deny our Christ, that we might not be slain, and we would strive to escape detection that we might obtain what we expect. But since our thoughts are not fixed on the present, we are not concerned when men cut us off; since death also is a debt which must at all events be paid" (Justin, 110-165, *Ante-Nicene Fathers*, Vol. I, p. 166).

"But I and others who are right-minded Christians are assured that there shall be a resurrection of the dead, and a thousand years at Jerusalem, which will be rebuilt, adorned, and enlarged, as the prophets Ezekiel, Isaiah, and others declare.

"We have perceived, moreover, that the expression, 'The day of the Lord is as a thousand years,' is connected with this subject. And, further, there was a certain man with us whose name was John, who prophesied by a revelation that was made to him, that those who believe in our Christ shall dwell a thousand years at Jerusalem" (Justin, *Ante-Nicene Fathers*, Vol. I, p. 239).

"If, therefore, the great God showed future things by Daniel, and confirmed them by His Son; and if Christ is the stone which is cut out without hands, who shall destroy tem-

poral kingdoms, and introduce an eternal one, which is the resurrection of the just, as he declared, 'The God of heaven shall raise up a kingdom which shall never be destroyed' (Irenaeus, 130-202, *Ante-Nicene Fathers*, Vol. I, p. 555).

"'Thy kingdom come' has also reference to that whereto 'Thy will be done,' refers—in us, that is. For when God does not reign, in whose hand is the heart of all kings? But whatever we wish for ourselves we augur for Him, and to Him we attribute what from Him we expect. And so if the manifestation of the kingdom pertains to the will of God and unto our anxious expectation, how do some pray for some protraction of the age, when the kingdom of God, which we pray may arrive, tends to the consummation of the age? Our wish is that our reign may be hastened, not our servitude protracted. Even if it had not been prescribed in the prayer that we should ask for the advent of the kingdom, we should unbidden have sent forth that cry, hastening toward the realization of our hope.

"Nay, Lord, Thy kingdom come with all speed, the prayer of all Christians, the confusion of the heathen, the exultation of angels, for the sake of which we suffer, nay, rather, for the sake of which we pray" (Tertullian, 160-220, on "Prayer," *Ante-Nicene Fathers*, Vol. III, p. 683).

"After a little space the stone will come down from heaven which smites the image, and breaks it to pieces, and subverts all the kingdoms, and gives the kingdom to the saints of the Most High" (citing Daniel 7:13, 14). "All these things, then, are in the future . . . Moreover, concerning the resurrection and kingdom of the saints, Daniel says, 'Many of them that sleep in the dust of the earth shall rise, some to everlasting life.' And John says, 'Blessed and holy is he that hath part in the first resurrection.' These things I have set shortly before thee, O Theophilus, drawing them from Scripture itself, in order that, maintaining in faith what is written, and anticipating things that are to be, thou mayest keep thyself void of offense both toward God and men, 'looking for that blessed hope and appearing of our God and Savior,' when, having raised the saints among us, He will rejoice with them, glorifying the Father" (Hippolytus, 170-236, *Ante-Nicene Fathers*, Vol. V, p. 209).

"Two advents of Christ are foretold: one in humiliation, which He has accomplished; the others in glory, which is hoped for to be accomplished, when He shall come to give the kingdom to those who believe in Him, and who observe all things which are commanded" (Clement, 250).

We now briefly summarize the teaching contained in the foregoing extracts:

1. Polycarp, living very close to the days of the apostles, with others, was hoping to be brought into the everlasting kingdom of God.

2. According to Papias, the just man living on the earth at the time of the kingdom would forget to die, i. e., he would be immortal.

3. The thousand years spoken of in Revelation 20 would be after the resurrection. This would be the time of the kingdom.

4. It was considered to be orthodox to believe in the millennial reign after the resurrection, and unorthodox to be-

lieve otherwise.

5. The Christians of the second and third centuries were looking for the kingdom—not a human but a divine kingdom to be set up on this earth.

6. The expectation of such a kingdom was based upon the prophecies of Isaiah, Ezekiel, Daniel, and others, as well as the Apocalypse of John.

7. The Christians during the first three centuries were praying that the kingdom of God might come, using the formula, "Thy kingdom come, thy will be done in earth, as it is in heaven."

8. They were expecting that the kingdom, when set up, would break in pieces all existing kingdoms.

9. To those Christians all this was in the future.

10. In order to obtain an entrance into the kingdom the believers must do those things which were commanded.

11. The doctrine of the millennial reign was both ancient and popular long before the third century, and met with practically no opposition until the time of Origin (186-253).

12. Augustine, the great Latin theologian, was the first to conceive the idea that the church was the kingdom, that the millennium had commenced with the appearing of Christ, and was, therefore, an accomplished fact.

13. This was due to the fact that by the time of Augustine the church had become wealthy and powerful, and was able to sway theological opinion in the western part of the Roman Empire.

14. This caused the ancient doctrine of the millennium to become, for the official theology of the church, a thing of the past.

We now transcribe the doctrine of Augustine with reference to the kingdom as contained in his work, *De Civitate Dei* (The City of God).

"The church now on earth is both the kingdom of Christ and the kingdom of heaven . . . The saints reign with Him now. Thrones (Rev. 20) may not be understood of the last judgment, but by the thrones are meant the rulers' places in the church, and the persons themselves by whom it is governed . . . The church which is now is the kingdom of God. Thus, then, the church reigns with Christ . . . Christ's kingdom is the church" (Augustine, 354-430, in *The City of God*, Vol. II, p. 256).

Here we see the gradual decline of millenarianism from the days immediately following the apostles down to the full development of the Augustinian doctrine that the church is the kingdom of God or of Christ. Not only did Augustine seize and elaborate this idea but, owing to the tremendous power he wielded in the church, he "gave a tendency to western theology which carried it clear of the old millenarianism" (Harnack), and the western church became the most outstanding and resolute proponent of the idea that the church is the kingdom of God. Others before him, such as Origin and Jerome, had opposed the idea of a millennial reign of Christ, but it was reserved for Augustine to develop and introduce into the church the doctrine that the church is the kingdom. The twentieth century teachers who advocate this theory are but following in the

wake of Augustine, and upon this point are in complete harmony with the western church.

We give herewith extracts from two of the published works of Mr. Alexander Campbell, a prolific writer of great ability, and founder of a religious group with various ramifications. Mr. Campbell sets forth the idea that the church is the kingdom of God. The extracts follow:

"The first act of His (Christ's) reign was the bestowment of the Holy Spirit, according to the prophecy of Joel and His own promise. . . . Thus commenced the reign of heaven on the day of Pentecost, in the person of the Messiah, the Son of God, and the anointed Monarch of the universe. Under Him His people, saved from their sins, have received a kingdom which cannot be shaken or removed. . . . Every immersed believer of good behavior is by constitution a free and full citizen of the kingdom of heaven. . . . Such . . . constitute the present kingdom of God in the present world. So far the phrases 'kingdom of heaven' and the 'congregation' or 'body of Christ' are equivalent in signification" (*The Christian System*, pp. 145-147).

"Some of the disciples not only saw the Son of Man enter upon His reign and the kingdom of God come on the day of Pentecost, and carry its conquest over Judea, Samaria, and to the uttermost parts of the earth, but they saw the Lord come with power and awful glory and accomplish all the predictions on the deserted and devoted temple, city, and people" (*Christianity Restored*, p. 174).

As the well instructed reader will see at a glance, this view overlooks an array of scriptural testimony which is not inconsiderable. The writer of these extracts saw Christ as King, and the saints as citizens or subjects of His kingdom, whereas, according to the scriptural teaching, the saints are to reign with Christ. This is stated often, and with slight variation. "If we suffer, we shall also reign with him" (2 Tim. 2:12; Rev. 2:26; 3:21; 5:10; 20:4-6). Those who shall "enter" into or "inherit" the kingdom must first "do" or forbear doing certain things (Matt. 25:34; Acts 14:22; 1 Cor. 6:9, 10; Gal. 5:19-21; Eph. 5:5; 2 Peter 1:10, 11).

There were some in the church at Corinth who imagined they were reigning as kings. To such the Apostle Paul wrote: "Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you" (1 Cor. 4:8). Such an attitude was an evidence of being "puffed up" (v. 6). Their reigning as kings was "without" the Apostle Paul and Apollos (v. 6), as well as "Sosthenes our brother," whom Paul associated with himself in the composition of this letter (chap. 1:1). But more than this, the Apostle expressed the ardent wish, "I would to God that ye did reign" so that Paul and his associates "might reign with" them. This was a most effectual way of denying that the brethren at Corinth were in any manner reigning in the kingdom of God. The saints have been promised a kingdom (James 2:5), as also a crown (chap. 1:12), but they will only receive the crown at Christ's appearing (2 Tim. 4:1-8; 1 Peter 5:4). No one would think of reigning without being crowned.

Thus the idea of a present church kingdom is proved both historically and scripturally to be erroneous. Better be a "disciple" such as was Joseph of Arimathea, and be "also looking for the kingdom of God" (Matt. 27:57; Mark 15:43; Luke 23:51; John 19:38).

(NOTE: *This article has been published in attractive booklet form by the author, A. H. Zilmer, Morrilton, Arkansas.*)

GOD'S WORKERS

"Christ has no hands but our hands
To do His work today;
He has no feet but our feet
To lead men in the way;
He has no tongues but our tongues
To tell men why He died;
He has no help but our help
To bring them to His side;
We are the only Bibles
The careless world will read;
We are the only gospel;
We are the scoffer's creed.

"We are our Lord's sole message,
Given in deed and word.
What if the type is crooked?
What if the print is blurred?
What if our hands are busy
With other work than His?
What if our feet are walking
Where sin's allurements is?
Each time we fail our duty,
In country or in town,
We hinder God Almighty,
And slow Christ's kingdom down.

Author unknown; selected by Earl B. Friend.

IT IS SERIOUS

CHESTER ROWELL, one of the greatest of authorities, said . . ., concerning the world situation:

"There are no neutrals left in the world. The fifty-two League nations have formally declared themselves unneutral and have named Japan as the 'aggressor.' The next day our Government made the same declaration. Germany and Italy are not neutral, either. They are at this moment fighting on Japan's side through the back door of Spain. America is not neutral. It has at no time been neutral in the sentiments of its people, and now it has ceased to be even officially neutral by a formal declaration of the Government. There are no neutrals."

If this isn't a serious condition, what is it?—M. V. Borden in *Messiah's Advocate*.

Berean Department

Cecil A. Smead, Editor, Blanchard, Mich.

“The Lord’s Day,” “The Lord’s Supper”

“The Lord’s,” the concordance reads, “belonging to the Lord, *kuriakos*.” This word is found twice only in the Bible: Revelation 1:10, “the Lord’s Day,” and 1 Corinthians 11:20, “the Lord’s supper.”

“The Lord’s Day”

The Lord’s day is yet future, referring to the day when the Lord will judge the world at His second coming. Now man is examining and judging: it is “man’s day” (1 Cor. 4:3, margin). Man’s day will continue on up to the coming of Christ, and then the Lord’s day will begin and never end. “His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed” (Dan. 7:14). The Lord Himself will preside over that day, it will belong to Him.

“The Lord’s Supper”

The Lord’s Supper is that fellowship of the Lord with His people, the sign of which is the breaking of bread and the drinking of the cup in the Communion service. While all the rest of the world is following the “wisdom of man,” the followers of Christ are feasting on the “wisdom of God” as revealed through Christ. The Lord has provided the feast with bread and cup, and the guests all belong to Him. The time will come when the earth shall be delivered from the bondage of corruption through this group. God shall deliver the earth out of the hands of those who ruin it through “the wisdom of man,” into the hands of those who will build it again in true beauty through “the wisdom of God.”

The Communion

“The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread” (1 Cor. 10:16, 17).

The disciples were about to undertake a great missionary work. Jesus was soon to leave them to their task. So He instituted this Communion to give them strength from on high. They were like the grains of wheat gathered from perhaps many hills but made into one loaf. The glorious thing about it is that the fellowship in the loaf is not with other Christian followers only, but “truly our fellowship is with the Father, and with his Son Jesus Christ” (1 John 1:3). Here is strength unlimited for the most faint-hearted.

The Host

When we partake of the Communion it is proper to place a vacant chair at the head of the table. The Lord, though absent in person, is still “the head over all things to

the church” (Eph. 1:22). It is not ours either to invite or to reject, or, if a Christian, to refuse to partake. It is ours to do whatsoever the Lord has commanded: believe the gospel, repent of sin, be baptized, live a life of faith and holiness. Remember always, this is the outward sign of our fellowship. Let it not be an empty form, “as sounding brass, or a tinkling cymbal.” “Let the word of Christ dwell in you richly in all wisdom” (Col. 3:16).

“Not Discerning the Lord’s Body”

It was the custom of the early church to meet together for social meals, even as it should be now. These were called “love feasts,” or “feasts of charity” (Jude 12). In the early church these love feasts were followed by the Lord’s Supper. But the Corinthian church had fallen into a grievous error. The rich would bring rich food and fare sumptuously, and the poor could not bring much and often would go hungry. Selfishness is out of place at the Lord’s Supper. It is always out of place in the Christian life.

“This Do in Remembrance of Me”

It has always brought a feeling of sadness to me to think of anyone who is a Christian rejecting the emblems of the Lord’s Supper. When a person says he feels too wicked to partake he should be told that he, of all people, needs to partake and get back to the Lord. It is just when we have stumbled that we need the helping hand of Christ the most. “This do in remembrance of me” (1 Cor. 11:24), is a commandment. Never yet has the breaking of one commandment been a valid excuse for breaking another. Would you partake of the spirit of Christ in your everyday life? Then publicly acknowledge it by partaking of the Communion emblems.

“Ye Do Shew the Lord’s Death Till He Come”

In this Communion service we visualize the Christ on the cross, His body broken because of us, His blood poured out to seal a new covenant between God and man. In the old covenant, blood of animals sealed the covenant. “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. 9:14). The Christian should keep his attention fixed on Christ and the sacrifice He made for our redemption. In the holy of holies of the tabernacle was the mercy seat on top of the ark. Out of each end of the mercy seat were the cherubim bending over looking at the mercy seat. The mercy seat is Christ, the cherubim are the church made of one piece with Christ. The blood was sprinkled on the mercy seat. Until Christ comes again let us meditate upon His death for us.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"In the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed."

We Will

Great and many are the chances
Placed today within our reach,
As each shining hour advances
What a lesson it can teach!
Let us try to be the sharers
In God's blessed work divine;
Let us be His standard bearers,
Marching under His own sign.

We can teach what He has taught us,
Say what He to us has said,
Share the blessings He has brought us,
Point the light that leads ahead.
By our acts and deeds we show Him
To the eyes that sin makes blind;
They through us may learn to know Him,
Thus the way of life they'll find.

If we will we can make ready
Paths for other feet to go,
If we keep our purpose steady
When the way to them we show.
Nothing but weak wills can make us
Leave the work He bids us do;
May temptation never shake us!
Keep the faith our whole lives through.

—Edith Sanford Tillotson.

A Sabbath Day With Jesus

Jesus is often called, "The Great Physician." And such we find Him to be in the lesson for January 23. For the mother-in-law of one of Jesus' apostles was very ill, and He healed her at once.

No long and lingering return to health! No daily care and constant nursing were necessary. But "immediately," when Jesus took her by the hand, she became well, and she took up her daily duties for the household.

How wonderful to have such a doctor as Jesus was! How great an opportunity to have Him near! No wonder "all the city" was gathered together at Simon Peter's door!

All of this must have tired the Master greatly. For whenever He healed He felt strength go out of Him. And we

read that He arose very early, long before daylight, to spend in prayer to His Father the hours when others slept.

Because of the crowds around Him continually during the day, He found no time to talk quietly with God. And He, the Son of God, needed this quiet time when He could gain strength for His great tasks. If He needed that, surely we do. Don't you think so, girls and boys?

Now read verses 40 to 45 of Mark 1, and see what a dreadful illness one poor man suffered from that Jesus healed. Look up in the encyclopedia or ask your teacher what sort of disease leprosy is and how incurable it is even today.

Did that daunt Jesus? No, indeed! Nothing was too hard for Him, for with God on His side no evil could conquer Him. No force of wrong could hold His hand.

What did Jesus do besides heal the sick and make the lame strong again? Verses 38 and 39 tell you. He preached! And if you look at Mark 1:14, you will see what it was Jesus preached. The gospel of the kingdom of God!

Now, "gospel," as you all know, is "good news," glad tidings of a kingdom to come wherein all will be righteousness. No evil, no sin, no sickness, no death! Telling the people what they must do to enter that kingdom was Jesus' greatest work.

Do you see that the healing was only secondary? If they knew what they must do and then did it, so that when that kingdom came they would be worthy of it, their ills would all be healed.

The reason Jesus healed those whom He could reach was because of His great heart of love and sympathy, but most of all to prove that what He preached was true. For He told them of a kingdom that would be perfect, the like of which they had never seen.

As we go on in our studies in this fascinating book of Mark, we hope to learn more and more of this great kingdom. We hope to learn also what God expects of those who wish to enjoy that perfect kingdom. For we know it will be worth every effort we may put forth.



AMONG THE CHURCHES

SUMMER TRAINING SCHOOL

By C. E. Randall

"Sanctify yourselves, and prepare your brethren, that they may do according to the word of the Lord."

With the passing of time, the plans for the forthcoming Summer Training School go forward toward completion. The desires of earnest hearts and prayers of faithful servants, who have worked toward this goal are nearing realization and answer. All who have expressed themselves, feel that it is a long-delayed move in the right direction. Surely it is a work of the Lord! The teaching staff will be Bros. Lindsay, Marsh, and Lyon. The full curriculum will be announced soon.

Since the good news of the coming school was given in The Herald, a most inspiring letter has been received from one of our isolated young ladies, and we are taking the liberty to quote from it. She writes:

"I am a relatively new member of the Church of God, having been baptized August 19th of this year by Bro. Corbaley of Puyallup, Wash. I live with my parents in Wichita, Kan., where there is no church of our faith. Although I never attended one of our churches, my parents have been members for eleven years. . . . I know I am not familiar enough with the Word of God to try to explain it to others or discuss it with others than the older members of the church. But in a community so isolated from evangelists of our faith, I recognize my opportunity and should like to prepare for it."

Doesn't such a sincere passion for individual preparation for service in the cause of truth, fire you with zeal and flame anew the dying embers of that portion of your spirit that is disconsolate? If you caught the vision of service breathed in these few lines, it will do you good if you drop Gladys Dart, 2415 E. 2nd, Wichita, Kan., a line and tell her so.

Another communication, a joint-letter from two young ladies who attended the Bible School last summer, expressed the hope that they might attend the coming Summer Training Class. They concluded with this sentence: "However, there is some doubt as to our attending because of financial difficulties." The Training Class Committee in setting the amount covering board, room, and tuition placed it at a very low figure, considerably below actual cost in order that all who wished might avail themselves of this training. In cases where individuals are anxious to attend, are qualified and have in the past shown natural ability in leadership, but are unable to take advantage of this work because of financial stringency, the local church will do well to come to the assistance and send the deserving one or ones to the school. Such investment in gospel workers will return unto the church manyfold. This work of training workers is naturally an outlay for future compensation. The whole set-up anticipates the morrow. We can conceive of nothing more profitable than the exchange of a little capital for trained Christian leaders!

We will be back with you again in the near future with more information, but in the meantime, we are asking you to remember this special work before the throne of victorious power.

GOOD NEWS FROM SISTER

LYDIA A. RAILSBACK

After a nine weeks' sojourn in the hospital with a broken hip, Sr. Lydia A. Railsback of South Bend, Ind., is back in her home and steadily recovering her strength. For many years Sr. Railsback has prepared the comments on the Golden Text for the Truth Seekers' Sunday School Quarterly and her work has been deeply appreciated. And for still more years she was president of the National Berean Society where she rendered splendid service. We rejoice to know that she is recovering.

In her letter to us she mentions gratefully the many letters, cards, and packages she received while in the hospital from brethren in all parts of the country. She says, "There was a package to be opened nearly every day I was there. At Christmas time a tree was provided and carols were sung for my special benefit. I am now dressed every day and will soon be able to use crutches."

LOUISIANA CHURCH NOTES

After spending the Christmas holidays at home with our family in Illinois, we are glad to be back again to resume our work with the two churches here. We were pleased to note the fine interest and attendance that greeted our first service of the new year.

There has been quite a bit of sickness among our church folks the past few weeks, but at this writing nearly all are able to be out for the various services again.

As the new year opens before us we trust that continued improvement and development will be shown by both church groups and that the gospel of the kingdom will be taught with increased zeal.

Harry Goekler, Pastor.

MIRACLES IN THE LAST DAYS

Some say that the day of miracles is past. With one line of words they would have us believe that the power of the Holy Spirit is not today what it was in the time of the apostles.

Mistakes like this are made for the simple reason that faith has been allowed to weaken. The power of the Holy Spirit is what it has always been and our access to it is in proportion to our faith.

Direct healing of bodily ailments in answer to prayer tells me that the day of miracles is not past. I can bear witness to the healing of a broken wrist and an injured knee during the years 1936 and 1937. My doctor, and he is a capable physician, witnessed before seven men that nothing but an operation would heal a badly swollen and painful knee. In less than five hours after I had prayed for healing, my knee was healed. That was in 1937, and my knee is still well.

No, my brother, it is not a lesser power of the Holy Spirit that prevents our seeing miracles performed, but it is on account of people believing and preaching that the day of miracles is past, and thus influencing others to be faithless, instead of full of faith.

Wake up, O Church of God, and see our need!

R. M. Abbott,

PENNELWOOD CHURCH OF GOD

Grand Rapids, Michigan

Our work here is gratifying. Last Sunday there were 127 in the Sunday school and a good attendance at all other services. We are in need of larger quarters, but in spite of that are putting on a drive to increase attendance at both Sunday school and church. Our prayer is that God will open the way for us to have a church equal to the needs of our growing congregation.

R. M. Abbott, Pastor.

WALTER CLINE

Walter Cline was born July 3, 1887, in Clark County, near Martinsville, Ill., where he spent all his life. He died December 29, 1937. He was the son of George M. and Mary Ida Morris Cline, both of whom preceded him in death. He confessed his faith in Jesus in his early manhood and was baptized and became a member of the Mount Pleasant Church, where he was a faithful member. He held offices in the church and Sunday school until he moved from that vicinity.

He was married to Anna Lula Day, November 23, 1919, and to this union were born four children, Robert, Reba, Hattie Jane, and Norris Lee. He leaves to mourn his death his wife, four children, two sisters, Mrs. Golden Buckle and Mrs. Henry Huffman, and one brother, Ora. There are also two aunts, four uncles, several nephews and nieces, and many other relatives and friends.

Funeral services were conducted by the writer and the large audience was a silent testimony of the esteem in which the deceased was held. Words of comfort were spoken concerning the glad day of resurrection when sorrow and death shall be no more.

Harry Goekler.

ARCHIE F. SMITH

Archie F. Smith, son of Francis M. and Nancy M. Smith, was born in Saranac, Mich., January 15, 1869, and died at Blanchard, Mich., January 3, 1938. He was connected with Christ by faith in early youth and has always lived a loyal and faithful life. He has indeed brought many spiritual blessings down from heaven upon his family and his friends. The text at the funeral held at the Church of God in Blanchard was Hebrews 11. Truly, here was a man of faith.

He leaves to mourn him his devoted wife and two daughters, Marie and Edith. He was a devoted husband and most loving father. His many friends and relatives will sadly miss him. He spent the last afternoon of his life reading the Bible and singing hymns. He went to do the farm chores in the evening, singing as he went, but was stricken in a few moments, the victim of a sudden and fatal heart ailment.

C. A. Smead,

CONTRIBUTIONS TO N. B. I.

Mrs. E. R. Burk	\$2.00
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Board of Evangelism

Preach the Word

C. E. Randall, Superintendent



a commonplace happening. Should it be? As a people, would we profit by a deeper and more passionate regard for the salvation of the unsaved? A little stock-taking of our spiritual aims and purposes would be a wholesome move and if the inventory revealed a need for a change in some of our policies, devotion to righteousness would yield to the adjustment.
C. E. Randall.

I am glad to report that negotiations are now under way which, if carried to a successful issue, will result in a very good work being done. And it doesn't seem at present as if it would cost this Board very much money. However, there are other projects in view that will cost us something, so don't forget us when you make up your budget.

We have had a call from a church that wants a pastor, and from two men that want work. We have sent the names of the two men to the church. We hope all their needs will soon be supplied.

We will be pleased to help churches find pastors and pastors find churches, if you will just write us your needs. But we can't help unless we know what you need.

Send all requests along these lines, and all money for these needs to the undersigned.

James A. Patrick, Secretary-Treasurer,
Ashland, Ohio, Orange Road.

Not long ago a leading English churchman said: "The church of today is giving more consideration to the unemployed than to the unsaved." This terse analysis of the aim of the present-day church strikes at the root of the ineffectiveness of the modern church; not because of the interest shown in the unemployed, but the lack of concern over the unsaved.

If we probe our own work, we are bound to discover a growing tendency in this same direction. There are communions where the whole purpose seems to be to proselyte the members of other faiths and a blind passing by and total disregard for that great mass who have no religious affiliations, having never made a confession of sin or been under Bible teaching. It is stated upon reliable authority that there are around forty millions of children and young people in the United States without any religious training whatever. To reach this growing army of unlightened and unsaved there is need of return to the singleness of purpose of the Master in His statement: "For the Son of man is come to seek and to save that which was lost." Over against this work is the Pharisaical practice of compassing "sea and land to make one proselyte." The Pauline policy of avoiding to build on another man's foundation compels one to go out into the lanes and highways to search out guests for the coming marriage feast. A going to those who have not heard the Word will bring back into our preaching repentance, confession, and a loving urgency to "seek first the kingdom of God, and his righteousness."

Complete faith in the teachings of the church is a vital factor in our denominational life. This, however, should not be our purpose. Our work is to reveal Christ and His redeeming grace. Only as we employ our teachings to this end are they profitable. Knowledge of our truths may not be interlaced with a knowledge of Christ. Such unity should exist, but knowing the doctrines for the mere sake of knowledge creates pride and bigotry, for "knowledge puffeth up." If there has been inclination to go in this direction, then it is past due time to recast our purpose and con-

form our labors to the task of seeking that which is lost.

The widespread neglect to extend an invitation to people to accept Christ and the growing reserve and aloofness toward evangelism would seem to indicate a loss of anxiety over the salvation of the unchurched and unsaved. The liability of this sluggishness toward revivals and saving sinners appears in fewer baptisms and diminishing church and Sunday school attendances.

Not long since a member said that only one person in the church ever approached her concerning coming into the church and obeying Christ in baptism. This is in all appearances

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Lucy B. Groat; Lillian A. Greiner; Mrs. C. Seely; Leota B. Hanson; Marion Richards; Mary Calkins; Mr. and Mrs. E. C. Railsback; Mrs. Ida F. Orem; Lydia A. Railsback; Mr. and Mrs. Glenn M. Birkey.

INDEBTEDNESS FUND

Niagara Falls, N. Y., Church of God	\$ 1.75
Mrs. Ida F. Orem	7.00
Mrs. George Reighard	5.00
Emil Fredlund and Family	5.50
Ripley, Ill. S. S.	5.95
R. S. T.	25.00



BROTHER AND SISTER S. J. LINDSAY

The Restitution Herald extends its heartiest congratulations and best wishes to its first Editor who, next Saturday, January 22, will celebrate the passing of another milestone in the journey of life. Few men have contributed so much to the furtherance of the gospel of the kingdom of God throughout the country as has our esteemed first Editor. May he be permitted to watch the increase from his planting until the Lord comes!

THE ABRAHAMIC FAITH

(Continued from page 9)

believing bad news, that he does in believing good news. The difference does not consist in the use of a different faculty, but in the different classes of evidence believed. Paul reasoned logically when he said, "Faith cometh by hearing, and hearing by the word of God." Thus good news, if believed, will make us feel good, and bad news will make us feel bad. Man exercises the same faculty in either case, but these antithetical causes will produce opposite effects.

This brings us up to the philosophical conclusion that faith is an effect whose exclusive and only cause is evidence—so much so that no evidence, no faith; strong evidence, strong faith; weak evidence, weak faith; clear evidence, clear faith; cloudy evidence, cloudy faith. In all cases the faith will be the exact counterpart of the evidence which produced it. We might as well suppose fruit without a tree, a stream without a fountain, or an effect without a cause, as to suppose faith without evidence. And in all cases faith will partake of the nature of the evidence which produced it. We may have any amount of credulity without evidence, but faith is absolutely dependent upon evidence for its origin. We can only have stronger faith in the teachings of the Bible than in the teachings of any other book to the degree that the Bible provides stronger, clearer, and more consistent evidence of its truth.

The Apostle Paul teaches that there is only one faith (Eph. 4:5), and Christ and all the other apostles show that this one faith is an effect whose cause is the one gospel. We find the Apostle's definition of the nature of faith in the first verse of Hebrews 11, where he says that "faith is the substance" ("confidence"—margin) "of things hoped for, the evidence of things not seen." Paul evidently uses the cause for the effect.

That hope is confidence in the promises of God will appear by reference to Titus 1:2—"In hope of eternal life which God, that cannot lie, promised before the world began." That faith upon which the approbation of God can rest, is of the Abrahamic type. No other kind of faith will be approved of God. A class of philosophers has arisen in these last days who (profess to) believe nothing except that which they can demonstrate. Rationalism is fast supplanting true faith. What we can demonstrate is not faith, but knowledge. The simplicity of Abraham's faith was to trust God for what he did not understand. When God commanded him to leave his native land, the homes and graves of his fathers, he obeyed and went out, "not knowing whither he went." Had Abraham not had implicit faith in God he would have asked a multitude of questions regarding the latitude and longitude of the land to which he was commanded to go, its soil, climate, and resources. But perfect faith, having no doubt or question, carried him forward in prompt obedience.

Again, God commanded Abraham to sacrifice his son, his only son of promise, after having assured him that he would have a numerous seed in him. Abraham, without a

murmuring word or a moment's parley, moved forward in obedience to this command, not knowing (or asking) how God could fulfill His promise if he killed the only medium through whom that promise could be accomplished. That is true faith and nothing less.

If my boy should be lost in the woods the whole day long, and just as gray twilight was gathering around him he should descry his father approaching in search of him, and his father should take him by the hand and promise to lead him home, would that child, if he had perfect confidence in his father's word and ability to fulfill his promises, doubt, or hesitate, or ask a question as to whether his father knew the way, or could take him home? Just so in regard to confidence in God. Doubts may imply skepticism, and skepticism, if long indulged in, will lead to open infidelity—unbelief.

There are, and there can be, no failures with God. Omnipotence knows no impossibilities. Abraham knew that if he killed his son Isaac, God could (and would) raise him from the dead (Heb. 11:17-19). He, therefore, resolved to do his duty and leave the consequences with God. When God commands and man obeys, He will take care of the consequences. When God suspends promises on certain conditions, and we comply with those conditions, He will fulfill His part of the contract though all the world may oppose.

For one, I am willing to trust God for what I do not understand. He has promised to raise the dead and I believe that He has power to fulfill His Word, but the process by which He will accomplish this grand and glorious work, I have no means of knowing, nor do I care to know. How God so combined the elements found in the dust of the ground as to make man in the first place, I do not know, but, nevertheless, I believe the fact of man's earthy creation. By what fine process He will so reorganize the same dust as to retain man's identity (in the resurrection), and yet make him incorruptible and immortal, I do not know; but I am sure that the same power that made man in the first place can remake him out of the same material; and that the same power that can make a brilliant diamond out of the dark gross material of charcoal, can make an incorruptible body out of corruptible dust. He has promised to do this very thing, and faith of the Abrahamic type says that it can and will be done!

We are dependent on the veracity of God for all of our knowledge of His revealed will concerning both the past and the future. Firmer than a munition of rocks, firm as the throne of the Eternal, is that man's faith which has the unerring Word of God for its foundation. Earthquakes may shake the foundations of the world, revolutions may hurl from their thrones the crowned tyrants of earth and dissolve into dust the great kingdoms and dynasties of history, the last winds and floods and warring elements, mingling with hailstones and fire, may sweep away the last refuge of lies; yet firm as the everlasting hills shall abide that bark, though frail it may appear, which has its anchor fixed in the immovable and immutable rock of God's Holy Word! Heaven and earth may pass away, but His Word shall remain unchanged forever!

THE RESTITUTION HERALD

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"I Will Sing Unto the Lord"

By the Editor

I CAN remember Father coming home at midnight, after having walked for miles from the schoolhouse where he had preached that day—and he was singing! Father was always singing! "If the day was clear, or dark and drear," it made no difference, he always found something for which he could praise God in song, rapturous song!

One of the most popular hymns he ever composed, and he was the author of many, expresses more clearly than any words of mine can do, the spirit that animated him. The joyful little song was first sent ringing out through the world in the early seventies, when Father was traveling in Missouri and southern Iowa with A. F. Duggar, who was one of the founders of the Seventh Day Church of God. Later the song appeared in "Gospel Hymns" and was used in the Moody and Sankey revival meetings almost everywhere. It was republished in the most recent edition of that favorite old song book.

"My life flows on in endless song,
Above earth's lamentation;
I hear the sweet, though far-off hymn,
That hails the new creation.
Through all the tumult and the strife,
I hear the music ringing;
It finds an echo in my heart—
How can I keep from singing!"

Singing had its origin in heaven, among the angels, long before man came into being. It was to this fact, attested by God in His address to Job, that John Greenleaf Whittier referred in the verse printed at the head of this article:

"Then the Lord answered Job out of the whirlwind, and said, . . . Where wast thou when I laid the foundations of the earth . . . when the morning stars sang together, and all the sons of God shouted for joy?" (Job 38:1, 4, 7).

"Dear to gods and men is sacred song," declared Pope, and he was not mistaken. "Psalms and hymns and spirit-

*The harp at Nature's advent strung
Has never ceased to play;
The song the stars of morning sung
Has never died away.—Whittier.*

ual songs" are the natural overflow of man's instinctive spirit of worship, the spirit that prompts him to seek fellowship with the Deity. Men sing because they find delight in singing. Attuning their voices to the music of the stars, to the cosmic melodies of the circling planets, we sing with Longfellow:

"God sent His singers upon earth,
With songs of sadness and of mirth."

It is the old songs we love best to sing. They seem like old friends who have returned out of the shadowy past to bless us again with their presence. Who is not carried on the wings of memory back to childhood's happy, carefree days, on the tender strains of "Home, Sweet Home"? And who does not shut the door on his present workaday world and "dream dreams and see visions" of half-forgotten scenes of beauty and of happiness when he lifts his voice again in these familiar words:

"There's a land that is fairer than day,
And by faith we can see it afar;
For the Father waits over the way,
To prepare us a dwelling place there."

And then that heart-stirring chorus! How the old schoolhouse used to ring and echo to it as we sang,

"In the sweet bye and bye,
We shall meet on that beautiful shore;
In the sweet bye and bye,
We shall meet on that beautiful shore."

Sometimes, like the songs of forsaken Zion, the old hymns of childhood seem almost too sacred, too holy, too precious for us to sing "in a strange land." We would have our dear ones of the past with us when we sing them! And some day, they will be with us, praise God, and we'll raise our voices in unison with theirs on the "evergreen shores" of His kingdom!

Abreast of the Times

Pertinent Comments on the News of the Day

G. E. Marsh, Editor

Rumanian Anti-Semitism Increases

"Arise ye, and depart; for this is your rest: because it is polluted, it shall destroy you."—Micah 2:10.

BUCHAREST, Rumania, Jan. 15.—Seemingly in an effort to forestall the organization of a genuine Nazi government, Rumania has inaugurated a powerful anti-Semitic movement with the approval of King Carol. Premier Octavian Goga will soon seek in the forthcoming general elections greater parliamentary power to carry out the new policy. Among other steps now under consideration, is the passage of a measure to forbid Jews to own restaurants and one which would prohibit the employment in Jewish households of female servants under forty years of age.

BERLIN, Germany, Jan. 15.—The leading Jews of Germany are now convinced that the only hope for them is emigration. A resolution adopted by the German Jewish Council urgently appealed to the Palestine Government and to other countries which have shown friendliness toward their race, to assist them with emigration plans. Dr. Leo Baeck, president of the Council, declared Jewry's position throughout the world was becoming more difficult all the time. In the meantime high authorities in the German Government indicate that the economic ministry, directed by Hermann Wilhelm Goering, will soon establish a special office charged with the complete liquidating of the Jew in economic life.

"Profane and Vulgar Patriotic Songs"

"I say unto you, Love your enemies."—Jesus.

NEW YORK, Jan. 10.—Addressing a forum in the Community Church, the pastor, John Haynes Holmes, declared that "The Star Spangled Banner," national anthem of the United States, is "probably one of the most vulgar and profane of all the world's patriotic songs." It is "full of boasting and pride; it celebrates war and its horrors; it breathes hatred and vengeance upon our foes. Peace on earth expresses the true spirit of love for man and God. 'The Star Spangled Banner' is a war hymn," the minister continued, "exulting in victory and slaughter of our enemies." He referred especially to the third stanza, which he says is rarely printed. "A national anthem means more to us than all church hymns," Rev. Holmes asserted, "a flag is more sacred than an altar, a national honor more imperative than the love of God."

Respect for constituted authority, even for those who "bear the sword," is an obligation binding upon the conscience of the disciple of Christ, for they are said to be "God's ministers," appointed to preserve the peace and protect the lives of Christians and non-Christians alike "continually" (Rom. 13:1-7). We agree heartily with the

minister's statement, that with the majority of the people of any country in the world, "a flag is more sacred than an altar, a national honor more imperative than the love of God." But the speaker overlooked the fact that the majority of people "have not the love of God" in their hearts and that patriotism is the highest emotion of which they are capable. A study of both Testaments shows clearly that God has ever recognized two standards of righteousness, one for the carnally minded who live entirely on the plane of the flesh, and one for the spiritually minded, who "mind not the things of the flesh." "To be carnally minded is death"—death on the battlefield, death in the brothel, death brought about by sin in any of its diversified forms. But to be "spiritually minded is life and peace."

Science and Religion

"Skilful in all wisdom, and cunning in knowledge, and understanding science" (Daniel 1:4).

CHICAGO, Jan. 16.—An editorial in one of the city papers declares today that "the ranks of those who contend that science and religion are mutually exclusive, that there is irreconcilable conflict between the Bible and the theory of evolution, are ever growing smaller. The importance of the finding of the committee of the Church of England that science and religion are not incompatible is highly significant. The Anglican church has never been noted for progressionism. That such an ultra-conservative body should reach such a conclusion will help create a better understanding between a great group of highly intelligent people to whom the findings of science are indisputable, and those whose religious beliefs close their eyes to scientific evidence. . . . True science and religion serve a common cause. Both are seekers after truth."

God declares that "the earth hath he given to the children of men," and they are to "subdue" all of its forces to their service. But to do this it is necessary that they should use their intelligence, and "seek out wisdom and the reason of things" in nature about them.

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Are We Afraid to Trust God?

By Vivian Kirkpatrick

ARE we afraid to trust God? Rather a foolish question, perhaps! or is it? The answer, were it put individually to each person reading this, would be, "Such a question is foolishness itself. Of course we trust God!

We believe in all of His promises." But, do we trust God?

I've listened to a number of sermons in which this passage was read: "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and *prove me now herewith*, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:8-10).

I have watched audiences who listened unmoved and unconcerned to that passage and the message which followed. I have watched them drop their nickels and dimes in the collection plate, put their quarters, halves, and bills back into their pockets and lean back with a satisfied air, as much as to say, "There, I've done my share." And when asked for more they would reply, "I'm sorry. I'd like to give more, but it costs me so much to live these days, you know. The fuel bill is mounting and the meat prices are still very high. I just can't afford it." Are we afraid to trust God?

No, my friends, this isn't another article from a tithing crank. I'll confess that I'm on the tithing fence. Formerly I was proud to be listed as a tither. Now, *I'm just a little bit ashamed to admit that a tither is all I am*. Don't get me wrong. I firmly believe that *tithing is the least one can do*, but, personally, I am now inclined to believe *a tither is a piker*. We are afraid to trust God!

Suppose we go back to the passage just quoted. We are accused of robbing God. (And while it was written long ago, I think there are few persons to this day who will not fall under that accusation.) We are not charged with robbing Him of "tithes or offerings," but "tithes and offerings." We are inclined to think the word is "or" instead of "and," and so in place of a tithe we put in an offering—of ten cents—that won't be missed.

After the accusation comes the invitation: "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." Are we afraid to trust God?

Several hundred years later Christ repeated the promise: "Give, and it shall be given unto you; good measure,

The author, a student at Aurora College, presents a heart-searching question for our consideration. "After all," he says, "money is of minor importance. What is important is that we should follow the example of Christ."

pressed down, shaken together, and overflowing will be given into your lap. For by the same measure with which you measure, it will be dispensed to you again" (Luke 6:38, Diaglott).

There are two significant items

in this short message: "Give" to receive; and, "the same measure" you use shall be used on you. Do you see the significance? I no longer wonder why the "dime-givers" never seem satisfied, while the tithers and givers, who seemingly have no more of the world's goods than anyone else, are happy and satisfied. Perhaps they aren't given back in the same exchange, but they are repaid in love and happiness and freedom of care. After all, the promise was not of monetary gain. Likewise, if you give the Lord a dime when you could and should have given a dollar you will get your dime's worth of happiness and satisfaction.

Many a time have I heard this verse quoted by persons who didn't think tithing necessary: "Every man as he purposeth in his heart, so let him give; not grudgingly, or of necessity." I'll agree; it about does away with tithing. But, read the preceding verse also: "But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully" (2 Cor. 9:6, 7).

This verse doesn't change the meaning of the verse previously quoted, it merely explains it. Surely, give only what you purpose in your heart, whether it be a dime, a tithe, or an offering. (The word, "offering," to me signifies a tithe plus an additional gift. Webster defines an offering as a gift to a church. This bears out my definition, since a tithe is a requirement.) If you offer a dime—only a part of a tithe—don't be surprised if you receive little satisfaction and happiness; don't be surprised if the church doesn't appear as friendly as it should; don't be surprised if the sermon is meager—you are getting your dime's worth. You are reaping the reward of another promise, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Gal. 6:7).

Please don't misunderstand me. I'm not advocating church giving as a means of getting rich quickly. After all, money is of minor importance. What is important is that we follow the example of Christ and the monetary gain will be sufficient to care for our needs and we shall reap the reward of God in peace, happiness, and good will.

I think that the thought of the people is reflected in the church, and again we might ask, "Is the church afraid to trust God?" The churches are in need, as are the evangelistic funds, and all departments of the church, national and local. I wonder whether or (Please turn to page 11)

"As His Custom Was!"

By C. E. Lapp

"As his custom was, he went into the synagogue on the sabbath day, and stood up for to read."—Luke 4:16.

WE ARE what we are today largely because of habits formed in early life. It is becoming more and more apparent that as the child is, so shall the man become. The child who in early life learns of Jesus, will have a much better opportunity to lead a Christian life than the one who waits until later years.

The habit of attending Sunday school and church regularly is a good one to cultivate. Peter tells us that Jesus left us an example that we should "follow his steps" (1 Peter 2:21). Contrary to the opinion of some, who would have us believe that Jesus taught and preached only in the open air, we read that "he came up to Nazareth, where he had been brought up: and, *as his custom was*, he went into the synagogue on the sabbath day, and stood up for to read" (Luke 4:16).

Jesus had been away for some time. He had performed miracles and had received great acclaim, but when at home with those of His own flesh, He did not forget the place of worship. He could have excused Himself by saying that He must have a little time to attend the family reunion. But instead of saying that, "*as his custom was*," He went to the place of worship.

A prominent religious leader of this country gives the six "Rs" why people do not attend church. It might be interesting for you to write down the excuses people give for being absent from church and classify them.

The first "R" is REST. God made all of His creation in six days, and the seventh day He rested and hallowed that day as holy. He knew man needed physical rest at least one day in seven. And some people excuse themselves for not attending church services because they need to rest on Sunday mornings. The one who spends the larger portion of Saturday night seeking the "bright lights," naturally has not the ambition to get up in time on Sunday morning to go to the house of worship, where he will find spiritual rest.

When Jesus said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest," He did not necessarily mean physical rest. Jesus came to sin-sick men who had burdens that were heavy because of their sins, and who were weary because of the evil lives they had led. He promised to become yoked together with them, that He might help to bear their burdens and lighten their loads. He promised *rest* to their souls. How comforting it is to have one who is stronger than ourselves give us a helping hand, or a word of encouragement, even today! If you want *rest for your souls*, you will find it with the Lord. Why not seek *rest* with God's people, as was *Jesus' custom*?

The RADIO is a wonderful invention that baffles even the most brilliant mind. We agree that many good things

come to us over it. Nevertheless, those who consistently claim that they get good sermons over the radio, and use that for an excuse for not going to church, should remember that a church somewhere is sponsoring that religious program and if everyone absented himself from the local church, soon there would be no minister and no sermon "over the air."

There is also the fellowship one enjoys in attending church which he cannot experience simply by listening to a radio service. Jesus said, "Where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:20). The Lord promised to meet with those who worshiped in spirit and in truth together, for He had found such gatherings places of refreshing in God's Word.

RIDING is becoming more and more a serious drawback to those who might otherwise attend divine service. One or two hundred miles in our present automobiles amounts to nothing. More people are killed in "auto" accidents over week-ends than at any other time—and it isn't because they are on the way to church! Such suggestions as these are often heard in the average home as the week draws to a close: "Let's go to the beach, the lake, the mountains, the movies, the ball game," or a thousand and one other places, "to spend the week-end." But there are a few, thank God, who say, "Let's go to worship God!" Where the treasure is, there will the heart be also.

At our Minnesota State Conference last fall, Brother George Randall, father of Brother C. E. Randall, told how, when he was a young man, they drove an ox team three days to travel seventy miles to attend the conference. Yet with all the effort and hardship required in those days to reach the place of meeting, more were present than go to such gatherings now, with all of our modern means of swift and easy transportation. A good many people are absent from church more when they have a car than when they are without one. Make it a habit to be in the house of worship—*it was Jesus' custom*.

READING is many times given as a reason for staying away from church. The Sunday newspaper, magazines, dime novels, wild west stories, fiction of all kinds, true (?) romances, and all sorts of cheap literature hinder people from going to church. Jesus went to the synagogue and opened the Scriptures to read from the prophecy of Isaiah. No one had to find the place for Him, and the chances are that He was one who, like the noble Bereans, "searched the scriptures daily."

Reading is to the individual what water is to the pipe. The same kind of water that goes into it will be the kind that comes out, and the same thoughts that we take into our

minds will be the thoughts that are manifested through us. "As he thinketh in his heart, so is he" (Prov. 23:7). Fill your mind with the good things of God that He may cleanse your heart of its impurity. Go to the place where God's Word—the "bread of life"—is broken, that you may feast upon it. *It was Jesus' custom!*

RELATIVES often can be the source of great comfort and blessing, but when they drop in on Sunday morning and keep you from going to church and Sunday school, or come just when you are ready to start for the evening service, they are not a help but a detriment. Just now I am reminded of a home where "company" is always most welcome. But it is also a home where the visitor is invited and *expected* to accompany the family to church.

If there is any "pulling" to be done, let us be the ones to do it. Let us lift others to a higher level rather than allowing them to pull us down. Let us get so in the habit of attending church that we will feel that something is missing from our lives, something vital and beautiful, even if our nearest relatives should be the ones who prevent our attendance at the place of worship. RELATIVES, don't

keep anyone from God's house! Make it a custom to go to church when you are on a visit.

RUM (the last of the six "Rs") is one of the most blighting of all the curses which have been allowed to fasten themselves upon the people of the United States. It is quite obvious why anyone under the influence of liquor does not go to church. Liquor not only demoralizes a man mentally and physically, but numbs every holy impulse and leads farther and farther from all things spiritual. It takes away all sense of reverence for God.

In all of the six "Rs" mentioned, we can see nothing but the desires of the flesh being gratified. Paul says (Rom. 8:7) that the "carnal mind is not subject to the law of God," and, further, that it cannot be. He also asserts that the carnal mind is at enmity with, or hostile to, God. May the Lord so change our lives and cleanse our hearts that we may not serve the flesh on the day set apart for His worship, but earnestly seek to "enter into his gates with thanksgiving, and into his courts with praise," that we may not forget the One who has bought us with His own blood.

It was Jesus' custom—let us make it ours!

"Full of Good Works and Almsdeeds"

By Mary Martha Macfarland

LONG, long ago there lived in the city of Joppa a follower of our Lord and her name was Dorcas. It is written of her (Acts 9) that she was "full of good works and almsdeeds." In other words, her time was spent, like her Master's, in going about doing good.

But one day she was no longer able to leave her home on these many errands of mercy, for she was very sick. Steadily she grew worse, and finally she died. We like to think that she was not alone, but that tender and grateful hands ministered to her in her illness and finally prepared her body for its long sleep.

Those to whom Dorcas had been so kind now came to her home, and with them they brought the many little garments she had made for their children. Thoughts of Dorcas and the little coats and dresses were so intermingled they could not be separated. But some of Dorcas' fellow disciples, hearing that Peter was in the near-by village of Lydda, sent for him, and he came without delay.

The scene in the room where Dorcas lay must have told Peter the beautiful story of her life, and he knew at once that here was one who could not be spared. When the last weeping woman had left the room, Peter kneeled down and prayed. Then turning to the body, he said, "Tabitha, arise."

When Dorcas opened her eyes and saw Peter she sat up. He called in the disciples and all those that were there and presented her alive and well. Weeping was turned to re-

joicing, tears to smiles of joy. And many believed on the Lord because of the miracle that day.

This simple and touching story has been the inspiration and the stimulus to many throughout succeeding years. To be a "Dorcas" is indeed something worthy of emulation. For in the first Dorcas we find a disciple deserving of mention along with Peter and Paul, though her work was along less pretentious lines.

Here and there throughout the brotherhood of the Church of God are women banded together to do good. Among them are some who have been trained and educated so that if they were out in the world they could command large salaries. Graduate nurses, teachers, trained office workers, home economists—these are numbered with many an organization called the "Dorcas."

But these are all wives, mothers, homemakers, whose sphere of usefulness is limited, though none the less important. Large pay envelopes are not at their disposal. However, their desire to do good is just as ardent. And so they have turned to the work of their hands to do their Master's service.

Among those organizations with which the writer is familiar it is not the purpose to finance the church. A little study will give us the rule whereby this is to be done, and we believe that among Dorcas members there are many, many tithers.

(Please turn to Page 11)

The Eternal Abode of the Saints

FIRST, the question: "But will God indeed dwell on the earth?" (1 Kings 8:27). Second, the answer: "Behold, the tabernacle of God is with men, and he will dwell with them, and *God himself* shall be with them, and be their God" (Rev. 21:3).

Here, in two texts of Scripture, in words which need no twisting to suit the whims of any section of Christians, we are informed that we are to live on the earth, purified by fire and made meet for God Himself to take up His abode, with His blessed Son as King, and His trusting, faithful people as subjects (rather, as associate rulers).

If this does not conform to the ideas of the majority of believers it is no fault of ours, for these words aforementioned, with many others we might produce, have been with us from time immemorial in the pages of Holy Writ. There was a time when the writer, like thousands of others, passed them by without particular notice. But they were there all the time! And because he was "pulled up," so to speak, to take notice of them, he has been led to see that they are an integral part of the gospel economy, for if those who are saved in Christ are to live forever, then they must live somewhere. And God has denoted that "somewhere," "by the mouth of all his holy prophets since the world began"; yea, through His own dear Son; and after this there should be no question about the matter. What were those memorable words of God's Son? Let us see. Negatively, He did not say, "Blessed are the meek, for they shall live with me in heaven"; but, positively, "Blessed are the meek, for they shall inherit the earth" (Matt. 5:5). Not merely "occupy" but *inherit it!* Listen again to this: "The righteous shall inherit the land, and dwell therein for ever" (Psa. 37:29). And there are six other references in that one Psalm referring to the selfsame thing.

The silver-tongued Isaiah was inspired to write about it. This is what the Holy Spirit instructed him to say: "For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he that established it" (David adds, "that it shall not be moved"—Psa. 93:1); "he created it not in vain; he formed it to be inhabited" (Isa. 45:18). When our blessed Redeemer uttered the words quoted above (Matt. 5:5), was He not perfectly acquainted with the tragedy in Eden? Most certainly. Then He knew of the promise made also, that the "seed" of the woman should bruise (or "crush") the serpent's head; and we believe He knew also He was the "seed" appointed for that purpose, and is proved by Hebrews 2:14. Now, Psalm 25:13 declares that "his seed shall inherit the earth." And Paul has told us that "if we are Christ's" we are that seed (Gal. 3:29).

There are several reasons for believing that the earth shall be the saint's abode. In its primary state it was pure, good, peaceful, and free from sin; also, that God came down and communed with Adam, suggesting blessed fellowship.

And again, death had not made its appearance, neither in tree, flower, bird, nor beast. It was the great tragedy of human sin that brought a blight, a curse, upon God's fair creation; and one can almost detect, in the ferocity of the animal creation, that which seems to say, when they come into contact with man: "You were the cause of all this!" But with the Word of Inspiration before us we hear these blessed, heart-comforting words: "There shall be no more curse" (Rev. 22:3). Oh, that perishing humanity would have faith to grasp these promises of God!

Then, there are several things that prove to us that this earth is not ours at present, viz., we cannot roam about where we like; we cannot buy what we like; we cannot sell what we like; and we cannot plant and build where we like. Also, there are many things to the eye and heart of the believer that are so contrary to what it will be in the "world to come," that he would not like to live here permanently. Here are a few: its disordered condition; the fear of war; the grinding greed of money-grubbers; the blighting, blasting influence of sin, disease, decay, and death; the millions lavished on the most devilish contrivances for blowing men and women and children to pieces; the reckless spending of money on things that do not satisfy; crooked dealing in business; the gambling evil, and the almost now universal disregard of Sunday as a day of rest and worship.

But here, for the sake of believers, let us strike another note. Paul tells us that "ye are not in darkness, that that day should overtake you as a thief" (1 Thess. 5:4). And however much worse it can or may get, the "sure word of prophecy" remains. Here it is: "Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" (2 Peter 3:13).

One more thought. The reasonableness of believing earth to be the eternal abode of the saints is because it was here our blessed Redeemer came and preached the good news of life eternal to people that were dying without hope; it was here He suffered, "the just for the unjust," to bring us to God (1 Peter 3:18); it was here He "poured out his soul unto death: and he was numbered with the transgressors" (Isa. 53:12); it was here He appointed a kingdom; it was here He "purchased" the field; it was here that He came back from the dead to show us there was a life beyond the grave; and it was here He made the promise of coming back again (John 14:3). It was here that He planned how sinning men and women may become rightful heirs to the kingdom of which He spoke and promised. What more reasonable, then, than that He should return to the scene of His former labors of love and sacrifice and draw together in one glorious family all who have trusted Him, and walked by faith in Him since He went away?

But let us dwell on one other thing. Can you realize, that since the days of the apostles over seventy millions of God's people have been put to death in all manner of

brutal ways—men and women, too? Those whose principal fault was to love and serve the Christ whom they loved, and who had redeemed them! Why should they not come back from the dead, and live again on the earth which was once the place of their humble labors, and enjoy it ten thousand times more, because of the pristine glory into which it will be transformed by its rightful King, the Lord of glory? And in addition, to be transfigured into the same glory as their Lord? Who can refrain from exclaiming, "Hallelujah!" to this?

Now, dear brethren, you know that when "ye believed, ye were sealed with the Holy Spirit of promise, which is the earnest (or pledge) of your inheritance, until the redemption of the purchased possession" (Eph. 1:13). Yes, He bought back the "field" with His precious blood, and as that crimson stream flowed from His side, it assured the cancelling of *all* sin to *all* who believe in Him; and as a part of that cleansing blood trickled into the earth, here, too, was an indication that one day the earth itself shall be delivered from all its corruption "into the glorious liberty of the children of God" (Rom. 8:21), and be transformed into a habitation fit for the King and His subjects. And so the saints will regain their ancient homestead, and the ransomed of the Lord will spend their endless day in peaceful and joyous possession of the very earth and soil whereon they knelt and prayed, and wept and suffered. And where stood the shameful cross, shrouded with the gloom of grim Golgotha, the royal city, great capital of the new earth, shall fling open her jeweled gates, revealing to the gaze of the enraptured throng, the glorious Person, crown, and scepter of their mighty King, once the Crucified, now the Lord of lords. But of that city, more anon.

Earth had once in its history a great upheaval, called a "flood," when every living thing in it was destroyed. And that was referred to by our Savior, when He prophesied that in the day of His coming again, the same conditions would obtain, when another cataclysm would take place—one of fire, which will burn and melt every bit of dross and every atom of sin the world contains, and in 2 Peter 3 we are told both of the conditions that would obtain at that time, and how they are to be brought about. And remember Peter is quoting from the prophets!

May I quote from one of our conditionalist poets on this theme?

"The earth, emerging from her flood of fire
Baptismal, by a new and heavenly birth
Arose regenerate. The dews of God,
As once in Eden, cooled the ardent soil;
And rivers from innumerable springs
Flowed, intersecting every gorgeous clime
With living waters. Like a smile of light
The Sun of Righteousness in rising shed
Healing from His benignant wings; and earth
Who came forth naked from her bath of flame,
Felt His rich blessing at her heart, and smiled
Responsive; and in blushing haste put on
Her beautiful robes of immortality:
And earth from pole to pole was one vast Paradise."

Now let us dip our pen once more in the ink of inspiration, and listen to a new song! "And they sung a new song, saying: Thou art worthy to take the book, and open the seals thereof; for thou was 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). And let me remind you, dear brethren, this was one of the things that Christ told John should be "hereafter" (Rev. 1:19); and when these things are accomplished facts, there will be no hereafter! It will be ever-present eternity!

But let us not forget the Holy City, the new Jerusalem, which "comes down" to adorn, and be the capital of, the new earth. We have a wonderful description of it in Revelation 21. The old Jerusalem was glorious ere it was marred by the invader's hand. But the "city of the great king" will surpass in splendor the conception of created mind. Think of the flashing beauty of its foundation stones (Rev. 21:19, 20). A "jasper" is of the color of white marble, with a light shade of green and red; a "sapphire" is of sky blue, speckled with gold; a "jacinth" is of red purple; an "amethyst" is a violet purple; a "sardonyx" is red, streaked with white; a "sardius" is of deep red; a "chrysolite" is of deep yellow; a "chrysoprasus" is green, and transparent with gold specks. What splendor, as these foundation stones sparkle in the light and glory of the throne! O beauty ineffable! O jeweled city of our God! Descend, and shed effulgent glory over all creation!

Our poet speaks again:

"There is a city in splendor sublime,
O, how turrets and battlements shine!
Pearls are its portals, surpassingly bright,
Jasper its walls, and the Lamb is its Light;
Angels stand beckoning us onward to share
Glory unfading—we long to be there!"

There is another Bible aspect of this renewed and purified earth. It is also called a "kingdom." Let inspiration speak once more. Here is the Authorized Version: "The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever" (Rev. 11:15). Rotherham renders it "kingdom," i. e., in the singular. Westcott, in his "lessons on the Revised Version," renders it "kingdom," also; the same applies to the Emphatic Diaglott; and while I am not in agreement with all that Moffatt's translation gives us, yet his rendering of this verse seems very suggestive: "The rule of this world has passed to our Lord and His Christ." Does not this text affirm that both Father and Son are connected with this wonderful kingdom? So the text teaches me.

Now, what does a kingdom suggest to us? I would say, three things, first, a king; second, territory; third, subjects. In the first we have our glorious Redeemer, whose titles were given to us by the angel before He was born. Speaking to Mary, he said: "Thou shalt bring forth a son, and shall call his name JESUS. He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his father David, and he shall reign

over the house of Jacob for ever, and of his kingdom *there shall be no end*" (Luke 1:31-33).

Dear friends, all the prophecies point to the Lord Jesus Christ. But be it noted, when He came He never pointed to another!

Then, the *land*. Here we go back to our father Abraham, to whom God *promised* it, and the Scriptures say: "God gave him none inheritance in it, no, not so much as to set his foot on; yet he promised that he would give it to him for a possession, and his seed after him, when as yet he had no child" (Acts 7:5). Here's faith for you! And it is recorded: "He staggered not at the promises, but believed that what God had promised, he was able to perform." So Abraham still sleeps, and waits for the time of fulfillment, as millions of God's people do. Please see that that mighty act of faith affects you and me. I am quoting from Romans 4: "Now it was not written for his sake alone . . . but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead." O, that the whole church of God would take this to heart!

Then the "subjects." And who can they be other than those just mentioned, who believe in the glorious resurrection of the Son of God, as a guarantee of those who shall have fallen asleep up to the time of His coming? Does not this salutation thrill you: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world"? If you are in love with His return, it will! Nichol, the famous hymn writer, once wrote these words in one of his sets:

"And the future holds the promise of the end of sin and pain,
When the law of love every heart shall prove, and Christ shall reign."

(NOTE: Our author apparently overlooks the fact that every king has associate rulers whose duty it is to help him in the administration of the law. Hence we conclude that Jesus also will have such aides and corulers, who will sit with Him in His throne, as He now sits with the Father in His throne (Rev. 3:21), and assist Him in dispensing justice throughout the earth (Rev. 2:26; 5:9, 10). The "subjects" of the kingdom, in our estimation, will be the survivors of the nations, they whose lives are preserved by the shortening of "those days" of tribulation which precede the visible advent of Jesus (Matt. 24:22).—Editor RESTITUTION HERALD.)

To the Prophet Daniel was given the outline of the kingdoms of the earth, their rise and fall—too vast a subject to dwell upon here; but God made no mistake—He never does—when He informed Daniel in his 7th chapter that this kingdom of which we speak was to be "under the whole heaven." And as a parting exhortation before leaving the subject, let me repeat Peter's word of counsel, and he is speaking to believers, too: "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). Will friends please note that this is

something the saints have to enter into, and *not* something which has to enter into the saints!

So, beloved brethren, amid evil report and good report, we wait the coming of Him who alone can make all these things a reality.

While we wait and labor we see many of our dear ones taken from us by the pitiless hand of death, but here we are exhorted not to "sorrow" as those who have no hope, for He who dried the tears of Martha and Mary by bringing their brother from the tomb (not from the skies), will do the same for the millions who have trusted Him, and finally and irrevocably the great enemy, death, with its author, the devil, will be consigned to the lake of fire, which, we are told, is the second death.

Then for the glories of that immortal kingdom, peopled (finally) with immortal subjects, ruled over by an immortal King, whose name is the *Lord Jesus Christ!*

Brethren in Christ, we are nearly there! Yet fain would I quote another gem from our same poet, when speaking of the world to come:

"What world is this of which St. John says such wonderful things? Who are these blissful creatures with tearless eyes, deathless forms, and shining brows? and whence came they? What royal race is this, that 'God himself' should be 'with them, and be their God'? What favored 'land' is this, ne'er seen by mortal eyes, ne'er blighted by a curse, ne'er saddened by pain, nor touched by sorrow, ne'er shadowed by the black wing of death? What 'skies' are these, ne'er darkened by a cloud, nor riven by red lightning's flash? What 'shores' are these, ne'er shaken by earthquake shock, or blackened with the wrecks of angry seas? What mighty *Empire* may this be, with Metropolis built by the Mighty God, and sent down from heaven?

"These scenes are surely not of earth. These storm-fretted skies of ours never smiled on picture such as this since mortal year began!

"Lift up your heads and hands, ye ransomed of the Lord! Break into song and shout, all living tongues! Awake and sing, pale lips of the dark valley! Join, seraphs of the skies! Let heaven and earth resound with hallelujahs! This is 'Paradise restored,' the *promised* 'new creation,' the *land bonded* to Abraham, the *kingdom under* the whole heaven, the 'field' purchased by our rightful Prince, the sweet 'new heavens and new earth' predicted by Isaiah, sung by David, assured by Christ, claimed by Peter, and seen by John. This is God's own picture of the *Home* of the saints, and the saints at *Home*."

"The storms are done,
And the last breaking wave has spent itself;
The winds are dying into peace, and morn
Smiles down upon me from the hills of home.
Life's weatherbeaten bark has safely reached
The long-sought bay. The worn-out keel at length
Grazes the strand. I leap to land, and find
Myself at last upon the stormless shore!"

—J. Tupman in *Words of Life*.

Rebuilding Our Hope

By A. T. Pierson

IN SPITE of widespread apostasy within the church, we are not disheartened, for, as has been shown in previous articles, such a condition was foretold. If the "progressive orthodoxy" of a "new" and "liberal theology"

insinuates its subtle coils into theological seminaries; if the "supremacy of the ethical conscience" supplants the supremacy of the cross of Christ in the faith of many believers; if the speculations on ("universal reconciliation") embolden men in sin and harden them in impenitence and cut the nerve and sinew of foreign missions with those who believe and teach it; if millions of believers are by mighty tidal waves of error swept away from all moorings of doctrine and duty, and the ancient landmarks which the fathers set up are all removed—we are not surprised or discouraged. Prophecy is only finding its Champollion in history; and the obscure hieroglyphs on its monuments, an unerring interpreter. We are persuaded only the more firmly that God rules and is surely working out His plan for time and for eternity.

CIVILIZATION IS NOT CHRISTIANIZATION

In its actual religious state the world is no nearer a scriptural millennium than it was hundreds of years ago. Civilization is not Christianization, nor culture, piety. None more obstinately resist the direct appeals of the gospel than the worldly religious moralists. They are the modern Pharisees, who crucify the Son of God afresh.

The remedy for discouragement and despair may be found in the reconstruction of our hope itself. If we have been looking for a result which the Word of God does not warrant; if the Scriptures do not represent the conversion of the world as the end or aim of the present dispensation—some of us have been working on a wrong basis, trying to achieve impossibilities, and of course we are discouraged; our inevitable drift is toward despair.

The soldier who mistakes the object of a campaign may see all the movements of the army in a false light. If he thinks the whole force of the foe is to be captured and converted into loyal adherents, the seizure of a few leading strongholds is only the next thing to absolute defeat. But if he learns that this is in accordance with orders from headquarters, and that subordinate officers are carrying out the plan of the great commander, seizing and holding in all parts of the enemy's territory the representative fortresses which command the situation, waiting until the general-in-chief himself arrives on the field with reinforcements, sounds his imperial clarion along the whole line

Our author, in his fourth article on the Second Coming of Christ, points out the vital necessity of definite doctrinal preaching being resumed, if the church is not to lose all interest in evangelistic and missionary activity.

of battle and leads on all his hosts to one overwhelming charge: what before seemed next to absolute defeat is now seen to be preparations for final and complete success.

We believe that the Word of God will be found, on closer study, to hold up before us no hopes which are not even now steadily moving on toward full fruition. Nowhere is the purpose of this dispensation represented as the conversion of the world, but always the out-gathering from the world of a people for God. As Anthony Grant sententiously said in the Bampton Lectures of 1843, "The gospel is not to be in all places at all times, nor in all places at any one time, but in some places at all times and in all places at some time." God purposes that everywhere the banner of the cross shall be lifted as a witness to His grace, and "then shall the end come."

Our Lord's second coming is thus a center of both convergence and divergence; all Scripture converges in it, and all final success radiates from it. It is no small matter to have a rational scriptural hope, for hope is one of the main factors in a joyful, serviceable life; the blow which cuts off expectation is crushing.

Let the believer once get this scriptural conception of the world's evangelization rather than conversion, rooted within him as an intelligent conviction, and he organizes victory out of defeat. Hope that has lost her wings, plumes herself for tireless flight; the dirge, chanted at the grave of buried expectation, changes to the song of rejoicing at the rent tomb from which expectation rises to a new and deathless life. The whole world, with all its oppositions, becomes but the scaffolding about the church of God, to be used in construction, and torn down and burned up when the capstone of God's building is laid.

The Apostle James in inspired words outlined at that first church council the whole plan of the divine Architect and Builder.

"Simeon hath declared how God at the first did visit the Gentiles to take out of them a people for his name. And to this agree the words of the prophets, as it is written: After this I will return and will build again the tabernacle of David which is fallen down; and I will build again the ruins thereof and I will set it up; that the residue of men might seek the Lord and all the Gentiles upon whom my name is called, saith the Lord who doeth all these things." And the Apostle significantly adds, as though to assure disheartened disciples that God's plan steadily advances toward completion, "known unto God are all his works from the beginning of the world" (Acts 15:14-17).

We are not entrusted with a world's conversion, but

with its evangelization. The power of man, or of all men combined, cannot convert one soul: that takes omnipotence, and to combine a million impotences, will not make one omnipotence. We are responsible, not for the conversion, but only for contact: "Go ye into all the world and preach the gospel to every creature." There our commission begins and ends. With results we have nothing to do; and we are incapable of tracing or gauging them. We are to sow beside all waters; much seed will be borne by the receding flood to distant fields, whose harvests we shall never see, or connect with our sowing, until hidden secrets are revealed. It is enough for us that God's pledge is given that His Word shall not return unto Him void.

It is a matter of no small moment to get God's point of

view and look at this world through His eyes. From that high outlook, all needless discouragement vanishes like a cloud, and we breathe the inspiration of a hope that shall never be ashamed, and behold a prospect bathed in the eternal sunlight of His promise. He has told us His pleasure and the mission whereto He sends forth His Word: first He gathers out from the nations His own elect; then, the times of the Gentiles being fulfilled, all Israel shall be saved; and then shall come the true millennium when "the earth shall be full of the knowledge of the Lord as the waters cover the sea," and the residue of men shall seek after the Lord. Whatever triumphs the gospel may meanwhile achieve, they are only foreshadowings and foretastes of the great victory, at the epiphany of His parousia.

Everlasting Punishment

By A. E. Griffiths

IN THE issue of January 11 of THE RESTITUTION HERALD, a correspondent asks for information on this subject, and quotes Matthew 18:8 as one text which needs explaining. A question of this nature gives the impression that it comes from some one who is not thoroughly conversant with the truth, and if this is the case, perhaps the doctrine of the immortality of the soul is not entirely eradicated.

In the first place, we must realize the difference between life and death. We are of mortal nature; that is, we are subject to death. When Moses gave us the history of the creation, he states: "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a *living soul*" (Gen. 2:7).

Imagine God making a man composed of bones, flesh, and blood. When he had got this far the man was not living, but after God put breath in him he became a live man, or soul. After Adam had been created, and also Eve his mate, they were told not to eat of a certain tree under penalty of death: "For in the day that thou eatest thereof thou shalt surely die" (Gen. 2:17). We know that Adam disobeyed God's command, and consequently died (Gen. 5:5). This has been happening to his descendants ever since.

This is a dark picture, but God has diffused a little light into it on certain conditions, and those conditions are that we seek what God wants us to do and then obey Him. If we do this then He is willing to bestow on us eternal life, but if we disobey, eternal punishment will be our portion and that punishment is eternal death.

So many people cannot divorce themselves from the theory of an immortal soul. But we have shown conclusively that the first man was made a *living soul*. God did not put something separate into him called a "soul," but the man became a living soul or person. And souls, being persons, die: "The soul that sinneth, it shall die" (Ezek. 18:4). (Read also Psa. 78:50; Rev. 16:3; James 5:20.)

The foregoing remarks lead us to the text in question. Paul says, "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). This harmonizes with Romans 2:7: "Seek for glory and honour and immortality, eternal life." We surely would not seek for something we already possessed, and so those who believe and obey God are rewarded with eternal life and those who disobey with eternal death. And that means that the wicked pass out of existence: "The dead praise not the Lord, neither any that go down into silence" (Psa. 115:17). "For in death there is no remembrance of thee; in the grave who shall give thee thanks" (Psa. 6:5). David knew that he was going to sleep in the grave. Notice what he says: "As for me, I will behold thy face in righteousness. I shall be satisfied when I awake in thy likeness."

The key to the whole matter is the fact that the word "grave" is translated from the Hebrew word *sheol* in the Old Testament and the Greek word *hades* in the New Testament. The word "hell" is translated from the same word, *hades*. Consequently, when we read about "hell" it refers to the grave.

The original word "hell" comes from the old Saxon word *heel*, which means "to cover." In many parts of England today the word "healing" is used to define the binding of a book, which, of course, is to cover it. So when we put a dead person in a grave we cover him with earth and the grave becomes "hell."

There is another text to which we would like to draw your attention: "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell" (Matt. 10:28). The word "hell" in this verse is translated from the Greek *Gehenna*, known as the Valley of Hinnom (see Josh. 15:8 and 2 Kings 23:10). This valley was used for the worship of Molech; and Josiah in his zeal against idolatry dedi-

cated it to pollution and as a place in which to burn the filth of the city. They threw the carcasses of men (criminals) and beasts into it and kept a fire continually burning so as to destroy all that went into it. This is the Gehenna or "hell" where the wicked will be thrown for destruction in the future age when the temple is built in Jerusalem. We read about it in Isaiah 66:23, 24. Notice, "Their worm shall not die, neither shall their fire be quenched." This reference answers the question about Matthew 18:8.

Mark records the same words of Jesus in Mark 9:43-48, and says they go to this same Gehenna, where the fire shall not be quenched. This does not mean that the fire shall burn for all eternity, but that it will not be quenched until all the wicked are destroyed by it. The Master explains this clearly in Matthew 13:41, 42: "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."

Paul wrote to the Thessalonians in the same vein: "When the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power" (2 Thess. 1:7-9). You will notice that the punishment is everlasting destruction. Everlasting torture is not taught anywhere in the Bible; therefore, when they are subjected to everlasting punishment they are completely destroyed and never live again in any form.

When you read the book of Revelation, you must remember that it is all symbolic. The first verse in the book tells us that Christ gave John this prophecy by "signifying" it by his angel. So it is in sign language, and when we read that "they shall be tormented day and night for ever and ever" (Rev. 20:10), it means that the torment will be absolute and complete. The Greek word *basamos*, which is translated "torment," means to test, question, inquire, and examine. So the wicked, after being subjected to examination or testing are to be entirely destroyed when found unfit for the kingdom of God.

Let us realize God's power and fit ourselves for His presence and not for destruction.

"FULL OF GOOD WORKS AND ALMSDEEDS"

(Continued from page 5)

It is the little extra deed of kindness that is so much appreciated that is performed by the "Dorcas." It is the needful service of love that is carried out unheralded and unperceived by many. Does the mother of a growing family need a new layette for the tiny newcomer? Dorcas members get their nimble fingers busy at the task. Is a widow's coal bin getting empty? Fuel is purchased with the money that has come from the sale of a quilt made by skillful needlewomen among the "Dorcas."

Church grounds, which otherwise might have been neglected, are cared for by one group. Church interiors, which might be overlooked by "mere males," are beautified and made mete for the worship of God by another.

Further detail regarding the work of these societies is unnecessary; nor is it desirable. It is the quiet service that the Master approves and that the true "Dorcas" desires to render. The rewards are vastly greater than one can imagine who has never participated in such service of love.

May those who are numbered in such groups be worthy of their great predecessor. May they be true to the memory of that first Dorcas of whom only good may be said.

"We need Thy help that we may be
Helpful to all around;
O, may Thy help and strength and love
In each frail heart be found.
We need Thy strength, dear Lord, to live
That we Thy life may prove,
That others may in us behold
Thy goodness and Thy love."

ARE WE AFRAID TO TRUST GOD?

(Continued from page 3)

not our churches are becoming too commercialized in their efforts to raise funds, and are consequently missing the very purposes for which they were intended? A church which cannot trust in God is not the church to attract members or to be capable of doing the Lord's work here on earth. Is the church afraid to trust God?

I think the best illustration of the charge of commercialism I have brought is the following poem sent to me a year or so ago. I do not remember who sent it, who wrote it, or from what paper it was taken, but it emphasizes the point perfectly:

RAISING MONEY FOR THE CHURCH

"O, Lord, I come to thee in prayer once more;
I've labored in Thy vineyard, Thou must know;
I've sold ten tickets for the minstrel show;
I've called on fifteen strangers in our town;
Their contributions to our church put down;
I've baked a pot of beans for Saturday's sale—
An old-time supper it is going to be.
I've dressed three dolls, too, for our annual fair,
And made a cake to be raffled there.
Bless the bean supper and the minstrel show,
And put it in the hearts of all to go.
Induce the visitors to patronize
The men who in our program advertise;
Increase the contributions to our fair,
And bless the people who assemble there;
Bless Thou the grab-bag and the gypsy tent,
The flower table and the cake that's sent;
And when Thou hast bestowed these blessings, then
We pray that Thou will bless our souls. Amen."

Berean Department

Cecil A. Smead, Editor, Blanchard, Mich.

Destiny

In church one day
A beautiful girl
Sat beside me.
And she had
The loveliest voice.
And after church
I asked if she
Would sing alone.

But her mother,
So richly dressed,
With soulless face,
Said Rebecca could not
Sing church hymns.

And Rebecca looked indignant
And said she could, too;
She could sing
"Beautiful Isle of Somewhere."
And so she sang!

And the sweetness
Of her voice
Brought tears
To our eyes.

And we asked her
If she had ever thought
Of consecrating her voice
To Christian service.
And her eyes brightened
And her cheeks flushed.

But her mother said
Rebecca was going
On the stage.
And Rebecca did!
Then one day I found
Rebecca's picture
In a large newspaper.
My little Rebecca
With the golden voice.

And she had made
A name for herself
As an actress.

And opposite her
Was the picture
Of the man
She had married,
And there were rumors of divorce.

And yet some people claim
That home environment has nothing to do
With a child's destiny!

Carol Holms-Kurtz in an exchange.

What Manner of Love!

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God" (1 John 3:1).

The Authorized Version has as the title of this chapter, "The singular love of God in making us his sons." Indeed, when we consider what sort of sons God could have, and did have in His Son Jesus, we marvel at His manner of love in calling us His sons. Compare, if you will, the life of the Lord Jesus with our lives. Meditate upon the perfect qualities He had—spontaneous love for all, even His enemies; unswerving faith in the Father; perfect obedience to the Father's will. Does the realization of this marvelous love of God in making us sons in turn puff us up with pride? Does it not rather humble us, making us compassionate for the suffering, helping the weak, and by no means will allow us to become a stumblingblock unto others?

However, there is a yet deeper meaning in this text. The word "that" means, "in order that" (Companion Bible), "so that" (Diaglott). "Behold, what manner of love the Father hath bestowed upon us, (in order) that we should be called the sons of God." The purpose of God's love for us is to make us over into sons of God!

People have different ways of showing their love for their dear ones. Often, love will lead a mother unwittingly to spoil her son. A father may do too much for his boy along certain lines, and thus the boy does not develop strong character. Not so with God. His manner of love is calculated to develop in us the traits of faith, hope, and love that are essential to sons of God.

Encouragement to Preachers

In a study made by Professor Stephen S. Visher of Indiana University, it is stated that among the 24,278 biographies in "Who's Who," it required 48,000 unskilled laborers to furnish one son eminent enough to be included. Among carpenters, plumbers, mechanics and other skilled laborers, one out of 1,600 furnish a son or daughter for "Who's Who." The farmers did better, with one notable child from 800. But the astonishing fact is that among the clergy, one out of every twenty has a child listed among these distinguished persons.—*Selected.*



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"That ye may know that the Son of man hath power on earth to forgive sins, I say unto thee, Arise, and take up thy bed, and go thy way into thine house."

The Shepherd Is Calling

Out in the wilderness, far from the fold,
The Shepherd is calling His own,
One little lamb that is lost in the cold,
Away on the mountain alone.

Over the mountain side, thro' rocky steeps,
Thro' chasms both yawning and wide,
Following the cry, in the right path He keeps,
And comes to the wanderer's side.

Safely He gathers the lamb to His breast,
Not heeding His own wounded feet,
Joyfully singing, He cheers the distressed
With words that are soothing and sweet.

The Shepherd is calling, not one must be lost,
The Shepherd will follow, whatever the cost;
No lamb is too small for His kind, loving care,
He'll bring them safe home, any time, anywhere.

—Dorothy Lehman Sumeran.

When the House Was Crowded

Just after the story of last week Jesus had to go out into the desert because of the people who continually crowded round Him. When the news of the healing of the leper was told everywhere, the people came from every direction with their sick and lame and blind. They all wanted to be healed by the Savior.

After He had rested in this quiet place a few days, He returned to the city of Capernaum. For He had a message for those lost and sin-sick people, and He must go where they were, even though it meant being very, very weary at times.

He was scarcely in the house, we read, before the people began to flock to Him. Most likely this was Peter's house, for we know He made that His home when He was in Capernaum. The people crowded around Him and He preached to them. Perhaps the people stood in the yard while Jesus spoke from the doorway.

If you will look in verse 2 of Mark 2, you will read that He preached "the word." Now we know this was the news about the kingdom of God, of which we read last week. For that was His great message.

All of you boys and girls know, I am sure, that God once had a kingdom on earth. You have read about those three greatest kings that ruled over it—Saul, David, and Solomon. You remember that many years after Solomon's great reign the kingdom was destroyed and the throne overturned. It is still overturned, we know.

But it will not always be so because God promised that there was One coming who had a right to that throne. Turn back in your Old Testament to Ezekiel 21:27. Read the words there. I'm sure that you will all agree that the One who has a right to that throne is none other than Jesus, God's own Son. And when He reigns He will be the greatest of all the kings of earth, even greater than Solomon.

It was all about this kingdom (which is still in the future) that Jesus was telling the people that day so long ago in Capernaum. He told them that if they would only come to Him in faith, believing, He would forgive their sins. Then they would be worthy to live in His kingdom and enjoy the blessings of it.

Now read verses 3 to 12 of Mark 2, and tell Mother the exciting story you find in them. Those four friends were so anxious to have the poor crippled man healed that they—but read it for yourself. You might like to draw a picture of it, too.

Notice especially what Jesus said to the fault-finding scribes who watched the healing. He told them it wouldn't make any difference whether He said to the poor man, "Thy sins be forgiven thee," or "Arise, take up thy bed, and walk." The result would be the same. The man would be healed.

And so will it be in God's kingdom. There will be no lame, no blind, no sick. For all wrong will be wiped out, all sins forgiven. It will be wonderful to be there.

"At even, ere the sun was set,
The sick, O Lord, around Thee lay;
O in what divers pains they met!
O with what joy they went away!"

AMONG THE CHURCHES

ATTENTION, CHURCH SECRETARIES!

Have you reported your membership, officers, pastor, and work to Bro. M. W. Lyon, 13905 Diana Ave., Cleveland, Ohio? You will recall that Bro. Lyon was appointed as General Statistician and that all churches were urged to give him the fullest cooperation by providing him with the data concerning their own local organization and membership. If you have not yet reported, will you please do so as soon as possible?

LOS ANGELES, CALIFORNIA

Bro. L. E. Conner and his wife are with us. You who have been favored by a visit during their westward journey know just what we are enjoying now, and you who are yet to see them and to hear Bro. Conner talk, can anticipate the treat in store for you.

Last Sunday morning the sermon to a capacity house was on the same text he had chosen just fifty-two years before on the occasion of his first sermon—that wonderful lesson on charity. The afternoon talk was on the 72nd Psalm.

If Bro. Conner was more eloquent and sincere than usual, the incentive was the presence of his daughters and their families. We enjoyed their happy reunion during the picnic dinner.

In the afternoon, many who attended morning services in their own home churches in near-by towns were able to be with us.

Before the morning sermon Sr. Railsback introduced Bro. Conner very graciously. She told us that he had baptized her more than forty years ago. Bro. Norman Macleod had charge of the Communion service, and Sr. Macleod the entire musical program. She was assisted by her son Duncan and Charlotte Rahn.

We are looking forward to another day with Bro. Conner a week from Sunday at Pomona.

At the regular business meeting on January 9, all of the old officers were reelected: Bro. Rogers, whose term of one year as trustee had expired, was reelected for a period of three years.

On last Thursday the Dorcas Society, at their regular meeting, gave Sr. Railsback a surprise birthday shower and dinner. Her appreciation of the many lovely tokens of esteem was so sincere and genuine that we were all glad to assist in the celebration. We rejoiced with her especially because her daughter, Sr. Rahn of Pomona, was able to be there with other Pomona friends.

Laura H. Bleasdale, Secretary.

INDEBTEDNESS FUND

Ida Vogel	\$5.00
Golden Rule S. S., Cleveland, Ohio	3.00
Adult Bible Class, Cleveland, Ohio	3.00
Dixon, Ill., Church	4.42

The Pine Woods Bible Class, by W. H. Wilson: 480 pages; cloth binding; a discussion, in conversational form, based upon actual class work by the author, on various phases of the gospel; 75¢, postpaid for cash. National Bible Institution.

ELDORADO, ILLINOIS

The Restitution Church of God, at Eldorado, Ill., held its annual business meeting on January 2, 1938. The following workers were chosen for the ensuing year: Elders—Herbert J. Edmister and J. C. Wiggins, both of whom are addressed at Eldorado, Rfd.; deacon—Walter Wiggins, 2234 Saline Ave., Eldorado; secretary-treasurer—Mrs. Grace Wiggins, 2234 Saline Ave., Eldorado; deaconess—Mrs. Ida Overton, Eldorado, Rfd.

Walter Wiggins, Reporter.

PEABODY - ENGBRETSON

Miss Lorainé Peabody of Woodville, Wis., and Mr. George Engebretson of Clear Lake, Wis., were united in marriage at the parsonage in Chippewa Falls, Wis., Saturday afternoon, Jan. 15, 1938. The ceremony was performed by Elder A. E. Hoskins.

The bride was attractively attired in a gown of blue silver. The attendants were Mr. and Mrs. William Hurek. The groom is a son of Mr. and Mrs. Edwin Engebretson, faithful members of the Church of God at Graytown.

THE SHADOW OF DEATH

Does death cast a shadow? If it does, what is the shadow of death? David said, "Yea, though I walk through the valley of the shadow of death" (Psa. 23:4).

A person may go "through" the shadow, but can he go "through" the "object" that casts the shadow?

Death is commonly called a "sleep" in the Bible. Therefore, sleep is the "shadow" of death. John 11:11-14; Psa. 23:4.

In Jude, verse 13, we are told what "death" is: "The blackness of darkness for ever."

Let us be careful that we are not carried by the swift current of the Jordan River (of death), down into the Dead Sea, from whence there is no outlet.

He who awakens in the morning has been "sleeping," but he who fails to awaken in the morning is "dead." C. Drabenstott.

HERALD RECEIPTS

H. T. Myers; W. S. Tomlinson; Mrs. Lucy B. Groat (for self and others); Mrs. E. R. Burk (for self and another); Mrs. Daniel W. Brown; Mrs. C. Seely; Silas Overton; A. J. Hoke; Mrs. E. M. Richardson (for another); Mrs. J. A. Guttery; Mrs. May Moore; George T. Rennard; Vivian Magaw; Wilbur Mosby; Mrs. Howard E. Huey; Mrs. Lela Drake; George O. Renner; Clyde M. Long (for self and another); Mabel E. Dickinson; Mrs. George Pry; W. V. Lansbery; Emil Fredlund; Laurence A. Chaplin; Mrs. Mae Magnus (for others); Charles Finkboner; Mrs. Nellie Ling; Charles Stedman; William G. Ford; Mrs. Fannie LeCrone; Mrs. Joe Chapman; Mrs. Elias Thoren; Mrs. Mattie Vinyard; F. F. Upton; Mrs. Alice V. Blakesley.

A. C. Boyer; Mrs. Lillian Dauntler; Charles L. Netts; Mrs. T. J. Ellis; Anna E. Drew; Vernon W. Chaplin; Mary E. Howard; Mrs. B. F. Cook (for others); Paul C. Johnson (for another); Annabelle Burch; Clyde Poland; Mrs. Virginia Kincheloe (for others); Mrs. R. A. Sims.

KENDALL, FLORIDA

We began a series of Bible lessons and Sunday sermons here last evening. We expect to work here for possibly two to four weeks, depending upon the interest and the good we may be able to do. Our address for the time is Kendall, Fla., Box 94, in care of C. E. Good.

F. A. Stilson.

Sr. Jessie M. B. Kauffman writes:

"We did have a real treat yesterday, with two wonderful sermons by Bro. Conner. . . . We had one of the largest gatherings we have had since in the new church, and all were greatly impressed with all the services. Our little boy soprano, Duncan Macleod, sang two selections, and he is improving all the time and singing for programs and people."

JOHN MARK

Little is definitely known concerning the personal history and antecedents of John Mark (Acts 12:25), the author of the second Gospel. It is generally presumed that he was a native of Jerusalem, where his mother, Mary, had a large house and was apparently a woman of considerable means (Acts 12:12, 13).

How or when Mark came to believe the gospel and to be associated with the church at Jerusalem is not known. Some suppose that the "young man" referred to in Mark 14:51, 52 may have been the author of the record which bears his name. We do know, however, that "less than fifteen years after Pentecost both Mark and his mother were prominent members of the Christian community in Jerusalem." (New Standard Bible Dictionary.)

Mark accompanied Paul and Barnabas on their first missionary journey, but before its close he returned to his home in Jerusalem (Acts 13:5, 13). Paul disapproved so strongly of this apparent desertion that he refused to permit Mark to join himself and Barnabas on their second proposed tour. Barnabas, who is described as a "cousin" (Col. 4:10, R. V.) of Mark and consequently inclined to be more lenient toward him, was compelled to separate from the Apostle on his account, as he insisted that his relative should not be barred from the evangelistic party (Acts 15:36-40).

Some years later Mark was fully restored to Paul's favor and the Apostle asks the church at Colosse to "receive" him and speaks of him as one of his "fellow workers" in Rome. Still later he requests Timothy to bring Mark with him to the capital where Paul is in prison, "for he is profitable to me for the ministry" (2 Tim. 4:11).

Papias (who wrote in the first half of the second century) speaks of Mark as the constant companion of Peter and consequently well fitted to write a Gospel in harmony with Peter's teaching.

CONTRIBUTIONS TO N. B. I.

A. C. Boyer	\$1.00
Ernest S. Logan	3.20
C. E. Lapp	1.00
Ida Vogel	5.00
Ontario	5.00
Mrs. B. F. Cook	3.00

STORIES OF GREAT HYMNS "It Is Well With My Soul"

By Mary A. Gesin

HORATIO G. SPAFFORD was a prominent young lawyer of Chicago in the 1870s. His life was most pleasantly situated on a small estate at the edge of the city in what was then known as "Lake View." Here he lived with his dearly-beloved wife and three children. One autumn it was agreed that Mrs. Spafford should take the children to Europe to add to their education and culture by travel. Half way over, on the journey commenced under such happy auspices, a terrible storm arose during which many lives were lost, the three Spafford children among them.

The heartbroken mother and wife could cable to her husband at home awaiting news of them, only these words, "Saved alone." When the stricken father was able to look up amidst his sorrow he penned the words of this, one of our most beautiful hymns. With these circumstances in mind how much deeper meaning we see in the words, "When sorrows like sea billows roll."

Not many years afterward this same young lawyer with his family went to Jerusalem and there founded what is now the universally known "American Colony," primarily because of his firm belief in our Lord's soon return to earth—a faith which we also hold dear. The fourth verse of this grand old song puts this belief into majestic language.

I KNOW SOMETHING GOOD ABOUT YOU

Wouldn't this old world be better,
If the folks we meet would say,
"I know something good about you!"
And then treat us just that way?

Wouldn't it be fine and dandy,
If each handclasp warm and true
Carried with it this assurance,
"I know something good about you"?

Wouldn't life be lots more happy,
If the good that's in us all
Were the only thing about us
That folks bothered to recall?

Wouldn't life be lots more happy,
If we praised the good we see?
For there's such a lot of goodness
In the worst of you and me.

Wouldn't it be nice to practice
That fine way of thinking, too?
You know something good about me!
"I know something good about you!"

—Author unknown.

CHRIST'S WAY PRACTICAL

"Whosoever shall compel thee to go a mile, go with him twain" (Jesus).

The story is going the rounds of a city man who bought a farm. While examining the fence which had been the source of much quarreling in the past, the neighboring farmer said:

"That fence is a full foot over on my land."

"Very well," said the newcomer, "we shall set the fence over two feet on my side."

"Oh! But that is more than I claim," stammered the surprised farmer.

"Never mind; I would rather have peace with my neighbor than two feet of earth."

"That's sure fine of you," replied the farmer retractably, "but I couldn't let you do a thing like that. Let's not move the fence at all."

It is suggested that the next time you have a dispute about "rights," you try surprising the other fellow by giving him more than he claims and then see what happens.

—Rotarian Magazine.

Am I a disciple? "By this shall all men know that ye are my disciples, if ye have love one to another" (Jesus).

MY PRAYER

Have words I spoke in anger
Caused another's tears to start?
Has a thoughtless act that I have done
Brought pain to some one's heart?
Have words of mine, that might have healed
A heart all bruised and sore,
Been left unsaid? Have I been slow
To enter sorrow's door?
Oh, Father of the Universe,
I pray Thee to forgive;
And from this day—I humbly pray—
God, teach me how to live.

Is some heart a little lighter
For some deed that I have done?
Is another's pathway brighter
For a song that I have sung?
Has a word of mine brought sunshine,
Where a cloud had been before?
Has my hand held balm and comfort
To a heart all bruised and sore?
Oh, Father of the Universe,
I thank Thee for this day;
And for Thy gentle, guiding hand
That helped me find the way.

—Selected by Hazel Reed.

“THAT BLESSED HOPE”

THE message of the second coming of Christ is no longer a distinctively denominational message of the Adventist bodies. Earnest men in all denominations believe and preach it. In fact, it is difficult to understand how any candid reader of the New Testament can fail to see this prominent truth, it stands out so clearly as the great hope of the church. Here is how Moody viewed it:

“Behold, I come quickly,” said Christ to John. Three times it is repeated in the last chapter of the Bible. And almost the closing words of the Bible are the prayer: ‘Even so, come, Lord Jesus.’ Were the early Christians disappointed then? No. No man is disappointed who obeys the voice of God. The world waited for the first coming of the Lord for four thousand years, and then He came. He was here only thirty-three years, and then He went away. But He left us a promise that He would come again; and, as the world watched and waited for His first coming, and did not watch in vain, so now, to them who wait for His appearing, shall He appear a second time unto salvation. Now let the question go around, ‘Am I ready to meet the Lord if He comes tonight?’ ‘Be ye also ready, for in such an hour as ye think not the Son of man cometh.’”

Moody rightly regarded the second coming of our Lord as a sanctifying hope and preached it as such. There is no teaching more practical than this.

Another great preacher, Prof. Charles R. Erdman, D.D., saw in this doctrine one of the strongest motives for evangelistic and missionary work. He writes:

“The return of Christ is a fundamental doctrine of the Christian faith. It is embodied in hymns of hope; it forms the climax of the creeds; it is the sublime motive for evangelistic and missionary activity; and daily it is voiced in the inspired prayer: ‘Even so, come, Lord Jesus.’”

“It is peculiarly a scriptural doctrine. It is not, on the one hand, a dream of ignorant fanatics, nor, on the other, a creation of speculative theologians; but it is a truth divinely revealed, and recorded in the Bible with marked clearness, emphasis, and prominence. . . . No other truth than that of the return of Christ is more inspiring for the immediate task of evangelizing a lost world. None other can make us sit more lightly by the things of time; none other is more familiar as a scriptural motive to purity, holiness, patience, vigilance, love. Strengthened by this blessed hope, let us press forward with passionate zeal to the task that awaits us—

“Till o’er our ransomed nature,
The Lamb for sinners slain,
Redeemer, Mediator,
In bliss returns to reign.”

This is clear reasoning and timely counsel. It has the seal of our Lord who commended that servant who is found “giving the household meat in due season.”

Probably the reason why some preachers fail to see the importance of the doctrine is their notion that the conversion of the world is the church’s task. There is no scrip-

tural promise that the world will ever be converted. Jesus said, “This gospel of the kingdom shall be preached in all the world as a witness unto all nations, and then shall the end come.” To some the gospel is a “savour of life unto life,” and to others it is a “savour of death unto death,” depending on whether they receive or reject it.

Dr. John McNicol of Toronto says:

“The conversion of the world is not the object of the church’s hope . . . the hope of the church is the personal return of her Lord. . . . The attitude of the New Testament church is represented by the Apostle John in the closing words of the Apocalypse. Visions of heavenly glory and millennial peace have passed before him. He has seen the new heaven and the new earth wherein dwelleth righteousness, and the Holy City, New Jerusalem, whose light was like a stone most precious. But, at the end of it all, the longing of the aged Apostle is not for these things to come. Greater than all these glories, dearer than all these dear things, is the Master Himself—and the prayer that rises from his heart as he closes his wondrous book is simply, ‘Come, Lord Jesus.’ . . . If we follow his example we will return to the simple, unmistakable, New Testament type of experience, and, with faces uplifted toward the veil, within which the Lord of glory waits, and with hearts all aglow with a personal love for Him, we will carry on, through all our life and service, the same apostolic prayer.”

To all of which we can say a hearty, Amen! And we might add, that the second coming of Christ is absolutely essential to salvation. Why, then, should we not rejoice in this “blessed hope” and tell it out to all who will hear? Let us be faithful to our calling.—*The Herald of Life*.

THANKFULNESS

We thank Thee, Lord, for the things that never happened—
The things whose near approach sent blinding fear,
Those things that make our hearts grow cold with terror,
By merely knowing that death stalked so near.

We thank Thee, Lord, for the things that never happened—
Obstructions seen in time to save the fall;
The smoke discovered that could cause disaster—
Oh, Lord, today we thank Thee for it all.

Catastrophies Thy watchful eye averted,
That saved us much in heartache and in loss;
Yes, we thank Thee for the things that never happened—
For bridges we have never had to cross.

—Grace H. Parmenter in *Present Truth Messenger*.

“Blessed is every one that feareth the Lord; that walketh in his ways. . . . Happy shalt thou be, and it shall be well with thee” (Psalm 128:1, 2).

THE RESTITUTION HERALD

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Do the Wicked Live Forever in Torment?

By R. H. Judd

“WHEREFORE if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire” (Matt. 18:8, 9).

God’s Word is given to men and women in their own language, for the express purpose that they may understand it. In stating truths that are vital to our present need and future salvation, it makes use of the plainest terms possible—mostly elementary and monosyllabic—that there may be no question as to its meaning.

Anyone who will read the passage quoted carefully, cannot but come to the (perhaps surprising) conclusion that it is the natural man, as we know and see him, that is said to be cast into hell. If this is true, and the hands and feet mentioned are literal, then the fire is literal also, and all are aware of the dreadful effects of fire on the human personality.

We cannot too strongly emphasize the fact that the Bible is a message to men and women as God created them (see Gen. 2:7). His history starts from there and is continued throughout the Scriptures with that point in view. Get this fact well in mind and the difficulties of many such passages will vanish.

We would next call attention to the fact that there are two outstanding contrasts, viz., “life” and “hell.” One is put in direct antithesis to the other. In other words, one is the negative of the other. So accustomed have we become to the theological idea that there is life in hades, we are naturally confused by such a text, and believe also that life is not extinguished in Gehenna. A study of the scriptural usage of the word “Gehenna” will reveal, however, that it denotes utter and irremediable destruction, a fact that has

The following analyses of several scriptural passages having to do with the destiny of the wicked were prepared at the request of the editor, and are published in answer to questions asked by a correspondent in our issue of January 11, 1938.

been frankly acknowledged by eminent scholars on both sides of this controversy. In these passages Christ was expressing in vivid language an already well-known fact. One so generally recognized, indeed, as to have passed into some of the trite proverbs known to man, such as, “For to him that is joined to the living there is hope; for a living dog is better than a dead lion” (Eccl. 9:4); “While there is life, there is hope”; “All that a man hath will he give for his life” (Job 2:4). Many a man has had arms and limbs amputated in order that he may *live*. The writer knows of at least one such person in Toronto. Throughout Scripture *life* and *death* are always in contrast.

EVERLASTING FIRE—EVERLASTING PUNISHMENT

“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. . . . And these shall go away into everlasting punishment: but the righteous into life eternal” (Matt. 25:41, 46).

The meanings expressed in the former passage hold good here. The contrasts are *life* and *death*, for if life is the reward of the righteous, it obviously cannot be punishment of the wicked. If the reader will take a few moments to consider the matter, he will realize to his own surprise, no doubt, that *death* is the *only* punishment that can be everlasting. Every punishment that can be inflicted on man will terminate in death, and God alone can terminate that. People seem to temporarily forget that the sentence is pronounced against man, and not against some indefinable being of which we have no knowledge. Take away a man’s *life* and what is left? His everlasting punishment is an everlasting *loss of life*, the only possible means of coming into conscious contact with all that gives value to being. His loss is the measure of what the righteous gain, and the duration of both is the same.

“And in hell (hades)

(Please turn to page 9)

Abreast of the Times

Pertinent Comments on the News of the Day

G. E. Marsh, Editor

Nazis Order Jews to Sell Stores

"The time is come, the day draweth near: let not the buyer rejoice, nor the seller mourn" (Ezekiel 7:12).

BERLIN, Germany, Jan. 24.—Directions were issued today for the "Aryanization" of German business, which is a newly coined word for the sale of Jewish business enterprises to Germans. The buyer must pay "only for the material value of the enterprise," it was declared, "and not for its reputation (goodwill). The price will not be especially advantageous for the buyer, and still less advantageous to the person selling it."

Asiatic Despotism Will Follow Another War

"To prepare the way of the kings of the east" (Rev. 16:12, Moffatt).

NANCY, France, Jan. 22.—In an address delivered in this city, United States Ambassador to France, William C. Bulliett, asserted today that another general European war would lead to "Asiatic despotism, ruling over the fields of the dead. There are still at large murderous clowns who write of their pleasure in the jolly sport of dropping bombs on helpless men. Their return to sanity may be long delayed." (This was probably a reference to the statement made recently by Vittorio Mussolini, son of the Premier of Italy, in a book of which he was the author. He described a bombardment which he directed as "exceptionally good fun." See Abreast of the Times, Dec. 7, 1937.)

In concluding his speech, Mr. Bulliett said that how to bring peace about was a problem so complex as to be "almost beyond human force." We agree with the Ambassador with the exception that we would delete the word "almost" from the assertion. Only "the zeal of the Lord of hosts" is equal to this stupendous task.

Find Very Old Tomb in Egypt

"They found an Egyptian" (1 Samuel 30:11).

CAIRO, Egypt, Jan. 22.—It was a living Egyptian that David's servants found in a field, but it was a dead one whom W. B. Emery, an English Egyptologist, reported finding recently. Only two weeks ago he unearthed what may have been the true tomb of Menes, the first Pharaoh, and his latest discovery was made at Sakkara, while seeking graves of Menes' servants. The contents of this second tomb, including a great crumbling coffin, exquisite bowls, and other objects, had apparently not been disturbed since the burial of the occupant, an Egyptian nobleman, whose interment, it is estimated, took place more than 5,000 years

ago. The discovery of the tomb was hailed as a feat comparable to the finding of Tutankhamen's burial place in 1922. Egyptologists hitherto had thought the chances of finding such a tomb intact were negligible. Only in rare instances has a tomb been discovered that had not been robbed of much of its valuable contents. Of the seventy-two pyramids opened, only one was found to contain the body of the person for which it was built. In all other cases the pyramid had been entered and the riches buried with the dead, and also the body itself, carried away.

Rumanian Jews Seek Haven in Palestine

"Seekest thou great things for thyself? seek them not . . . saith the Lord" (Jeremiah 45:5).

BUCHAREST, Rumania, Jan. 22.—Rumanian Zionists planned a meeting today at which it was believed they would vote to appeal to the British Government to grant additional facilities for immigration to Palestine, where entry of Jews has been restricted. Authoritative sources, discussing various reports of Rumanian friendship with Germany and Italy, said today that no new treaties were necessary for the development of good relations between these countries.

Perhaps in the growing friendship of Rumania with Germany and Italy, may be found the cause for the anti-Semitic program now being inaugurated in Rumania.

BUCHAREST, Jan. 23.—Mr. Julius Berger of Jerusalem, delivered a pessimistic report on the possibility of the mass of the Jews in this country finding a refuge from Rumanian persecution in the Holy Land. In harmony with his report, the London Zionist organization telegraphed that 200 Jews could be received into Palestine under the 1937 quota providing that each could take with him \$500 in cash, but that mass immigration of Jews to the homeland was practically impossible.

Medical students of Bucharest University notified University authorities today that they would strike if several Jewish assistant professors were not dismissed by Tuesday.

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Is the Church Retreating?

By the Editor

THE three most powerful factors that enter into the life of any people for good are, the Church, the Home, and the State. Each of these factors contributes its quota to the enrichment of human life upon the earth, and to the restraint of those evil and demoralizing influences which would rob mankind of happiness, prosperity, and peace. The free and constant functioning of these three social forces, each in its own sphere of activity, yet all operating in perfect harmony with each other, is essential to the life and progress of mankind.

Should any one of these vital organs of the social body fail in the performance of its task, should its work be suspended or even misdirected for a time, the entire system of civilization which depends upon it for life and health would suffer.

There are many thoughtful people in the world today who are convinced that not only one of these essential factors in our social economy is wasting its power for good, and forfeiting its right to moral leadership, through misdirection and misapplication of its energy, but that all three—the Church, the Home, and the State—are doing this very thing. In short, they contend that the forces of good are retreating on every front before the forces of evil.

We would approach the question, however, from the religious standpoint alone. Therefore, we do not ask, Is the Home retreating under the assaults of the enemy of all righteousness? Nor do we inquire, Is the State losing ground and fleeing from the advancing armies of political iniquity? We must leave these questions to be both asked and answered by the sociologist and the statesman. Our question has to do only with that part of the problem with which we are the most familiar, the *Church*. And so what we ask is this: *Is the Church of the living God retreating?* If it is, there is, indeed, but little hope for this old world of ours! If the deepest, the most sacred, the most divine of all appeals to truth and goodness is failing to move mankind, its condition is deplorable in the extreme and but little hope remains!

IS THE CHURCH RETREATING?

But is it true? Is the Church of the living God now on the retreat? Is it fleeing before the enemy?

Before we venture to suggest an answer to our questions, let us study the situation thoughtfully and prayerfully, resting our final conclusions upon two things: first, the testimony of the Word of God; and, second, what we know of the position occupied by the Church at this time.

The general thought of the world and, we are sorry to say, of a great many sincere church members, is that the Church is *retreating*, that it is going backward rather than forward, that it is turning, reluctantly in many cases, it is

true, from the vantage ground of truth it has so long occupied, and is being forced back over the road it covered with so much effort and sacrifice and pain during the past twenty centuries.

The famous English historian and novelist, H. G. Wells, is reported to have said recently with evident regret:

"Great multitudes of us are living in a state of faded religiosity. The formal religious organizations of the Atlantic world are little more than the spiritualized husks and trappings of long-abandoned efforts to begin a new way of life for mankind."

Dr. Henry High, at one time assistant secretary of the Methodist Board of Foreign Missions and editor of *The Christian Herald*, and, still later, an advisor of the President of the United States, commenting on this statement of Mr. Wells, confessed that "the facts seem to justify his conclusion. The drift of the times is away from the Church. . . . Almost every current discussion of the Church by churchmen starts out with his assumption."

In other words, according to Mr. High, the Church is not only retreating, but it recognizes and confesses that it is doing so!

The Christian Century, said to be the most influential Protestant paper published, in summing up one of the world religious conferences held recently, asserted that "it was far more than one church that showed itself in full retreat at (the conference; it) was a warning that defeatism is the mood of the churches" everywhere today.

That was a very disheartening confession for a great religious journal to make and also a most alarming one. This is especially true in the light of the positive pronouncement made by Jesus Christ regarding the irresistible power of the organization He founded and for which He died. Addressing Peter on one occasion He said: "On this rock I will build my church, and the powers of death shall not subdue it" (Matt. 16:18, Goodspeed).

If this is true, as so many assert, that the Church is really retreating, then these words of Jesus have but little meaning for us today. If the Church is failing, if it is giving way under the attacks of sin, then "the gates of hell," or "the powers of death," are prevailing successfully against it, and Jesus' words are proven to be untrue.

It is, therefore, a serious question that we are facing, a question involving the truthfulness of our Lord Himself, when we ask: *Is the Church of the living God retreating?*

WORLDLY CONDITIONS INDICATE RETREAT

Conditions prevailing in the world, when viewed wholly from a worldly standpoint, or from the standpoint of one not fully informed as to the nature of God's purposes in this present age, clearly show that (Please turn to page 10)

The Importance of Prophecy

WHAT is the greatest and most distinctive attribute of God? Various answers might be given to such a question. God was the Creator. No other can create—but man can *seemingly* create—and some might be deceived if that were the only distinctive attribute of God. But we find there is an attribute of God which none can duplicate, and deceptions concerning it can last only for a short time and are easily found out. That is the power of prophecy. “To whom will ye liken me, and make me equal, and compare me, that we may be like? . . . Remember this and shew yourselves men, bring it again to mind, O ye transgressors. Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me. Declaring the end from the beginning, and from ancient times the things that are not yet done” (Isa. 46:5, 8, 9). And so prophecy shows us the true God as distinguished from the false.

Why does God want us to know Him and not be deceived? It is because He is *love*—He has an interest in us. The Psalmist tells us that “his mercy endureth for ever.” “Thus saith the Lord, the King of Israel, and his redeemer, the Lord of hosts; I am the first, and I am the last; and beside me there is no God. . . . Fear ye not, neither be afraid: have not I told thee from that time, and have declared it?” In His great love, God has desired we might not fear as we see things take place in this world. And so He has told us before of these things, in the Bible. Jesus revealed this true use of prophecy when He said, “Now I tell you before it come, that, when it is come to pass, ye may believe.” Prophecy is thus of special help to the believer—the one who really is following Christ. He studies the Word of God and compares it with history. There is historical and archeological proof that the Bible was written before history. And so as we see how history has fulfilled the Bible prophecies, our faith is made strong. And even now, as we see world conditions fulfilling the prophecy concerning the “last days” we realize that the Word is true, and we rejoice in its promises. And so it is truly wonderful that God in His great love has given these prophecies.

As with all other things, there is both a right use and a wrong use of prophecy. We live in an age when people are hungry for the unusual, the sensational, the daring things. The world is troubled—people want to know why—and what they may expect to happen in the affairs of nations. They are ready and anxious to read anything which purports to know the future, not because they want to learn about the Word of God, but to satisfy their curiosity, and to see if the interpretations given do come true. There is an ever-growing class of periodicals, supposedly religious, which cater especially to this class. The chief hold on their subscribers and readers is through sensational articles on the prophecies and huge, daring illustrations of world char-

acters depicting their interpretation of their place in prophecy.

Thoughtful people easily recognize that this is a wrong use of the prophetic Word. It tends to bring discredit and distrust in the Bible. Such papers and articles practically always speak as though they were sure of their sensational interpretations and predictions. But if it happens that things do not turn out as they expect, they never mention the fact, but go serenely on making more predictions. And the people forget past failures and continue to give support to such papers.

The great warning message for this time is *not* that a war is about to begin, or that *Hitler* is passing some new rules in Germany, or that *Mussolini* is about to take some new possessions, or that *Japan* is about to conquer China. The warning message is *much more than these*—and even more than the message that Christ is coming soon. Of this last point we are sure—of the others we can only speculate. But if I were warned and thoroughly aroused about all of these things so that I understood them perfectly—and then if I died tomorrow, having heard *no further message*, all would have been to *no avail*. I would never have heard the *real warning message* of the Bible—which is that every individual will some day have to give an account of his deeds while here and will have to meet his Maker. An important part of the true message is a warning against the danger of missing the wonderful prize to be had, and joy of eternal life on a perfect earth made new.

The sensational article and huge picture may catch the eye of the curious, but it is not apt to lead souls to Christ. It leads to a state of hysterical excitement which is not conducive to true spiritual growth. Even in the most important and trying times just before His crucifixion, Jesus never became excited. He was always calm. He taught His disciples that it was possible to be zealous and do a great work for Him without radicalism or sensational propaganda? His true church will always follow His example.

There is another point of information we can gain concerning the periodicals which publish articles which give final interpretations to prophecies not yet come to pass. They are most probably controlled by a single individual. There are many religious papers which are so published, and there is nothing wrong about that. An individual who publishes a paper is free to publish just what he pleases, and interpret any part of the Scriptures just as it appeals to him. While we might consider such to be “private interpretation,” yet it is the right of an individual publisher.

An official church organ which really speaks the united voice of its membership could not if it would wish to, carry such sensational articles and pictures. Different Bible students have different ideas of the way future prophecies will probably work out. Those who understand the purpose of the prophetic Word do not care to bind themselves to defi-

nite predictions about such things. When they come to pass God's true people will see and know and their faith will again be strengthened so that they will be able to withstand the trying times.

Some supposedly "official organs" do at times indulge in sensational articles and pictures of the type we are discussing, but careful investigation will reveal that the paper and the organization supporting it are controlled by one individual who puts his ideas to the forefront to the exclusion of all others. As careful students of the Word, we believe in studying together and withholding any "private interpretation." The great prophecies which have been definitely fulfilled in the past, we declare, and frequently carry articles explaining their fulfillment. Brief, carefully worded studies suggesting possible future developments are also frequently carried. But our great message of *salva-*

tion through faith in Christ, who was the true Son of God, lived a perfect life in this world for our example, died that we might be spared from eternal death, rose again that we might have the assurance of the resurrection from the natural death, and ascended on high, from whence we look for Him to come soon to redeem all His true children.

May God help us never to be deceived into thinking that the group which puts out the "best appearing" publications, boasts the loudest of its achievements, and publishes the most sensational articles and pictures, has the most truth. The true message of the Lord goes ever onward, without display or ostentation. May we take courage in the assurance that "nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his" (2 Tim. 2:19).—S. T. Kauer, editor of *The Bible Advocate*.

Mosaic Roots of Christianity

CHRISTIANITY, we say, is two thousand years old; but in reality it is infinitely older than that. Its roots reach far back of Bethlehem, almost to the lost Garden of Eden. They cross the dusty Syrian desert. They lie beneath the forgotten walls of Canaan and the granite slopes of Sinai. It is suggested by some ardent religionists that Christian people should confine their attention to the New Testament; that living under the covenant of grace, we are no longer concerned with the covenant of the law; that the code of Moses is incompatible with the code of Christ.

The unprejudiced student, however, will know that Christianity did not spring into being over night, like a mushroom, not even on that wonderful Bethlehem night. A movement so strong at its seeming birth, so appealing to the multitudes at its seeming adolescence, establishing itself so victoriously over the world-wide area during its seeming maturity—such a movement must have roots that extend far beyond the spot from which they seem to spring.

Christianity began before God called Abram out of Chaldea, but it was then that God revealed His plan to select from humanity a certain people whom He linked to no other existing nation; to whom, indeed, He gave merely the name of "wanderers" (Hebrews). These people were by Him made into a nation—Israel. They were taught by the highest cultured nation of that day (Egypt) the art of national housekeeping; were inseparably welded together by theocratic law and government, and bred from generation to generation in the atmosphere of religious genius, so that in due process of time these Israelites could, in partnership with God, produce One who deserved the titles "Son of Man" and "Son of God."

The Old Testament may be likened to the prepared soil of Christianity; Judaism to the shell of the Christian faith. At the appointed time Christianity left "its out-

grown shell by life's unresting sea"; but that soil, that shell, are intensely interesting and important. Botanists are concerned not only in the flower, but in the kind of soil that produces it; metallurgists care not only for the gold, but for the veins that carry it; psychologists study not only the mood, but the causes that gave it birth. The Christian comes to a greater appreciation of his faith by the study of the divinely wise and age-old preparation of the human race for the appearance of Jesus Christ as told in the Old Testament. Doubtless, there is truth and help and beauty in the New Testament, all by itself, but there is far more excellent appreciation and understanding of the whole Christian message, yes, of God Himself—when the gospel is studied in the light of those majestic centuries that made so straight and clean the way for the coming of the King.

In that long, long trail of years there is one century of especially significant contribution to Christianity—the *era of Moses*. It is not strange that he grew up in Egypt and then fled to the fastnesses of Sinai, there to become "a shepherd of white sheep" for forty years. After a while he would lead two million people out of that Egypt he knew so well, into that wilderness which in storm and sunshine he had tramped with his flock until he knew every cranny in its rocks, every dip in its hollows, every winding path and trail that crisscrossed its wide expanse.

In this historic drama of the making of a Messianic nation, what part did Moses play? What roots has Christianity that run back into the land of the burning bush? It is eminently fruitful to study that era, from the standpoint of the faith we now claim.

First of all, it is quite clear that Moses put the *note of authority into the Hebrew religion*. Naturally, a people growing up wild and free as had these nomads, were inclined to be very much a law unto themselves. When they

became slaves to Egypt, where they had no share in the making of the law, but simply in the obeying of it, they did not love and honor its restrictions and directions more, but less. Hence, when after four hundred years the day of freedom dawned, and they struck again the wide open spaces of the desert, there came the instinctive revolt against all compulsion—the wild urge of a bonded people for unrestrained liberty. One can sympathize with Moses in his leadership of such a group. It needed a master mind and hand. Moses had herded sheep for forty years. Could he lead men? He could? Firmly, gently, insistently, he at last brought them to know the rightness and force of “Thou shalt” and “Thou shalt not,” in religion and in life. The Hebrew learned to *obey*.

The trends of modern psychology are distinctly away from this ideal. It is considered ill-advised to subject anyone to compulsion in anything. “Freedom” is interpreted as release from all restriction—freedom to follow whatsoever impulse is uppermost. Religion has thereby become mostly a matter of choice and desire. Not only that we may be free to choose a God or no, but within that choice of God there is “personal liberty.” The Bible, it is claimed, has no authority—it is merely suggestive. The church has no power—it has merely a challenge. There is, according to modern psychology, no room for authority in religion, for authority’s stock is below par in every mark of life.

The student of Christianity, however, cannot honestly accept that view without reservations. Jesus said some things that seem to carry very clearly the note of authority. “Ye *must* be born again”; “Unless ye become as a little child ye *cannot enter*”; “He shall say to them on his left hand, . . . *depart* . . . inasmuch as ye *did it not*.”

Read the New Testament carefully. It is not a wishy-washy, “let-your-conscience-be-your-guide” program. It rings with the music of love, but unequivocally it circumscribes the areas of personal freedom. Christianity, presented by Jesus, stands as a religion of authority—the same high authority that burned its sternness into the stones brought by Moses from the mount. Of Jesus Himself they said, “He speaketh as one having authority.” Christianity is a religion not only of choices but of obediences. There are in it some matters which admit neither personal opinion nor debate. There is a fine tonic effect in the word “must” that braces Christianity wondrously, and gives it staying qualities which commend it heartily to a generation weakened and sickened by a psychology that has no backbone.

A second root of Christianity is discovered in Moses’ introduction and enforcement of *harmony between life and religion*, a most characteristic element of Christianity. That, too, was new for the captives so lately out of Egypt. One’s duty to God was a certain thing; one’s daily life was quite as certainly a different thing. But under the tutelage of this son of the desert they came to know that religion must be woven into the warp and woof of life. The ethics and morals of the Ten Commandments were the pronouncements of Jehovah for daily living—touching decisively their eating and sleeping, their work and play, their government

and schools. It was irksome, perhaps, but way down the years there waited the perfect flower of that sort of faith—Christianity with its Golden Rule. It is quite evident that the socially revolutionary, reconstructive program of Christianity could never have issued from a religion whose practices were related simply to the forms of worship.

(NOTE: While heartily agreeing with the general thought and purpose of this excellent article, the editor of THE RESTITUTION HERALD believes that the author has erred of Christ were declared to be “the salt of the earth” and here in a measure. For while it is true that the followers “the light of the world” and thus agents for the sweetening, preserving, and illuminating of a sin-corrupted and sin-darkened society, the final outcome of Christianity will not be the carrying out of a “socially revolutionary, reconstructive program” in this present age, but quite the reverse. In fact, the primary purpose of Christianity now is to “take out” of present corrupt society “a people” for God’s name—to separate those who respond to the gospel call entirely from the rest of mankind in order that they may be cleansed and qualified to be co-workers with the King when He comes, who alone will be able to accomplish the reconstruction of society, which the author rightly anticipates will one day be done. The work of Christianity today is first *destructive*—not socially, but individually—it destroys sin in all who believe and obey the gospel of the kingdom of God. It does not *reform*, it *transforms* and *recreates*. The real Christian is not an old sin-stained person, who has discontinued his most obvious evil practices, but he is “*a new creation* in Christ Jesus.”

“Society” must eventually pass through a similar experience. It cannot and it will not be reformed or “reconstructed” through the *influence* of Christian teaching, but it must be *destroyed* in its entirety when the Lord comes before it, too, may be made new. “To this day, we know, the entire creation sighs and throbs with pain; . . . even we sigh deeply for the redemption of the body that means our full sonship” (Rom. 8:22, 23, Moffatt). We resume our author’s own words.)

During the years between Moses and Christ, the vision of that harmony grew faint, and Judaism undertook to pay its respects to God without any special respect for its neighbors. One might worship beautifully in the temple, and behave shamefully on the street. No doubt the crowd that dragged the adulterous woman to the feet of Jesus were an unusually pious lot. But in the heart of Christianity lived the seed of the ancient rule of Sinai, and Christ restored the old Mosaic emphasis. In effect He told His people that there could be no vitality in their approach to God without an equally vital outreach toward their fellows.

The third, and perhaps most significant contribution made to our faith by the shepherd-statesman, was the implanting in the heart of the Jew the *Messianic Hope*. Israel, said he, is a chosen people, chosen to be the progenitors of the Messiah. We do not know the time, but some day a Jewish girl will mother the Redeemer. Who, out of all the maidens of Israel, will so live that this honor may come to her? So Moses fired every Jewish girl with a great

motive for high and holy living, and it is significant that though Jewish men seemed morally little superior to those of neighboring nations, Jewish women were and always have been, among the cleanest, morally highest, of the world.

Christianity continues to be a religion of dreaming and striving. It is the most idealistic religion in the world. It offers wealth—but the treasure is spiritual; it promises joy—but no carnal, lustful paradise (as does, for example, Mohammedanism). It teaches happiness—but not ribaldry. Always its challenge is to those things which are within

and above. One of the greatest inducements of our faith is its power to keep us unsatisfied and to send us always on the greater quests of life. "We would see Jesus" is the motive driving millions of hearts on the upward trail and keeping them from surrender to the low. The root of this great urge is uncovered in the magnificent words of Moses, the grand old lawgiver of Judaism, "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, 18).—O. G. Herbrecht in *New Century Leader*.

Condemned by Itself

WHAT is condemned by itself? Why, evolution is! Says an able writer: "A few years ago a college professor, James H. Leuba, decided to find out just what college students and teachers believed regarding the great cardinal doctrine of God. He employed the questionnaire method, and published his findings in a book entitled, *The Belief in God and Immortality*. Professor Leuba is an avowed higher critic and liberal, yet in this volume he has proved to be a demonstration of the contention of orthodox Christians that the evolutionary philosophy of life drives the idea of a personal God out of the life."

Professor Leuba continues in his book (p. 202), saying, "Considered all together, my data would indicate that from forty to fifty per cent of the young men leaving college entertain an idea of God incompatible with the acceptance of the Christian religion, even as interpreted by the liberal clergy."

Yes, yes! We must admit it! The modern drift among college students is toward evolution at an alarming rate! What means this? It can mean nothing less than the rejection of a personal God, and His only begotten Son, our Lord Jesus Christ.

On page 212 is a summary of his study of the questionnaires of the college students. He says:

The deepest impression left by these records is that, so far as religion is concerned, our students are groveling in darkness. Christianity, as a system of belief, has utterly broken down, and nothing definite, adequate, and convincing has taken its place. Their beliefs, when they have any, are superficial and amateurish in the extreme. There is no generally acknowledged authority; each one believes as he can, and few seem disturbed at being unable to hold the tenets of the churches."

On page 249 he says: "Over two thirds of the greater men are not able to affirm belief in the God of the Christian churches." He means by "the greater men," the most noted scientists.

In another book by this learned professor, *A Psychological Study of Religion*, he says (p. 315): "The leaders in philosophy, science, literature, and even in religion, as

well as increasing numbers of the rank and file, reject openly or secretly the traditional belief in a divine Father in direct communication with man."

With regard to evolution, the editor of the *Outlook* said that "the conception of evolution has come as a new revelation of God." But how can the editor square himself with Jesus, who says, "The only begotten Son . . . hath declared (revealed) him"?

Says Professor W. H. Faunce of Brown University: "The fundamentalists present the dread alternative: 'Science or the Bible—you cannot believe both.'"

But the fundamentalists do not say, "Science or the Bible." They do say, "Evolution or the Bible—you cannot believe both."

He who holds up, as does Professor Faunce, the idea that Christians and the Bible are opposed to science, is infringing on the divine regulation which says, "Lie not one to another"! That the church of God believes that true science and the Bible are mutually antagonistic is false.

William J. Bryan, Dean Gray, Dr. Haldeman, etc., have been just as loyal to science as this Professor Faunce, or Dr. Harry Emerson Fosdick, ever dared to be!

Dr. S. P. Cadman, a clergyman of Brooklyn, is quoted by Faunce as saying: "Of all the theories science has put forth, that of evolution is the most capable of being reconciled with revelation." And Professor Faunce swallows such a hollow declaration with great gusto! This statement is as false as it is wicked.

Touching this perilous situation an able scribe has well said:

"To such a pass has come the so-called higher education in a land founded by praying Puritans! As believers in the fundamentals of Christianity, we have always held that the evolution interpretation employed in all fields of learning would ultimately change men's basic conception of God and Christianity; that it would banish God and nullify Christianity. And, lo, a liberal now rises to confess that just this has taken place; and few feel to dispute his conclusions because they are based on the written replies of the students and teachers investigated. (over)

"It is high time that Christian parents remove their children from such schools, and that a sharp line of cleavage be made between those who hold the fundamentals of Christianity and those who reject them; 'for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? . . . or what part hath he that believeth with an infidel' (2 Cor. 6:14, 15)?"

—Present Truth Messenger.

THE WEALTH OF GOD'S CHILDREN

By Cantwell Drabenstott

"JESUS answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life" (Mark 10:29, 30).

None of us have many brothers and sisters in the family of the flesh, but when we come into Christ we have a hundredfold *now, in this time*, of brothers, sisters, mothers, and children, whom we have taught the truth. So Paul taught Timothy, whom he addresses as "my own son in the faith" (1 Tim. 1:2). Christ spoke of those who believed in Him as "little ones" (Mark 9:42), and called His disciples "children" (John 21:5).

As for houses and lands, wherever we go among the brethren we are welcomed by them with the greatest pleasure and told to make ourselves "at home." And so we enjoy the houses and lands (produce) of every brother and sister whom we visit. Because we are now members of the family of God our Father, we have a hundredfold more brothers and sisters, homes, houses, and lands, to enjoy than we had in the family of the flesh.

"With persecutions." Yes, persecutions will arise, both from the world and also from "false brethren." Jesus foretold the first (John 15:18-21), and Paul predicted the second (2 Cor. 11:26).

We are a new family, the nature of which Jesus defined when He said: "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother" (Matt. 12:50). To fully understand this statement, the entire passage of which it forms a part should be read, beginning at verse 46. We see here two families set in contrast with each other by our Lord Himself.

Now, as to forsaking all the world and following or serving Christ: We do forsake all the world (which Paul describes in Galatians 1:4 as "evil") with regard to the gospel and faith. That is, we forsake all who are not of the faith, together with their sinful works, but we unite with all who are of faith, and our material wealth is augmented. At the same time our spiritual riches are increased by an entirely new inheritance—*eternal life*—which we receive by promise, if we qualify for it.

THE RIGHTEOUS KING

"Remove the diadem, and take off the crown . . . I will overturn, overturn, overturn, it: and it shall be no more until he come whose right it is; and I will give it him" (Ezekiel 21:26, 27).

ANYONE familiar with the life of Jesus, is also impressed with the duality of His nature. As William N. Pile expressed it: "I partake of the characteristics of my mother and of my father. Jesus was the Son of God and the son of Mary." It was a miraculous birth. Being literally Mary's son, prophetically Jesus was the son of David, because Mary descended from King David.

There were two promises made by Jehovah to Abraham, and they both were of *land*. One was for the land of Canaan, which his descendants occupied in his day. The other was of "the whole world" for "an everlasting possession" and comprehended a resurrection for his descendants, "the faithful"; or, prophetically speaking, for Christ, "The Resurrection," and those baptized "into him."

Although armed with Jehovah's own promise, Abraham understood that in his day he had possession of "not so much as to set his foot upon," so that when Sarah his wife died, when offered by the sons of Heth a field as a gift for her burial place, he refused it, *buying* rather from Ephron a field of Machpelah, where Abraham, Isaac, and Jacob were afterwards all buried.

Abraham's faithfulness would not compromise the gift of the Promised Land by taking any part of it before he should receive it all from the hand of Jehovah!

The son of Abraham according to the flesh was Isaac. The son of Abraham according to the Spirit was and is Christ.

In miniature, the "planting" of the Promised Land was in Palestine! (If H. G. Wells says "nothing ever happened in Palestine," he may well be glad if he is privileged to eat of the fruit of that neglected land!)

The 110th Psalm is a high sierra of prophetic implications of which Peter, under direct Pentecostal inspiration, reached the summit in verse 1: "The Lord said unto my Lord, Sit thou on my right hand until I *make* thy foes thy footstool." Jehovah, speaking through David!

Then at verse 5: "The Lord (Jehovah) 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 (margin, "great") countries."

In the alignment of nations that has been forming about the Mediterranean, Russia — and pronouncedly, Italy — is displaying marked interest, particularly in Palestine.

The British people are noted as the most successful colonizers in the world. Paralleling this fact, the British Lion is "marked" by a land-grabbing spirit by which it contrived, under Allenby, to get a "paw" on Palestine, and there it has remained. It may be significant that Great Britain is known to many Bible students as the largest remnant of Isaac's sons (Saxons). Perhaps none need wonder

at the festering position Britain finds itself in in Jerusalem just now, when continual snarling and snapping sounds have been repeatedly heard thereabouts. Even the lion-hearted have had to be intent.

The claims of any of the nations to the Holy Land are all baseless! But "wheresoever the carcase is there will the eagles (birds of prey) be gathered together."

However, the words to Daniel will be fully verified: "But the judgment shall sit . . . and the kingdom and dominion and the greatness of the kingdom *under the whole heaven shall be given* to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him" (Dan. 7:26, 27).—J. W. Conrow in *The Herald of Life*.

DO THE WICKED LIVE FOREVER?

(Continued from front page)

he lifted up his eyes, being in torments" (Luke 16:23).

Why read Luke 16:23 without reading Luke 16:22? Or, better still, read the narrative from verse 19, where it begins. The only fair way to construe any person's language is to read the entire passage under consideration. The man described in verse 19 is unquestionably the *same* man referred to in verse 23. Most of us would have little difficulty in describing such a man, his whole physical make-up, including the most expressive portion of his being, his eyes. Verse 22 tells us that this same man, eyes and all, was buried and, without any change in the conversation, the next verse tells us that "in hell (hades) he lifted up his eyes . . . and seeth Abraham." How could a man that was buried lift up his eyes except in parable? Impossible, utterly impossible! In Genesis 25:7-10 we read: "And these are the days of the years of Abraham's life which he lived, an hundred and threescore and fifteen years. *Then*" (mark the word) "Abraham gave up the ghost, and died in a good old age, an old man full of years . . . and Isaac and Ishmael his sons buried him in the cave of Machpelah." John, the 8th chapter, and Hebrews, the 11th chapter, also record the fact that Abraham died. If Abraham was "an old man" in 1853 B. C., we leave the reader to calculate his age in Luke 16:23, and to explain how the rich man, never having seen him before, recognized him. Obviously, the story is a parable.

Our correspondent may remind us that the beggar "was carried . . . into Abraham's bosom." If we should ask him what it was that was carried, like others, he would doubtless reply that it was his "spirit." The narrative, however, does not even mention "soul" or "spirit." We would point out that if it was the spirit that was carried, then, according to verse 22, it was the spirit that "died," for that which "died" was "carried." But we doubt whether our friend would be prepared to admit that a *spirit* required to be *carried*.

The sheol (or hades), where the rich man was, *is the place of burial* (in the generic sense), where people "per-

ish" and are "consumed," the following passages should be sufficient to convince the most skeptical: Numbers 16:33; Job 24:19, 20; Psalm 49:14; Isaiah 38:1, 18; Psalm 6:5; and many more that might be quoted.

TORMENTED DAY AND NIGHT FOREVER

"And 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).

Here we have the devil, the beast, and the false prophet. The beast is unquestionably, as all eminent Bible students agree, representative of political power. Logically the other two are representative also. Space will not permit us to go into these details.

Fire and brimstone and the effects they produce have been well understood throughout human history. What fire *does* is well described in the previous verse. Why it should do one thing in verse 9, and quite a different thing in verse 10, needs explanation that no man has as yet given. The word "are" is in italics, and may be as correctly translated "were." It is no uncommon thing, even today, to speak of an object as still in the fire long after it has been consumed. Comparison of scripture with scripture will show that the "smoke of her torment" and "the smoke of her burning" are equivalent expressions. Smoke has no torment.

The word "torment" does not always mean conscious suffering. In Matthew 14:24 the same word is used in reference to the boat in which Christ slept. The beast and the false prophet are represented as being *cast alive* into the lake of fire, but not *kept alive*, any more than Korah, Dathan, and Abiram were kept alive when they went down into sheol. They "*perished*" in their iniquity. In Daniel 7:11 we read: "I beheld, even till the beast was slain, and his body destroyed, and given to the burning flame." This is commonly believed to be the same beast (the Roman world power) which is referred to in Revelation. The word "for ever" in Scripture is always limited to the lifetime of the person or object to which it is joined. To this very day property is deeded to "him and to his heirs forever." Hannah said she would take Samuel to Shiloh "that he may appear before the Lord for ever" (1 Sam. 1:22). In verse 28 she says, "I have granted him to the Lord as long as he liveth."

"THE SMOKE OF THEIR TORMENT"

"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. 14:11).

In connection with this verse, the reader is urged to read the following passages carefully: Isaiah 34:9, 10; Revelation 18:18 and 19:3. These, and other similar texts, together with Revelation 20:10, speak of fire and brimstone, smoke and burning, in harmony with our own experience with such things and, as we have noted, in the way in which the Bible universally uses the terms, as *agents of destruction*. Could any man of reason, facing the facts calmly, arrive at any other conclusion? (OVER)

One word of vital importance that occurs in most of the passages cited is "smoke." The writer submits that this is one of the most forceful words in any of these passages, indicating complete destruction. There positively can be no smoke without consumption. Smoke is itself the *proof* of the destruction of that which produced the smoke. So true is this, that we say expressively, "It has gone up into smoke." A more apt illustration of utter destruction could not be found expressed in a single word. Bible words describing the ultimate fate of the ungodly are among the most simple, yet the most forceful, in the English language. Here are a few: "death," "destroy," "perish," "blot out," "burn up," "consume," "corruption," "shall not be," "everlasting destruction," etc. THE RESTITUTION HERALD has *never* taught that the wicked "won't go into everlasting punishment." They will do so, for the only punishment that can be *everlasting* is *death*, and death is "the wages of sin" (Rom. 6:23). Anyone who will read and believe from the heart, the clear and definite statement of John 3:16, is unlikely to be led astray from any fundamental truth.

MAKING UNLEAVENED BREAD FOR MEMORIAL

TAKE one pound of genuine whole-wheat flour, preferably whole seed wheat ground in your sight; three pints of water, preferably spring water, uncontaminated with aluminum, chlorine, or other so-called "purifier" chemicals. Only these two elements, flour and water, are used; no salt, no sugar, nor any other ingredients ordinarily put in bread.

Mix flour and water, stirring thoroughly. Spread batter thinly on grill or in a moderately hot pan or skillet, taking care to put no fat or grease of any kind in the clean, dry pan, or on the grill. Handle as an ordinary pancake, until both sides are well done; before turning it over, cut cake in quarters. When done, put pieces in oven, with heat not over 325 degrees Fahrenheit, to bake thoroughly until crisp and dry, ready to serve.

It is well to practice a while in making this bread, so as to obtain best results whenever needed. This is a delicious, nourishing, and scripturally correct food for regular use.

—Selected by H. H. Hawkins from *Golden Age*.

A DISCUSSION

Adventist: And so, my brother, you claim the wicked will live forever in hell?

Orthodox preacher: Oh, no! They do not live forever there. They are dead forever, in hell, for "life" means happiness, and "death" means misery, you know.

Adventist: So? Suppose we examine the Scriptures a bit. "Dust shalt thou (the serpent) eat all the days of thy life" (thy happy existence) (Gen. 3:14). Did God mean that? Does God begin in Genesis by telling us that life is happiness? Then, if so, the devil was promised a happy

existence "all the days" of his life (see John 8:40-44). Is that your idea of life, my brother?

Orthodox preacher: Well, I never thought of it in that way. But, anyhow, death means misery. The worm dieth not. It never dies (Mark 9:48). That proves the soul lives eternally—never dies.

Adventist: What do you mean by that word "die"? Does the worm never get miserable? Is that it?

Orthodox preacher: Oh, well, not exactly.

Adventist: Is it not true that you orthodox folks give the advent definition of death here? Why do that? You do not do that with the other texts you quote on life and death. Please explain.

Orthodox preacher: I'll have to see you later. Excuse me for now, please. Good day!

Adventist: Good day. But use your thinker from now on!—*Messiah's Advocate*.

THE POWER OF PRAYER

Lord, what a change within us one short hour
Spent in Thy presence will avail to make!
What heavy burdens grom our bosoms take!
What parched grounds refresh as with a shower!
We kneel, and all about us seems to lower;
We rise, and all, the distant and the near,
Stands forth in sunny outline, brave and clear;
We kneel, how weak: we rise, how full of power!

Why, therefore, should we do ourselves this wrong,
Or others—that we are not always strong—
That we are sometimes overborne with care—
That we should ever weak or heartless be,
Anxious or troubled—when with us is prayer,
And joy and strength and courage are with Thee!

—*Archbishop Trench*.

IS THE CHURCH RETREATING?

(Continued from page 3)

the nominal church is retreating. To the man that does not study his Bible comprehensively, this is undoubtedly true.

Our attention was drawn to the report of a commission of laymen, which, after visiting mission stations in several foreign fields, asserted that not only Christianity but all religions were in full retreat everywhere.

Dr. High is authority for the statement that there are 700,000 Germans enrolled in the League of Freethinkers; that 200,000 German children are numbered in the schools of atheism in that country, and that the result of all of this atheistic activity is a reported loss in membership in the German churches of some 300,000 per year for several years past. Everywhere he finds the same condition prevailing. He predicts that by the end of the next five year period not a vestige of organized religion will be found in all Russia. No doubt, all that Dr. High says is true. The

Church is being driven out of politics! It is being forced out of the public schools! It is being excluded from the great universities which it founded years ago! It is apparently losing its influence and power throughout the world.

Yet in the face of these undoubted facts, we ask again: Is the Church retreating? Is it facing final ignominious defeat? And we answer with the utmost confidence, *No! The Church is not retreating!* Nor can it ever be defeated! It must go on, and it will go on, until its victory over sin is complete and the whole wide world is "full of the knowledge of the Lord as the waters cover the sea"! The Church is going forward, not backward! Its flag still waves over a world-wide battlefield and sin and its cohorts will be vanquished forevermore!

A WORLDLY CHURCH CANNOT WIN THE BATTLE!

But such a victory as this cannot be won by a worldly church. It cannot be won by a politically-minded church. Nor yet by a church that does not believe the Bible is really the Word of God. That battle will not result in success to a church that attempts to carry on its struggle by its own power alone. And, strangest of all, the victory will not fall to a great and powerful church, that is, a church possessed of millions of members and vast wealth.

Before the final overthrow of sin takes place, there must come the "falling away" which was predicted both by Jesus and by Paul—the falling away of which the worldly church knows nothing because it knows nothing of the prophecies telling of these things.

Dr. High acknowledges that it was when the Church was weak in numbers and in influence, when it had no political standing, when its membership was drawn mostly from the more humble classes of the Roman Empire, that it made its greatest gains. Those were conquests of faith, not of the sword or of the ballot. They were victories of righteousness and of gospel truth, not of legislation. In those trying days *the Church believed in God and in a coming Savior*. Disciples leaned heavily upon the divine arm and trusted not in their own strength. They had no faith in the power of the world to bring peace, prosperity, and salvation; for while they were in the world, they were not of the world. Few in number they were, but mighty in the power of God. Such were the disciples, and such was the Church that they composed, during the early centuries of Christian history.

THE CHURCH OF GOD ADVANCING!

Let us not be misled by those who do not know the Creator's eternal purposes! The Church of God is pressing forward on every front! It is advancing on every field! And it is accomplishing all that God intended—all that Jesus commissioned His disciples to accomplish in this age. But its objective is not political, it is not reformatory, it is not in accord with human ideas and methods; for the purpose of the Church today is the same as it was nineteen hundred years ago—to *preach the gospel of the kingdom of God as a witness unto all nations before the Lord comes!*

To accomplish this mighty purpose, the Church of God must assure the world that the end of human authority in the earth is at hand; that God is now fulfilling His Word,

His *prophetic* Word, in a most marvelous way; that only by the coming of Christ and the establishment of His kingdom on the earth can victory over sin and wrong and misgovernment be achieved. *This* is the work of the Church of God now, even as it was two thousand years ago! And this work, which is so discouraging to the nominal "Christian," is the God-given task of the Church, and there is none other. To convert men and women to Jesus Christ by the power of the gospel of the kingdom alone, that is our task!

All of these conditions of sinfulness, of declining spirituality, of a nominal church ceasing to function and dying in its rich and stately temple of unbelief, fostered by its own ministry, were predicted of this present age long, long ago!

THE GOSPEL OF ETERNITY

The author to whom we have so frequently referred, and whose writings, in fact, provided the inspiration for this article, apparently cares little for a religion that centers its hope in the future—the eternal future that lies beyond the portals of the grave. He would have us focus our attention on the *now!* He would have us hope only in the *present!* Almost, it would seem, he would have us trust alone in the arm of flesh for our salvation! Dr. High discredits the entire idea of resting in the faith we have in Christ, regardless of what may be occurring in the world around us.

Dr. High states very clearly that he considers looking forward to the coming of the Lord as more than foolishness, as worse than delusion. With others who believe as he does, that the work of the Church should be what he terms, "*this-worldly*," he talks impressively of reviving the "real religion of Jesus." And yet he almost ridicules the thought of the Master's return, which was one of the cardinal truths He taught!

Here is a verse of a song that Dr. High believes should not be used, because "it deadens the mind of the Church to the needs of the world today":

"The world is very evil,
The times are growing late,
Be sober and keep vigil,
The Judge is at the gate!"

But to us those words sound like the warning voiced by our Lord Jesus Christ Himself while He was still upon this earth! Listen! and tell us what you think about it!

"In your patience possess ye your souls. . . . For these be the days of vengeance, that all things written may be fulfilled. . . . And these signs shall be in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring: men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:19, 22, 25-28).

No! The Church of God is not retreating! It is going forward until the Lord comes! Will you go forward with it—my brother—my sister? It is for you to decide.

Berean Department

Cecil A. Smead, Editor, Blanchard, Mich.

“Improved Means to an Unimproved End”

So Henry D. Thoreau called our civilization. Are we who have modern improvements any better than our great-grandfather, who had to ride in a buggy? Yet, how superior we do feel! We have the movie to more efficiently ruin good morals; the radio to disseminate more foolishness; the auto to prosper crime; the cable and telegraph to communicate our hard feelings to each other; and the airplane and chemistry to destroy each other.

All are good implements. Granted! What potential powers for good! But the good depends *not on the device, but on the user*. If a savage uses them they result in more savagery. The whole world is plunging on toward Armageddon today because its unregenerate heart has too much power. “Power is never a good, unless he be good that has it,” said Alfred the Great. Read Dr. Fosdick’s treatise, “On Being Civilized to Death,” in *Reader’s Digest*, February, 1938.

Bible Training School

In view of the above I beseech you young people who are seeking a career, to diligently consider that the world needs to come under the regenerating influence of the Christ more than it needs television. The Master needs more workers in His vineyard than ever, in this, the eleventh hour. You should go to the coming Summer Training School, even if it means a great sacrifice of worldly gain on your part. You will find there is something of the greatest importance that you can do.

We Can Close the Church

Anti-Church Party Hopeful of Churchless City in Three Years (a Parable).

“With more lukewarm church members giving their silent aid to us, we can do it,” says the Unworshipful Master of the Anti-Church Party. In the statement, released last night, to all enemies of the church, the leaders of the movement to close the churches boasted of the fine aid which “the many Protestants who do not attend church often if at all” were giving the crusade for a Godless America. Looking over the figures of financial support of the churches, the secretary said, “Why, it’s in the bag!”

“We intend to publish an educational pamphlet for our movement in which we will print nothing but the collected excuses which the members and friends of churches give for non-attendance upon the church service of worship,” said Professor I. M. Sophisticated, director of propaganda against religion. “Even though they sound like poor

alibis to us, we believe these excuses will carry weight with the unthinking masses.”

A LENIN NOT NEEDED

Commenting on the change of tactics and the decision not to organize a violent movement against the churches along the lines used in some countries, the chairman of the Society for the Promotion of Godless Sundays, a subsidiary of the Anti-Church Party, said, “We do not need to force people to stay away from church. We can sit back and let the unchurched help us. We do not need a Lenin, neither do we need the communists to close the churches. We can count on the indifference of Protestants. If we told Americans that they could not go to church they would all want to go.”

HELP NEEDED IN ROGERS PARK

Alarmed by the steady increase in church attendance and the growth of the Sunday school at the Congregational Church in Rogers Park, the master of the Anti-Church Party urges the members and friends of that church to stay away next Sunday and begs them not to bring their neighbors with them. “Volunteers for the crusade against this church are asked to stay home the next four Sundays.”

“Stay home Sunday morning at eleven and help the forces of unrighteousness to discourage the church. Let the pews stay empty.”

(Written by Stanley B. Crosland, Jr., minister of Rogers Park Congregational Church, Chicago, Illinois.)

Advice to the Perplexed

On the radio and through the press advice on individual human problems is constantly being given. There are times when every one of us needs an advisor. Much of the advice given is good, but usually it is based upon human wisdom. My friend, do not take as the last word what your favorite columnist or radio advisor may say, even though it will solve your problem for this life. Let the Bible have the last word. If your advisor and the Bible agree, well and good, but remember, the Bible solves problems for eternity. There are certain principles of faith in God, hope in life eternal, and good will toward all people that must of necessity enter into the true solution of every human problem. Ignore them to your eternal loss.

Habits

A person is like a garden. Bad habits, like weeds, come naturally and must be weeded out. Good habits, like flowers, are developed and must be protected. A baby naturally cries; his smile must be coaxed.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"Go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance."

My Best for Jesus

My best for Jesus, my Lord and King,
The best I have I will gladly bring;
No gift so precious but He shall share,
He who has offered His love so rare.

My best for Jesus, my King above;
Could I give less to the One I love,
And yet be worthy to call Him mine,
Since He has offered His love divine?

My best for Jesus, Lord, may it be
A consecration of life to Thee,
A love-gift worthy a child of Thine,
Whom Thou hast offered Thy love divine.

My best for Thee, Lord, Thine alone,
My best for Thee, Thou holy One,
Thou who hast given Thine all so free,
Help me to give my best to Thee.

—Dorothy Lehman Sumerau.

When Jesus Had Dinner With Matthew

Immediately after our lesson of last week Jesus left the house of Simon in Capernaum and walked by the seaside. You remember He had healed the man sick of the palsy, and the crowds of people who had gathered there were amazed.

We read that they glorified God, and said, "We never saw it on this fashion." That is, they had never seen anything like that before, for when one had been healed by the doctors it took time, sometimes a long, long time. They used medicines, also, and needed careful nursing. This man was healed by just the word from Jesus.

As He walked along the seashore the multitudes followed Him and He taught them the gospel of the kingdom of God. We learned about that gospel, or good news, last week, you recall. We reviewed some of the facts about God's kingdom. And that was what Jesus was telling them there.

Now all of you turn to Mark 2:14, and read what you find there. Can you name the other disciples who had been called by Jesus to be His helpers? Do you know another

name by which Levi was known? What part of the Bible did he write?

What was almost the first thing Levi did after Jesus called him? Look in verse 15 and see. Who were some of the other guests? Do you know what a publican was? Levi was one, you know.

As we read on in this interesting story we learn that the scribes and the Pharisees objected to Jesus' eating with publicans and sinners. They really did not care so very much, I think, but they were always looking for something for which to criticize Him.

But Jesus had come into the world to save sinners, and He wasn't afraid to go where they were so that He could do them good. He called these sinners "sick," and they were the ones who needed Him, not the ones who thought they were righteous.

Wherever we live there are those who are lonely and who are looked down upon by those about them. Sometimes it is no fault of theirs that this is true. There may be things you can do to encourage them.

It is easy, you know, to be friendly to those who have many friends, and it is pleasant to be friendly to those who love us. But to be kind to those who have no friends is not so pleasant. Jesus was that sort of Friend.

But we must be very careful when we are helping some of the despised ones in our community. That is, we must be careful of our own conduct. We must not do any of these kind deeds in a lofty manner, to make them think we consider ourselves so much better than they.

Nor must we follow in their steps if we find them following the ways of sin, as we do sometimes. We must endeavor to attract them to Jesus by teaching them the things He taught and by our own example. There are many little ways in which we can do that. Let us look about us and see how we can serve Jesus by serving others.

Can You Find—

"Come unto me, all ye that labour and are heavy laden, and I will give you rest.

"Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

"For my yoke is easy, and my burden is light"?

AMONG THE CHURCHES

EDITORIAL POLICY OF OUR NEWS PAGES

Letters, articles, reports, etc., appearing on the church news pages of The Restitution Herald reflect only the sentiment of the writers, not the opinion of its editor and manager. This being the case, it is advisable that such communications should not be made the basis of pointed "follow-up" criticism.

ADDRESS CORRECTION

Bro. M. W. Lyon, pastor of the Church of the Golden Rule, Cleveland, Ohio, emphatically informs us that his address is 13517 Darley Ave., and not 13905 Diana Ave., as we have erroneously stated in two recent papers. We beg your pardon, Bro. Lyon.

PLEASE NOTE CORRECT ADDRESS OF T. A. DRINKARD

Brethren: If you plan to write to me be sure that you send your letters to Handley, Texas. There is a Hedley, Texas, and when the "n" is left out of Handley your letter will go to Hedley, Texas, as three or four have recently. Your mistake will delay your answer.

T. A. Drinkard, Handley, Texas.

OREGON, ILLINOIS

Bro. and Sr. George Siple left early last week for Louisiana, where they will spend a part of the winter with Bro. Siple's mother and other relatives. Bro. Siple is one of the elders of the Oregon church and Sr. Siple one of our most faithful Sunday school teachers.

Bros. Harold and Robert Hardesty and Sr. Margaret Mattison, the latter a granddaughter of Bro. and Sr. S. J. Lindsay, took part in a radio program over station WROK at Rockford, Sunday afternoon. Many favorable comments concerning their work have already reached us.

The pastor is concluding on Wednesday evening the series of studies on "The Presence of Christ," which he has been presenting at the community prayer service at Golden Rule Home. The subjects discussed included: "The Presence of Christ in the Prophetic Purposes of God"; "The Presence of Christ in the Days of His Flesh"; "The Presence of Christ in the Spirit of Power"; and "The Presence of Christ in the Glorious Future." A number of our young people and several children have been among the most regular attendants at these mid-week services.

The song-sermon series of Sunday evening meditations also came to a temporary conclusion on Sunday night in order that the pastor may review the startling events which are now transpiring among the nations of the world, all of which have been announced in advance by the prophets. Next Sunday evening's lecture will be entitled, "Flashlight Glimpses of World Events."

In spite of icy roads the Sunday school attendance has ranged from 130 to 147 during the month of January and that of the mid-week meeting over thirty. A recent report of the church secretary indicated a net increase in church membership for 1937, of 16, bringing the total to around 150.

CALLING ALL CHURCHES!

How many have sent in your census report since the request in The Herald four months ago! Just three! These were from Moorefield and Holbrook, Neb., and Delta, Ohio. Indiana Conference also sent a very complete report of all her churches, and several isolated members reported. To all these, thank you!

But where are the rest? Time is passing, and it will soon be conference time again. I must have reports from all our churches well in advance of July.

If you have not already done so, will you please compile the following information AT ONCE, and send it to

M. W. Lyon,
13517 Darley Ave.,
Cleveland, Ohio.

1. How many members of the Church of God are there in your church locality?

2. How many members do you have on your Sunday school roll, if any?

3. How many members do you have on your Berean roll, if any?

4. Names and addresses of all isolated members of the Church of God that are not members of a state conference.

5. Names and addresses of any ministers that you think may not be generally known.

For more complete information, look up your old copy of The Herald for September 28 or October 5, 1937.

You need not write a letter. A penny post card will do. All that I want is just the items specified. But they are VERY IMPORTANT.

Don't put it off. Please take care of this now, and help me to prepare an accurate record of our membership. I cannot do it without your help. I am counting on you. You'll help me, won't you?

SOUTH LAWN CHURCH, GRAND RAPIDS

The advanced young people's class had their monthly meeting at Robert Hall's home on January 19, with twenty-five young people present. This class would be a credit to any church.

Sr. Doan has been ill for the past two weeks, and greatly missed in church activities. Her class of loyal girls, however, took charge of the opening exercises at church Sunday night, the 23rd, and did a very fine job of it. Other classes are taking their turns, and this has helped to add much interest to the evening services.

Most of the choir in a body recently attended a concert by the famous St. Olaf's, a capella choir. There is real inspiration in such music.

Genuine interest is being manifested in the classes on first principles, and we trust that much good may result from this work.

The interior of the men's room has recently been plastered, the windows cased and decorated. This is now one of the most attractive rooms we have, and the men's class is making real progress. The present teacher is Bro. G. K. Niles. Which reminds us that Bro. and Sr. Niles are the proud parents of a daughter, Dorothy Janell, who has come to keep her two brothers company.

F. E. Siple, Pastor

CHURCH OF GOD MESSENGER

Fonthill, Ontario

We take the following items of general interest from the Church of God Messenger, which in its new dress is the most attractive local church bulletin we have as yet seen. The cover carries a fine new picture of "The Church in the Heart of the Village" and the inside cover an excellent engraving of Christ in the Garden. Each of the departments has a suitable illustration suggesting the purpose of that section of the 8-page stapled folder. The articles appearing in it, as might be expected when a man of Pastor C. E. Randall's ability has charge, are of a varied and helpful nature.

"The Niagara Falls senior and junior choir have secured Mrs. Cummings as instructor. She took over her new duties on Wednesday night and if the opening session is an indication of what may be expected, we forecast many happy and profitable practice periods for the future. The practice and study which preceded it were held at the home of Dr. and Mrs. Will Lent.

"The Welland Sunday school held its annual election on Wednesday night of last week, following the regular Bible study. Officers elected were as follows: Superintendent, Thomas McArthur; assistant superintendent, John Spry; secretary, Maria McArthur; treasurer, Ethel Dilamarter. Every member of the school should get behind these officers with all their might. Hold up their hands!

"Installation of the officers elected at the church business meetings will take place Sunday, Jan. 30. Every officer of the church should be set aside by prayer.

"The Truth Seekers' Class voted to give ten dollars to the forthcoming Summer Training School (to be held in Oregon, Ill., preceding the General Conference). This is a worthy cause, which has been largely sponsored by the young people over the country. The young people of the Church of God are really gospel-minded and vitally interested in the future welfare of the church. When the young people of a denomination take hold of the work its future is assured. Praise the Lord for consecrated young people!

"The annual church meetings were held this past week, when the following officers were chosen:

"Niagara Falls—elders: William Moore and George Rennard; deacons: Dr. Will Lent and Clyde Shea; deaconesses: Mrs. Faye Brown and Mrs. Jesse Shea; secretary: Elsie Moore; treasurer: Elgin Culp; Bro. Culp was also elected trustee; choir director: Mrs. Grace Lent; organist: James Engle; ushers: Jack Brown and L. Moore, Jr.

"Fonthill—elders: Arthur Gilbey and Joseph Fletcher, Jr.; deacons: Maurice Anger and Peter Standing; secretary: W. H. Beemer; treasurer: I. H. Barnhart; trustees: Horace Haines and Fred Jones; ushers: William Bell, Celaine Randall, Maurice Anger, Melvin Haines, and Clarke Gilbey; choir director: Blanche Page; auditors: Marion McClellan and Margaret Shute.

"Dr. Will Lent recently led the Falls Bereans in a lesson on "How to Study the Bible." The meeting was held at the home of the Berean president, Mrs. Faye Brown."

MAGAZINE, ARKANSAS

Bro. T. A. Drinkard of Handley, Texas, delivered a wonderful message at the Mt. Olive church house. We surely appreciate having the gospel preached as Christ and His apostles taught it, and we hope Bro. Drinkard will be with us again soon.

(Miss) Cleasie Cox.

LAWRENCEVILLE, OHIO

The Sunshine Class of the Church of God at Lawrenceville, Ohio, held its first organization meeting Friday evening, Jan. 21, 1938, at the home of Bro. and Sr. Clark Ballentine. This is a class of young married people, together with a few unmarried ones of about the same ages.

Our aim is to increase our Sunday school and church attendance, and we hope, in the near future, to be able to support a full-time pastor.

The first part of the evening was spent in electing officers, appointing committees, a short Bible discussion, and class business. The latter part of the evening was spent socially.

Meetings will be held the first Friday evening of each month. The next meeting will be February 4, at the home of Sr. Erma Bowser.

Comments from other classes or individuals are solicited and will be gratefully received.

Mrs. Paul Overholser, Secretary,
Springfield, Ohio, Rt. 2.

EDNA EDITH ARTHAUD

Edna Edith, youngest daughter of Samuel F. and Julia M. Keeney, was born near St. Paul, Neb., Jan. 8, 1879, and died at Aberdeen, Wash., Jan. 11, 1938. She was married to Riley E. Arthaud on March 20, 1898, and to this union two children were born, Paul Arthaud and Mrs. Verna Weatherwax.

About eighteen years ago the family moved to Aberdeen, Wash., where she lived until her death.

Besides her husband and children she leaves two grandchildren, Patti Weatherwax and Bobby Arthaud; also two sisters, Mrs. Clara Freeman of Burbank, Calif., and Mrs. Minnie Rogers of Eugene, Ore.

When about sixteen she accepted Jesus as her Savior and was baptized by Bro. Almus Adams. She was a kind and loving wife and mother and a wonderful friend and neighbor, doing everything in her power to lead others to a knowledge of the truth of God's Word that she loved so well. During her long illness she was very kind and considerate of the loved ones who did everything that possibly could be done for her, and her trust and faith in God were examples for all her friends. She sleeps peacefully waiting for her Savior's coming.

We sorrow not 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: 14). "Precious in the sight of the Lord is the death of his saints" (Psa. 116:15).

Minnie Rogers.

INDEBTEDNESS FUND

Oregon, Ill., Church	\$4.85
Maurertown, Va., S. S.	2.45

HERALD RECEIPTS

Zenas Murphy; Anne E. Sleight; Mrs. Edith R. Burke; Sarah Manuwal; S. G. Elton; Mrs. W. H. Irving; Paul H. Overholser; Mrs. Frances McCrodan; P. B. Ingram; Frances M. Gillespie; Mrs. Inez Titus (for others).

MRS. ADAM LOBELL

Lulu Levella Richardson was born in 1882 and died January 23, 1938, after a short illness. Early in life she married Adam Lobell and to this union nine children were born, six sons and three daughters. One son preceded her in death. Besides the children she is survived by her husband, five brothers and four sisters, and many other relatives and friends.

She was formerly a member of the Methodist Church, but some years ago was baptized into the Church of God by Bro. S. J. Lindsay. From that time forward she was a loyal and fearless worker among the people at Blood River and through her teaching and influence others were led to obey the gospel. For a number of years she was one of the elders of the Blood River Church, and more recently held the position of deaconess. Her loss will be keenly felt by the church and entire community.

Services were conducted by the writer, after which she was laid to rest in the beautiful little cemetery near Blood River. Now she rests from her labors, awaiting the glad morn of the resurrection.

Harry Goekler.

CARRIE E. HILSABECK

Mrs. Carrie E. Hilsabeck, nee Williams, was born in Westmoreland County, Pa., June 25, 1849, and died December 30, 1927, at Madison, S. D., at the home of her daughter, Mrs. W. R. Renner, where she had made her home for the last seven years, receiving the best of care to the last.

When two years old she went with her family to Whiteside County, Ill., and a few years later to Iowa, locating near Davenport. The family came to Marshall County when she was fourteen.

On July 25, 1871, she married David I. Hilsabeck, and they lived for a time near Gilman. Mr. Hilsabeck died March 16, 1916, and after that she lived for a time in Marshalltown and afterward with her children. Four children were born to them. One daughter, Mrs. S. J. McClain, died December 4, 1922. The surviving ones are Alfred B. of Glasco, Kan.; Harvey L. of Green Mountain, Iowa; and Mrs. W. R. Renner of Madison, S. D. There are also thirteen grandchildren.

She has been a member of the Church of God since early life, and in addition to being a faithful wife and loving mother, she was an ardent Christian, which is a worthy heritage to leave to her sorrowing children.

Funeral services were held by J. W. Williams of Gladbrook, Iowa, in Marshalltown, on New Year's Day, and she was laid to rest in Riverview Cemetery in that city.

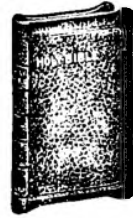
CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Mabel Netts; Mr. and Mrs. Delos Andrew; W. A. Reid; Mrs. Floyd Nedrow; Maybelle Hanson.

CONTRIBUTIONS TO N. B. I.

Zenas Murphy	\$3.00
Anne E. Sleight	3.00
W. A. Reid	2.00
Amy Young	5.00
Maybelle Hanson	4.00

The Pine Woods Bible Class, by W. H. Wilson: 480 pages; cloth binding; a discussion, in conversational form, based upon actual class work by the author, on various phases of the gospel; 75¢, postpaid for cash National Bible Institution.



Bible 6453X. Genuine leather, overlapping covers, leather lined; 450 pages of helps—concordance, Bible dictionary, subject index, full-color maps; India paper, red-under-gold edges; marginal references; good blackface type, pronouncing; page size, 6½ x 4½ inches; index of books stamped on inside front cover in gold. Bible No. 6453X, postpaid, \$7.00.

Bible 1006. Text only; excellent pronouncing blackface type; maps; 64 pages of helps; artificial leather, overlapping covers; Bible paper, red edges; 8 illustrations; page size 7 x 4¾. \$1.00.

Bible 4914. Genuine leather, limp (no overlapping edges); Bible paper, red-under-gold edges; marginal references; excellent pronouncing type; illustrations; maps; concordance, dictionary, 4000 questions and answers, 100 pages of miscellaneous helps; special family record and marriage certificate; page size, 8 x 5½; 2 inches thick. \$5.00.

Bible S108X. Genuine Persian leather binding, overlapping covers; India paper, red-under-gold edges; large clear type, self-pronouncing; maps and map index; thorough concordance; marginal references; page size, 8¼ x 5½ inches; only ¾-inch thick. \$8.00.

The above Bibles are all the King James Version. Thumb indexes, 50 cents extra.



Executive's Desk Book: contains a 100,000-word dictionary; atlas of the world; digests of grammar, business law, finance, selling, secretaryship, public speaking, parliamentary law; and many other features. A one-volume cyclopedia. Thumb indexed. Illustrated. \$5.95.

Bible Atlas: more than 100 maps of Bible lands; historical, geographical, biblical data in exhaustive text; chronological tables; thorough map and textual indexes; numerous photographs; graphs in full color. \$3.50.

Bible History: a history according to the Bible arranged chronologically from Genesis to Revelation; numerous tables; maps; charts; biblical accounts harmonized; 430 pages. \$5.00.

The Translators to the Reader: a study of the purpose of the King James Version, written by Edgar J. Goodspeed, author of the New Testament portion of An American Translation of the Bible; contains the original King James Preface; one of the most valuable books about the Bible yet published. Postpaid, 60 cents.

NATIONAL BIBLE INSTITUTION
Oregon, Illinois

Signs of the Times

"Can ye not discern the signs of the times?" (Matt. 16:3).

SERIOUS reflections may well fill our minds. The feeling seems to be widely spreading that we are on the eve of events which will bring vast and startling changes.

The Bible student is well aware of what is at hand: *"The coming of the Lord draweth nigh."*

As the subject of Christ's return is of ever-increasing interest and importance, we desire to help young Christians and to stir up, it may be, the minds of older ones by way of remembrance, by drawing attention to some of the many "signs of the times" which are now demanding the notice of every thoughtful person.

Universal Unrest. Within the memory of the present generation there has not been known such a time of upheaval among all nations of the earth. "The times of the Gentiles," which began with Nebuchadnezzar, are nearing their fulfillment. Influences are now at work, socially and politically, which will soon produce that "distress of nations, with perplexity," and that disturbance of all order.

"Men's hearts failing them for fear, and for looking after those things which are coming on the earth" (Luke 21:26).

Development of Jewish National Sentiments. The Jews have been scattered among the nations ever since the days of Titus, but the national feeling is awakening with ever-increasing strength. So far as Israel is concerned, it is God's purpose to gather them back into their own land, and make them "a strong nation" (Micah 4:7). Had they been faithful and obedient in the past, the Lord would have made them the head and not the tail (Deut. 28:13). Through their sins of disobedience, idolatry, and crucifying their Messiah, they have become "an astonishment, a proverb, and a by-word among all nations" (Deut. 28:37). Terrible tribulation is yet to be their lot, more than they have ever before known. But the Lord will do better unto them than at their beginnings (Ezek. 36:11); they will yet dwell in the land of Palestine and there be blessed (Ezek. 36; 37).

Awakening of the Eastern Nations. Ezekiel 38 and 39 show that when Israel are gathered back into their own land and are dwelling safely there, a tremendous invasion of the nations of the East and North will sweep down upon them. They will come like a storm, and like a cloud to cover the land.

What do we see today? Japan has suddenly sprung into the front rank of great powers. China is rapidly awakening from the sleep of centuries. India, Persia, and the whole Eastern World, in mighty commotion, are all preparing to take their places in the drama of the last days—days long since clearly foretold in prophecy and accurately described.

Rapid Progress of Infidelity. The last great empire of "the times of the Gentiles" is characterized by blasphemous antagonism to God. The beast will speak great words against the most high God (Dan. 7:7 to end; Rev. 13:1-8).

Do we not see in the alarming spread of doctrines today this very spirit of atheism with its utter rejection of all belief in God, and all subjection to His Word?

Increase of Romanism. In spite of all the strenuous efforts of our Protestant brethren, who can doubt that in the religious world Romanism is on the increase? We may be told that on the Continent, in France, Italy, and Austria, it is losing ground. This we admit; but it is giving place to infidelity and not to evangelical faith.

European Changes Toward the Revival of the Roman Empire. That this Empire is to revive (Rev. 17:8) leaves no manner of doubt—"the beast that was, and is not, and yet shall be." Students of prophecy are agreed that Russia is to take her place along with, or at the head of the great northeastern confederacy of nations. Germany in the past was outside the limits of the Roman Empire. Whether she will in her entirety be outside it in the future it is not for us to say. We incline to think she will be linked with Russia. But the rest of Western Europe will, with little doubt, be leagued together—ten kings under one head. The menace of the East, with its startlingly rapid development of militarism, is even now producing symptoms of European defensive combination.

Preparation for Antichrist. And what shall we say as to the leaders of religious thought in professed Christian lands? The scene that was lately witnessed at Nottingham has brought the blush of shame and a shudder of apprehension throughout the whole land. That ministers of the Christian religion should tolerate on their platform "an enemy" (Matt. 13:28) so pronounced, and that they should extend to him the right hand of fellowship, is evidence of the most appalling nature of the "falling away" which will bring about the revelation of the man of sin, the Antichrist (2 Thess. 2).

We have not spoken of the revival of the hope of Christ's return in the hearts of true believers. Thank God, we see the sign everywhere spreading.

"The Spirit and the bride say, Come" (Rev. 22:17). The midnight cry began to be heard about seventy years ago. The waking up of the wise and foolish virgins is now taking place. The little interval of time between the revival of the hope of Christ's coming and His actual descent into the air to call His people is near its close. In a moment, in the twinkling of an eye, He will come. His people will pass into the joy promised. The door will be shut and the unconverted professors be shut out.

Then the bitter cry, "Lord, Lord, open to us!" But the door is shut, and that forever. Christendom's day of grace will be over. The strong delusions from God will make those believe the lies of Antichrist who refused to believe the gospel of God's grace and truth (2 Thess. 2).—A. H. Burton in *The Jewish Hope*.

THE RESTITUTION HERALD

VOLUME 27

OREGON, ILLINOIS, FEBRUARY 8, 1938

NUMBER 19

Life Only in Christ

By James A. Patrick

PETER, before the high priest and his kindred, said of Christ, "This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby ye must be saved" (Acts 4:11, 12).

John uses language that dovetails in with the foregoing very nicely. He said, "He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John 5:10-12).

What is the record we must believe or, failing to believe, make God a liar? "And this is the record, that God hath given to us eternal life, and this life is in his Son."

"But," some one will ask, "doesn't every professing Christian believe this?" Let us look at the matter more closely and see if they do.

What is life? This is one of the very hardest questions that can be propounded. Miles Grant, in his *Positive Theology*, says, "All know what life means; while none know what it is."

Life has been defined as "animated existence," and Henry Drummond said life is correspondence with our environment. But these definitions make things no clearer than does the word "life" itself, and hardly fit in with some Scripture expressions.

Those that believe in the inherent immortality of man have explained life as "union with God," and death as "separation from God." "Everlasting destruction from the presence of the Lord," to them means only everlasting separation from Him. But these definitions will not fit in with Biblical statements. For instance, in Leviticus 17:11, and other texts, it is said, "The life is in the blood." Is "animated existence" or "union with God" in the blood?

Let us look at another text, and see if we cannot come to a better understanding of life. In Genesis 2:7 we read, "The Lord God formed man of the dust of the ground, and

breathed into his nostrils the breath (Hebrew, *n'shah mah*) of life; and man became a living soul." Is the breath of life a "vapour that appeareth for a little time and then vanisheth away"? It most certainly is.

According to the record, all that God ever gave to man to make him live was "the breath of life." According to many texts which time and space forbid me giving, it was this same "breath of life" that made all the rest of the animal creation live.

One text will suffice to show the truth of the foregoing statement: "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast" (Ecc. 3:19). The word for "breath" in this text is the same Hebrew word that is usually translated "spirit," that is, *ruach*. Some one will probably exclaim, "Do men and beasts have the same spirit?" So says this text and others. Primarily "breath" and "spirit" are synonymous expressions.

In Psalm 104:23 and on, the Psalmist tells us of man, creeping things innumerable in the sea, great and small beasts, ships, and leviathan, and in verses 29 and 30 he says to God, "Thou hidest thy face, they are troubled: thou takest away their breath (Hebrew, *ruach*, "spirit"), they die, and return to their dust. Thou sendest forth thy spirit (Hebrew, *ruach*), and they are created." Job 34:14, 15 reads, "If he set his heart upon man, if he gather unto himself his spirit (Hebrew, *ruach*) and his breath (Hebrew, *n'shah mah*); all flesh shall perish together, and man shall turn again unto dust." It will be noticed that the word for "breath" in the last verse is the same as the word for "breath" in Genesis 2:7. God gave this breath and man lived; He takes it away and man dies. It isn't man's spirit that makes him live, but God's. This breath-spirit is simply loaned to man "for a little time, and then" (so far as man is concerned) "vanisheth away."

It is very evident from the teaching of Scripture that man is entirely dependent upon God for his life, and not upon anything within himself. (Please turn to page 11)

Abreast of the Times

Pertinent Comments on the News of the Day

G. E. Marsh, Editor

Dictators Multiply

"He shall work deceitfully: for he shall come up, and shall become strong with a small people" (Dan. 11:23).

ATHENS, Greece, Jan. 31.—Although officially denied, the rumor persists that Greece is about to be placed under a dictatorship, that of the "strong man of Greece," General John Metaxas, who already holds the offices of Premier, Minister of War, Foreign Affairs, Marine, and Air. The Greek legation at Washington, D. C., to controvert what it terms "malicious" charges, issued today the following statement, admitting at the same time that fifteen political agitators had been exiled from the country.

"As malicious news concerning Greece continues to be circulated in certain foreign newspapers despite a formal communique of the Athens news agency, we deny categorically all rumors about sensational events. It is untrue that the most rigorous form has been imparted to the regime which in no way has swerved from the plan initiated by the change of August 4, 1936."

MEXICO CITY, Mexico, Jan. 31.—Is Mexico to fall into line with Brazil and establish a complete dictatorship, but of communistic form, rather than fascist? That is a question which is arousing the attention of American business men both here and in the United States. It is not a pleasant prospect to have as a next door neighbor a country governed by any form of dictatorship. We watch developments in the republic to the south with careful attention.

So far as Christianity and the status of the Jews are concerned, it makes no difference which form of dictatorship is established, it is sure to result in the curtailment of religious liberty and the persecution of the Jews. This fact points strongly to the antichristian character of such political systems and stamps them with the mark of the man of sin.

Egyptian Arabs Protest British Action in Palestine

"Cursed be their anger, for it was fierce; and their wrath, for it was cruel" (Genesis 49:7).

CAIRO, Egypt, Jan. 30.—The possibility which has caused British statesmen great anxiety in connection with their mandate over Palestine, seems closer to realization than at any time in the past: that is, that the entire Arab world may be stirred to sympathy with their compatriots in the Holy Land and organize themselves openly in opposition to the Government. Today, for the first time, Egyptian Arabs of high standing made a vigorous and concerted protest against what they termed "a policy of despotism

toward the Arab nation and the Moslem world." The protest, which was transmitted to the British Ambassador to Egypt, Sir Miles Lampson, was signed by ninety-two senators and deputies of the Egyptian parliament.

The use of the phrase, "Arab nation," especially excited the British officials in Cairo tonight as marking another step toward Arab national consciousness, although the so-called "nation" is still a chimera.

CAIRO, Egypt, Jan. 31.—The possibility that Egypt's young King Farouk, would have conferred upon him the title, Caliph of Islam—Commander of the Faithful—appeared imminent tonight as a result growing out of a conference now in progress of various Mohammedan sects. Since the Caliphate was abolished by Kemal Ataturk, now the dictator of Turkey, and Sultan Mohammed VI was exiled (1923-1924), it has remained suspended. The Caliphate corresponds roughly to the Roman Catholic Pontificate, the Calif of Islam being the supreme earthly authority among the Moslems.

Secretary Ickes Warns Jews

"The treacherous dealer dealeth treacherously."

WASHINGTON, D. C., Jan. 23.—In an address before the national conference of the United Palestine appeal, Secretary of the Interior, Harold Ickes, warned American Jews against certain unnamed but easily recognized groups, which he said are arrayed against democracy.

"Subtle pressures may be exerted upon you as upon other minority groups to array yourselves, not with, but against, those battling to preserve democracy. Never forget," he warned them, "that the foes of democracy in other lands were financed by economic groups that professedly were attempting to protect their property from political incompetence."

The most relentless enemies of the Jews are found in Fascist and Nazi governments, both of which are the avowed foes of democracy.

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The Great Salvation

By J. M. Stephenson

"HOW shall we escape, if we neglect so great salvation: which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will" (Heb. 2:2-4).

The deliverance of Noah and his family from destruction by the deluge was a great salvation. The deliverance of the Israelites from Egyptian bondage was a great salvation. The deliverance of Christians from the awful suffering and tribulations consequent upon the destruction of Jerusalem, and the overthrow of the commonwealth of Israel was a great salvation. But these salvations were only temporal deliverances, leaving their subjects still exposed to sin, temptation, and death; but the salvation spoken of in our text is eternal deliverance from sin, temptation, mortality, and death, to glory, honor, and immortality in the everlasting kingdom of God.

There is, therefore, an infinite disparity between all other salvations, however grand and glorious, and that great salvation which was spoken by our Lord at the beginning of His preaching, and was confirmed to Paul and his Hebrew brethren by those who heard Him, "God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost."

This is evidently the same salvation promised in the gospel which our Savior began to preach in Galilee, and published throughout Judea, and afterward commissioned His apostles to proclaim to the world; and which was confirmed by the signs following. (See Mark 16:15-18.)

This salvation is denominated by the same Apostle, an "eternal salvation" (Heb. 5:9). It will be eternal, not because the *process* of saving men will be eternally going on, but because its results will be eternal—because it will be final and changeless. Its subjects will be sinless, incorruptible, and immortal, and, therefore, never can be again involved in the thralldom of sin or death to need a savior or salvation.

With these introductory remarks, I will enter upon the investigation of this thrillingly interesting, and vitally important subject.

The word "salvation" signifies deliverance from either

actual thralldom or imminent danger. Thus, "few, that is, eight souls were saved by water." They were not saved from death caused by drowning, but from being destroyed with an ungodly world. The great salvation under consideration not only proposes to deliver its subjects from sin and death, but to give them an incorruptible constitution which shall be imperishable as the divine nature, and which cannot change or sin; and, therefore, shall be absolutely invulnerable to temptation or disease—a constitution which shall bloom in fadeless and immortal youth, and an endless

life, which can never be quenched by the cold tide of death. This is the victory over death and Hades, which the slumbering millions of saints shall gain, when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, and when the language of inspiration shall be verified that "death is swallowed up in victory," and when the triumphant song shall be sung—"O death, where is thy sting? O grave, where is thy victory? . . . But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Cor. 15:53, 55, 57). An incorruptible constitution may challenge forever the sting of death, and an immortal life may challenge forever the triumphs of the grave. The death and the grave will have gained their last victory over the saints of God.

This is the great salvation involved in our Savior's reply to the Sadducees, in which He says, "But they which shall be accounted worthy to

obtain that world (age), and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection" (Luke 20:35, 36).

This salvation not only delivers all the sleeping saints from the dominion of death, but includes in its plenitude the deathless nature of angels; thus placing all who shall be accounted worthy of this exalted nature forever beyond the power of death, and the triumphs of the grave. All other salvations which God has wrought out for His people shrink into insignificance and nothingness, when compared with this great and eternal salvation. This is the great salvation in which the blessed and holy to whom the Revelator refers, will have part. He ex- (Please turn to page 10)

Some Day!

Some day all doubt and mystery
Will be made clear;
The threatened clouds which now we see
Will disappear.
Some day what seems a punishment,
Or loss, or pain
Will prove to be God's blessing, sent
For every gain.
Some day our weary feet will rest
In sweet content;
And we will know how we are blest
By what was sent;
And looking back, with clearer eyes,
O'er life's short span,
Will see with wondering, glad surprise
God's perfect plan;
And knowing that the way we went
Was God's own way,
Will understand His wise intent
Some day—some day.

—Author unknown.

GOD'S BEST

MANY of God's children never possess God's best because they seek only His better. Many others never possess God's better because they seek only that which is good. As God places before the Christian that which is good, that which is better, and that which is best, He bids him choose the best! God's best is never enjoyed by those who are too easily contented. God's best is only realized by those who aim high. It is known to such as can truthfully say at all times: "One thing I do, forgetting those things which are behind, . . . I press toward the mark for the prize of the high calling of God in Christ Jesus."

All of God's gifts are good. Some are better than others. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning" (James 1:17). In spite of this truth uttered by the Apostle James, the Apostle Paul urges us to seek earnestly "the best gifts" (1 Cor. 12:31). We readily recognize a scale of values in material things; we think of things as good, better, and best. We should not be surprised to find a like scale in spiritual things. Concerning the purchase of material things we sometimes hear it said that it always pays to get the best. In the spiritual realm it is certainly true that it is worth while to pay the price and enjoy God's best.

It is good to know that God *is*. It is better to know about God. It is best to know God. It is good to eat the crumbs that fall from the Master's table. It is better to sit at the Master's table and feast with Him. It is best to sit together in heavenly places in Christ Jesus. Upon the mount of transfiguration Peter said, "Lord, it is good for us to be here!" It is better at times to be in active service for the Master. It will be best to be in the kingdom of glory when Christ shall come the second time. It is good to draw near to God. The best will be to enjoy God forever. Yet it is true that God's best for us in the present may be enjoyed by each of us now if we will have it so. The best robe, the finest of the wheat, the sweetest of the honey is for us now.

Why be satisfied with less than God's best? Why risk being saved so as by fire, escaping by the skin of your teeth, inasmuch as you may have an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ? Why be content with knowing the truth, while you might be happier in the love of the truth? Why get along with a partial vision, since it is your privilege to see clearly?

Not only is it our privilege to have God's best for us, but it is our privilege to be our best for God. This does not mean aspiring to a big place if God has given to us a place that seems small. This does not mean looking for a public position if God has assigned a private sphere. We should be willing and anxious to fill as big a place as God has for us, but be perfectly satisfied in the humble place if it be the place of God's choosing. God has many places to be filled

by His children, and we may be at our best for God in any of these places.

God's second best is for some who will not have His best. While we would not say to anyone, "Be satisfied with God's second best," we feel that God is merciful and should be praised for providing a second best for such as make second choice, instead of cutting them off entirely. Abraham made such a second choice when he stopped at Haran instead of going directly to Canaan. Lot failed of God's best when he set his heart upon the verdant hills and well watered plains of Jordan and pitched his tent toward Sodom. Moses failed of God's best when he excused himself from speaking to Pharaoh on the ground that he was not fluent of speech. Martha failed of God's best, being cumbered with service. Work and worship are both good, but worship should come before work.

Adam and Eve missed God's best through disobedience. Redemption was God's second best for them. God's best is to preserve us from evil; his second best is to deliver us out of evil. God's best is for us to get the mind of God before entering into the relations of life. Failing here, we may experience God's second best by finding His grace sufficient to make the best of circumstances in such cases where God does not call upon us to annul such relationships upon which we have unwisely entered.

God's best for us may be for us to keep well by right living; His second best may be to make us well after we have gotten sick. Divine healing, precious as it is, may be only God's second best. God's best way may be to keep us out of trouble; His second best may be to hear and help us when we call upon Him in the day of trouble.

God's best for Israel was constant victory. Failure to obey God absolutely brought the Israelites into captivity to the Philistines, the Midianites, the Babylonians. God's second best was their deliverance from captivity. Israel missed God's best when they refused to cross over into the Promised Land at once. God was patient with them and allowed them to have their second choice. This was wandering in the wilderness for nearly forty years. When they did enter the land of promise that was only God's second best for them. It was their privilege to enter into rest instead of wandering for so many years and then fighting for so many more years.

How is it today? Are not many living an up-and-down life, winning today, losing tomorrow, whereas they might be winning constant victory? Do not some Christians rejoice in light, whereas others have greater joy because of additional light? Do not some have life while others have life "more abundantly"? Do not some have faith, while others have more faith? Do not some have an experience of salvation, while others know a deeper work of grace? Do not some have the Holy Spirit, while others are "filled with the Spirit"?

If we are satisfied with God's second best may it not be true that we are in great danger of losing out? I have known pupils in school who were satisfied if they could barely make a passing grade. They have said: "All we care about is just barely getting over the margin." I have known such to fail entirely.

Shall we not all seek God's best? His best is for us to start to serve Him in the days of youth. If we have failed here shall we not make the best of His second best? God

will help us to redeem life from utter failure. He will give us grace to be what we can be, if we cannot be all that we would like to be.

"God has His best things for the few
Who dare to stand the test;
He has His second choice for those
Who will not have His best."

—W. S. Bowden in *Present Truth Messenger*.

This Same Jesus Will Come Again

BOTH the modernists and the Jews reject the miraculous acts recorded in the Scriptures concerning our Lord. The Jews brand Jesus as an imposter, while the modernists regard Him as a man who lived a life of piety and good deeds worthy to imitate. In their preaching they quote from Him, and deceive the people, who are led to believe that they teach the Bible doctrine concerning Him.

These false shepherds and their erroneous philosophy give us another Jesus, instead of the one who made the atonement on the cross of Calvary. They deny His miraculous conception by the Holy Ghost, His virgin birth, the miracles He wrought during His sojourn here, His resurrection from the dead, His ascension from the Mount of Olives, and His second coming. Theirs is an altogether different gospel from the one preached by the early church.

Paul declared "that if we, or an angel, preach unto you any other gospel than that which we have preached unto you, let him be accursed." There is only one gospel, and there is only one Jesus. There is only one ransom for sinful man, and that was made by Him that loved us and gave Himself for us. No true Christian will consider the crucifixion as being an ordinary event. The powers of heaven were shaken even to the throne of the great God and Father of the universe, when Jesus was nailed to the cross. How humble we should feel when we remember that it was for our sins that He suffered that death of shame.

After His resurrection He appeared to many witnesses. First, to the women at the sepulcher, to Peter and the other disciples. He ate and drank with them. He talked with them concerning their future work and His second coming, and the end of the world. "To whom also he shewed himself alive after his passion (crucifixion) by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God" (Acts 1:3).

Forty days after His resurrection the time came for His last visible appearance, and farewell meeting on the Mount of Olives. "When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?" They could not give up the idea that He had come to set up His kingdom. Now that He was alive and with them again, the hope revived again that He would now take His place as King, and

give them a prominent place in that kingdom. "And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost parts of the earth.

"And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight." Right before their eyes, while they were looking at Him, He began to rise, and their eyes followed Him until a cloud received Him out of their sight. And they stood gazing up hoping they might get another view of Him. The power of gravitation could not hold Him. Up He went! "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in." Through the heavens He went, right into the Most Holy Place, to the right hand of the Father, "to appear before the face of God for us." The Father has said: "Thou art a priest for ever after the order of Melchizedec." The Aaronic and Levitical priesthood perished by limitation at the cross. No duplicate of the earthly tabernacle ever existed in heaven. He did not stop in a hypothetical holy place for eighteen hundred years, with a veil between Him and the Father. He went straight through to the unveiled presence of God, the Most Holy Place in the universe, and has been there ever since as our Advocate.

So Jesus went up. It was the last great miracle of His sojourn on this earth. He took His visible, glorified body with Him, with the nail prints in His hands, and the scar in His side, left by the Roman soldier's spear.

"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 1:10, 11).

The same Jesus; conceived by the Holy Spirit, born of the Virgin Mary in the manger in Bethlehem; He who worked in the carpenter shop at Nazareth; the same Jesus who for three years and a half preached the gospel to the poor; who was sent to heal the broken-hearted, to preach

deliverance to the captives, and the recovery of sight to the blind, to preach the acceptable year of the Lord (Luke 4:18, 19), "shall so come in like manner as ye have seen him go into heaven." Could any words be plainer? He went in a cloud. He shall return in a cloud. John cried out: "Behold! He cometh with clouds." He went away in glory. He will come in glory. He went in body; He will return in body. The martyr Stephen saw Him standing on the right hand of the Father. John on the Isle of Patmos saw Him a number of times. He went away suddenly; He will return suddenly. His disciples saw Him go; the saints will be looking for Him and will see Him coming and will look up and say, "Lo, this is our God; we have waited for him, and he will save us." The world of wicked people will be surprised, and confounded when He comes. They will flee from Him, and cry for the rocks to fall on them, and hide them from the face of Him that is coming in the clouds.

Before He went away, Jesus gave us much prophetic light on the condition of this world at His second coming. In Matthew 24 He outlined in plain terms what would happen before His return. He warned us against false Christ's that would arise and deceive many. "There shall be wars, and rumours of wars." "Nation shall rise against nation, and kingdom against kingdom." Many of these signs are in the past.

But the twentieth century is fulfilling much of this prophecy. It looks now as though the whole world would soon be in a deadly conflict. Communism and fascism are at each other's throats. Droughts, famines, floods, and earthquakes, are becoming more numerous, and are occurring in diverse places. Pestilences are increasing in number and violence. The atheistic, communistic Jews in Russia are trying to spread their apostate doctrine all over the world. "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's suffering" (1 Peter 4:12, 13).

There is everywhere an increase of lawlessness. Immorality and vice are rampant. The racketeers are getting rich, while wrecking the lives of our boys and girls. Especially is this true in the large cities. The immoral and crime-teaching motion picture shows are endorsed and patronized by professed Christians.

We see the accumulation of wealth in the hands of a few hard-hearted and selfish men. There is rapid transit on land and sea and in the air. "Many shall run to and fro, and knowledge shall be increased." Another sign is distress of nations. No land is exempt. France and Germany and other nations are in the deepest distress financially. Why? Because they are numbered among those who have fostered infidelity and idolatry. If God turned from His chosen people because of these sins, what will He do with these atheistic, ungodly nations? In all countries taxes are a millstone around the necks of the people.

The Jews in Palestine are one of the last signs of His coming. When you see the fig tree (the Jews) budding and putting forth leaves you may know the coming of Jesus is

near. "And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited" (Ezek. 36:35). We only have to read what is going on in Palestine to see that this prophecy is now being fulfilled.

Moral decay is eating into the very heart of society. "As it was in the days of Sodom and Gomorrha," and "as it was in the days of Noah." People are calling on jails and penitentiaries to house their sex perverts and prostitutes. This condition is only a repetition of what happened to cause the destruction of the world by a flood.

Another sign is strange sights in the heavens. Many have already occurred. The dark day, the falling of the stars are some. London reports a mysterious sign. The arc of light was seen in the heavens recently which lasted for two hours. The whole sky was a brilliant red. People are committing national and individual suicide. In a day when people should be seeking God, they are foolishly thinking about taking their own lives. Why? Because they have been disappointed, and have lost faith in God and in humanity, and have nothing to live for. But the child of God has a Rock to anchor to. In poverty or in pain, day and night, winter and summer, in hunger or in fullness, we know that all things work together for good to them that love the Lord, and to those who are called according to His purpose.

I have mentioned some of the signs which mark the return of Jesus soon. The last sign is that separation of the believers from the worldly churches. "And I heard another voice from heaven saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." It is strange that God has to call His people out of the churches who profess to be His people. Having a form of godliness, but denying the power thereof, they are teaching that the Christian can practice both good and evil and be saved.

Our Savior is not tolerant of sin. The Word of God declares in no uncertain terms that the wages of sin is death. No sinner will stand in the last day. The soul that sinneth, it shall die. Thou shalt love the Lord thy God with all thy heart. Our Lord declared, "Ye must be born again." There is no sin in the newborn child. The old man, born of the flesh, must die. "He that is born of God doth not commit sin." He that abideth in Him sinneth not. If we are dead to sin, how can we live any longer therein?

To as many as believed on him, gave He power to become the sons of God. My friends, have you gained the victory over sin?—J. J. Allen in *The Bible Advocate*.

—o—

If it be the purpose of God that, in this present dispensation, the preaching of the gospel shall only issue in the gathering out of an election from all nations, then also the purpose of God shall be accomplished, and no more. But it be plain that in this case the preaching of the gospel will have been a success (though the world be not converted by it).—S. H. Kellogg, D.D., *Presbyterian Seminary, 1879*.

Evolution Versus Inspiration

I DO NOT believe in evolution because it is contrary to the Bible account of creation, which tells us that man was "created" in the image of God—that "in six days the Lord made heaven and earth, the sea and all that is therein" (which agrees with all true facts of science, which the truth of God irrevocably is). "God is truth," to which "there is no variableness, neither shadow of turning," and His Word which has stood the test of centuries and was endorsed by hundreds of quotations by Christ and His inspired apostles, and is constantly being fulfilled, is a supernatural Book, in that it produces results that cannot be accounted for in the natural. Wild savages, through its influence, are tamed to the harmlessness of doves. "Stony hearts" are made "flesh." The libertine, out of whom is cast seven devils, becomes a humble follower of the meek and lowly Galilean, for all of which true evolution has no place. This Holy Book produces holy lives in those who obey its precepts, while those who disobey, oft fall from their high estate and become the companions of "all who oppose the truth."

Evolution, in denying the miraculous, denies all that will fulfill the soul's need. Our dreams and hopes, our lofty ideals, our thirst for attainment, find little satisfaction here. Adverse conditions, the brevity of life, the fickleness of society in refusing to honor worth, the scientific advancement that leads to self-extermination, the spread of evil—all these and sinister forces at work without hope for a better world, would leave us hopeless and stranded. The advancement in medical science hardly keeps pace with new and startling disclosures. Cancers are gripping the vitals—"men's hearts failing them for fear" (Luke 21:26), drink and drug addicts increasing, auto wrecks with their toll of lives invading our highways. There are many sick beyond the help of a physician—strange infections, with nearly everyone afflicted in some way. People are chained with habits they are unable to break. And evolution, if true, with its slow growth, can give no help. If our help is through natural law, we are indeed in a hopeless and undone condition.

But when we turn our eyes to the omnipotent God, and to His eternal and never-failing Word, all is different. Here we find true worth will be rewarded. Here we find fulfillment of all our desires. Here we have hope that leads us away from natural law which ends in death, to a supernatural realm that is perfect and unending. And this we find that Christ, out of all order as an evolutionist, perfecting the divine plan centuries ago and living a perfect life, died to bring. And contrary to natural law, through supernatural power alone, burst the fetters of the tomb and became "the author of eternal salvation unto all those who obey him."

The evolutionist seeks to solve the mysteries of our mortal existence, which he is unable to do, as all life is of God.

But the whole truth must include the mysteries of life beyond, and the vain imaginings (Rom. 1:21, 22) of finite man can help us not a whit in solving our difficulties or in attaining our goal. Our salvation rests entirely on the naked Word of God, and we who are acquainted with its Author deny anything that would impeach His veracity, and especially since we have watched the "oppositions of science" (1 Tim. 6:20) and speculations of those who claim at the best to have only a theory, who "oppose themselves" in their millions of unproved years.

There can be no dependability in a "chance selection," for chance is never dependable, and is *the direct opposite of law*. The world, from the minutest invisible atoms to the stars in their courses, all run, as scientists must agree, on incontrovertible law. All inventions are but discoveries of divine laws and forces outside of man already in existence, who understands only in part. But the fact that he deals with forces entirely beyond himself disproves evolution. He is a limited being, and as such can only unravel such of the secrets of God as He wills. As says the inspired writer: "When I survey the heavens, the work of thy hands, and the moon and the stars which thou hast made, what is man that thou art mindful of him?" He realized the immensity and the immeasurability of the divine creation, and agreed with Job that "there is no searching of his (God's) understanding."

Man is finite, and apart from a higher power (a death-blow to evolution) nothing ever advances. Take, for example, the sower who sows the seed, nature (God's agency) has produced. If no sun or moisture appears he is entirely helpless, and without nature's production he himself could not long endure. He is entirely dependent, whether he realizes it or not, on divine mercy. (God often withholds mercy that erring man may realize the source of supply.) And if seed were not forthcoming he could not "produce" anything. It is the order of God alone that each herb produce "seed after its kind," which law is still in force and disproves the doctrines of the evolutionists, who claim we have advanced from one form of life to another. But whatever the speculation, we face incontrovertible facts. God has allowed man to cooperate with Him, and through selection and cross-breeding improve the species (which if let alone soon revert back to their natural order), but there is absolutely no crossing of the species. The hog still remains a hog, and the horse a horse. In fact, all varieties of plant and animal life may grow together in one field with no crossing or lack of distinction. From the same soil which in its virgin state is apparently lifeless, there grows hair on the horse, wool on the sheep, and bristles on the hog, with a great array of versicolor feathers on the fowl. From the same spot appear plants directly adverse, in form, habit, scent, and color, and this, year after year. And in our gardens the rank onion grows beside the delicate kale,

with no mixing of scents; the delicate arbutus beside the skunk flower.

Also, through all the discoveries of archeologists this distinction is in evidence. If evolution were true there would be, not only one missing link, but many. We would find evidences of the law at work; but the facts are, there is no evidence of any mixing outside of the species that bears reproduction. The vine may mix with vine and the corn with corn (that man may have the honor of cooperating with the Almighty), but the corn and vine, the cabbage and potato do not mix. With reasonable care, after centuries of reproduction, there will be a like number of species. This is evidenced by the growth in unpeopled sections. Through centuries flowers of myriad variety grow gorgeously unseen, and the rocks bear mute evidence that it has always been so. And, in fact, bear evidence that the "earth is waxing old as doth a garment." Through the encroachments of civilization some of the species of our noble wild life have become extinct, and the rock formations in many sections reveal mammoth forms of life, buried in the time of the flood or in the course of years, that are not in existence today. Evolution, in denying the fall, denies the flood, but is not able to explain and is forever speculating on its evidences. Why the remains of torrid growth as found in glacial sections? Why the sea shells on high mountains? Whence the trees (the coal mines) buried deep in the earth? But the flood account explains all this. With water coming in torrential deluge from under the earth and from "the windows of heaven" for forty days and nights till the highest mountains were covered, when every living thing died (save what were in the ark), with the earth being tipped on its axis, affecting weather conditions (such a catastrophe

that the inspired Peter wrote that "the world that then was, being overflowed with water, perished"), there could not be but vast changes in earth conditions. In this perishing was buried the life that then was—called in modern language the "prehistoric age," but this is not true, as the Biblical account is very minute and graphic. Christ endorsed that account, and His word is preferable to this mixture of hodgepodge science. His-tory—His-story.

I deny evolution because it denies facts and is based on supposition only (they admit it is not a proved theory). Their main point, "the survival of the fittest," is not true in fact. Death still "loves a shining mark"—wars still take their toll of the flower of our manhood. Oppression and injustice still crush the most worthy.

Our penal institutions are more and more filled with educated youth, which institutions corrupt, rather than reform, their victims. After centuries of man-rule, or misrule, the world is in worse state than ever, and thinking men everywhere are admitting it. And inheriting the weaknesses and inabilities of his ancestors, surrounded far more with moral degeneracy than he is with moral worth, "shapen in iniquity," what chance has he for escape?

Man can never attain unto righteousness. It is "the gift of God" alone. Christ taught by example and precept that without dependence on God He was as helpless as any.

Evolution, denying the fall, denies any need of redemption, thus leaving the race without hope. The world about us is evidence beyond dispute that man cannot obtain purity through human effort. World statesmen, our great scientists and sociologists agree as never before that we are seeing the "deterioration of human ideals," and that without divine intervention we are lost. (*Please turn to page 10*)

"He Saw the Calf and the Dancing"

By James W. McLain

THE things that happened to Israel in the wilderness happened to them for examples, and were written for our admonition, upon whom the ends of the world are come, to the intent we should not lust after evil things, as they also lusted.

Moses was chosen of God to be the savior of Israel from Egypt. They were baptized unto him in the cloud and in the sea. They communed together in the same spiritual food and drink, yet with many of them God was not well pleased, overthrowing them in the wilderness, that they should not reach the Promised Land.

When we notice the parallels drawn between Moses' baptized followers and many followers of Christ, we pause to wonder if Christ is well pleased.

Moses ascended the mount into the presence of God to receive the law. While he tarried, the people became rest-

less. They brought together their gold and made a calf which they worshiped, and to which they made sacrifices. "And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and break them beneath the mount." In speaking of this great sin of the people, Paul says, "The people sat down to eat and drink, and rose up to play."

Christ has ascended to the right hand of the Father. Many are becoming restless because He tarries. They bring together their nickels, dimes, and quarters, amounting to millions of dollars, to build huge corporations of pleasure. It is to such a golden calf they make sacrifices. They sit down to eat and drink, and rise up to play. The cabaret is testimony to this. When our Lord returns, will He find us *dancing*? (1 Cor. 10; Ex. 32.)

God's Program Versus Man's

THERE being but one God, He has but one program, while man has many programs, some of which do away with God, leaving man without hope, save as he can mold the future and make the world a better place for the habitation of the human race and bring about that condition of good will which will produce peace.

There are others who still believe in God, but who do not understand God's program, and are consumed with the idea that it is their business to find some method of transforming the inhabitants of the world so that this world will be ready to receive the Son of God and be governed by Him.

Even granting that man's program may be conceived in an earnest desire for the good of his fellow man, it can never succeed, because of the very fact that man is man, possessing man's "heart," which is "deceitful above all things, and . . . exceedingly corrupt." Unfortunately, "there is a way that seemeth right unto a man, but the end thereof are the ways of death."

As the ostrich hides its head in the desert sands, and what it cannot see does not exist to it, so man hides his head in the shifting sands of human ideas, and because he cannot see God, to him there is no God.

Man's refusal to believe a truth never changes the truth, neither does his refusal to admit that the things which he sees were created by the God whom he does not see, do away with God. Human wisdom has never been able to comprehend God, therefore, as Paul says, "He that cometh to God must believe that he is, and that he is the rewarder of them that seek after him." The reason lies in the fact that "in the wisdom of God, the world through wisdom knew not God," but "it was God's good pleasure through the foolishness of preaching to save them that believe."

God has a program for the salvation of those whom He has been able to gather out of the world for His own possession, and who, like Abraham, have believed Him. The program is "the eternal purpose," purposed in Christ.

Perhaps nowhere is this purpose more fully expressed than in Isaiah 45:22, where God says: "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else." And he gives the reason, "Thus saith Jehovah, that created the heavens, the God that formed the earth and made it, that established it and created it not in vain, that formed it to be inhabited."

You say, "It is inhabited." True, but a dead, a dying race was not God's vision when He formed the earth, for, as Jesus said, "God is not the God of the dead, but of the living." Because of this, Jesus declared that when Moses called Jehovah "the God of Abraham, and the God of Isaac, and the God of Jacob," he proved that there would be a resurrection; for while these men to whom God had covenanted to give "all the land" as an eternal inheritance slept the sleep of death, they were to live again, and so they "live unto him."

As long as this world is peopled with them that perish because sin has brought death into the world, they are dead in God's eyes. Yet God loved those who were lost through sin, and called them to look unto Him and be saved. All He asks is faith, and He offered faith in His ability to raise the dead by raising His own Son, and simply asks that we accept Him, assuring us that "he that hath the Son hath life," for this is the witness of God, "that God hath given unto us eternal life, and this life is in his Son."

Man's program at best is, as Jesus expressed it, washing the outside of the platter, and believing it to be clean because he cannot see the inside. Man believes that he can change man by changing his environment, that he can legislate or regiment righteousness, but God, who reads the heart and knows the thoughts of man, operates with the individual, creates within him a clean heart, clothes him with the righteousness of Christ. Therefore, Peter assures us that according to God's promise we look for a new earth, wherein dwelleth righteousness.

God's program calls for the preparation of a people to inherit the land which He had promised to Abraham, and to those, who because they are Christ's are Abraham's seed, and heirs according to His promise.

True, this is not the thought of man for himself, but then God assures us that His thoughts are higher than man's thoughts and His ways higher than man's ways, assuring us that the word which went forth from His mouth should not return unto Him void, but it shall accomplish that which He purposed, and prosper in the thing whereunto He has sent it.

This word is the promise of eternal life, and by it those who believe were foreordained unto adoption as sons through Jesus Christ unto Himself, according to the good pleasure of His will.

Man may arrange some other program, he may deceive himself into believing that he can transform a world of untransformed people into a paradise. He may try to take the sting out of death and deceive himself into believing it to be Glory's gate; but the truth still remains, that Jesus is the way, the only way of life, and that they who would have life must obtain it through Him who is the resurrection, and who assures us that it is the will of God that He should raise up at the last day those who believe.—E. F. White in *The Herald of Life*.

A THOUGHT FOR THE WEEK

HYPOCRISY is sin. How many times have you said, "Pleased to meet you," when introduced to a stranger, when you know very well that you hate to meet people?
—Harvey Krogh, Jr.

EVOLUTION VS. INSPIRATION

(Continued from page 8)

I am not an evolutionist because I prefer to trace my lineage back to the divine image in the Paradise of God, rather than to a "freckle" rolling in the mud and slime of a murky and unproved antiquity. I prefer the ministry of angels to the babble and chatter of the bewhiskered chimpanzees. As our character is shown by the company we keep, it is no wonder our world is awry, and our youth demoralized through absorbing such teaching! If we are simply on a level with a beast, let us live like one—"eat and drink, for tomorrow we die." This is the teaching in some of our "higher" institutions of learning and the logical result, the mooted "hypothesis" of all evolutionary theories. In fact, evolution is the foundation stone of modernism, which denies the miraculous, thus denying all that would lift our holy religion out of the realm of the natural. If the miraculous be not true, then we must live a few short years in bondage here, and die without hope. How thankful we should be that we need not "dwell in darkness," but through His grace may be permitted to sit with him in "heavenly places" here, and thus appreciate to an increasing extent the great marvels of His creation, His divine foresight for all His creation, His omnipresence and omniscience, and be assured of an abundant entrance into "the ages that are to be," beside which this age is as a thing of naught. In God we face all that is heartening. Chained as we may be with the limitations of the flesh, we may enjoy a deeper and fuller knowledge of the Spirit, which must increase throughout the endless ages of eternity, for in Him is life eternal, and we are "complete in him." He has planned all for man's blessing and security. Let us fall in line with that plan and thus gain an abundant entrance into that eternal kingdom.—Mrs. Millie Morrison in *Messiah's Advocate*.

THE GREAT SALVATION

(Continued from page 3)

claims, "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). Hence the subjects of this great salvation will not only be exempt from the second, and last death that any shall die, but will be elevated to thrones of glory, and reign with Christ as kings and priests for one thousand years. This is the great salvation of which Christ is the "firstborn" among many brethren, who will share with Him the incorruptible and immortal nature of His divine Father and the glory and honour to which He is Heir, and they will also belong to the new creation of which He is the first-born (Col. 1:15).

Hence this salvation will as far surpass all other salvations as the incorruptible nature surpasses the corruptible, the immortal the mortal, and the new creation the old crea-

tion. The Apostle, therefore, has well denominated it the *great* salvation. This is the most exalted nature in the empire of God. It is the nature of the supreme Ruler of the universe, and His holy angels. It is called, by way of pre-eminence, the "*divine nature*." The most exalted conception of the great God, which inspiration has given, is expressed in the following sublime language: "Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen" (1 Tim. 1:17). The same Apostle accuses a class of the worst sinners in his day with having "changed the glory of the *incorruptible* God into an image like to corruptible man" (Rom. 1:23), thus teaching that the nature of God is immortal and incorruptible, in contrast with man's nature which is mortal and corruptible.

But, as has been clearly proved, this great salvation proposes to deliver man from mortality and corruption, and clothe him with the divine nature. This is the strongest motive to self-denial and fidelity held out in the Bible; and through its magic power the Christian is enabled to triumph over the world and escape its allurements. The anticipation of this glorious salvation has been the patent cause of the grandest achievements of faith, and the noblest heroism the world has ever known. Infinite wisdom could devise no greater reward, and to all eternity neither man nor angels can realize any greater boon.

According to our Savior's discourse with Nicodemus, this great salvation will, prospectively, save all believers from eternally perishing. He said, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved" (John 3:16, 17). According to the foregoing promise, to save everyone who believes, and to give eternal life to every believer in the Son of God, are one and the same thing. The perishing spoken of, and eternal life, are placed in direct antithesis: it, therefore, involves eternal death, the proper antithesis of eternal life. The great salvation, therefore, includes eternal exemption from death, and the obtaining of its opposite—eternal life.

According to Paul in his letter to the Romans, glory, honor, and immortality are indissolubly joined to the promised gift of eternal life. He says, "To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life" (Rom. 2:7). Thus this great salvation commences with deliverance from death, and climaxes with glory, honor, immortality, and eternal life. I might say that it commences with the deliverance of the sinner from his sins, but this part of our subject cannot be considered now.

This is the better resurrection that inspired the faith, animated the hope, and was the prompting cause of all the splendid triumphs and glorious achievements of the long line of martyrs from Abel down. It was the bright hope that cheered their drooping spirits in the darkest hour of persecution and trial—that quenched the raging flames, plucked the venomous sting from the grim monster, and en-

abled feeble women to spurn the present life with all its endearing associations, and suffer the most cruel torture and infamous death that they might obtain this "better resurrection"—that they might with the redeemed host of God's elect, possess to all eternity the ever-increasing joys and glories of this great salvation. It is the culmination of all the good which God has ever promised and that an ever-increasing capacity through the ages of eternity can enjoy or realize. It will be the climax of all the hopes of the church of the living God, and the realization of all their bright visions of happiness and glory.

No wonder, then, that the great Apostle to the Gentiles should willingly, yea gladly, give up all his fair prospects and forego the bright anticipation of glory, honor, and position which had so long dazzled his eye, and be defamed and made as the filth of the world, and the offscouring of all things, that he might know Christ and the power of His resurrection, and if by any means he might obtain this great salvation as involved in the resurrection from among the dead (1 Cor. 4:13; Phil. 3:8-11).

It is no wonder that Moses, the man of God, could mock the might of empire and tarnish the glittering treasures of Egypt, in his heroic decision to suffer affliction with the people of God rather than to enjoy the pleasures of sin in its most fascinating form, that he might receive the recompense of reward (Heb. 11:24-26).

The Son of God endured the most malignant hatred and cruel persecution, and died the accursed death of the cross, that He might be made perfect through suffering, and thus be qualified to honor the Author of eternal salvation (Heb. 2:9). "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. 2:10). And being made perfect, He became the Author of eternal salvation unto all them that obey Him.

In this and all the foregoing texts, the great salvation is offered to the obedient only. Those who neglect to comply with its conditions will not obtain it. It is the salvation which our Savior affixed to the faith and obedience of the gospel. In the Great Commission He said to the eleven apostles, "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).

LIFE ONLY IN CHRIST

(Continued from front page)

The best illustration of this is the electric motor. The mechanic finishes every part and puts it into its place in relation to every other part, and he has a perfect motor: but it is lifeless. But he turns on the current and it at once becomes full of life and power. But after the motor has run a while, some part will wear out and it will again be lifeless. It must be renewed before it will work again.

God made man much as the electric motor is made. He

turned on the current: He breathed into man's nostrils the breath of life; and man became a living soul. But after a time some part will wear out, and man cannot use the current any more; he becomes lifeless. The dread enemy has done its work.

"But," some one may ask, "hasn't man an immortal soul that will never die?" If he has, the Bible record tells us nothing about it. Immortal soul, deathless soul, never-dying soul, and kindred terms never once occur in the Bible.

The word "immortal" occurs but once in the Bible, and then is applied to God: "Now unto the King eternal, immortal, invisible, the only wise God" (1 Tim. 1:17). "Immortality" occurs five times, and when applied to man always refers to the future life; never to this life.

Once, in Romans 2:7, we are told to *seek* for immortality. Do we seek for that which we possess? Besides, it is said to belong to God alone: "Who *only* hath immortality, dwelling in the light which no man can approach unto" (1 Tim. 6:16).

How can anyone who believes the Bible say that man is possessed of immortality now in the face of these facts?

Do those who believe in the immortality of the soul believe the record that God gave of His Son? They believe they have life in themselves: God says it is in His Son.

I heard a man, while preaching a funeral sermon, say over and over, "Death is swallowed up in victory," and he was referring to the dead person before him.

I have been accused of saying that man is no better than a beast, and I replied that he isn't in one respect. And I did not say he was no better than a beast in that respect—*God* said it! I turned and read Ecclesiastes 3:19, 20: "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth so dieth the other; yea, they have all one breath (spirit); so that man hath no preeminence above a beast. . . . All go unto one place; all are of dust, and all turn to dust again."

But thanks be to God, even though man by his disobedience has brought himself into a condition which will finally return him to dust, God has provided a way whereby he may be brought out of that condition! Even though the motor went out entirely, God can restore it again. But He has provided that it must be done in and through the name of His Son Jesus Christ.

When all men have finally passed before the Lord in judgment, some will have obtained immortality, and some will have returned to the elements from whence they came, never to live again.

Every living thing loves life, but some love this life so well that they never make any preparation for the future, and so this life is all they get.

Are any of our friends or loved ones in this condition? Have we any responsibility in the matter? Some one may say, "If we hold our own in this day and age, we are doing all that can be expected of us." Did you ever see a church just hold its own? When anything stops growing it begins to die. Are we growing or dying? As Boake Carter would say, "You answer that one." If we are dying, who is to blame? You answer that one, too.

Berean Department

Cecil A. Smead, Editor, Blanchard, Mich.

The Berean Road to Faith

"These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so. Therefore many of them believed" (Acts 17:11, 12).

Thus the Bible records how people in ancient Berea came to believe in Jesus. It is the Berean Road to Faith.

The Bereans courteously listened to Paul's message, but that wasn't enough. They searched in what they knew was the Word of God, the Old Testament Scriptures, then they believed. Simply to be credulous is not a virtue. Adam and Eve were credulous of the serpent in the garden, but it was sin. The swindler gets people to believe in his scheme through his seemingly magnetic personality, which is usually a false front covering up clever appeals to the victims' appetites and vanity. The crooked salesman buys your dinner for you or gives you a drink and you buy his goods without investigating their quality. The oil well swindler covers up the true facts and appeals to your greed to be rich. The serpent merely appealed to Adam's appetites. He promised Adam and Eve a higher social position—to be like gods, and that they would never die. They were credulous, they didn't investigate his claims, but believed the serpent in preference to what God expressly had told them, and fell.

The Berean Road to Faith is the road of investigation. They searched the Scriptures—therefore they believed, was their formula. Let's make it ours. Would you develop that marvelous confidence in God that leads men and women to weather the fiercest storms of life and come off conquerors through Him that loves us? Would you have the "peace of God, which passeth all understanding" to garrison in your heart and mind? Then you must follow the road of the Bereans. Listen to the one who claims to be the messenger of God, investigate in the Bible, and believe the truth.

I am talking also to you who already have a true understanding of the promises of God. Would you have more faith, the power behind a happy life? Then notice, "They searched the scriptures daily." Faith needs daily nourishment, too.

Faith Is a Channel

Water flows from a supply high in the mountains, over mountains and across deserts through the aqueduct that supplies water to the thirsty city of Los Angeles. Faith is the channel through which God's saving grace flows to us. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Eph. 2:8). Both grace

and faith are gifts of God. "Not of works, lest any man should boast" (v. 9). No man can earn salvation by works, no man can hew out the channel of faith himself—"faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). These things are all the gifts of God. But He never builds a channel of faith in you without your consent. His grace never flows to you unless you open the head gates.

Is Man Tempted of God?

* * * *

Ernest Barnum, Hammond, La.

"In the beginning God created the heavens and the earth." He created all living things that creep upon the earth, and therefore He created Satan. But it does not follow that God tempts man. Satan was created to test mankind and to develop character.

In Mark 1:13 it is stated that Jesus was "tempted of Satan." It does not say "tempted of God."

We find recorded in Genesis 2:16, 17, the following words: "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."

Later Satan entered the garden in the form of a serpent and said, "Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die" (Gen. 3:1-4).

We are told in Titus 1:2 that God "cannot lie." If God cannot lie, then it was the serpent who told the lie, and consequently God is not the tempter.

Observe James 1:13: "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."

According to these scriptures we are forced to believe that God tempts no man.

"The Fool Hath Said"

"In your patience possess ye your souls."

A clergyman was dining in a hotel with some commercial travelers, who made jokes about him. He moved not a muscle of his face, and after dinner one of them approached him, saying: "How can you sit quiet and hear all that has been said without uttering a rebuke?" "My dear sir," said the cleric, "I am chaplain of a lunatic asylum."

—From *Five Thousand Best Modern Illustrations*.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"He said unto them, The sabbath was made for man, and not man for the sabbath: therefore the Son of man is Lord also of the sabbath."

Lord of Lords

Lord of the realms of time and space,
Sovereign of land and sea,
We in our songs extol Thy grace,
Glory we give to Thee,
Ruler of all creation wide,
Hear thou the cry that rings,
"Praise ye the Lord, revered and adored,
Praise ye the King of kings."

Lord of the seasons circling round,
Master of night and day,
Each must follow Thy law profound,
Each must Thy word obey,
Stars seek the courses set by Thee,
Each in its orbit swings;
Nature proclaims the greatest of names—
Hail to the King of kings.

Lord of the hearts of men of earth,
Teach us to look to Thee:
Grant here today a glad new birth,
With love and loyalty,
Speak through these shining gifts of Thine,
Teach us what nature sings,
One Lord alone, one Monarch we own—
He is the King of kings.

—Edith Sanford Tillotson.

Jesus and the Sabbath Day

Long, long before Jesus was born God had set aside one day out of the seven for His people to keep as a day of rest and worship. This was the seventh day, the one we call Saturday. God knew that man needed one day on which to rest and rebuild his body, but more than that, to refresh his mind with thoughts of His Creator.

Now God had given His people, the Israelites, laws by which they should govern their actions on this day which they called the Sabbath. But the scribes and Pharisees of Jesus' day had added to these laws until trying to keep the day became a very great burden. There were so many "don't's," that one was certain to forget one or even more of them, thus breaking the Sabbath.

In our lesson for today we find two stories showing how these critical rulers accused Jesus of breaking the Sabbath laws. In the first one we find Jesus and some of His disciples walking through a field of grain. This grain is called corn in our lesson, but we know that corn, as we know it, was not raised in Palestine. So we are sure it was some sort of small grain.

They were hungry, and as they walked they gathered some of the grain, rubbed it between their hands, and ate it. And the Pharisees called that breaking the Sabbath. Just because it was work! Imagine that!

Now turn back in your Old Testament and see what God had said they could do as they walked through the grain field on a Sabbath. Deuteronomy 23:25 will tell you. Very simple, isn't it?

Notice that Jesus recalled to their minds something that their own king, David, had done long ago, David of whom they were so proud. You will find that interesting story in 1 Samuel 21, verses 2, 3, and 6.

You will find God's directions for baking this shew-bread and for setting it in a row on the Lord's table in another of the early books of the Bible—Leviticus—chapter 24, verses 5-9. Be sure to read them, especially you girls.

We do not keep the seventh day apart from the others for rest and worship. But we keep the first day of the week. How many of you know why? Most all of you do, I'm sure. To those who do not know, I'll whisper a question. On what day of the week did Jesus arise from the dead? Now you know!

Are you careful to show a difference between Sunday and the other days? Do you go to church and Sunday school every Sunday that you possibly can? If you are very busy with your school work the rest of the week, this is the day that you can use in reading your Bibles and studying your lesson for the next Sunday. There are many other little things you can do in the afternoon, such as, going to see a sick friend and making others happy in many ways. The more you do of such things, the more you will really enjoy Sunday.

Can You Find—

"Blessed are the peacemakers: for they shall be called the children of God?"

AMONG THE CHURCHES

NOTICE TO IOWA CHURCHES

There will be no winter conference held at Waterloo this month as previously planned.

The funds of the Iowa Conference are seriously low, and we appeal to any who are interested in the Iowa evangelistic work, and especially to the Iowa brethren, to send their contributions to the treasurer, Mrs. Lee Fish, Maxwell, Iowa. This will be much appreciated.
Esther Sealine, Cor. Sec.

RIVERSIDE, CALIFORNIA

Two more wonderful sermons were given by Bro. L. E. Conner in the little Pomona Chapel this past Sunday. The first one was on faith, and the second on what we must do to add to this faith. If we could feel daily as we do when hearing such words, there would be no fear of our ever being eligible for the kingdom, for I felt I could love my neighbors as I love myself, and that I would have the patience of Job, and I would be temperate in all things, and all the rest of the requirements. How much we need such words to help us as we go about our daily living!

With Christian greetings to all,
Jessie M. B. Kauffman.

SOUTH BEND, INDIANA

Rev. J. H. Anderson preached for the Church of God on January 23. His subject was, "God: Immortal Plane, the Sinless Plane; the Mortal Plane of Sin and Death." Friends from Lakeville and Nappanee, Ind., were present. The senior choir rendered several musical selections very beautifully. The junior choir, under the direction of Mrs. Lottie Piekerl, is improving and is an added and helpful feature to our Sunday school program.

An election of officers for the church resulted as follows: Elders—Rolland Stilson and Horace Pierce; deacons—Elmer McChesney and John Houser; secretary—Mrs. Dessie M. Fox; treasurer—Mrs. Frances Boyle.

Everyone is urged to attend these church services which are held on the fourth Sunday at 7:30 p. m., in the Community Room at the Y.M.C.A. Sunday school is held every Sunday at 10:00 a. m., at the same place. Dale Rouch is the superintendent.

Mrs. Dessie M. Fox, Sec.

LOUISIANA CHURCH NOTES

The Happy Woods church has just received a new coat of paint on the outside, adding much to its appearance. Another improvement was the building of a pulpit and choir platform.

Mr. and Mrs. George Siple of Oregon, Ill., are visiting relatives and friends here and we are pleased to have them attend the various services and sing in the choir.

The Blood River church has recently lost a loyal and capable worker by the death of Mrs. Adam Lobell. Her influence lives on, however, in the little church she loved so well.

Good attendance and interest continues in most all our various church activities and with such cooperation we anticipate further growth and development.
Harry Goekler, Pastor.

PENNELWOOD CHURCH, GRAND RAPIDS

We are glad to report that Mrs. George Holly is recovering nicely from her operation of December 23. She has been home from the hospital several weeks and is able to be up and around the house.

Our plans for remodeling to enlarge the auditorium did not materialize as we had hoped. However, as the attendance at Sunday school is steadily increasing, our landlady is having a partition removed to make another classroom in the chapel and is converting a double garage into a suitable room for class purposes.

As a New Year's resolution, many of the church families pledged to give Five Cents a day with the aim of completing payment, by the end of the year, on two lots to be used later as a building site.

The Berean hour on January 27 was given to Mr. and Mrs. Peterson, returned missionaries from Cambodia in French Indo-China. They have spent ten years as missionaries there and gave a very interesting illustrated lecture on the country, people, and their work. They also brought many articles of native clothing, household utensils, and tools. The Petersons are planning to return to Cambodia in June. May God bless these people who are willing to be separated from loved ones and endure the discomforts of a tropical climate to carry the gospel message to those who have never heard of our loving Savior.

Mrs. L. F. Slocum, Sec.

FRANK V. BLAKELY

Word reaches us of the sudden death of Frank V. Blakely, who for many years was associated with the work of the Church of God in Michigan. He will be remembered appreciatively by many old friends throughout his native state and in other states where he assisted at conferences and Bible schools. He was an excellent student of the Bible and an interesting speaker.

He was born March 16, 1880, at Eastport, Mich., the son of Mr. and Mrs. Dan Blakely. Our sympathy goes out to those who mourn his passing, especially to his daughter, Sr. Lois Blakely of Grand Rapids.

T. A. DRINKARD AT HORTON, TEXAS

Beginning on Friday night before the fifth Sunday in January, 1938, Bro. T. A. Drinkard of Handley, Tex., held meetings for three nights at Horton, Tex. Horton is located on the Cotton Belt Railroad, five miles east of Commerce, Tex.

Sam Scally.

CONTRIBUTIONS TO N. B. I.

Arlen Marsh	\$2.31
J. W. Sweet	2.50
Mrs. Deborah Knapp	3.00

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Wayne and Georgia Thompson; Mr. and Mrs. J. H. Williams; Jessie M. R. Kauffman; R. H. Judd; L. B. Hanson,

REPORT OF T. A. DRINKARD

My detailed report for January is as follows: Ater, Tex. (1, 2), 3 sermons; Beckett Mountain, Ark. (7-9), 4 sermons; Cleveland, Ark. (14-16), 4 sermons; Mount Olive, Ark. (19), 1 sermon; Driggs, Ark. (22), 1 sermon; Horton, Tex. (28-30), 3 sermons. Places visited, 6; sermons delivered, 16. Expenses, \$15.93; receipts, \$42.35.

I am again happy to place another report before the brotherhood. I am sure you will rejoice to know that the gospel is being carried into the homes of those whose hearts respond to its influence. The work was hindered to some extent by rainy weather while at Driggs, Ark., for which four sermons were planned, but the weather prevented carrying out the plan. A very fine crowd greeted me on Saturday night before the 4th Sunday. This is where our dear brother, L. H. Shelton, lived and died. The fruit of his labor still lives. The Southern cause of God lost one of its greatest defenders by his death.

On Wednesday before I met with the brethren at Mount Olive, about 6 miles west of Driggs, near where Bro. Jones, who died November 2, is buried. Here Bro. Jones labored for so long and his work will manifest itself through the years.

They want more preaching at these places. Will you help me to keep the gospel hope alive in these and other localities? It is not a question, Can we find where we can preach the gospel? but, Can means be raised to support the effort. I say this because so far I have requests for eleven meetings.

This report is given that you might know what I am trying to do, and I appeal to you for help to answer these calls.

T. A. Drinkard, Handley, Texas.

APPEALS TO THE ISOLATED IN OKLAHOMA

To the isolated members of the Church of God in Christ, Greeting: We are now trying to revive the work of the church in this part of the vineyard, and to this end we are begging each isolated believer in the one faith to send us his or her name and address to be enrolled as a member of the Church of God in Bristow, Okla. Our purpose is to help you and your loved ones to make ready for the Lord's coming that you may obtain eternal life. You can help us in this great task by your prayers and by contributing at least one tenth of your income to aid in carrying the gospel of Christ forward and for the relief of those in need. The Lord will bless you for so doing. Gen. 28:22; Mal. 3:9, 10.

We are making Bristow the headquarters for our isolated members in the Southwest and we invite, nay, urge every one thus situated to join with us in this effort. We look upon this as a great call to arms in the fight of faith in the service of Christ. 1 Tim. 6:12; 2 Tim. 4:7. Come, let us try to save a few more before it is too late!

Elder James M. Morgan, Bristow, Okla.

INDEBTEDNESS FUND

Skelton, W. Va., S. S.	\$ 2.12
Ripley, Ill., S. S.	6.61
Church of God, Fonthill, Ont.	17.00

CALLING ALL CHURCHES!

How many have sent in your census report since the request in The Herald four months ago? Just three! These were from Moorefield and Holbrook, Neb., and Delta, Ohio. Indiana Conference also sent a very complete report of all her churches, and several isolated members reported. To all these, thank you!

But where are the rest? Time is passing, and it will soon be conference time again. I must have reports from all our churches well in advance of July.

If you have not already done so, will you please compile the following information **AT ONCE**, and send it to

M. W. Lyon,
13517 Darley Ave.,
Cleveland, Ohio.

1. How many members of the Church of God are there in your church locality?
2. How many members do you have on your Sunday school roll, if any?
3. How many members do you have on your Berean roll, if any?
4. Names and addresses of all isolated members of the Church of God that are not members of a state conference.
5. Names and addresses of any ministers that you think may not be generally known.

For more complete information, look up your old copy of The Herald for September 28 or October 5, 1937.

You need not write a letter. A penny post card will do. All that I want is just the items specified. But they are **VERY IMPORTANT**.

Don't put it off. Please take care of this now, and help me to prepare an accurate record of our membership.

HERALD RECEIPTS

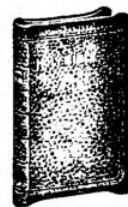
Mrs. F. J. Spence; Mrs. L. C. Anthon; John A. Railton; Albert Siple; Watson Weinberg; S. H. Boyer; John D. Davis; Mrs. Lottie Pickert (for another); Almeda C. Wertz; W. H. Lindsay; Anna Cochran; Mrs. Henry Fox; H. J. Edmister; O. H. Berry (for self and another); Robert McInturff (for self and another); J. W. Lovett; Mrs. Deborah Knapp; Charles W. Sudbury.

THE RESTITUTION HERALD

National Bible Institution
Oregon, Illinois

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

The Pine Woods Bible Class, by W. H. Wilson: 480 pages; cloth binding; a discussion, in conversational form, based upon actual class work by the author, on various phases of the gospel; 75¢, postpaid for cash. National Bible Institution.



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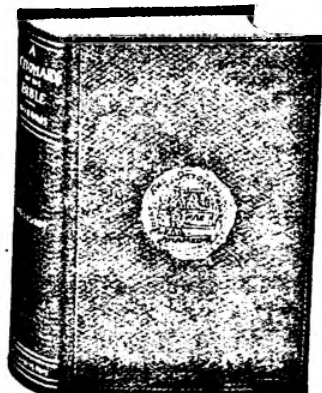
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Bible 4914. Genuine leather, limp (no overlapping edges); Bible paper, red-under-gold edges; marginal references; excellent pronouncing type; illustrations; maps; concordance, dictionary, 4000 questions and answers, 100 pages of miscellaneous helps; special family record and marriage certificate; page size, 8 x 5½; 2 inches thick. \$5.00.

Bible S108X. Genuine Persian leather binding, overlapping covers; India paper, red-under-gold edges; large clear type, self-pronouncing; maps and map index; thorough concordance; marginal references; page size, 8¼ x 5½ inches; only ¾-inch thick. \$8.00.

The above Bibles are all the King James Version. Thumb indexes, 50 cents extra.

A Dictionary of the Bible



Edited by John D. Davis, Ph.D., D.D., LL.D.
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A satisfying library of Bible information is found in this fourth revised edition, which is now selling at reduced prices. The 856 pages contain 6,000 articles, 229 good illustrations, and accurate colored maps. The articles cover the contents of the books of the Old and New Testaments in both the King James and Revised Versions, together with the First Book of the Maccabees in the Revised Version. The articles on the canonical books have been elaborated to show the place which the books have occupied and to exhibit the personal traits of the writers. Meanings and pronunciations of proper names, genealogical description of persons, and locations of places add to the comprehensiveness of the book.

NATIONAL BIBLE INSTITUTION
Oregon, Illinois



Executive's Desk Book: contains a 100,000-word dictionary; atlas of the world; digests of grammar, business law, finance, selling, secretaryship, public speaking, parliamentary law; and many other features. A

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Bible History: a history according to the Bible arranged chronologically from Genesis to Revelation; numerous tables; maps; charts; biblical accounts harmonized; 430 pages. \$5.00.

The Translators to the Reader: a study of the purpose of the King James Version, written by Edgar J. Goodspeed, author of the New Testament portion of An American Translation of the Bible; contains the original King James Preface; one of the most valuable books about the Bible yet published. Postpaid, 60 cents.

NATIONAL BIBLE INSTITUTION
Oregon, Illinois



“Home, Sweet Home”

Provided by the love and sympathy of the entire brotherhood of the Church of God, *Golden Rule Home* assures to the members of its Family the comfort, security, and solicitous care which the word “home” always suggests.

Here the anxieties of earlier and more active life are laid aside forever. No threat of eviction for non-payment of rent or taxes or other indebtedness troubles the hearts of the residents of *Golden Rule Home*!

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Address: *Golden Rule Home*, Mrs. Idona Romine, Matron, Oregon, Illinois.

THE RESTITUTION HERALD

VOLUME 27

OREGON, ILLINOIS, FEBRUARY 15, 1938

NUMBER 20

An Appeal to Science

By Harry V. Minkler

IN THIS age, referred to by Daniel as one in which "knowledge shall be increased," we find it ever more necessary to be able to "give a reason" of the hope that is within us. Enlightened students in every branch of

modern learning are no longer satisfied with dogmatic assertion and repeated statement of traditional tenets of belief. I believe that this is the reason why more and still more intelligent thinkers are turning thumbs down on any approach to a study of the Scriptures. But I am glad that this is so, for only thus can "orthodoxy" be brought to see the error of its ways.

Even among those of us who have been able to supply a degree of reason to our study of the Bible, there still seems to remain a certain tendency to revert to traditional practices and ideas in our approach to an understanding of fundamental truths, such, for example, as the nature of man. It appears that even among our most able students there are some who (perhaps because they have never been compelled to meet vigorous opposition on doctrinal points) are inclined to take for granted that their own individual interpretations just must be right! This should not be so. For unless we are able to start our investigation of a particular subject upon a *sound, reasonable, and "sure"* foundation, it would be useless for us to undertake it. We might just as well end our study in a maze of mystery as to start it under such conditions. To reach out into an "orthodox" "heaven" to find angels (some of which have fallen) is, to my mind, as foolish as it is to end with the same "heaven." In other words, we cannot *end* upon the earth, unless we *start* from the same place. Is this not reasonable?

If we cannot eliminate the so-called "miraculous" (mystical) from the foundation of our Christian teaching and get our feet upon the ground and keep them there, understanding, believing, and at all times applying the underlying truth that God *always* works according to His established laws in every avenue of His intercourse with man-

We are pleased to present to our readers a new and accomplished writer in the author of the following Biblico-scientific article. We commend his work especially to the attention of our ministers and our young people.

kind, then, but not until then, shall we be able to "give an answer to every man that asketh . . . a reason for the hope that is" in us! This, I believe, is the key that will unlock and stimulate the interest of otherwise intelli-

gent scoffers at the orthodox interpretation of Biblical teaching!

GOD MADE MAN A LIVING SOUL

In the 2nd chapter of Genesis and the 7th verse, we find that *God breathed the breath* of life into the man *after* He had fully developed him physically. Let us start carefully! Nothing is said that would imply that God breathed *life* into the man, but that He breathed into him the *breath of life*. Life, you will readily see, existed *before* a portion of it was breathed into Adam. If *life* had in any manner been injected into him, he would have been immortal then and there. No one can doubt that! It may easily be seen, then, that so long as that *breath of life* remained in Adam he would live and *definitely no longer*.

Now in this particular place we must define the word "breath" as "spirit," or influence and power; for when that breath goes from the man this "spirit," influence or power of God ceases to function in the man (Psa. 146:3, 4). The thinking apparatus in Adam (inoperative before) started when he began to breathe and stopped when he ceased breathing. It was at the moment he started to breathe that Adam "*became a living soul*."

Inspiration tells us (Lev. 17:11) that "*the life . . . is in the blood*." Bear in mind that this scripture does not state that the blood *is* the life, but merely that the life is *in* the blood. We know that a man may have a normal amount of blood free from all disease, and that every organ of his body may be in perfect condition, but let the *life* be taken from the blood and he is dead instantly! How may the life be taken from the blood? Just close the man's nostrils and mouth for a few moments and (Please turn to page 9)

Abreast of the Times

Pertinent Comments on the News of the Day

G. E. Marsh, Editor

Science Agrees With Bible Record of Creation

"And God said, Let the earth bring forth the living creature after his kind" (Genesis 1:24).

CHICAGO, Ill., Jan. 30.—All major types of life appeared simultaneously on the planet Earth, according to the new theory of the origin of animal forms developed by Dr. Austin H. Clark of the Smithsonian Institution, reports Philip Kinsley for *The Chicago Tribune*. This theory, called *eogenesis*, dispenses with the so-called "missing link" of evolution and asserts that while the basic standard pattern of a man, a crow, a lizard, a codfish, or a monkey was the same, if there ever was any connection between them it was in the cellular stage where all life is assumed to have originated.

Dr. Clark, a zoologist, has carefully checked all of his conclusions with other specialists and has determined to his satisfaction at least, that the vertebrates, including man, *did not evolve from something lower*, but arose through *variation in the same type of gastrula* (a sac with a double wall, one stage in the development of every animal embryo) from which the others arose.

"There is no evidence against this assumption," said Dr. Clark, "which is in agreement with the geological background of life" (and in basic principle agrees with the record of Genesis.—Editor); "with the fossil record as illustrated by fossils from strictly comparable environments; and with the assumed necessity for a system of checks and balances between the different types of life."

In support of his argument he states that "conditions on the earth in so far as they create the physical and chemical environment under which plants and animals live *have remained unchanged from the very earliest times*, except in the distribution of climatic zones. From the very beginning of the fossil record," Dr. Clark asserts, "the broader aspects of animal life upon the earth have remained the same."

In a radio educational broadcast, a recognized authority in the field of psychology, declared, in harmony with the physical deductions of Dr. Clark, that the *mind of man*, that is, his intellectual capacity, showed no signs of having been enlarged from the date of the earliest available records. He has learned many new things as the treasures of earth and air and sky opened up before him, but his capacity to think and to reason shows no appreciable improvement since at least five thousand years before the birth of Christ. Man has remained essentially the same mentally and physically, in form and in tendency, from the earliest ages.

The *eogenesis* theory "does not deal with the origin of

life." While evolution is an accepted theoretical principle of all science, the problem of the origin of life is still unsolved (outside of the Bible).

Looking at it from the standpoint of biology, there is no such thing as *life*. There are only living things. "Whether we regard life," says Dr. Clark, "as a thing apart from the purely material, or as a resultant of chemical and physical interactions, the fact remains that it is always evidenced in bodies with, and a function of, their chemical and physical environment, and that they are dependent for their being upon chemical and physical phenomena."

Physical nature and life must be fused, as body and mind must be fused (recognized as component parts of a unit individuality), before we can get any understanding of them, Dr. Clark declares.

"It has been found, according to Professor Ralph S. Lillie, biologist, that there is something *creative*, physically indeterminate, about life, *which is beyond the known laws of chemistry and physics.*" (The italics are ours—Editor.) "Life, then, may be conceived of as a process of creative activity, form and being arising at each step out of some mysterious inner force. And there can be no end to that process."

In connection with this editorial, the reader is urged to study carefully the article appearing on the front page of this issue by Harry V. Minkler, who presents a very interesting explanation of the origin of life based on Biblico-scientific grounds.

The chief importance to the student of the Scriptures, in Dr. Clark's new theory of *eogenesis* (a compound Greek word: *eos*, "dawn," and *genes*, "a beginning," signifying "from the starting point of being") lies in the fact that scientific authorities are evidently discarding the Darwinian theory of *selection* so far as the origin of species is concerned, and are approaching very close to the inspired declaration as to man's nature and the origin of life. Man is not an educated monkey whose tail has been amputated by evolution's buzz saw, but he is and always was a man and nothing else.

THE RESTITUTION HERALD

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G. Eldred Marsh Editor
 Prul C. Johnson Associate Editor
 L. E. Conner Business Manager

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Entered as second-class matter October 16, 1911, at the Post Office at Oregon, Ill., under act of March 3, 1879.

Popular Objections Answered

LAZARUS AND THE RICH MAN (LUKE 16)

By H. V. Reed

THOSE who contend for continued consciousness of the soul after death, and that it can enjoy life or suffer pain without the body, refer to the parable of Lazarus and the rich man as proof of the truth of their position. The question is, Does this parable teach that the soul (or spirit) is conscious in a *bodiless* state? We might ask the question in another way: Does the parable refer to the state of man *in death* at all, or to his condition in this life and to his condition *after his resurrection from the dead*?

It is plain to us that not one word is said about either Lazarus or the rich man *while dead*. The scene lies beyond the resurrection after judgment has been pronounced. Our reasons for so believing are based upon the terms used in the parable. The reader will observe that not one word is said about the soul or spirit. It does not say the body died and the soul was tormented, neither does it say that the spirit went away with the angels, etc. The whole parable is based upon the idea of two men with *bodies*, having hands, eyes, and tongues. Furthermore, no mention is made of any intermediate state between death and the resurrection, but the resurrection is referred to and the scenes of the judgment state depicted in graphic words. In order to show the reader the points clearly we will present them in their order.

1. Lazarus dies and is carried by the angels to Abraham's bosom. Now the question is, When do the angels come to carry the saved to Paradise? There is but one answer to this question in the whole Bible, and that is when the Son of Man comes in His glory *with the angels*, then He shall reward every man. He shall *send His angels* and they shall gather His chosen (see Matt. 16:27; 24:31-33). The saints are not gathered until the Lord comes, and that is the time of their resurrection and reward. Hence Lazarus will be remembered at that time. No account is taken of him while dead.

2. Lazarus was conveyed away to Abraham's bosom, which, probably, refers to Paradise. If this be so, then it follows that the poor man will, after his resurrection, inherit the Paradise of God wherein grows the tree of life, and this also belongs to the new state after the resurrection (Rev. 2:7; 22:1-5). The time when the heirs of promise associate with Abraham is when the kingdom is established, as will be seen from the words of Christ: "And 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). The angels will gather the believers into His kingdom at the time of the resurrection, and that is the time when the angels will convey Lazarus to Abraham's bosom or kingdom.

3. The rich man died and was buried, and in Hades he lifted up his eyes. In other words, the rich man dies, is buried in the *grave* (Wakefield), and *awakens to consciousness*, and sees Abraham in the kingdom of God and the poor man with him. Then comes his remorse in the full consciousness of his great loss. This point is amply sustained by a parallel passage in Luke: "There shall be weeping and gnashing of teeth when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and you yourselves thrust out." "And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God" (Luke 13:28, 29). This points to the torment in the flames, the time when those who are rejected see Abraham and the saved in the kingdom of God. Here is a fair parallel to the parable, which makes it plain that the scenes are after the resurrection, in the judgment age. There can be no impassable gulf until after judgment has been rendered. The words "now he is *comforted* and thou art *tormented*" sustain the point clearly. The *reward and punishment* are states on the *two sides of the impassable gulf*. When the rich man awakes from the grave he sees Lazarus in Abraham's bosom enjoying the comforts of Paradise. His poverty is gone and the true riches have become his. Then the rich man beholds his own poverty and the great loss which brings the anguish and agony, ending in the destroying flames of the second death (Rev. 20:13-15)!

It is further evident that the scenes here depicted refer to events after the resurrection from what is said by the rich man to Abraham: "If one went unto them *from the dead* they would believe," etc. This shows that Lazarus had been raised from the dead. He did not say, "If one went to them from the *spirit land*!" The poor man had been awakened from the dead and the angels had conveyed him to Abraham, and the rich man saw them together in the kingdom. This view relieves the parable of all ambiguity and dignifies the grand object our Lord had in view. The state of man *while dead* is not the object of the illustration. The reference reaches out beyond into that age of judgments and rewards, and those who are worthy receive the blessings of life, while those trusting in the things of this lifetime lose the comforts of the kingdom of God. When the rich man died he left his brethren at his father's house enjoying this life. He now sees the uncertainty of trusting in riches, and pleads for them to be warned; but they had Moses and the prophets, which were ample in their instructions as to these affairs, and the answer is, "They would not be persuaded though one went to them *from the dead*." (Please turn to page 8)

Is the Gospel a Failure?

Number 1

PEOPLE are saying so on many sides. Even ministers are saying it. They claim that it is losing ground and not making the progress it should.

Some counsel a new gospel, that the old is no longer acceptable. Churches are not attended as they used to be. Sunday is made a day of pleasure-seeking rather than one of church attendance, and many amusements are allowed on Sunday drawing the young and unstable from the church. Various teachings are gaining ground, which counteract the gospel and make appeals to people's passions and prejudices rather than their principles.

All parties are full of gloomy forebodings concerning the world. The future looks dark. Nations, even those called by the Christian name, are arming beyond any former times and are ready to fly at each others' throats. Vast sums of money are, accordingly, spent in military armaments, causing the burden of taxation to rest heavily upon the common people. Diplomats are taxed to the utmost to keep the peace of peoples who have allowed themselves to be called by the Christian name that signifies the Prince of Peace. And this after two thousand years of gospel preaching! Various disturbing elements are breaking up old and God-given institutions, such as divorce in the home.

The picture might be further painted without roseate hues. But are there no features of our times that merit praise? There are many. The age is unparalleled in many respects. Let some of the fathers and grandfathers of a generation or two ago but arise from their graves and what astonishment they would express. The automobile, the radio, the airplane, and many other inventions have changed the complexion of society. Distant places have been brought near, travel has been wonderfully accelerated, electricity has lightened burdens and made life more pleasurable. Medical and scientific discoveries have solved many of life's problems—and all would seem to these supposedly resurrected fathers greatly changed, and they would wonder if they had come to the same world if they did not notice that the same great routine of nature still prevailed, such as the daily circuits of the sun, the monthly phases of the moon, and the moving constellations.

They would, however, notice a change from their lifetime in the church habits of the people. The filled sanctuaries would now be much depleted in attendance if not entirely abandoned. The sociability and neighborliness of former times would appear to be exchanged for a rushing rampage of selfish greed and forgetfulness of others.

And yet we do not wish to picture conditions unfairly or untruthfully overdraw them. There are doubtless noble exceptions to these drab colors in some parts of the world. But in these United States and adjoining Canada, much we have described would appear too true.

But our caption question deserves attention. What we

have said has a bearing upon it in that the gospel is supposed to correct these things instead of allowing a condition so contrary to its spirit. It therefore appears to some to be a failure.

In considering the matter of failure of anything, two things, at least, should be considered. First, has it been properly used, and second, is the thing itself a failure however earnest the attempts to use it. A thing may be good in itself but in the hands of bad manipulators become a failure, or a thing may not be the best but in the hands of good operators may prove quite effective, and a good thing, in itself, and well used, ought to produce astonishing results.

Another thing to be considered, especially with the gospel, is, what was its purpose. What might we expect, from the terms of its announcement, its outcome should be? A thing cannot be said to be a failure if it does not do what it never purposed to do. Maybe we are judging it a failure because of misinterpretation of its declarations of purpose. It has failed to do the thing they have conceived as its object, when plain announcement of its purpose is something entirely different.

A common conception of this purpose is that the world will be converted and Christianized, thereby bringing the kingdom and glory of the heavens to it; and all this is looked upon, on the part of many, yea, may we say the majority, as gradually coming through the preaching of the gospel and moral and social endeavors in this age. But it is not doing it, and therefore the conclusion is pressing on the minds of many that in the form formerly preached, it has failed, and that the desired goal can only be attained by changing the old for some new gospel.

There is no question but that the Bible does predict a time to come, on earth, when wars shall cease, when every man shall dwell peaceably and free from national invasion, or other disturbing elements, when the glory of God shall fill the earth as the waters cover the ocean bed, when men will beat their swords into plowshares and spears into pruning hooks, when nation shall not lift up sword against nation, neither shall they learn war any more.

The doings of the present period of this age are far from the least approach to this Utopia. It seems more like beating plowshares into swords and other agricultural implements into war weapons. And, instead of not learning war any more, we have large military schools in which the latest discoveries of science are being applied to military ends.

But times and movements are a great paradox. Along with these mammoth war preparations we have peace movements. Every year prizes are given for the best declamations and peace essays. These essays, however, seem to have little effect on those faced with the practical issues that demand war preparations. These declamatory contests are

sponsored by the prominent Protestant churches, and may have some influence upon the youth who are principally the declaimers. But will it root itself sufficiently deep in them to stand against the whole military system, or when a real issue comes, when war is imperative, will they be deemed traitors to their country, targets for the firing

squad, or be caused to languish in prisons?

The paradox seems climactic—greatest advocacy of peace on the one hand and greatest preparations for war on the other. The picture is confusing to many good and devout souls.—A. H. Kearney in *World's Crisis*; to be continued.

Tithing—a Sacrifice Acceptable

By Mrs. Tom Savage

TITHING, while recognized by the Israelites, did not begin under the law. Abraham paid tithes to Melchisedec long before Moses was given the law (Gen. 14:18-20). Christ is a high priest after the order of Melchisedec (Heb. 6:20). Why not pay Him your tithe?

Tithing is a subject for believers, for surely one who does not love or fear God would not give much of his material wealth to His work.

What couldn't God help us to do if all our church members tithed? We could care for our poor, widows, and orphans. Missionaries could work abroad and at home. All our churches could have shepherds—pastors able to live as other people, for one must have a certain amount of money for expenses in today's existence. But when Christian members begin to covet money, then the roots of evil begin to grow in their hearts. What do we mean by coveting? When one gets too eager to buy this new car or that electrical appliance, this new dress or that new suit, so that one fails to pay the Lord His due, that person is covetous, and covetousness is idolatry (Col. 3:5). Those who are idolaters cannot inherit the kingdom of God (Gal. 5:19-21).

"The fear of the Lord is the beginning of wisdom" (Prov. 1:7). Do you fear you may not please God? If the law recognized the tithe as right and just, how much more should we give, who serve the Lord with a far greater love than did they who lived under the law? If God called the Israelites robbers when they forgot to give tithes and offerings, what is He calling us today if we do not give tithes and offerings? (Read Malachi 3.)

The tribe of Levi was the priestly tribe; Judah, the kingly tribe. We are called to be kings and priests unto God (Rev. 1:6). We are, then, really kings and priests now, aren't we? If you were to die today, you would be resurrected as you died, for the dead know not anything. You would never be raised a priest or king unless you lived as one before you died. Would you be raised a robber? an idolater? or one who feared the Lord? one who loved Him, so that you did God's will? Of course, the Lord is going to perfect us. We'll have an immortal body and see Him face to face. But that does not excuse anyone from being as perfect now as he knows how to be.

Giving alms to the poor is not giving into the storehouse (treasury) to keep God before a dying world. At least the

largest part of one's tithe should be given where you worship. That's where you get most of your spiritual food. Did you ever hear of one buying groceries at one store, yet paying his bill at another? You pay where you get your food. God's work may be somewhat different, for wherever you give your tithe it will be a blessing to some one. But if you are interested in having your church continue, you should give generously to keep its doors open.

In 1 Corinthians 13 we read that even though one gives all his goods to feed the poor, it profits him nothing if he does not have charity or love. In Romans 12:1 each one is asked to present his body a living sacrifice, holy, acceptable unto God.

The real churches are made up of people, not just buildings. Christ is the Vine and we are the branches. If we are not fruit-bearers we'll be cut off. His work doesn't depend on any one of us, but if we do not share our material blessings we will miss the spiritual ones.

Next pay day give an offering, a sacrifice, tithe or more to the Lord. Don't give to be seen of men or for glory for yourself. Don't give your offering as a bribe. Give it cheerfully as a gift, wholly pleasing to the Lord.

You know when you are not giving enough, for 1 John 3:20, 21 tells you that your heart will condemn you. Read it. One who is not a Christian, one who doesn't study God's Word, might not feel condemned, yet not be supporting the work. Our Bible tells us that "if our gospel be hid, it is hid to them that are lost" (2 Cor. 4:3). Pray for such a one to receive salvation. Our Bible tells us that loving service is better than sacrifice. So is cake better than bread, but you do not exclude one because you have the other. God wants loving service. I'm glad He values *people* more than *money*, aren't you?

The scribes and Pharisees paid tithes, yet Christ said they were hypocrites, for they forgot that He values loving service more than sacrifice. They forgot to be kind, merciful, and to practice what they knew to be good and right. Christ said, "These ought ye to have done, and not to leave the other (payment of tithes) undone" (Matt. 23:23). Did you say Christ didn't teach tithing?

He also said that where one's treasure was there would his heart be also. We are told to cast our bread, not crumbs,

(Please turn to page 9)

The Church Conflict in Germany

READERS will have been puzzled by the news that on Christmas Eve all Protestant ministers and theological students who have been kept in Germany's prisons and concentration camps were to be released by special order of Herr Hitler. This event seemed to foreshadow an end of the church conflict which has been raging now for almost five years. Yet it must not be forgotten that a similar "generous" move had been made in February, 1937, when the Fuehrer proclaimed that the Protestant church would be allowed to hold free elections and given freedom to settle its disputes by itself. But these elections have never been held, and only recently Herr Kerrl, the State Commissioner for Church Affairs, announced that they would never be allowed, "because of the disunity prevailing in the Protestant church"! The truth is that after the Fuehrer's offer all truly evangelical elements in German Protestantism (the Council of the Confessional Church, the Lutheran Council, and the bishops of Hanover, Wurtemberg, and Bavaria), had formed a league to oppose the so-called "German Christians," i. e., those people who hold that the Christian belief and the church must be subservient to the Nazi philosophy and the present regime in Germany.

When Herr Hitler made his offer of free elections, the Government had obviously hoped to manipulate the church elections in the same way as the last Reichstag elections, which brought the Government the surprising majority of 98.2 per cent. Once they realized that the leaders of the church would prefer to recommend entire abstention from the vote rather than to give in to the comedy of a manipulated vote, the Government discovered suddenly that the disunity of the church made elections impossible, while in February, 1937, they had declared that the elections should be held to remove the existing disunity! But the inhibition of elections is but a symptom of the change that has taken place in the Nazi religious policy.

Whereas, until 1936 the German Government proudly declared that they were anxious to base their policy on the twenty-fourth point of their program, which states that National Socialism rests upon "positive Christianity," the radical elements in the Nazi Party have succeeded since in bringing about a policy which is openly hostile to Christianity. Through the mouth of Reich Minister Dr. Frick, the Government has now declared in an authoritative way that "they stand firmly by the principle of protecting the freedom of all religious confessions and that they seek peaceful collaboration with the various religious confessions," that is to say, including all the new pagan religions which for a long time already had been sponsored unofficially by the Nazi Party.

To understand the religious situation in Germany, one must not forget the important fact that National Socialism is itself a religious movement, and that as a result of its totalitarian character it can at the best tolerate Christi-

anity, but never recognize it as a congenital religion nor grant it equal status with the new state religion. For a long time the leading men in the Nazi Party thought it would be inopportune to admit openly the religious character of their movement, and they bashfully called it a *weltanschauung* (world view). Now they have changed their attitude, because they have realized that by denying the religious nature of their own movement, they had strengthened the importance which the existing Christian religion had for the life of their own members. The Nazi leaders rightly feel that Christian religion in its essence is opposed to the reckless policy, the brutal methods, and the unbridled national pride of National Socialism. Thus their aim is now to propagate National Socialism as a kind of theistic religion. In it God seems to be mainly concerned with the honor and greatness of Germany and the Nordic race, and fighting against the Jews and for the expansion of Germany seems to be the paramount religious duty of every German man and woman. In order to prevent the church from thwarting the propagation of such a religion, it is deemed to be necessary to cripple it to the utmost financially and by administrative measures.

An article in *Das Schwarze Korps*, the official paper of the Nazi Blackshirts, reveals what is now in the mind of the Nazi leaders. The author says that the church must be confined to the "care of souls," i. e., to the cultivation of an absolutely otherworldly piety, and must be deprived of all opportunities of making its influence felt in public life. The author continues:

"National Socialism is a religious movement which not only recognizes allegiance to God and the divine order, but puts it into effect. The state itself is, therefore, as the national community's form of life, a practical expression of belief in God. That is our state religion and it must go beyond the confessions. It must be independent of the dogmas which we receive as the work of men. There can be only *one divine order*, but how the individual receives it and where and by what means he finds it revealed to him, is his own affair. He can please himself, or can submit to the interpretation which a confession offers him. The state, bound to the divine order, leaves a man free to choose whether he will express his sense of religion in working for the national community, or by seeking allegiance with like-minded people in one confession, one church. The confessions are human communities seeking to mediate between God and man. Those who simply believe in God, on the other hand, hope to be able to avoid this mediator. They are not a community with a purpose, and consequently not a confession."

In this same connection, the question of the religious instruction and care of the nation is solved as follows: "Against confessionally determined religious instruction in the schools there is nothing to say, for a child belonging

to a particular confession should also have his religious instruction in his confession. But children brought up to 'believe in God' (i. e., to have the Nazi view of God), have the same claim to religious instruction, only it must not be tied up with a confession. We certainly do not want specialists to emerge for the religious instruction of those who believe in God. The development of a new form of mediation between God and man is the very thing that we are anxious to avoid. It is much more important that a National Socialist teacher, strong in his ideology and without any specialized 'proofs of qualification,' should be in a position to impart religious instruction to the children and to teach them to recognize in nature the revelation of God. A clear separation of this kind would also be welcomed by the churches, for no guarantee can be given that non-church teachers will impart religious instruction in the way that the churches think it should be done."

As regards church property, it is stated that "we shall not be able to deprive ourselves of the painful task of deciding, one day, to whom the so-called church property really belongs. It has to be admitted that these possessions

have come about through the common work of all compatriots, and at a time when state and church were still one unity. Those who paid for them did not suppose that they were making contributions to a private organization which assumed no obligations toward the community of nation and state. And it is not to be admitted that such common possessions should suddenly become the legal property of churches which now have nothing but the name in common with the earlier conception of the church." (I.C.P.I.S., Geneva.)

These quotations from an official article will suffice to show that National Socialism, being itself a religious movement, is by its inner logic bound to combat Christian religion. Hence not too much importance must be attached to the release of pastors from prison. Moreover, as the newspapers report, notwithstanding the Fuehrer's amnesty, more than fifty pastors are still kept in prison, among them Pastor Niemoller, the leader of the Confessional Church. This clearly shows that the Nazi Party is firmly decided to carry on its antichristian policy.—Otto Piper, D.D., in *The Presbyterian*.

Origin of the Church of God

By A. E. Griffiths

WE frequently hear the remark, "All churches are the church of God because all churches worship God." That sounds very logical, but is it correct?

To ascertain a true answer to this assumption let us trace the history of the church back as far as we can. There are many denominations professing the Christian religion, but how far do they go back? We find John Wesley establishing the Wesleyan Church in England and the Methodist Church in America; John Knox of Scotland established the Presbyterian Church. These only go back as far as the 18th century. The Church of England, or Episcopal, was established in the reign of Elizabeth, Queen of England, who came to the throne in 1553. All others except the Roman Catholic Church came into existence about the same time, which was the time of the Reformation.

Luther was the prime mover in this movement in Germany, and then Calvin followed in France. All of these denominations sprang from the Roman Catholic Church, and that claims to be the original church, started by the apostles, with Peter as the first pope. But history proves this claim to be false.

After the death of the apostles, the church began preaching false doctrines, and only a few adhered to the truth as taught by them. Paul was much concerned about this fact, for he reminds us that "the mystery of iniquity doth already work" (2 Thess. 2:7). The doctrine of the immortality of the soul was well established at this time, having been introduced by Socrates and Plato in the Athenian

temples, about 400 B. C. This doctrine had also been taught in a somewhat different form by the Egyptians, which dated back before the time of Abraham. In following up this thought we are recalled to the Garden of Eden, where this false doctrine originated when "the serpent said unto the woman, Ye shall not surely die" (Gen. 3:4), and the churches of the world have been preaching this original lie ever since.

Now if we can trace the false doctrines back to the Garden of Eden, it is only reasonable to suppose we can also trace the true one.

John writes: "Beloved, now are we the sons of God" (1 John 3:2). Therefore if we, who have been baptized into Christ, are called sons of God, then all who have been identified with God in the past are also the sons of God. This goes right back to Adam who "was a son of God" (Luke 3:38). From Adam to Noah were ten generations, and all these men knew God's law, therefore were sons of God, but not all of them were faithful sons. Only one faithful one is spoken of, and that was Enoch, the seventh from Adam, whom Jude uses as a type: "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints" (Jude 14). Here we have a man who was born 3017 B. C., looking forward to the same hope that Moses had over fifteen hundred years later: "The Lord came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousand of saints: from his right hand went a

fiery law for them" (Deut. 33:2). And we, in turn, are looking for precisely the same thing over three thousand years later still.

These generations that lived before Noah are an object lesson to us. Remember Paul's words: "Now all these things happened unto them for ensamples (types): and they are written for our admonition, upon whom the ends of the world are come" (1 Cor. 10:11). What were these things that were types? "And it came to pass when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men, that they were fair; and they took them wives of all which they chose, and the Lord said, My spirit shall not always strive with man" (Gen. 6:1-3). Here we find sons of God mixing with evil nations, a thing which they had been told not to do. Cain and all his offspring had been ostracized, but yet the sons of God disobeyed God and eventually brought the destruction of all mankind in the waters of the flood, with the exception of Noah and his family. This proves to us that the fact of becoming a son of God does not necessarily save us. Baptism is only the beginning of a new life and we must then work out our own salvation with fear and trembling (Phil. 2:12).

Let us now define the meaning of the word "church." It is translated from the Greek *ekklesia*, meaning a congregation or body of people organized for worship. Therefore the word refers to people and not to a building. There is no mention of any building when Cain and Abel made their first offering to God (Gen. 4:3-7), and after Noah left the ark he first "built an altar unto the Lord" (Gen. 8:20). An altar is simply a pile of stones upon which to sacrifice animals. God told Moses that "if thou wilt make me an altar of stone, thou shalt not build it of hewn stone" (Ex. 20:25). There is no mention of a room of any kind built to worship in made in the records we have of the lives of the early fathers, and yet they comprised the true church of God. God's laws were first handed down by word of mouth from father to son. When the church increased in numbers Moses started writing the laws of God, and all instruction we have received since then has been handed down by writing, hence the word "Scriptures," derived from the Latin *script*, meaning "to write."

There has been a selected people all the way down from Adam who have respected God's laws. We read: "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55:11). Let us not fall into the error that Elijah did when he said, "I have been very jealous for the Lord God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets, with the sword; and I, even I only, am left; and they seek my life, to take it away" (1 Kings 19:14). But he was wrong. He was not the only one left. God said, "Yet I have left me seven thousand in Israel, which have not bowed down unto Baal" (1 Kings 19:18). Paul quotes this scripture in Romans 11:1-5, and finishes up by saying, "Even so then at this present time also, there is a remnant accord-

ing to the election of grace"; and that same remnant is in existence at the present moment. God has never allowed the truth to die out since He made man. If He had, civilization would have been wiped out long ago. God is merciful, "who will have all men to be saved, and to come unto the knowledge of the truth" (1 Tim. 2:4). The church of God may have had very few members in some of the past generations, but there has always been a remnant. "Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrha" (Isa. 1:9).

There are many references in the Bible to the house of God, and perhaps that is sometimes regarded as a building. But this again is erroneous in most cases. The record of Jacob's dream of the ladder proves this (Gen. 28:11). Jacob took some stones for a pillow and lay down in the open. After he awoke "he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven" (v. 17). The fact that God manifested His presence there made it the house of God, and in verse 22, he said, "And this stone, which I have set for a pillar, shall be God's house." Note he first speaks about a *pillow* to lie upon and then of a *pillar*, which is the support of an edifice. Paul uses this expression in writing to Timothy: "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth" (1 Tim. 3:15). He speaks in the same manner in Ephesians 2:20: "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." We see by these references that the true believers have always been associated with the house of God, which is the church of God, or the assembly or congregation that worships Him in spirit and in truth (John 4:24).

Let us not imagine that the truth has been revived again during these last days by some man or men, for no man can be relied upon for truth. We know what the wise man said: "God hath made man upright; but they have sought out many inventions" (Eccl. 7:29), and the Prophet declared that "the heart is deceitful above all things, and desperately wicked; who can know it?" (Jer. 17:9).

Therefore we will abide by God's Word only. "To the law and the testimony: if they speak not according to this word, it is because there is no light in them" (Isa. 8:20). We are the children of light, so let us walk as children of light (Eph. 5:8).

POPULAR OBJECTIONS ANSWERED

(Continued from page 3)

We conclude, therefore, that the parable is a graphic description of this life and the final state beyond the resurrection. It is a strong proof against the consciousness of the soul while the body is dead. Nothing being said about the

souls of men, but the whole scene applies to two men with bodies, which places it beyond the death state and proves that the resurrection is necessary to a future life, for the language is direct: "If one went unto them from the dead!"

TITHING—A SACRIFICE ACCEPTABLE

(Continued from page 5)

upon the water.

Giving is also placed among the gifts of the Spirit in Romans 12:8. Do you have that gift? How could one who loves the Lord say, "Give good measure, heaping up," and then offer only a dime and expect God to bless the giver when it should have been much more? To sacrifice means to give until it hurts; to give so much you have to deny yourself of things you want and even need.

"What shall it profit a man, if he gain the whole world, and lose his own soul?" (Mark 8:36). My brethren, "think on these things" (Phil. 4:8).

NIGHT — MORNING

The darkest hour before the dawn
Upon this earth descends,
And troubles deep we'll gaze upon,
Before this dark hour ends.

The world exalts its conquerors now,
When virtue's overthrown,
While many hearts with sorrow bow,
And many spirits groan.

Yet we are listening apart,
And hopefully we sing;
Christ's praises rise from every heart,
And joyful carols ring.

Praise Him, ye morning stars of light,
Praise Him, ye heavenly bands,
Praise Him who leads us through the night,
With His dear, nail-pierced hands.

For faith and trust to us are given,
A gladsome morn to see,
When Christ shall part the clouds of heaven,
And set His children free.

A new earth, radiant and bright,
Awaits His spoken word,
Where we shall rest in peace and light,
Forever with the Lord.

—Mabel O. Bingham in *Herald of Life*.

AN APPEAL TO SCIENCE

(Continued from front page)

the life is taken from him. It is equally true that a man can be dangerously near death from the loss of blood (the vehicle that carries life to all parts of the body) and then, by the efforts of a man (whether he believes in God or not, it makes no difference), blood can be transfused into the dying man from another person, and immediately the sick man revives and soon becomes normal. Now let us follow this thought to its ultimate conclusion and see how utterly untenable the prevalent view upon this point is.

If a "soul" were "departing" as the result of natural causes we would be forced to admit that such "departure" was accelerated or retarded according to the rate at which the blood was being lost. Again a law of nature was in operation. Thus far no "summons" from on high was calling the "soul" away. There was no necessity for such a "summons," for without such a "call" the man would surely die when all the life-bearing blood was gone. We can see, then, that the physician in his employment of blood transfusion was virtually *forcing* the so-called "soul" to continue to abide in the body. In other words, the *soul* was under the direct will and power of man!

THE SOURCE OF LIFE RENEWAL

Let us next consider where this life-renewing element came from. Holding in mind the thought that the dying man's "soul" had departed (just to the degree that his blood had been lost), we find that by taking a small portion of this life-giving substance from the other man, that a portion of *his* "soul" had been taken from him also. This would cause us to question as to just *how much* "soul" a man has and how much of it he can lose and still be a man.

Then, too, if the patient *borrowed* or *bought* some of the second man's "soul" and was made alive by it, in just what status would that place each of them in the eyes of God? Suppose that for some other reason the patient later died and went to heaven or hell, would he receive judgment according to the proportion of his own "soul" which he still possessed, or would the other man be held accountable in part? Rather tangled, isn't it?

There are professional blood donors who follow that line for a living. Blood in these days is sometimes even put in cans and preserved in storage to be used in emergency cases. This would suggest that a man is a bit like an automobile that carries a spare tire. In the process of several months a professional blood donor would have completely depleted his own blood and it would be dispersed among dozens of people of every type and character. Often blood is taken from a person of one sex and transferred to the opposite. Just consider the confusion this would result in before the judgment seat of God! There is no limit to the absurdities into which this thought would lead us if we hold that punishment is meted out to a "soul" and not to the *man*.

(over)

WHAT IS THE LIFE THAT ADAM RECEIVED?

But let us consider the matter from still another angle by seeking an answer to a natural question and one that is often asked: "If the blood is *not* the life, then what was the life that God breathed into Adam?"

The answer is too simple to be accepted by the multitude, for unless we can color our left-handed answers with mystery and superstition few will take our explanations seriously. Is this not true? A man pursuing his normal industrial duties is delayed an hour beyond the time scheduled for an appointment. Upon his arrival he finds it "necessary" in most cases to avoid the simple truth, that he had ordinary tire trouble on the way, and reach out in his imagination and create a fanciful series of unusual dramatic happenings to account for his late arrival or the one who awaited his coming would not believe his explanation. As a race we have developed to a place where we refuse to believe anything unless it smacks of the miraculous or is shrouded in mystery! Even when it would be much easier to be simple and candid, we insist upon an opposite procedure.

In this case, however, there is only one answer. God, applying a new law of nature, caused the vacuum in Adam's lungs to be unstopped, and he automatically drew oxygen into himself that caused the inanimate blood to become of the proper texture needed to carry that same oxygen to all members of his body. In order to make man wholly dependent upon God throughout his life, or to make him dependent upon the laws of nature, which are the laws of God, man only lives *one breath at a time!* Here we observe another law of God which man cannot break without paying for it.

"What of the unborn babe that cannot breath this life or oxygen into itself?" you ask. "Surely the unborn are very much alive."

Our answer to this: The blood that carries life through the mother's body, carries life also to the babe. If the babe had a separate "soul" or life of its own, implanted there by God, then the babe's advent into the world would not be contingent upon the mother's life and health.

In support of the thought that an unborn babe has a "soul" of its own, some will say, "But what of John, the unborn son of Elisabeth, who leaped in his mother's womb?"

Let us examine the Scriptures on this point and see exactly what they say. The record is found in Luke 1:36-45. First, we ask, Was not Elisabeth's entire being quickened and made joyful at that particular moment by the filling with the Holy Spirit (v. 41)? What more natural, then, than that the babe should "leap" or "move" as the result of the mother's ecstasy?

Here we find the writers of the King James Version (consciously or unconsciously) attempting to mystify a simple narrative in such a way as to make it support their obvious belief in the immortality of the soul. The word-for-word translation of the original Greek for verse 44, as rendered in the Emphatic Diaglott, is as follows: "Lo for, as came the voice of the salutation of thee into the ears of me,

leaped the babe in exultation in the womb of me." Now I ask, Will not the same condition occur in any mother at that particular stage in the development of her unborn child? Will not the child react to the mother's fright or happiness or other overpowering emotion, especially when the cause of the emotion appears suddenly? Most certainly, such will be the case! Surely that settles the question of the babe's conscious being at that time, and there is really nothing mysterious about it.

We introduce another thought: If we conclude that God breathed or in any manner imparted a "spirit" or "soul" into Adam in the beginning, it would naturally follow that He would be compelled to observe the same procedure in every instance thereafter or we would not be the same type of man as Adam and consequently not amenable to the law by which he was governed! So if a "soul" or "spirit" is in any way imparted to the child, when does it happen?

If we say that the "soul" is given before birth, we are reversing the procedure followed by God when Adam was made a living soul. We cannot do that! But if we say that it was imparted at birth, we find ourselves placing man in a position where he decrees *when* and *how* it shall be done. In a recent case published in the papers, we read of a mother who died as the result of a broken natural law. She was about to become a mother and the *physicians decided* that the child should live. I am sure they did not call upon God for a vision picturing what they should do, or ask Him to send them a message of instruction relative to the matter! But at the very moment when the mother ceased breathing they proceeded to operate (exercising again man's own initiative) and brought the child into life, separating it from its dead mother.

Does not this event show clearly that if the orthodox view of this matter is correct, man exerted a power that *forced* God to function at the pleasure and whim of man? How contrary such a thought is to our knowledge of God's limitless power! Can we find anywhere in the Bible a statement that even hints that the "soul" is in any way under the dominion of man? (That is, is the final disposal of life ever said to be subject to the will or power of man?)

The "devil," or carnal nature in man's own heart, in the Garden of Eden made his initial advent into history by fathering a lie. Apparently unable to originate another, "he" continues to follow his own precedent. Lying he started, and lying he goes on to the end! That one original lie, "Thou shalt not surely die" (Gen. 3:4), which was addressed to Eve in the beginning, must therefore be covered and recovered throughout the ages by other innumerable lies, not the least of which is this popular one: "Man has an immortal soul!"

SCIENCE AGREES WITH THE BIBLE

Does not even nature teach that this breath of life (oxygen) must be present in just the right quantity in order that not only the physical body but the products of man's inventive genius, may function properly? An automobile must *breathe* this same breath of life in order to generate power. Plants die immediately when the *breath* or oxygen is cut off. Even the earth must be stirred and turned (this

is the function of earthworms as well as of the farmer's plow) so that new breath or oxygen can penetrate its surface and stimulate plant growth. Death and deterioration start the moment breath or oxygen is finally expelled or withheld.

Science tells us, and establishes the contention with unmistakable proof, that if, by any process, the nitrogen is separated from the oxygen in the air, any matter that will absorb oxygen will immediately burst into flame by spontaneous combustion.

Let us leave that thought for a moment and turn to the Scriptures. "And the seventh angel poured out his vial in the air" (a gaseous compound, made up of about 78 parts by volume of nitrogen, 21 parts of oxygen, and 1 part of argon): "... and there were voices, and thunders, and lightnings; and there was a great earthquake . . . and men blasphemed God because of the hail" (Rev. 16:17-21). This same phenomenon is described elsewhere in the Scriptures as *fire* (2 Peter 3:7-12). Viewing this, therefore, with the thought mentioned in the preceding paragraph, that the withdrawal of nitrogen from the air will result in spontaneous combustion of anything which absorbs oxygen, a fact attested by science, we need no longer look upon this "fire from heaven" as a supernatural or miraculous event. Rather, we can see in it the operation of an established law of nature applied by God Himself for the accomplishment of His own purposes. Surely the God who made such laws can operate them by the application of other laws equally as natural! Even the Antichrist will have gained sufficient knowledge in advance of his fellows to manifest this truth and thereby induce certain groups to believe and follow him.

INCREASED KNOWLEDGE IN THE LAST DAYS

We can now begin to see why it is vitally necessary that knowledge shall be increased (Dan. 12:4) in this age in order that the foretold plan of God may culminate properly. Nations that are at war today are beginning to understand these facts and are employing them when they construct and use modern chemical "fire throwers." Then there is the defensive side of the question. Gas masks, that keep the "breath of life" properly mixed, are now in use extensively.

Looking thoughtfully ahead to the day when "fire from heaven" shall fall and consume the wicked at the battle of Armageddon, we can see even now the elements, regulated by established laws of nature, being employed by human ingenuity, while God, knowing all laws and all possible combinations of elements, puts into operation again a method by which *fire* will fall upon His opposers and reduce them to ashes under the feet of the righteous (Mal. 4:1-3). Surely God's army will be a *prepared* army and so protected, still by natural law controlled by God, that they shall each and every one escape the terrors here described! (Compare Daniel 3:27, 28.)

God never meant for man to die. Death is a condition man brought upon himself. Had he not perverted himself after having been given that greatest of all gifts, the breath of life, he would never have had "reaping" to endure. We

can readily see the fulfillment not only of the Scriptures, but of natural law as well, in the results that follow the planting of the seed of sin. "Whatsoever a man soweth, that shall he also reap," is carried to its natural conclusion when God applies one of His own great laws that takes the very breath of life away and transforms it into an instrument of destruction to annihilate the incorrigible. What could be a more fitting finale to a life of wickedness?

There are innumerable other approaches to the reconciliation of the fundamentals of the Scriptures with known facts of science, I believe, that would, if applied carefully, court the sincere interest and attention of this scientifically-minded generation, and possibly lead many to faith. If this be so, is it not high time that we, as ministers of the gospel, should apply ourselves to a determined, almost desperate, effort to bring these things to the attention of misguided students who cannot accept the paradoxical and contradictory traditions of orthodox teaching? If we hold the key that unlocks the glorious temple of harmony that is manifest in God's two books of the revelation, the Bible and Nature, and make no use of it, how much greater is our responsibility before God!

Let us examine the principles we *claim* to believe and discard from them every atom of mysticism and superstition and get our feet upon the solid ground where God meant them to be *and keep them there!*

THE SILENCE BROKEN

Hebrews 10:37

"Our God shall come," the silence shall be broken,
Which long has reigned o'er this sin-stricken world;
The saints of every name and tongue shall gather
Beneath His banner which shall be unfurled.

"Our God shall come," earth's babel and confusion
Shall be hushed when His great voice is heard;
Faces shall pale, and be upturned with terror,
Those who have hated and despised His Word.

"Our God shall come" to scatter all oppressors,
For He, the righteous Judge, shall fill the throne;
No longer shall the tyrant have dominion,
No longer shall the helpless captive groan.

"Our God shall come" according to His promise,
To dry the tears and bind each bleeding heart:
To bring about the saints' eternal meeting,
Where sin and death shall never make us part.

"Our God shall come": the sands are surely dropping;
"A little while"—He will not tarry long;
Sin's shadows then from His bright path receding,
The right will then have triumphed over wrong.

"Our God shall come," the Father of the orphaned,
The widow's Friend—the Savior of the lost;
The Rock of Ages for the tried and tempted,
The Lifeboat and the Shelter for the tossed.

—H. Bunn in *The Free Methodist*.

Berean Department

Cecil A. Smead, Editor, Blanchard, Mich.

Gems From the Quarterly

Time Out for Prayer.—Mark 1:35: "A great while before day." We sometimes say that we can find but little time in our busy lives for prayer and Bible study. Jesus solved the problem when He realized that prayer was more vital to His success than sleep.

Would You Favor a Blood Purge?—Mark 2:16: "Scribes and Pharisees." These were the bitter critics and relentless enemies of all who were not of their own cult. Smugly self-righteous, they looked upon the publicans with abhorrence and had no sympathy with anyone who made an effort to reclaim them. There are many professing Christians today who despise thieves, drunkards, and prostitutes, and have no Christlike sympathy for them and show no interest in their salvation.

Mark 2:17: "They that are sick." In implying that sinners were "sick," the great Physician anticipated by nearly two thousand years the conclusions of modern medical men and psychiatrists, who now quite generally agree that drunkenness and criminal tendencies are often directly traceable to constitutional physical weaknesses which may be corrected by proper treatment.

"The Love of Christ Constraineth Us."—Mark 2:28: "Lord even of the sabbath." "To call the Christian Sunday 'the sabbath' is to give a wrong and misleading name, to mix up Judaism and Christianity, and to introduce a false and dangerous legalism into the observance of Sunday."—Lenski. Nowhere in the Bible is the observance of Sunday as a holy day commanded, and nowhere in the New Testament after the crucifixion of Christ, is the observance of any day as especially holy commanded (Gal. 4:10, 11). Sunday observance is wholly a voluntary act of devotion on the part of the Christian. Cf. Rom. 14:1-6.

Is Preaching a Lazy Man's Job?—Mark 6:31: "Rest a while." There is no work more tiring to mind and body than that of preaching. Jesus here lays down a precedent justifying ministers taking vacations away from their fields of labor. John says this retreat was a place of "much grass" (John 6:10), a pleasant spot in which to commune with God.

A Wonderful Opportunity—the Summer Bible Training School.—Judges 13:12: "How shall we order the child?" "What is to be the boy's training and vocation?"—Am. Tr. This is a question all parents should ask of God concerning their children. What does God want these boys and girls to be? Too many Christian parents pay far more attention to the business education of their sons and to the social "finishing" of their daughters, than they do to their spiritual development!

More Than Half the Babies of Cigarette-Smoking Mothers Never Grow Up.—Judges 13:14: "Neither let her drink wine." She must set before her son an example in harmony

with the moral and spiritual advice she gives him. A cigarette-smoking, cocktail-drinking mother cannot expect her children to take her advice against such indulgences seriously.

(Note: the above gems of truth were collected from that mine of Bible truth, the Truth Seekers' Sunday School Quarterly. You should use this quarterly yourself.)

Prayer

Prayer is a vital part of our lives and should not be neglected. Some people probably think they do not have time for prayer, but this should not be their attitude. There is always time for prayer if one will only find it.

Every Christian knows that prayer is the means by which we communicate with God, and our communication should be from the depths of our hearts. Prayer that is uttered from the lips only and not from the heart is truly useless. God probably hears their requests, but does not grant them. This communication does not merely involve a mumbling of words; it has a fuller meaning. We offer a petition to God desiring certain things to be granted. If we are Christians, are truly sincere, our requests will be granted as far as they are reasonable and if it be God's will. May I repeat again that prayer, whether public or private, should be sincere, in earnest, and truly from the heart. Let us all strive to be truthful and sincere in our petitions to God.—Mary Richardson of the Blood River Berean Class, Hammond, Louisiana.

Funny Papers

If "the funnies" are really funny why don't people smile when they read them? On the contrary, grown-ups and children will wear as serious expressions as if they were reading about floods, earthquakes, and wars. Once in a while an isolated "funny" will provoke a smile. The "funny paper" is an adroit form of teaching, and has come to be one very insidious as well. Little three-year-old tots will develop a vocabulary like Popeye the Sailor, much to the distress of the conscientious mother when the little one addresses the neighbor lady that he doesn't like as a "Swab."

And what kind of morals does it teach when Jiggs tricks his wife into thinking he will be at the opera when in reality he will be at a burlesque show? And remember, impressions of childhood go on through life. If one could understand the psychology of it what a multitude of adult evils could undoubtedly be traced to their inception in the "funnies" of the child! Matrimonial disloyalties, business trickery (what else was it when Little Henry put the fish he had caught through the wringer so as to make it acceptable to a prospective customer who wanted a certain kind of flat fish?), evolution and its attendant atheism (see the clever evolution propaganda in Alley Opp, and the Goons!), to name just a few.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"If ye know these things, happy are ye if ye do them."

God's Holy Word

"God has told us in His Word
Wondrous things and true,
How to live and how to speak,
How to think and do.
Would you learn these lessons well?
Read God's holy Word;
You will find them ever true
In His holy Word.

"Stories of His wondrous power
When the world He made;
Said He then, 'Let there be light,'
Morn and evening shade.
When He bade the stars to shine
In the evening hour,
Sun and moon and stars obeyed,
For they felt His power.

"Then He made the grass to grow
For the cattle meek;
Every fish and beast and bird
From His hand doth seek
A.l their food, and He supplies
Every several need;
Praise ye all His wondrous name,
He is Lord indeed.

"But the story, best of all,
Tells God's mighty plan
Of His love so freely given
Every son of man.
Jesus Christ in love He gave
That we might be free,
So He died that He might save
Us eternally."

Twelve Men Who Went With Jesus

From far and wide people came to see Jesus when they heard of the miracles He performed, people from different parts of Palestine and also from the countries near by. However, as we learned in last week's lesson, the Pharisees and the chief priests were already plotting to kill Him.

Let us not forget that the performing of these miracles was not the main purpose of Jesus' life, though they did fill a great need. His greatest work was, as you all know, the preaching of the gospel of the kingdom of God. The miracles proved that what Jesus taught was truth.

For He told them that in the kingdom of God the people would none of them be sick. There would be no lame ones. Nobody would be blind or deaf. And so He healed all who came to Him, thus showing them what His Father's kingdom would be like.

Now the work of telling this good news was such a great work, so vast and so important, that Jesus knew He would need helpers to aid Him, especially after He would have to leave this earth. He knew that the time would come when He should be crucified and should die. He knew also, that God would raise Him up and that He would ascend to heaven to be at His Father's side.

So He chose twelve men and taught them the truths of the gospel and how they ought to live. Then He gave them power to perform miracles, as they had seen Him do. He told them to go into all the world and preach the gospel, and those who believe it and obey it would be saved.

We read in verse 14 of Mark 3, that Jesus chose the Twelve to "be with him." In no other way could they learn what they needed to learn as well as by being with Jesus daily, watching Him teach and heal. Think how grand it must have been to enjoy such a companionship!

But, even though He has gone to be at the right hand of God, yet all of us can be close friends of His today. He will teach us through the pages of God's Book and we can talk to Him in prayer. He will hear us just as surely as He did the twelve so long ago.

One day He's coming back to this earth to be King of that kingdom of which He taught the people when He was here the first time. Then it is that we can really be with Him, side by side, as we are with our dear ones today. Don't you wish that time would hasten?

Here is an easy way to learn the names of the Twelve:

"Of all the twelve apostles
The Gospels give their names:
First, Andrew, John, and Peter,
Bartholomew, and James;
Matthew, Simon, and Thomas
Were friends, both tried and true;
Then Philip, James, Thaddæus,
The traitor, Judas, too;
They followed Christ the Master,
O'er mountain, shore, and sea,
Samaria, Judea,
Perea, Galilee."

AMONG THE CHURCHES

NOTICE TO IOWA CHURCHES

There will be no winter conference held at Waterloo this month as previously planned.

The funds of the Iowa Conference are seriously low, and we appeal to any who are interested in the Iowa evangelistic work, and especially to the Iowa brethren, to send their contributions to the treasurer, Mrs. Lee Fish, Maxwell, Iowa. This will be much appreciated.

Esther Sealine, Cor. Sec.

ELDORADO - RIPLEY - OMAHA

(We regret the delay in the publication of this report. It is due entirely to the mistake of the editor, who filed it with correspondence rather than with matter for publication. We shall endeavor to see that the error is not repeated.)

On November 17 we started on a trip to Eldorado, Ill., to hold a series of meetings. While en route we stopped off in Missouri, to visit relatives of my wife whom she had never seen. When we arrived at Eldorado we found a nice group of brethren who own their church but have never established a continued work except for Sunday school, and while Bro. Lapp was at Ripley he preached for them once a month. We surely enjoyed meeting with these believers and wish to express the gratitude we feel for the cordial way we were received into their homes and for the receptive minds receiving instruction from God's Word.

December 2 we were on the road again, stopping off that evening at Ripley, Ill., where we had the pleasure of speaking to a good sized and attentive audience and renewing acquaintance with those we had had the pleasure of meeting and working with more than two years previously. Bro. and Sr. Harvey Krogh, Jr. are to be congratulated for the good work they are doing in that field. We enjoyed visiting in their home a great deal.

December 3 found us on our way to Omaha, Neb., and though we drove in rain all day we arrived in Omaha early in the evening of the same day. We rested for a day, and on Sunday, Dec. 5, we began a series of meetings which lasted until the 19th. The faithful group at Omaha are making an effort to keep the church together after having lost their leader, Bro. Almus Adams, and even though they have no public place of worship they hold a weekly Bible study at the different homes and their Sunday school at Bro. Dixon's home. There is a nice group of believers there, mostly middle aged and young people and there are others who are very much interested in the things the Church of God teaches. Bibles and pencil and paper were very much in evidence at each service which shows an interest and a desire to learn.

We arrived home December 20, after an absence of almost five weeks and found the church at Holbrook going along about as usual. Bro. Arthur Hornaday and others had supplied in our absence. The Holbrook church has lost several members by death and several families have moved away in the past year. The places left vacant have not been filled and they are sorely missed.

Grover Gordon.

OREGON, ILLINOIS

The Golden Rule Classes and the Good Will Class of the Oregon Sunday School held a joint social gathering last Friday night at the home of Bro. and Sr. Roy Blanchard. The two groups decided on forming separate organizations and to that end held simultaneous business meetings. Sr. Leota B. Hanson was chosen president of the Good Will Class and Sr. Iva Reynolds president of the Golden Rule Classes.

The pastor is now presenting a new series of Sunday evening sermons, the primary purpose of which is to emphasize the spiritual value of prophetic study. Next Sunday night he will speak on "The Problem of the Jew: the Race That Will Not Die."

The mid-week meeting continues to draw a number of young people and children, whose interest is being stimulated by questions. The question to be answered this week is: "What group of men became so frightened at what they saw while they were with Jesus that they did not know what to say, but one of them said something anyway? What did he say?" The incident upon which the question is based will provide the subject for study at the next meeting.

Saturday night we received a telegram from Bro. R. H. Judd of Toronto, Ont., bringing the sad news that his wife was seriously ill. We trust and pray that she has surprised her physicians and brought joy to her husband's heart by improvement by this time. In any case our sympathy goes out to Bro. Judd in the hour of his anxiety.

A note from Sr. F. M. Cawby, North Judson, Ind., informs us that her twin sister, Sr. Billings of Los Angeles, and she herself, have been ill for some time. But sickness cannot check Sr. Cawby's cheerful outlook on life. It seems she is suffering from a very painful attack of shingles, concerning which she says, "I would like to trade my shingles for a load of wood." These elderly sisters will be remembered in our prayers.

AUSTIN, TEXAS

Dear brethren and friends of the Church of God: For the next few weeks our address will be 2601 Canterbury St., Austin, Tex., phone 2-6475. The editor of The Herald was so thoughtful in sending The Herald to us at San Saba. Thanks, dear editor. Please send it to our new address. We would not want to be without it. While here we will assist in the church work at this place, San Antonio, and other places near by. If you can use us in your church work write or call.

Mr. and Mrs. E. E. Giesler.

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Mrs. Eva H. M. Fletcher (January and February); Helen M. Chisholm (January and February); Ella M. Siple; Silas M. Claypool; Harold and Esta Starbuck; Mary E. Elton; Mary Calkins; Mr. and Mrs. E. C. Railsback; Mabel Netts.

MARY ETHEL JOHNSON

Mary Ethel Dunblazier was born June 11, 1864, in Fulton County, Ill., and died January 4, 1938, at her home near Bartley, Neb. In 1885 she was united in marriage to Curtis A. Pickering, and to them one daughter, Lulu, was born. Some years after the death of Mr. Pickering she was married to Nels Johnson of Table Grove, Ill., to which union one daughter, Golda, was born.

Early in life she united with the Christian Church, but after coming to Nebraska she accepted the faith of the Church of God. For a period of over thirty years she has lived in unwavering hope of the soon-coming King.

Two daughters, five granddaughters, a step-mother, four half-brothers, and one half-sister are left to mourn. Her husband, Nels Johnson, preceded her in death five years ago.

Much could be said concerning her life as a Christian mother and friend, but words are not necessary, as her life was an open book to all who knew her. We mourn not as those who have no hope, for we know her life is hid with Him who has power over death and the grave.

Funeral services were conducted at the Christian Church in Bartley, Neb., by Elder Grover Gordon of Holbrook, and she was laid to rest in the Bartley cemetery to await the call to life.

HERALD RECEIPTS

Albert Finney; H. W. Stadden; Ella M. Siple (for another); William H. Moore (for self and another); Mrs. R. H. Kellogg; Mary E. Elton; Mrs. William Reynolds; Mrs. Mary Calkins (for self and another); D. Hatten; Warren Knodle; Mrs. S. P. Groves (for another); Mrs. Nora Claypool.

CONTRIBUTIONS TO N. B. I.

Mabel Netts	\$4.00
Leila E. Whitehead	5.00

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"God is able to make all grace abound toward you; that ye . . . may abound to every good work" (2 Cor. 9:8).

CALLING ALL CHURCHES!

How many have sent in your census report since the request in The Herald four months ago? Just three! These were from Moorefield and Holbrook, Neb., and Delta, Ohio. Indiana Conference also sent a very complete report of all her churches, and several isolated members reported. To all these, thank you! But where are the rest? Time is passing, and it will soon be conference time again. I must have reports from all our churches well in advance of July.

If you have not already done so, will you please compile the following information AT ONCE, and send it to

M. W. Lyon,
13517 Darley Ave.,
Cleveland, Ohio.

1. How many members of the Church of God are there in your church locality?
 2. How many members do you have on your Sunday school roll, if any?
 3. How many members do you have on your Berean roll, if any?
 4. Names and addresses of all isolated members of the Church of God that are not members of a state conference.
 5. Names and addresses of any ministers that you think may not be generally known.
- For more complete information, look up your old copy of The Herald for September 28 or October 5, 1937.
- You need not write a letter. A penny post card will do. All that I want is just the items in conversational form, based upon actual class work by the author, on various phases of the gospel; 75¢, postpaid for cash. National Bible Institution.

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THE RESTITUTION HERALD

VOLUME 27

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NUMBER 21

The Spiritual Value of Prophecy

THE BIBLE provides the reference and textbook library of the student in the University of God. It may be said to contain works on each of the major subjects comprising the curriculum of that great school. First, there is the textbook on history, which records God's dealings with men from the beginning of time. Second, a volume on the law of God as it was revealed through Moses and later was defined by Christ. Third, the science of ethics, the regulations governing human relationships. Fourth, the privilege and the value of worship, telling how men may enjoy fellowship with God. Fifth, a course which no other university in the world can provide—an outline of the promises which God has made to His children as those promises pertain to the life that now is and also to the life to come. Last of all, there is the department devoted to prophecy, to the unfolding of the future in the same way that history unfolds the past. It is of this sixth textbook in the disciple's library that I wish to especially speak, for prophecy is the link that binds all the other courses into one. Prophecy provides the reason and suggests the purpose of all of God's revelation to man.

The history of the Bible is a record of the fulfillment of prophecy. The laws laid down in the Bible afford prophetic revelations in the form of types and shadows. The ethics taught in the Bible have as their incentive the enjoyment of the blessings promised by the prophets. Worship is the natural result of one's coming to understand and appreciate the glorious things which God has prepared for those who love Him as those things are described by the prophets.

Every promise of God, whether it pertains to this present life and its spiritual possibilities or to the future life and its eternal rewards, is a prophecy. All that God has in store for His people and for the world has been the subject of predictive revelation.

PRIMARY PURPOSE OF PROPHECY

The primary purpose of the prophetic Word, like the

The following is based on the first of a series of Sunday night sermons on prophecy which the editor is now presenting to his congregation in Oregon, Illinois. The next in the series will be, "The Problem of the Jew: the Race That Will Not Die!"

sees and hears and responds to the pleas of His needy children.

The Jewish service begins and ends with this idea. Each Saturday night, at the close of the Jewish Sabbath, we listen with devout attention to a rabbi speaking over the radio as he solemnly intones these words: "Eternal truth it is that Thou art God, and there is none beside Thee!" That is the great affirmation of Judaism and the basic tenet of Christianity. And to make God known to mankind is the purpose of all that has been written in the Holy Scriptures. God would have us to be ever conscious of His presence among us. And that is what prophecy is calculated to create within us—a *consciousness of God's reality*. When, in the fulfillment of prophecy, we see His purposes being accomplished, we know that God lives, that He is indeed "the living God." The evidence of His being is seen in His activity.

Recognition of God is our highest spiritual attainment. Morality, praiseworthy as it is, may be carnal rather than spiritual. The carnality or the spirituality of an act does not depend upon the character of the act itself but upon the motive that prompted it. If we are moral because we believe that morality leads to health or wealth or to the honor and respect of our fellow men, our morality is carnal, not spiritual. But if we live clean and upright lives because God has cleansed our hearts through faith in the gospel and strive for godliness because we love righteousness and hate iniquity as God does, then our conduct may be said to be spiritual and not carnal.

It follows, then, that anything that has a tendency to make us more conscious of God's nearness, of His concern in our well-being, of His constant oversight of our lives, is of great spiritual value. (Please turn to page 10)

primary purpose of the entire Bible, is to develop in the hearts of God's people a consciousness and an appreciation of their heavenly Father. God would make Himself known to us as a reality. He would have us see in Him the living God—One who

Abreast of the Times

Pertinent Comments on the News of the Day
G. E. Marsh, Editor

Moscow Seizes Church Property

"He commanded to bring the golden and silver vessels which . . . Nebuchadnezzar had taken out of the temple which was in Jerusalem" (Daniel 5:2).

RIGA, Latvia, Feb. 9.—Church-owned property to the approximate value of \$3,575,000,000 has been confiscated from the Christian churches in Russia since the Communist Government opened its war of extinction on religion twenty years ago, according to the Moscow *Izvestia*, which is the first publication to give detailed figures on the result of the antichristian drive from a financial standpoint. Asserting that the 100,000 congregations which existed at the beginning have been reduced to less than 30,000, the paper is obliged to confess that in spite of intense persecution and opposition of the Government, there are now indications of a religious revival, and it urges the GPU (secret police) to arrest all who manifest a disposition to encourage such a movement.

Methodists Quit Sending Food to Russia

"Only they would that we should remember the poor; the same which I also was forward to do" (Gal. 2:10).

RIGA, Latvia, Jan. 23.—American Methodists have discontinued sending food, clothing, and money to their fellow Methodists in Russia because of the persecution of the recipients of such gifts by the Soviet authorities. Bishop Raymond Wade, who arrived in Riga today to preside over the Latvian Methodist conference now in session, made the disclosure, declaring that attempts by Christians abroad to help believers in Russia are doing more harm than good, because entire families were sometimes arrested by the GPU (secret police) and exiled following the receipt of packages from foreign friends. *The Chicago Tribune* was informed that American Baptists have taken similar action.

New Revised Version Started

"I will read the writing . . . and make known . . . the interpretation" (Daniel 5:17).

CHICAGO, Ill., Feb. 10.—A new translation of the Bible is now under way according to an announcement made yesterday by Dr. Roy G. Ross, Executive Secretary of the International Council of Religious Education, which is an offshoot of the Federal Council of the Churches of Christ in America.

Like the English revision of 1880, and the first American revision of 1901, the new translation will be based on

the King James Version of 1611. Many privately made translations, some of undoubted merit, as Moffatt's, Smith and Goodspeed's, etc., have appeared in recent years, but none have had the stamp of general Protestant approval. The new version is being prepared by scholars representing the forty-one denominations composing the Federal Council of the Churches of Christ and will be officially recognized by them as the New Standard or Authorized Version.

Dr. Ross called attention to the decline of opposition to the making of new translations of the Scriptures and attributed it to two main factors: the people are now more generally aware of gradual changes in living languages, and there is popular realization that archeologists are constantly making discoveries which shed new light on old truths. We also find the new revisions are generally more in harmony with the original Greek and Hebrew versions than is the King James in many places. This is due, not alone to the new discoveries which are being made by the archeologists, but to the fact that modern scholars are far less inclined to be influenced in their renderings by theological ideas and traditional interpretations. This is indicated in a host of passages in the present American Standard Version. For example, the word "hell" does not occur in the American Standard Version of the Old Testament anywhere, the translators knowing that "hell" as generally understood does not express the thought of the Hebrew word *sheol*. You may recall that in the King James Version *sheol* is rendered "hell" thirty-one times and "grave" thirty-one times. Another striking change is observed in the omission of 1 John 5:7—"For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one." The American Revised, and all other recent translations as well, omit this entire verse as it does not occur in the original and therefore has no place in the Bible.

We trust that this newest translation will adhere as closely to the original as did the former one. The believer in the Bible has nothing to fear from any honest translation of the Holy Scriptures.

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Faithfully Handling the Word of God

A Serious Matter

By R. H. Judd

DURING early years of manhood the writer was awakened to consider more seriously current teaching concerning the vital truths of God's Word because he felt the general tone of it was out of harmony with plainly stated language of Scripture. Force of circumstances led him to abandon the search for truth for some years, when he was again aroused in earnest to diligently search for himself. Conviction brought responsibility for testimony, and testimony brought serious persecution and trial, for which he is now thankful, for it both strengthened his personal character and developed a profound love for the Word of God.

Today he is once more aroused by the increasing frequency with which prominent church leaders are endeavoring to support their untenable teachings by statements that are in direct contradiction to the written Word of the living God.

For a very considerable time past he has made it his custom when reading an author to immediately verify any doubtful statement by direct appeal to the Bible. He can most heartily commend the habit, for such it has come to be. Owing to human limitations few, even among the best of us, are able to become really proficient in the study of more than two or three distinct topics. The above method is a workable plan that will go far towards safeguarding us from error along other avenues of thought. Thus while bearing our own testimony concerning which we believe God has given us responsibility, we are given wonderful glimpses of what He has in store for us to learn when we are able to give attention to it.

Some persons make much of numerical strength as an indication on which side right is to be found, and the question is often asked, "Can so many good people be wrong?" Scripture specifically warns us, "Thou shalt not follow a multitude to do evil" (Ex. 23:2). Generally throughout Scripture, it has been minorities, and not majorities, who were in the right. To the above question the statement is frequently added: "By their fruits ye shall know them," thus indicating in another way that numbers are the fruit to be desired and are proof of God's blessing. The remark that "the church has endorsed the teaching" is no proof of its correctness. The only appeal that can have real authority is the inspired Word.

But there is a more serious aspect to the subject than any yet mentioned. More and more it is becoming a regrettable practice that actual untruths (in some instances we believe unintentional) are being brought into requisition as means of sustaining doctrines that are antagonistic

"He that hath my word, let him speak my word faithfully" (Jer. 23:28). "Death and life are in the power of the tongue" (Prov. 18:21).

to the plain, positive declarations of God's Word. Not only so, but we shall see that the very language of Scripture is used for the purpose. The writer is

aware that this is a strong charge, but the matter is of such importance that it needs to be emphatically stated, and the instances to be brought forward will abundantly prove the correctness of it. The seriousness is enhanced by the terribly sad fact that it is leaders of the great denominational Bible colleges, seminaries, publishing houses, and even missionary organizations that are thus turning aside millions who naturally look to them for light and guidance in spiritual things. Following are some of the instances to which reference has been made. Any Christian who will, with unbiased mind, compare them with Bible statements will be amazed at the misrepresentation and definite denials of Scripture truth which they convey.

Obviously our knowledge of God should have paramount importance over every other theme, for no subject is of real consequence to mankind apart from Him. The next unquestionably is the person, nature, and station of *Jesus the Christ*, and the relationship of the Holy Spirit to both. Inextricably interwoven with the study of these are the subjects of the nature of man, and his destiny as revealed in the Word of God.

In their strenuous efforts to redeem their standing and to maintain the current doctrine of the Trinity, ministers and evangelists have during recent years redoubled their energies endeavoring to prove that *Jesus Christ is Himself God*. Strangely enough they fail to see inconsistency in their teaching that He is the Son of God and is at the same time "the Jehovah of the Old Testament."

The *Sunday School Times* (Philadelphia, Pennsylvania) which probably has the largest circulation the world over of any similar magazine, commenting on John 4:26, affirms that Jesus the Christ here claims to be "the I AM," and that His statement to the woman of Samaria was "a self-ascription of the ineffable name of Jehovah." We very courteously, but very definitely, challenge any honest reader of the incident to extract any such meaning from the narrative. Certainly the woman concerned had no such convictions, for in verse 29 she says, "Come, see a man, which told me all things that ever I did; is not this *the Christ*?" "Christ" means "anointed," and God is never called Christ.

There is no occasion here to enter fully into the usages of the words *ego emmi* and the various instances of their occurrence. If the reader will examine them he will become convinced that the translators (Please turn to page 10)

Popular Objections Answered

“OUR EARTHLY TABERNACLE”

By H. V. Reed

“For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: 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” (2 Cor. 5:1-4).

This language of the Apostle has sometimes been looked upon as affording strong evidence of the existence of the soul after the death of the body, but a little reflection upon the various expressions occurring in the text will show the reader that the Apostle does not here refer to the condition of death. Please consider the following points in the text:

1. The tabernacle.
2. Dissolved.
3. The “clothed upon” state.
4. Mortality swallowed up of life.

THIS language of the Apostle has sometimes been looked upon as affording strong evidence of the existence of the the human body. Throughout the Mosaic dispensation the word “tabernacle” referred to a place of worship or to some residence, never to the body of man. Paul therefore used a term perfectly familiar to his readers. The reader will observe that there are two tabernacles alluded to in the text. The first refers to the order of things under the ministry of the Jewish ritual, all of which are grouped under the expression “the earthly house of this tabernacle.” It includes the suffering condition of the present life. The whole church of Corinth was in that state, groaning with the groaning creation, waiting for the adoption, to wit, the redemption of the body.

The word “tabernacle” as used in the New Testament never refers to the human body as the place where the soul resides, and the language here has no reference to that idea. The Apostle is referring to that great change which will take place when the earthly life is succeeded by the new and eternal state under that dispensation when “the tabernacle of God shall be with men” (Rev. 21:1-4). That tabernacle is eternal, it is now in heaven, and is the place where Jesus is ministering, but no one can enter it during its abode in heaven. Neither can any man enter it until after the seven last plagues are poured out. In proof of these points, please read Hebrews 8:1-3, 10, also Revelation 15.

Peter states that he will put off his tabernacle as the Lord showed at the mount of transfiguration. It was on that occasion that he cried, “Lord, let us make here three

tabernacles.” Christ showed him by the great change from the mortal state to the kingly position how he was to become the inheritor of the glory of God’s kingdom, and that in the future the tabernacle of God, *immortality and honor*, should be a real possession.

Dissolved. This expression is generally supposed to refer to death, or what is termed “the dissolution of the body.” But the word occurs only ten times in the Bible, and *never* refers to death. In the New Testament it refers to that grand change which shall take place when the old heavens and the old earth give way to the new. Peter says, “Seeing that all these things shall be *dissolved*, what manner of persons ought we to be,” and then refers directly to the Apostle Paul as having spoken of the same dissolution. It is remarkable that this leads directly to the text under consideration. When the present order of things is dissolved the new age will come, and then the tabernacle of God will be with men.

The “clothed upon” state. This is most beautifully illustrated by the white raiment, the marriage scene, and the glory of the new world when the redeemed shall be clothed in white and be with the Lord in His glorious kingdom. The disciple is admonished by our Lord to keep his garments lest he walk naked and they see his shame. Hence the expression that “we would not be *unclothed*, but clothed upon.” Compare 2 Corinthians 5:1-4 with Revelation 3:5; 19:7, 8; 7:13, 14. The saints will have the investiture of the heavenly ornaments of the bride when she comes forth as queen of the millennial day.

“Oh, bridal hall and bridal robe,
How silver bright your jeweled gleam!
Like sunrise on the gentle face
Of some translucent mountain stream.”

Swallowed Up of Life. Our life is hid with Christ in God, and when He who is our life shall come from the invisible, we shall behold the full meaning of that sublime utterance in Isaiah, “I will swallow up death in victory.” Life swallows up mortality. This will not take place, however, until this mortal puts on (is *clothed upon* with) immortality and corruption puts on incorruption. Then, says Paul, “Death is swallowed up in victory.” This is the time to which he refers in the text under consideration—when *mortality* is swallowed up of life in the kingdom of God (1 Cor. 15:52-56).

In the light of a careful examination of the text, we can see that the Apostle is referring to that glorious epoch, when the earthly state and abode, with its pains and tears, shall give way to the endless life and the eternal home of

(Please turn to page 11)

Is the Gospel a Failure?

Number 2

IS THERE no sunshine that can dissipate the clouds and give steady confidence that the old gospel is still the power of God unto salvation, and that it is doing its appointed task in the world, and that no state or condition, when read aright, is, in any way, derogatory to its fullness, perfection, and supreme efficacy?

Let us come to the plain facts relative to the gospel and what it is expected to do. The commission, as announced by Matthew is, "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). The margin reads, "make disciples (or Christians) of all nations." As given by Mark, "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).

The plain import of these commissions is that individuals are to receive and obey the gospel, which puts them in the salvation class, while unbelievers and rejecters are classed for perdition. There is no hint that all will become Christian, or that the world will be converted and glorified by this process.

The true purpose of all this is stated by James at the Jerusalem council, "God did at the beginning visit the Gentiles to take out of them a people for his name" (Acts 15:14). According to this the purpose is to take out of the mass of mankind a people and not to convert all the people.

The term "church," in the original, literally means the called-out ones. They are called out as special associates with Christ in the final redemption of the world and the bringing of the glorious utopian state prophesied by the ancient seers.

This work, of calling out of individuals, is going on, and shall go on till our Lord returns. Amid all the confusion, and apparent decline, God has had His witnesses in the earth; and through their testimony and proclamation people are responding, not in mass, but one by one here and there. The gospel is not a failure, but has accomplished, and is accomplishing, what it was intended to do, and shall continue to do so till Jesus returns at the end of this age.

But some may say, and we have often said the same, that all the good things we enjoy as a nation have come as the result of the gospel and its influences. But civilization as a fruit of the gospel is rather a by-product and not the result of direct effort. The beginning of reforms is in preaching the facts concerning Jesus Christ, His sufferings and resurrection. This proclamation is attended by a moral force that tends to uplift and elevate even those who do not cherish an evangelical faith. The Sun of Righteousness shines on believers, and the light reflected benefits even the unbeliever. A general atmosphere is created by the

gospel's spread that makes more satisfactory conditions for even the worldling to live in. As soon as preaching is carried on without any regard to the original purpose of the gospel, and only on the level of reform, the reforms under such propaganda will not be anything like those that result from the preaching that keeps to the divine plan for its proclamation.

Resort is oftentimes made to the parable of the leaven in the meal in support of the world-conversion idea. Inasmuch as this parable has not been explained by the Master, and also because we have two parables of the same chapter (Matt. 13) explained, and one of them as explained (the wheat and the tares) gives an entirely different view than the world-conversion conception, we feel that if the Master had explained the leaven parable, He would not have given it a meaning different and opposite to the one He had explained. We deem it an unwise use of Scripture to base such a program as the world's conversion on a mere human interpretation of a parable, when the same area has been covered by another parable which the Master has explained with an opposite interpretation.

We again deem it unwise to make the principal element of an unexplained parable—the leaven—mean goodness, when its nature is corruption. It seems more consistent to apply it to some sort of badness than goodness. The only possible justification of the world-conversion view, from this parable, is the fact of permeation, irrespective of the quality of that which permeates. But we feel such an application untenable because the explained parable of the wheat and tares confirms an opposite view.

According to the wheat and tares parable the gospel is not a failure. The wheat gathered into the barn is the fruit of gospel propaganda, and such a propaganda as is now being pronounced a failure—the old gospel of Jesus and the resurrection. This ingathered harvest will be at the end of the age, a time not yet come, as all must admit. The same gospel that was preached at the beginning, and which produces wheat for the garner of God, is the same that produces the same kind of harvest at the close of the age. There is no such thing as one gospel at the commencement and another at the end of the age. The same gospel is designed to do the work divinely intended from Pentecost to the second advent.

We are not to judge the success or failure of the gospel by a too narrow scanning of local conditions, either in our own times or former periods of the dispensation. We can go, in imagination, to those parts of the world where it was first preached, churches formed, and a good work carried on for long periods of time, but now those same lands are desolate, so far as spirituality is concerned, and we have to

(Please turn to page 9)

A Visit to Palestine

AT last we are on the steamer that will carry us to our final port, Bombay. From thence we shall take a train to Madras, and our home.

Our trip from England and through the Mediterranean was colder than we had anticipated, but otherwise very pleasant. We have been blessed all the way with calm seas and friendly fellow passengers. Although Christmas Day was very uneventful, we felt a bit of Christmas cheer as we realized how many of the folks "back home" were with us in thought and were wishing us a Merry Christmas. A good many sent their greetings through the mail, and such personal touches mean so much.

When we reached Port Said on the 29th of December, we felt very uncertain as to the advisability of visiting Palestine, with the political situation so disturbed. However, after much earnest prayer for guidance, our decision was to go; and now we feel that God led, indeed, for we all came away at the end of a week's time, strengthened, inspired, and blessed.

Our first night off the ship we spent in Cairo, Egypt. On the train between Port Said and Cairo we came into conversation with a Christian Egyptian, and when he learned that we were visiting his home town just a day and a half, he very kindly offered to spend the evening "showing us around." We were delighted, for he took us to the interesting points of the city where we could see the night life. Everything was astir, and places of business were open, just as though it were midday, until 2 a. m., and then open again at 6 a. m.

We were greatly impressed by the Egyptian people themselves. They are a beautiful race, friendly, and seemingly so carefree and happy-spirited. On the other hand, there are professional beggars who just rend your heart with their pitiful wailing.

Another striking feature was to see the peculiar combination of the primitive and the modern in costumes, customs, and conveyances. It was a grand panorama: latest Paris styles, red Turkish fezzes, ancient Arabian costumes, Mohammedan purdahs, and bundles of rags—Chryslers, Plymouths, Fords, bullock carts, bicycles, donkeys, and camels. And as for shops, everything from modern department stores, with elevators and Mickey Mouse, to little hovels along the street, crowded with food, flies, and a whole family of children.

We found rooms in the Y.W.C.A. and retired fairly early, in preparation for a big day to follow. We had hoped to be out at the Pyramids in time to see the sunrise the next morning, but as the alarm clock was out of commission, we had to do the next best thing and start out right

The following intimate account of a recent visit to Palestine and the Near East was written to "The Herald of Life" by Miss Mary Wellcome, an Advent Christian missionary en route to her station in India. The letter provides a more personal view of conditions in these Bible lands than would a more formal article.

after breakfast. We went by train to the edge of the city, a ride of about three quarters of an hour, and then Belle and I mounted camels for the last part of the way. Miss Jones, however, was afraid of being seasick on the camel's back, and so went on foot.

Out on the desert we were greeted by a strong wind which swept across the Sahara, rudely forcing the desert sands to the roots of our hair, down our throats, and into our eyes. In spite of it, however, we managed to cling to our camels, and spent a most interesting hour inspecting old tombs, pyramids, and the Sphinx. Much of the construction is of granite, marble, and alabaster. We just marveled at the huge slabs that had in some way been hoisted to great heights, no one knows how. At the end of the hour the camels had to be surrendered to their owners, so we completed our trip on donkeys. As for me, I prefer camels!

Although we were stiff and tired when we reached "home," we decided we must not leave Cairo without visiting the museum. So we went, right after lunch, to wander in and out among the mummies, sarcophaguses, and ancient relics of that place. We were most interested in the exhibit of the findings from King Tut-ankh-amen's tomb.

Immediately after tea we boarded the train for Jerusalem, tired but happy. We spent the night sleeping and waking intermittently; but when at last it was daylight we found ourselves on *real* desert—white sand stretching out as far as we could see, with only a few palm trees, and now and then a caravan of camels and occasional bedouin tents to break the monotony. The Arizona desert is a garden compared to this!

When we finally reached Palestine, and the train began to climb through the Judean hills, we were simply thrilled! The sides of the hills are terraced so that every part of ground can be cultivated. The gardens, orange groves, and green fields all looked so prosperous. The houses, built of white stone, are still made with flat roofs, and many have the outside stairway, as in New Testament times. The people we saw plowing in the field, or carrying water from the well, could easily have been Abraham, Isaac, or Jacob; Rachel, Rebecca, or Ruth.

When we reached Jerusalem we set our luggage down at St. George's Hostel, and rushed away again to make the most of every minute in the Holy Land. We first were driven (in a new Plymouth car) toward Bethlehem. We passed the tomb of Rebecca, looked out over the hills and the valley where David met the Philistines and killed Goliath, got just a glimpse of the Dead Sea in the distance, and saw the mountains of Moab in outline beyond it. When we reached Bethlehem we found it to be a quaint little town, very com-

partly built against the hills. We visited the Church of the Nativity, and as I looked on the place where Christ is said to have been born, I felt a bit disappointed to find it so enshrined and covered with hangings and ornaments, altars and idols, that for me the spirit of the place was lost.

We went back to Jerusalem by way of the Mount of Olives, and were thoroughly blessed as we stood on top of the mountain and looked over the old city wall into Old Jerusalem in the light of a most gorgeous sunset.

On New Year's Day we joined a party from the hostel and walked to the Damascus Gate and into the old city, and were thrilled beyond measure by what we found. The streets are cobblestone, very, very narrow, built in steps instead of incline, and filled with busy people buying and selling from every niche and corner. We had a very efficient guide who showed us over the temple site, took us through the mosques built there, and then through Solomon's stables.

We took cars at the gate of the city and were driven to the ruins of Jericho, a few miles away, where excavators have uncovered parts of brick walls still intact, and bits of pottery. From that place we went down, down, down, until our ears fairly burst with the change of altitude, and at last came to a beautiful spot along the Jordan River. We could stay there but a few minutes, for the sun was getting low, and we had been warned to be in before dark, lest we should be stabbed in the back, or shot from ambush! Down we went, still farther, until we reached 1,300 feet below sea level, and stood on the shores of the Dead Sea. Just a taste of the water on the tips of our fingers was sufficient to convince us it was rightly called the Salt Sea. It was so salty it was bitter! I can still taste it! We went home rejoicing at the end of a perfectly delightful day.

Here I have mentioned the highlights, while perhaps the charming part of the trip was the beautiful view of mountain and valley, shepherds watching their sheep as they grazed on the rocky hillsides, and the caravans of camels we passed on the road.

The following day, Sunday, was to me one of the most impressive days we spent in Palestine. We spent the day visiting the places where our Lord spent many bitter hours. We went to the Garden of Gethsemane, to the *Ecce Homo* Church, where the original cobblestone pavement of the courtyard in which Christ was scourged is to be seen, saw the names of the Roman soldiers carved in the pavement, and visited the two disputed places of Golgotha and the Holy Sepulcher. The one is enshrined with ornate altars and entirely covered by a massive and ancient church; the other, far more impressive, is just outside the city wall, where we could plainly visualize the three crosses standing on the hill, Golgotha, and could see the way that might have been taken leading down to the garden of Joseph of Arimathea, and into the sepulcher, which so perfectly corresponds with the description in the Gospels. Never before had the story of the cross been so vital and so vivid to me. It left a deep impression which will not soon fade away.

Just before the sun went down that day, we took a drive out a few kilometers to Ain Karem, John the Bap-

tist's birthplace, and again enjoyed a gorgeous sunset over the hills.

Early Monday morning we started by car to Galilee. That day included many more interesting features: a drink from Jacob's well; a visit in one of the poorer type of Arabian homes, a simple mud hut in Cana; a visit to the place held to be Joseph's home and carpenter shop in Nazareth; a walk through the narrow little streets of Nazareth; and, most captivating of all, a view of snow-capped Mount Hermon in the background, just as we came into view of the beautiful blue Sea of Galilee. Reaching Capernaum about noon, we saw the ruins of the old synagogue, Simon Peter's house, and the place where Matthew "sat at the receipt of custom," which he left to follow Christ. Then we spent a blessed hour on the edge of the Sea, meditating and absorbing new inspiration as we looked on the places our Lord loved so well. That hour alone was well worth the day's tour.

That night we spent at Haifa, at the foot of Mount Carmel. The proprietors of the hostel were Americans, and I thoroughly enjoyed sitting down to a real American "square meal." Just before retiring we heard President Roosevelt's speech to Congress, which came over the radio amazingly well. It made the world seem very small, after all. The whole of the next day we spent on the train, crossing barren deserts, with only sand, camels, and Arabs to look at.

Now, as I write, we are back on the ship and in the midst of the Red Sea, enjoying the tropical sunshine. Everyone is dressed in summer togs, and I don't envy one bit you folks away back there in the cold!

We feel very thankful to God for affording us the privilege of such a trip to Palestine, and my prayer now is that the value I received may result in greater usefulness in His service. Our visit was so hasty that, doubtless, we have but a contorted conception of the country and conditions existing. We did note beautiful villages with modern conveniences of every kind being built around and in the midst of the old villages. There are signs of progress and prosperity side by side with the primitive strata of living. We had but a taste, but how thankful we are for that!

Soon we'll be settling down to real business and still other new experiences. I am sure your prayers will be continually and increasingly needed.

UNITY ON ESSENTIALS

EXPRESSING regret that some cause contention through their efforts to advance their own individual interpretations of Scripture, an editorial in the *World's Crisis* says: "All that we are pleading for here is that we shall not distract the world with divergent personal opinions on minor points, but by reasonable unanimity on main issues seek to convince the world that we are living in an hour of startling prophetic significance. Let our message be rugged, outstanding, specific, comforting to saints and terrible to sinners. Let it be buttressed with prophecy and proved by the times. Let us present a united and orderly front."

WAR

TODAY we are witnessing a world in the throes of a universal war fever. News writers are telling us that another world conflict is in the offing, and that the beginning of the conflict is imminent, if not already begun. We read regularly of the progress in war preparations—poisonous gases, death rays, invisible power bolts, and other modern inventions which, it is claimed, will destroy populations in short order. Great progress has been made in cannons, guns, tanks, airplanes, and other parts of the mechanical fighting equipment. We know from the daily papers that more men are under arms today than ever before, with the exception of the close of the World War. Truly a spirit of war is prevailing. Nations are feverishly preparing for a great struggle, and secretly dread to think of the coming conflict. Jesus' prophecy is fulfilled, wherein He said that at the close of the age, "men's hearts (shall be) failing them for fear, and for looking after the things which are coming on the earth" (Luke 21:26).

In an atmosphere such as this, should we not consider carnal warfare from the viewpoint of our modern thinking men and women who have given the subject mature thought, and have expressed their candid opinions upon it? What conclusions have they expressed concerning war? Can they find any good outcome from war? Do they trust in war to make wrongs right? These are questions we shall answer with quotations from men and women of our day.

Ex-President Coolidge, in an address before the American Legion in Omaha, Nebraska, October 6, 1925, stated emphatically that he was opposed to war. In his denunciation Mr. Coolidge said, "War in its very essence means destruction. . . . Modern warfare becomes more and more to mean utter loss, destruction of the best there is of any people, in its valiant youth and its accumulated treasure. . . . It is impossible to believe that any nation now feels it could better itself by war. . . . In spite of all arguments in favor of great military forces, no nation ever had any army large enough to guarantee it against attack in time of war. No nation ever will. Peace and security are more likely to result from fair and honorable dealings and mutual agreements from a limitation of armaments among nations than by any attempt at competition in squadrons and battalions."

C. E. Jefferson, of the American Association for International Conciliation, is quoted as saying that "everything in Germany, Italy, Austria, England, and Russia is held back by the confiscation of the proceeds of industry carried on for the support of the army and navy. In the United States the development of our resources is checked by this same fatal policy. We have millions of acres of swamp land to be drained, thousands of miles of inland waterways to be improved, harbors to be deepened, canals to be dug, and forests to be safeguarded, and yet for all these works of cardinal importance we can afford only a pittance. . . .

We have pests, implacable and terrible, like the gypsy moth, and plagues, for whose extermination millions of money are needed at once."

Our United States Senator Norris was quoted in *The Golden Age* as saying, "The millions of our youth who went into the orgy of murder (of the World War) were promised a new and better order of things. Here, years later, they can see special privileges and power of money more securely enthroned than ever before in the seats of the mighty. For the thousands of our young men killed, for our billions spent, for the countless millions of heartaches, we have what? We have political corruption such as was never dreamed of before."

Our General Pershing, before an assembly of French and Americans at St. Mihile Cemetery, May 30, 1928, stated that millions of graves cry out against war, and the big nations must show the way to a durable peace. The war that threatened our civilization came, he said, because of the "fallacious theory that war is an essential element in the national policy of government and an erroneous belief that nations became great through aggressive undertakings carried on regardless of right and justice. Against such views, the reasonings of cabinets and the creation of *ententes* too often have shown themselves powerless." He further stated that he believed that all "nations that attempt in the future to achieve greatness through unjust aggression are certain to incur the active hostility of all nations." The duty of great nations, he concluded, is to formulate some "simple, understandable agreement, not only as a deterrent to war among themselves, but as an example to their more backward sisters."

President Marsh of Boston University was quoted in *The Golden Age* magazine as having said in an address: "Why should we create in the minds of the young the idea that there is glory in something in which no glory exists? War is of the Devil. It is brutal and brutalizing. It holds neither life nor property nor honor as sacred. There are certain well meaning persons who are desirous of civilizing warfare. With utter sincerity they are striving to make war humane. It cannot be done."

In this same magazine, Lydia G. Wentworth is quoted in regard to modern warfare. She says: "War has descended to us from savagery. Shall we, who claim civilization, continue to pattern our customs and practices by savage customs and practices? Can't we improve on ignorance and savagery? . . . War is futile. It never settled anything that could not have been settled better by reasonable means in a manner consistent with civilization. War is senseless. Even the victorious side pays penalties in many ways as great as the vanquished. I challenge any person to state any reason or cause which will serve as sufficient or adequate ground for declaration of war by one nation to another in these days. Causes of war are disputes and should

be settled by arbitration or legal procedure.

"Wherein does killing by wholesale—the massacre of millions of the enemy and perhaps as many of our own people—the bombarding of villages, towns, and cities, retrieve or avenge or maintain the honor of any nation? Does it not drag honor in the mud? Is honor more likely to be maintained by persons 'seeing red' or by the calm and deliberate procedure of arbitration by the best minds among a nation's people. . . .

"Wherein are the vital interests furthered or maintained by collective homicide, the sacrifice of millions of persons innocent of any wrongdoing toward each other? Does it not seem reasonable to assume that the vital interests of any nation would be far better sustained by peaceful procedure insuring the preservation of property rather than by destructive methods? . . .

"Wherein does the extermination of legions of lives—the greatest number possible of opponents that could be killed—maintain with justice the rights of any foreigners in a land other than their own? If the laws or practices of any land do not suit, let foreigners stay away. . . .

"There are causes of war which are not publicly announced which are falsely represented as national honor, vital interest, etc. To misrepresent these to the people of any country by false propaganda is the most gigantic betrayal, the most colossal wrong that can be perpetrated upon a people. That is what was done in every country before the last World War; for, as Lord Robert Cecil has said, 'If the situation had been known to the world, no nation could have forced its people to fight.'

"We were betrayed once by propaganda, and 'it is for the people to see that they are not deceived and betrayed again. It is for the people to refuse to believe war propaganda—however specious it may be—and to demand the truth, the whole truth, and nothing but the truth.'"

These quotations from well known thinkers, speakers, writers, and educators of our day, are concrete evidence that men and women, once they consider the cost, do not conclude in favor of war. But in addition to the reasonings of scholars, we must add the testimony of the Holy Scriptures, which forbid wholesale murder, commonly called war, by these words, "Thou shalt not kill" (Ex. 20:13). This short command from God's moral law, points out to all mankind His will regarding life, and is the proof that Jehovah alone has the right to slay or have slain, one of His creatures.

Jesus in His ministry magnified the Decalogue. From His lips came such commands as, "Put up the sword," "Love your enemies, and do good to them," "Resist not evil, but overcome evil with good." Following the Master, the apostles of the Lord also taught the law of love and life, saying, "Thou shalt love thy neighbour as thyself," and "If thine enemy hunger, feed him."

Have we not all one Father, regardless of tongues, colors, sects, creeds, and nationalities? "Hath not one God created us" (evolutionists to the contrary)? Have we not all sprung from one blood? Are we not, therefore, brothers?

Should not nations and peoples, regardless of propaganda and the war spirit, live in harmony, peace, and goodwill among themselves? The divine injunction is, "Do good unto all men," and how pleasant this old war-torn world would be if men and women everywhere and at all times would heed His command of love. And, praise God, some day it shall be!

The prophets of God foretell the day to come when the Lord "maketh wars to cease unto the ends of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariots in the fire" (Psa. 46:9). "He shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid."

The ways of the Lord are peace, love, joy. Praise the Lord.—C. O. Dodd, editor of *The Faith* (Seventh Day monthly).

IS THE GOSPEL A FAILURE?

(Continued from page 5)

send missionaries there again. We note the places where Paul and his co-laborers organized churches, as reported in the Acts of the Apostles, but now this same area is missionary territory. Are we to conclude that the gospel has been a failure in those regions? Not a bit of it. It accomplished its purpose in those lands, of taking out a people for the name of the Lord. Stones for the great eternal building of God have been quarried, squared, carved, polished, labeled, and laid away, awaiting the time when the great Master Builder shall bring them forth and place them in the great edifice.

Or we may view the work nearer by and a shorter time since, where there were large and flourishing churches that have gone down and the buildings gone or in a dilapidated state. Are we to conclude the gospel has been a failure in those localities? Nay, verily. Near-by cemeteries hold pious souls awaiting the resurrection trumpet to life eternal, or possibly some have moved to other parts and been pillars to some new work that is still going on.

The misgivings concerning the gospel's efficacy to meet present conditions grow, in the writer's estimation, out of the elimination from their program of the second coming of Christ. In Romans the 8th chapter, Paul speaks of the whole creation groaning and travailing together, awaiting the manifestation of the sons of God. That manifestation, by resurrection and translation power, will be a most potent move toward bringing in a glorious earth freed from the curse. This will mean the reorganization of the component parts of the kingdom, from which shall be eliminated the discordant elements producing tumult and burdened conditions in this age.—A. H. Kearney in *World's Crisis*.

THE SPIRITUAL VALUE OF PROPHECY

(Continued from front page)

And that is exactly what prophecy does for us.

Our Lord used prophecy and the fulfillment of prophecy as the foundation of His teaching. In the Sermon on the Mount, which is recognized as the most comprehensive discourse on morality that was ever delivered, Jesus said concerning the purpose of His first coming: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil" (Matt. 5:17).

Paul gave as the reason why the Scriptures were written, the larger part of which are prophetic, was that God's children might realize their Father's mercy and love. "For whatsoever things were written aforetime," he asserts, "were written for our learning, that we through patience and comfort of the scriptures might have hope" (Rom. 15:4). "Comfort" and "hope" are derived only from the promises God has made and revealed to us through the prophets.

It would be interesting to enumerate how many times such expressions as this are found in the New Testament: "This was done that the scriptures might be fulfilled." Jesus' life, from Bethlehem to Calvary, was a continuous fulfillment of prophecy. The manner and place of His birth, His preaching to the poor, healing the sick, raising the dead; His own death, burial, and resurrection, had all been foretold by the prophets.

JESUS TAUGHT THE LITERAL FULFILLMENT OF PROPHECY

There can be no doubt but that Jesus was firmly convinced that the prophetic Word would all be fulfilled literally. He spoke of prophecy as though it were history written in advance, and He saw in many of the things occurring during His earthly ministry literal accomplishment of what the prophets had foretold. For example, there is the circumstance upon which our morning meditation was based (Matt. 13:14), in which Jesus, referring to the Jews' failure to understand His parables, said, "In them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive."

Our Lord rested His claim to the Messiahship upon the fact that in Him was fulfilled the predictions of the prophets concerning the Redeemer that was to come. When John the Baptist sent from his prison cell to ask, "Art thou he that should come, or do we look for another?" Jesus answered and said to the messengers of John, "Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them" (Matt. 11:3-5).

Jesus obviously believed that through Him were being literally fulfilled the wonderful predictions of Isaiah and the other prophets who had described in advance the accomplishments of the Messiah.

Speaking of the coming of the "time of trouble," Jesus

said, "These be the days of vengeance, that all things which are written may be fulfilled" (Luke 21:22).

Good things and evil things have been predicted, and both shall come to pass at the time appointed (Josh. 23:14-16). But so far as the Christian is concerned, all will eventually work out for good. As this fact is brought to our attention by the prophets we are comforted and assured. And so Jesus taught in His great, final prophetic sermon when He said, still speaking of the horrors and sufferings of the tribulation period, "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:28).

The great spiritual value of prophecy, that is, its power to make us conscious of God's presence in the world today and His nearness to us, lies in this: that the believing student of these things, the one who is attentively and prayerfully watching all that is happening throughout the world, as he sees conditions developing exactly as the prophets of God predicted they would develop in the last days, is made to rejoice, for he knows that *God is here*, working out His far-reaching and ever-beneficent plans for the redemption of His people. Consequently godliness, piety, prayerfulness; sacrifice, service—every Christian grace that can be named—is encouraged and cultivated by the knowledge the fulfillment of prophecy brings (1 John 3:3). Our God is alive—He lives today! Our Savior also lives and acts—today! God's Word is rapidly coming to pass and soon, O very soon, the King shall come!

"Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless" (2 Peter 3:14).

FAITHFULLY HANDLING THE WORD OF GOD

(Continued from page 3)

made no error in supplying the pronoun "he" in such passages as John 8:24, 28; for the sense requires it. It should have been supplied also in verse 58, as it is in some well known versions. In view of the facts the statement made by the *Sunday School Times* calls for strong protest.

Another similar misrepresentation of facts occurs in the February issue of *Young China*, which is one of the official organs of the China Inland Mission. After stating in capital letters that "JESUS IS GOD," reference is made to the temptation of Christ in the wilderness. Quoting the words of verse 7, "Thou shalt not tempt the Lord thy God," the implication is made that Christ used these words with direct reference to Himself, meaning that the adversary was not to tempt Him. In contrast to any such thought, Christ recognized God as His God, and that even He though the Son of God, had no right to tempt God with the preservation of His life by wrongful act. With the same fundamental view in mind, the *Sunday School Times* for May of the past year, published a cartoon by Dr. Pace, depicting Christ in the burning bush, with the accompanying comment that "The Jehovah of the Old Testament is

the Jesus of the New." Scripture declares that God is not a God of confusion, but think of the resulting confusion from such teaching as this!

In the endeavor to maintain the doctrine of the Trinity, the Hebrew word *echad* (one) is produced as "infallible proof" that the Bible proclaims it. The late R. A. Torrey, D. D., Prof. Angell, Rev. Elijah Jacob Baron of Vancouver, W. Hamilton and W. E. Hodgson of Toronto, also Rev. David Cooper, President of the Biblical Research Society with centers in many large cities, have made themselves responsible for the statement that the Hebrew word named above "denotes compound unity, not simple unity." As an illustration, one writer gives a bunch of grapes or a bundle of sticks.

Apart altogether from the questionable suggestion that there can be such a thing as compound unity, there is positively no mistaking the fact that the numeral has reference to the bundle, and not to the things in the bundle. It is *one* bundle as against two or more bundles. The following are a few instances of simple unity, and very many more could be given: Genesis 2:21, "one of his ribs"; Genesis 42:13, "sons of one man"; Exodus 29:23, "one loaf of bread."

Rev. Baron also brings forward the passage contained in Ezra 2:64 to 3:1. The first verse mentioned states the number of persons in the congregation to be 42,360, and verse 1 of chapter 3 tells us that "the people gathered themselves together as one man." Quoting this, Rev. Baron deliberately omits the word "man," and places the quotation marks after the word "one," with the evident intention of suggesting that the word "man" is not in the Hebrew. He then says, "The assembly referred to contained 42,360 people, and the word used to express *their* (italics mine) unity is *echad*." The veriest beginner in the knowledge of grammar could inform him that the primary reference of the word "one" is to the word "man," and that he has omitted to recognize the qualifying word "as," and that without the word "man" the passage loses its intended significance. We may be pardoned if (while not questioning the sincerity of purpose of the expositor) we question the honesty of such an exegesis.

He says further: "If it were intended that God should be represented as an absolute oneness the word *yachid* would have been used." Not being a Hebrew, or making any pretense to Hebrew scholarship, I am open to correction, but nevertheless I think I am quite right in stating that *yachid* is *never* used in Scripture as a numeral. Its occurrences are few, not more, I think, than half a dozen, but it is in every instance translated by the word "only."

The next illustration is from Genesis 2:24. He says that here "*echad* is used to describe the unity of man and wife." The passage in question does not say this. It does say, "*They* (italics mine) shall become one *flesh*," which is scientifically true, but quite a different matter from what Rev. Baron asserts.

His next remark is that his arguments concerning *echad* and *yachid* are "incontestible, and can only be avoided by those who have a motive to avoid the truth." In view of

what we have said, we simply blow back this little cloud of dust upon him. What is probably true is that Rev. Baron is overjoyed in having found the true Messiah in Jesus the Christ, and we join in sharing that joy with him. But, because Rev. Cooper was the instrument in that happy event is no proof that he is to be depended upon in all else that he puts forward. However, we have ourselves been guilty of the same mistake. It is not an unnatural mistake for a young believer. No argument of Dr. Cooper's can make void the plain declaration of our Lord in John 17:3: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent"; nor will any argument bring it into harmony with the doctrine of the Trinity.

POPULAR OBJECTIONS ANSWERED

(Continued from page 4)

the redeemed. Not a word in the text dwarfs its glorious meaning to the passage of a soul from a body. Not a word about the soul or spirit. Even the word "death" does not occur. The terms used all refer to that sublime age when the weeping church shall lay aside her cross and receive her crown, for, says Paul, "We walk by faith and not by sight." May our faith rest on these heavenly promises, until we gain that rest which is now so near, when the marriage of the Lamb shall come and

"By angel hands the board be spread,
By angel hands the sacred bread
Be on the golden table laid."

RECOMPENSE

Straight through my heart this fact today,
By Truth's own hand is driven,
God never takes one thing away,
But something else is given.

I did not know in earlier years,
This law of love and kindness;
I only mourned through bitter tears
My loss, in sorrow's blindness.

But, ever following each regret
O'er some departed treasure,
My sad repining heart was met
With unexpected pleasure.

I thought it only happened so;
But Time this truth has taught me—
No least thing from my life can go,
But something else is brought me.

No matter if the crushing blow
May for the moment down me,
Still, back of it waits Love, I know,
With some new gift to crown me.

—Selected.

Berean Department

Cecil A. Smead, Editor, Blanchard, Mich.

“What Must I Do to Be Lost?”

“Why, do nothing,” you will say. “Men are naturally sinful and lost. We live in a lost world. The only way to be saved is to get on board the gospel train and be transformed from man’s image to God’s image. But if you don’t do anything about your present condition it just naturally follows that you will be lost. You will go out with the tide.”

“But you do not understand,” I say. “I’m not a non-Christian. I’m a son of God by faith in Christ Jesus. God takes care of His family. How can I be lost?” And thus emboldened I am apt to go on heedlessly slipping into sin, thinking that once a son, always a son; once in grace, always in grace.

But there is ample scriptural evidence to support the statement that a one-time true Christian can turn and go back to destruction. We had no choice in our natural birth. Therefore I could not change natural fathers if I wished to do so. But by my voluntary decision I entered the family of God. There is a difference.

A Castaway

“But I keep under my body, and bring it into subjection: lest that by any means, when I have preached unto others, I myself should be a castaway” (1 Cor. 9:27).

Even Paul needed to be on guard! Miraculously called of God, a chosen vessel, one who had worked miracles, yet he uttered the conviction that even now he could turn and rush down the road to destruction. He later wrote of some who “concerning faith have made shipwreck,” and the reason given is that they had “put away” (thrust away) “faith, and a good conscience” (1 Tim. 1:19). A Christian may voluntarily scuttle his own ship and become a castaway!

The Willful Sin

“For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins” (Heb. 10:26). Some of the Jews received the truth of Christ (we have no reason to doubt their sincerity), they became Christians, and then deliberately turned back to Judaism. But “no more” would the sacrifice of bulls and of goats be acceptable. There was no other sacrifice to which they might look. Indeed, the Bible holds forth that even “enlightened,” spirit-filled, and power-endowed Christians, who have actually “tasted the good word of God, and the powers of the world to come,” may “fall away” (Heb. 6:4-6).

“Thou standest by faith. Be not highminded, but fear”

(Rom. 11:20). I am not trying to unsettle your confidence, or peace, except where it needs to be unsettled. If you have a false confidence it is time you were finding it out before it is too late. If Paul could afford to be constantly on guard, so can you.

The Seed That Never Grew Up!

“These have no root, which for a while believe, and in time of temptation fall away” (Luke 8:13). We all recognize that “the seed is the word of God” (Luke 8:11). “And this is the word which by the gospel is preached unto you” (1 Peter 1:25). This seed is “incorruptible” (1 Peter 1:23), and by that very fact will not remain to develop in the heart of a man whose thoughts and intents are corruptible. “What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?” (2 Cor. 6:14). “Quench not the Spirit” (1 Thess. 5:19). If the seed of God leaves your heart to its deadness it will be because you voluntarily cast it out by disloyalty, disobedience, and neglect, or choke it with “cares and riches and pleasures of this life” (Luke 8:14).

A Leaking Vessel!

“Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip” (Heb. 2:1). The marginal reference says for “let them slip,” “run out as leaking vessels.” What are some of the leaks in Christians that will let their faith, hope, and charity run out as water from leaking vessels? Some vessels are as full of holes as a sieve. Before you can expect your church going and your Bible reading to fill you with the Spirit you must plug up the holes! One preacher preached the same sermon over and over again to his congregation until they thought perhaps that was the only sermon he knew. But when the pulpit committee questioned him about it he replied that he was continuing to repeat the sermon because no one in the congregation had as yet put what he preached into practice and it was their move!

A Christian is like a water pail. It is his duty to bring the water of life to the thirsty, dying people around him—those who are without hope and without God in the world. This is a heavy responsibility. “But we have our treasure in earthen vessels” (2 Cor. 4:7). Use means wear, and wear develops imperfections which we must speedily repair. Therefore let us examine our lives constantly to discover those little things which sap our very lifeblood. On a water main with too many outlets the last user doesn’t get much water. Does Christ get your best service, the full volume of your devotion, or are your service mains worn out?



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"What manner of man is this, that even the wind and the sea obey him?"

Savior, Teach Me, Day by Day

"Savior, teach me, day by day,
Love's sweet lesson to obey;
Sweeter lesson cannot be,
Loving Him who first loved me.

"With a childlike heart of love
At Thy bidding may I move;
Prompt to serve and follow Thee,
Loving Him who first loved me.

"Teach me all Thy steps to trace,
Strong to follow in Thy grace;
Learning how to love from Thee,
Loving Him who first loved me.

"Love in loving finds employ,
In obedience all her joy;
Ever new that joy will be,
Loving Him who first loved me.

"Thus may I rejoice to show
That I feel the love I owe;
Singing, till Thy face I see,
Of His love who first loved me."

Of More Value Than Money

You all have teachers whom you love very much—Sunday school teachers and public school teachers and music teachers. There are special reasons why you love them. Perhaps they have helped you with a very difficult subject. Perhaps they have cheered you when you were discouraged and wanted to quit trying. Perhaps they have understood the things about you that others have criticized and they have helped you overcome them.

Jesus was just such a Teacher, only so much more so. He was as kind as the kindest teacher you ever had, and kinder! He was as helpful as the most helpful, and even more! He was as loving as the most loving one you can think of, and still more loving than that!

After Jesus had chosen His twelve helpers, those who were to learn from Him to be teachers, He started out once more to teach. He often stood on the shores of the Sea of Galilee to give His lessons to the people. For great crowds gathered there always.

Now this time of which we are studying the multitudes of people became so great that He stepped into a ship and taught them from there. The people on the shore gathered just as closely to the water's edge as they could. They didn't want to miss a single word of what He was saying.

As they stood there listening, perhaps they could see a man on one of the near by hillsides sowing seeds. They had to do all their farm work by hand, you know, because they had no fine machinery in those days.

Along the western shores of Galilee the soil was fertile, and even today one may see on this plain, fine gardens and rich fields. On the east side, however, it is very hilly, even down to the water's edge. In these hills there are caves where a certain man lived whose meeting with Jesus meant so much to him. But we are getting ahead of our story.

As Jesus taught the people that day so long ago He said that He was a Sower. And the seeds He was sowing were the truths of the gospel of which we have been learning this quarter. Those who listened to His words and obeyed them were "good soil." Those who listened gladly for a while and then turned away were "stony soil." Those who paid no attention to Jesus' words and gave no heed to the gospel were "wayside soil."

Now that "parable," as we call it, is easy to understand, isn't it? Three kinds of soil, people are, and we want to be the "good soil," the kind that brings in a fine, big harvest for the work that our teachers, the sowers, do. The harvest is our reward and theirs, too.

Soon it was getting dark, for evening came early among those hills. Jesus and His disciples began to row across the lake. Jesus, being weary from long hours of teaching, lay down in the rear part of the ship to sleep. He needed that rest so much, but was He to enjoy it long? Look at Mark 4:35-41, and see what exciting thing happened.

Storms came suddenly over Galilee because the winds swept down through those valleys from the mountain gorges. It may have been calm as a mirror on the surface of the lake when Jesus lay down to rest. But suddenly the disciples were terrified, fearing they would all drown. What did that wonderful Teacher do?

But our time is up and we are just ready for the lesson story.

CAN YOU FIND—

"Jesus wept"?

AMONG THE CHURCHES

WHAT'S THE ANSWER?

How does the smoking of cigarettes by mothers affect the lives of their babies?

Does science now teach that man evolved from a lower form of animal life?

How may we learn the names of the Twelve Apostles easily?

How far back can we trace false doctrines?

Who said that God "values people more than money"?

What is said to be "a strong proof against the consciousness of the soul while the body is dead"?

What natural cause is suggested that may bring about the "fire" which Peter says is to consume the elements of the earth?

Is the Christianizing of the world the purpose of the gospel in this age?

What anxieties are laid aside forever by one who enters Golden Rule Home as a life member?

When will the angels gather believers into the kingdom of God?

What could we do if all of our church members tithed?

Is it correct that "all churches are the church of God because they worship Him"?

Who is "Calling All Churches," and why is he doing it?

Did the rich man in torment say, "If one went to them from the spirit world they would believe"?

The answers to all of these questions and many others equally interesting are found in last week's Restitution Herald. How carefully do you read the paper? The value you get out of it depends entirely upon the care and thoughtfulness with which you read it.

BRO. JOHN EAGLESTON NOW IN POMONA, CALIFORNIA

"I have moved from Los Angeles," writes Bro. John Eagleston, evangelist of the Pacific Coast, "and my address now is 247 S. Rebecca St., Pomona, Calif." He says that he expects to start again on the circuit he has followed for the past two years (D. V.) this coming summer. He anticipates a busy and successful season. He expects to revisit in June communities in Washington and probably hold some meetings at a schoolhouse near the home of Bro. Smalley, where a good interest was developed a year ago.

Bro. Eagleston suggests that he would be glad to visit any community within 100 miles of Pomona where the brethren may desire his services. He generously says that "if there are any I could reach within that distance from my home, I would make an extra effort to see them. I do not want them to pay my fare, nor do I want to burden them with any expense on my account. I just want an opportunity to serve them and to encourage them on the way. I expect to start out about May 1."

Anyone who is interested in Bro. Eagleston's offer should address him as early as possible as indicated above.

CONTRIBUTIONS TO N. B. I.

Paul Hatch	\$10.00
Mrs. B. F. Cook	3.00

BRO. AND SR. CONNER REACH HOME

After an absence of about six weeks, during which they visited brethren, churches, friends, and relatives in the South, Southwest, and Pacific Coast region, the president of the National Bible Institution and his wife were welcomed home at Dixon and Oregon last Wednesday.

From reports reaching the office, the churches in the various localities visited by Bro. and Sr. Conner enjoyed greatly the services at which Bro. Conner spoke and the opportunity of meeting Sr. Conner. It was the latter's first visit to the Far West.

LOUISIANA CHURCH NOTES

It was our privilege to have Bro. and Sr. L. E. Conner with us from February 11-15. Bro. Conner preached at the Blood River church Sunday morning, and at Happy Woods Sunday and Monday nights. Three wonderful sermons were delivered and we were surely sorry that he could not stay longer.

We are glad to report that Mrs. Gilbert Bottolf is able to attend church services again after several weeks' illness, and we trust that she will soon be able to resume her duties as teacher of the intermediate class.

All departments of the churches seem to be making progress and with the loyalty and cooperation of the members being manifested we feel encouraged to press forward in the Master's service.

Harry Goekler, Pastor.

SOUTH LAWN CHURCH, GRAND RAPIDS

A most encouraging feature since the Christmas season has been the added number of men showing a definite interest. There were thirty men present at the monthly meeting of their class, Feb. 12, and a very pleasant and profitable evening was had together. At the half-way mark of the auto race contest between Sunday school classes, car No. 1, representing the men, was well in the lead, but being steadily pursued by car No. 8, representing Mrs. Holmes' class of girls.

The ladies had their monthly class meeting February 16, and report a splendid gathering.

Sr. Gersie Holland, who has been employed by WLS in its entertainment field since January 1, was home for two days recently. We were glad to see her, and she reports very favorably upon her work.

Marcile Siple, daughter of the pastor, has completed her probationary period at St. Luke's Hospital, Chicago, and is being "capped" with fitting ceremonies February 24. Her sister, Marjorie, is a graduate nurse employed at the same institution.

The choir is working on Easter music, and other preparation is being made for this, the most sacred day of the entire year.

F. E. Siple, Pastor.

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Mr. and Mrs. Paul C. Johnson;	Mr. and Mrs. M. Fetters (January and February);
Lydia A. Railsback,	

RIPLEY, ILLINOIS

The Sunday school and church attendance has held up very well this winter. The average number present has been over fifty. We did not have a service in the evening of Sunday, Feb. 6, but Bro. Gerald Cooper preached in the morning in the absence of our pastor, Harvey Krogh, who was assisting Bro. James McLain in a protracted meeting at Christian Neck, a community in the country about eighteen miles northeast of here.

Sr. William Laning, who underwent an operation last fall and was confined to her home for months, has been again able to meet with us during the past few weeks.

Remember, the next Illinois Quarterly Conference is to be held at Ripley on March 26 and 27. Plan now to attend.

Bro. F. E. Siple of Grand Rapids, Mich., is to be guest speaker at special meetings in Ripley which are to begin about April 26 and continue for two weeks. Pray for the success of these meetings.

Loren Burnett, Secretary.

LAWRENCEVILLE, OHIO

The Sunshine Class of the Lawrenceville, Ohio, Church of God Sunday School held its regular monthly meeting Friday evening, Feb. 4, at the home of Sr. Erma Bowser. There were fourteen present, including our pastor, Sydney Magaw, and his wife and daughter.

The topic for discussion was, "Is it necessary for church members to attend church regularly?" Thoughts were presented on the subject from which we may all profit.

After the business meeting and Bible discussion, the evening was spent socially. The next class meeting is to be at the home of Bro. Raymond and Sr. Margaret Beck.

Mrs. Paul Overholser, Secretary.

BOTTOLF - BOLLIN

It was the writer's privilege on Sunday morning, Feb. 13, to unite in marriage Miss Anna Mae Bottolf and Mr. Lawrence Bollin. The ceremony was performed at the home of the bride's parents, Mr. and Mrs. Gilbert Bottolf, in the presence of the immediate family.

The bride is an active member of the Happy Woods church and a most loyal worker in its various activities. She attended conference a number of years ago and will be remembered by those who met her then. The groom is a successful business man of Hammond and a man of high integrity. They will make their home in Hammond.

Their friends wish them a life of happiness, both material and spiritual, in their new life together.

Harry Goekler.

HERALD RECEIPTS

Mrs. Pauline Chapman; Mrs. Ada Updike; Alice A. Blyth; Mrs. R. V. Gardiner; George J. Welsh; Glenn M. Birkey (for another); Mary E. Elton (for another); Bernard Lobell; Mrs. A. E. Moch; Mrs. Elnora Skinner; Mrs. E. M. Hall (for another); Leona Marsh (for another).

Board of Evangelism

Preach the Word

C. E. Randall, Superintendent



"They went every where preaching the Word" (Acts 8:4).

The apostolic church was a growing church. It was determined to fulfill the work delegated to it by the great Head of the church. The obstacles in the way of the primitive organization were greater than those which beset the church today—at least in this country. Their disadvantage in having these problems, if such really handicapped them, was courageously overcome by their enthusiasm for the preaching of the Word and carrying out the injunction of the Redeemer. In doing as they were commanded, the church expanded and the numbers steadily increased. If we pursued the same policy today, do you think our work would show a multiplying membership? In answering this question, it will be necessary to survey in a small way some of our past labors.

Seventy-five years ago our workers followed the apostolic principle of preaching. Their aim was not to centralize their work, but to compass the land with their message. Pastoral work was carried on by appointed and ordained elders, with the ministers in the majority of cases serving as evangelists.

A few examples of the energetic evangelism carried on by the workers three quarters of a century ago follow: Bro. J. Blain, Buffalo, N. Y., in 1859, in making a report to the "Expositor and Advocate," Rochester, N. Y., published by Elder Joseph Marsh, stated that he had just returned from an eight-months' tour of five states and sold and distributed some twelve thousand books and tracts on the "Coming of Christ," "Nature of Man," etc. In that same year, Elder R. V. Lyon held meetings in Connecticut, Massachusetts, New Hampshire, New York, Vermont, and Canada West, now the Province of Ontario. In one report he recorded six different meetings held in the communities near Prescott, Ont. The church at Springfield, Ohio, hired Elder L. H. Chase to "travel as evangelist in Ohio." In an open letter to the brethren of Ohio, Bro. William Fish stated: "It is hoped that brethren of this state will arouse to the importance of missionary work. The fields are whitening for the harvest, and the laborers are few. The Lord is soon coming, and what are we doing? . . . How many are there who could spare a hundred acres of land, or one hundred dollars, to be spent in teaching the destitute the way of life?" We do not know what response there was to the appeal, but this lone congregation assumed the financial responsibility for sending out an evangelist, and in a later report Elder Chase had held meetings in six different localities around Springfield.

At this time J. M. Stephenson was living at Eureka, Wis. After attending conferences in Minnesota, Illinois, and Indiana, he wrote: "The Macedonian cry is coming from all parts, 'Come over and help us.'"

These accounts give some idea of the evangelistic spirit and mind which gripped our people in the former days when they were really gospel conscious!

Most of the meetings held years ago were conducted in schoolhouses. The majority of the schoolhouses were available in those days

as they are today, the only difference being that the pioneers took advantage of the opportunities afforded.

In these earlier days, if a family moved into a new community, about as soon as they would get settled in their new home, they would get in touch with one of the evangelists and arrange for some meetings. In 1858 a man by the name of Norton settled at Wilton, Minn., a little hamlet about eight miles west of Bemidji. He soon located another believer by the name of Salisbury, some six miles away, and they began to spread literature and make plans to get an evangelist to hold meetings. True, many, many of these efforts failed to bring into being an established church. What of it? A few were saved by the truth and in turn moved elsewhere and became disseminators of the gospel. We need to relearn the lessons of our fathers, one of which is, that our sole duty is to spread the gospel, rather than to give all effort in building local churches.

If people would cut loose from a lot of their worldly social activities and club life and give some of their energies to opening the way for our ministers to evangelize, we would not be so destitute of new fields in which to preach the gospel. The secretary of our Board of Evangelism reports it almost impossible to get people to even answer his letters offering to extend help and send an evangelist into the field. If we are to sing, "Faith of Our Fathers," with real meaning, there must be an about face in our evangelistic attitude.

Next time we are going to review a little of the early activity in the Northwest and West. We salute our brethren in this district!

C. E. Randall.

For the encouragement of those who are interested in the evangelistic work, I want to say that definite plans have been made to start work in Nebraska in the near future. One feature of this work is that the two ends of the State that have been divided for so long have decided to work together.

Omaha is trying to raise the means to employ a man full time there, but if they can't, they are willing to join forces with the western conference and employ a man until such time as the work can be brought up to where it will support two or more men.

I am happy to make this report, for at times things have been somewhat discouraging. It seemed that every avenue was closed; but at last things have begun to look up. I have written eighty-six letters and have forgotten the number of postal cards that have been written besides, and there have been a considerable number.

Others are inquiring about the work and what prospect there is of our assisting them. We want to give assistance wherever we find a worthy cause and as long as the money holds out.

Money keeps coming in slowly. We received a very liberal contribution from one brother. Names will be published in the near future.

All requests and money should be sent to the writer at Orange Road, Ashland, Ohio.

James. A. Patrick.

JAMES WILLIAM BLAIR

James William Blair, son of Sr. Ferne Logan Blair, was born February 1, 1935, and died February 10, 1938. The dear child had been sick from birth and had spent more than two years of his short life in a hospital.

Little Billie was never able to laugh and play in this life, but we praise God for His gracious promise in Zechariah 8:5: "And the streets of the city shall be full of boys and girls playing in the streets thereof."

He was laid to rest in the grave of his little sister Betty, who preceded him in death twelve years ago, and beside his father, who died when he was seven months old.

There in silence they will sleep together till they are called forth to be taught the knowledge of our Lord in the new earth, where there will be no more pain, sickness, or death.

"Aunt" Ida Vogel.

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THE RESTITUTION HERALD

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The Grand Old Text

By D. G. Harvey

"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."

PERHAPS no verse of the Bible comes more often to the memory of man than that beloved verse of John 3:16. As we again read it, we are struck with wonder by the beauty and the depth of meaning it contains. Too often we Bible readers only so lightly drink the wonderful truth of the Word! Have you ever noticed the complete doctrinal meaning of this grand old text? Most Bible students agree that the number "seven" is a symbol of completeness. Then if we can find seven essential doctrines in this one verse we have even greater cause to love it.



1. "God so loved." God loved His creation. He loved Adam, and while Adam had turned from Him, yes, turned from his own Creator, God loved him. "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8).

2. "That he gave." God gave His Sacrifice, His Ransom! Adam had lost life; a perfect life must be given to redeem the life that was lost. "Then thou shalt give life for life" (Ex. 21:23), reads the law. God's love, God's sacrifice, paid the debt! "Forasmuch as ye know that ye were not redeemed with corruptible things . . . but with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Peter 1:18, 19).

3. "His Son." Here we have proof of the separate personalities of God the Father and of Jesus His Son. God gave, not Himself, but His Son. "Father" denotes the Life-giver, and "Son," one who receives life from another. Note the prayer of Jesus recorded in John 17:21, when the Son prayed for His church, not only the early church, but for the brethren of 1938, "them also which shall believe on me (Christ) through (the apostles') 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." No one would venture to assert that the members of the church were *one person*. No, but God the Father, Jesus the Son, and the church *are one in purpose*.

4. "That whosoever believeth in him." Belief in God's Son is the foundation of faith. But the question is asked, "Are not 'belief' and 'faith' the same?" No! Faith is stronger than belief. To believe leaves room for doubt; but faith is absolute confidence, perfect trust. Like Paul, one can say, "For I know whom I have believed (margin, "trusted"), and am persuaded that he is able to keep that which I have committed unto him against that day" (2 Tim. 1:12).

5. *Faith will produce works*, for we read, "Even so faith, if it hath not works, is dead, being alone" (James 2:17). The first work to follow belief is baptism, for by that step we show our faith. While the doctrine of baptism is not referred to directly in John 3:16, we remember the command of Jesus, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved" (Mark 16:15, 16). And then we have the example of the eunuch and Philip as recorded in Acts 8:26-39. Here no mention is made of Philip preaching baptism, but he "preached unto him Jesus," and the eunuch *asked to be baptized*. Philip's only request was, "If thou believest with all thine heart, thou mayest." We should also remember the example of the mode of baptism, i. e., *immersion*: "when they were come up out of the water" (Acts 8:39).

6. "Not perish." This denotes that man is of a perishable nature, for God created the man Adam, our forefather, not of heavenly, but of earthy elements: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2:7). Note that "*man became*," he was not given a "living soul." When Adam disobeyed his Creator, God passed the death sentence upon him, which in itself is proof of the perishable nature of the race, for no stream can rise higher than its source. Mankind, then, of itself can never rise to a (Please turn to page 11)

Abreast of the Times

Pertinent Comments on the News of the Day

G. E. Marsh, Editor

Pastors Urge No Gambling in Churches

"Ye have made it a den of thieves" (Mark 11:17).

CHICAGO, Ill., Feb. 22.—In a strongly worded denunciation of church-sponsored gambling, the Civic Relations Commission of the Chicago Federation of Churches yesterday called on Protestant churches to stop the practice. Declaring that raffles, bunco, and door prizes are immoral and illegal means of raising church funds, the Commission voted to send letters immediately to pastors of 1,058 churches, denominational heads, and police, asking cooperation in a campaign to eliminate such practices. Rev. Philip Yarow, chairman of the Commission, declared that "gambling is a vicious, dirty racket. It is still connected with gangsters. We must get it out of our churches, no matter in what form it is there."

There is much less excuse for turning modern churches into places of merchandise, amusement, and gambling, than there was for permitting the sale of doves designed for sacrifice in the temple in Jesus' day. The birds were required in the actual worship of God then in vogue, but such merchandise as is sold in the churches now has nothing to do with worship and the amusements provided have nothing to do with religious observances of any kind. We fear that if Jesus entered some of the churches of America (we sometimes doubt if He ever enters them, looking upon them as centers of worldly pleasure rather than as places of worship) He would apply stronger methods of cleansing than those He employed in the temple!

New Austrian Government Anti-Semitic

"I say then, Hath God cast away his people? God forbid" (Rom. 11:1).

VIENNA, Austria, Feb. 19.—The first anti-Jewish decree issued by the new Austrian Government was made public today. After a conference with Adolf Hitler in Berlin, Minister of the Interior and Public Security Arthur von Seyss-Inquart ordered mayors throughout Austria to cease assisting priests in bringing about the baptism of Jews if the Austrian citizenship of the Jews was not assured. The decree particularly affects thousands of German Jews who have sought refuge in Germany, and who, in order to protect their property rights, have in hundreds of instances applied for baptism at the hands of the Catholic clergy.

It is reported in Paris that Chancellor Kurt Schuschnigg, in a recent conference with the French minister to Vienna, Gabriel Puaux, assured him that Austria had no intention of expelling the German Jewish refugees now in the country.

There is nothing new in the tendency of the Jews in Austria applying for Christian (?) baptism when threat-

ened with persecution and loss of property. When the protection of the church is available under such conditions thousands will seek to obtain it. During the World War the editor of THE RESTITUTION HERALD was appealed to to baptize a young man who acknowledged that he did not believe the Bible to be inspired and who was actively affiliated with a Spiritualist organization! His thought was that by uniting with the Church of God he could escape military service. Needless to say, his request was denied.

They Met at a Church Dance

"Having a form of godliness . . . evil men and seducers shall wax worse and worse" (2 Timothy 3:5, 13).

ROCKFORD, Ill., Feb. 15.—They met at a church dance, a social event sponsored by a religious group that no doubt believed that young people should have an opportunity to meet and enjoy each other's society "under the best Christian influences." And so they held card parties, basket ball games, and dances in the church parlors to which young people were invited. The young folk naturally paired off after the parties and went home together. Of course, they sometimes met strangers at the dances and other "wholesome moral entertainments" which were provided by the church. In fact, that was one of the chief purposes of those events—that strangers might become acquainted and induced to enter into the "spiritual life" of the community. And so that was how these two young women met the two young men who asked to take them home after the dance in young men who asked to take them home after the dance.

The young men are now lodged in jail, unable to pay the \$5,000 bonds demanded by the judge for their release while they await trial for attempted rape. One of the girls jumped from the moving car while it was traveling at twenty miles an hour to escape from her would-be seducers. When apprehended by the police, one of the boys with whom the girls became acquainted in the safe, uplifting atmosphere of the church, was armed with a .38 caliber revolver. One of the girls was beaten severely, her clothing torn and blood-spattered, on her way home from the church dance. "Think upon these things."

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Then and Now

THE early church had ever before it the idea of God as the great Giver, and of the Lord Jesus Christ as His great Gift. "For God so loved the world, that he gave his only begotten Son." That was the highest possible conception of giving. It marked the limitlessness of God's willingness to give. "He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things?" He was that "God who giveth us richly all things to enjoy." Paul set forth this thought of God even to a non-Christian audience. Speaking on Mars' Hill, he reminded the Athenians that it was God who "giveth to all life, and breath, and all things."

And the Christian thought of Christ conceived Him both as the great Gift and the great Giver. He was the Good Shepherd, who gave His life for His sheep. "He loved me, and gave himself for me," was Paul's simple, eloquent statement. "He gave himself a ransom for all." And this was but an echo of His own words: "The Son of man came . . . to give his life a ransom for many." His account of Himself was of a giver—"I give eternal life."

And the duty of giving was one of the foremost duties He laid on men: "Give to him that asketh thee"; "Give to the poor." The one saying of Christ's which the New Testament preserves and which is not recorded in the gospels is the saying recalled by Paul in his address to the Ephesian elders: "Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." But though the Gospels did not record that saying, two of them did record the incident of the poor widow who cast into the treasury the two mites which were her entire living.

With the example of God and His Son so bright before them and with the remembrance of Christ's own words, it is not surprising that the early church, in the joy of its love, was ready to give all it had to Christ and His cause. There was evidently no constraint, but of a willing and eager mind the first disciples brought their possessions into the common treasury, which they conceived as Christ's, to be used for His brethren. "Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need" (Acts 4:34, 35). Those who had aught had it not for themselves. They could have truly sung:

"Naught that I have my own I call;
I hold it for the Giver."

The first Christians were not rich, as Peter told the lame man at the temple: "Silver and gold have I none, but such as I have, give I thee." Now and then some one of the early Christians is spoken of as a man of means or standing, in a way that makes plain what the general situation of the others was.

Giving was conceived as one of the great Christian attributes, and Paul names it altogether with the gifts of prophecy, ministry, teaching, exhortation, ruling. And those whose chief service was giving were to do it with liberality, singleness, and simplicity.

One reason why we should work is that we may be able to give. Let him work "with his hands the thing which is good, that he may have to give to him that needeth" (Eph. 4:28).

And the nice meaning of "communicate" in the New Testament is to share, to give, to help. "Let him that is taught in the word communicate unto him that teacheth in all good things" (Gal. 6:6). "That they do good, that they be rich in good works, ready to distribute, willing to communicate" (1 Tim. 6:18). "To do good and to communicate forget not: for with such sacrifices God is well pleased" (Heb. 13:16).

This was the "fellowship" for which Paul was so grateful to the Philippian church. "Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica ye sent once and again unto my necessity. Not because I desire a gift: but I desire fruit that may abound to your account" (Phil. 4:15-17).

But Paul's great words about giving are in the two Epistles to the Corinthians. The first of them is in the first Epistle. He had been speaking of the resurrection in one of the greatest passages ever written, and then, with no sense whatever of breaking the thought or descending to lower things, he proceeded: "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come" (1 Cor. 16:1, 2). And he returns to this in the entire 9th chapter of the second Epistle. Read that chapter and note these facts: his firmness, his tenderness, his appeal. He does not hesitate to set the Christians on to emulate the good example of the brethren in Macedonia, and he stresses the spiritual meaning and enrichment of giving.

From these passages it is easy to draw great principles. Giving should be regular, systematic, proportionate, sacrificial, and should be exercised with a single-minded and joyful heart. The Greek word used for "cheerful" is the word from which our word "hilarious" is derived. It was happy, glad, thankful giving that Paul practiced himself and advocated for others.

The note of selfishness is a strange and alien note in the New Testament. How can we be less eager today to give back a portion of that which was first given us when we have all that was given them, yea, vastly more?—*Bible Faith Mission Standard.*

If I Were Not a Christian

I AM a Hebrew, and about thirty years ago some one handed me a little book which, because I found it so interesting, I spent the whole night in reading. And as I was reading it the personality depicted upon its pages captivated my soul. The conviction grew upon me that a great wrong was committed. Was it this Man, I wondered, whom I was taught to shun and despise all these years? I decided that as far as my own life was concerned I must undo the wrong. I ceased thinking evil of Him and began, instead, to honor and to love Him. I also found Him a refuge in my great need. At a time when the very foundation of my life seemed to slip under my feet He came to me as a stay and a goal, supporting life and making it worth while. Therefore, before a company of men and women, who had grown old in their experience and loyalty of that Person, I confessed publicly that from henceforth I would take Him as my Guide forevermore. Needless to add that that little book was the New Testament, and that personality, Jesus Christ the Son of God.

I want to tell you what I might be doing at this time if I were not a Christian. Notice, please, I have not stated my proposition as, "If I were a Jew," for the reason that I have never ceased to be a Jew. My faith in Jesus Christ has not made me less a Jew than I was before I had known Him. Faith does not alter the facts of birth and race. Instead, whatever good there is in the Jew, or in any other person, Jesus never makes "less" but always more abundantly so, and never in my life have I felt myself so one with my people as I do this day. I am a Jew but one who has entered upon his own heritage of light and peace through Jesus Christ, the Messiah and King of the Jews.

It is not difficult for me to visualize myself following the old-time ways and customs of my people. Aside from the knowledge of Jesus Christ, there is nothing so beautiful and so satisfying as the ancient faith of Israel. There is a dignity, a reverence, and an utter abandonment of the humble soul to the will and the way of its Maker. Even death, the faithful Jew is bidden to embrace as a visitation from an all-merciful Father, for his eternal good and as a means of atonement for his soul. I was always serious in matters of religion. Although it did not prevent me from seeking to obtain all the knowledge of the world around me, I possibly could, yet I never felt I knew enough to be able to live without God. Beyond the little I seemed to know, there always loomed the vast ocean of the unknown, and to venture into its solitudes without a guide seemed unbearable to me. I sought for Him, I longed for His fellowship, and even as a child when hurt and I thought that even my mother could not help me I ran out away from the house where the human eye could not see me and cried to God.

And because I was loath to relinquish my childhood I felt faith in God and in the Jewish Bible, and because in later years I felt that, removed from the influence of my

Jewish home, I could not stand unaided against the temptations of the world and of my own heart, I came to Him for succor and He preserved in me what in my very soul I had always known to be the best and holiest of my father's faith. In Him also I found strength for the battles with the evil inclinations of my heart.

On winter mornings, before dawn, we used to rise in our home and by candlelight study the portion of the law assigned for the week. The three daily prayers, morning, afternoon, and evening, were recited every day of our lives without exception—more prayers on the Sabbath and other festive occasions. It seems that the chief business of the pious Jew was to pray and praise His God, and to work and eat and sleep in the brief pauses between his incessant devotions.

Now we are in the days of the Feast of Chanukah. If I were not a Christian I would light the Chanukah candles for eight days in succession. Chanukah means dedication, and commemorates the cleansing of the temple of Jerusalem and its rededication to the service of God by the Maccabean heroes long, long ago. Light is the symbol of the law of God, the Torah. The enemies of Israel, at that time the Syrian king, Antiochus, endeavored to destroy the Jewish religion and extinguish the light of God upon the earth. They made the services of the temple to cease and offered swine upon the holy altar of sacrifice. The books of the law were burned and the people forbidden, on pain of death, to worship the God of their fathers. But a handful of brave men, under the leadership of Judas Maccabeus, resisted the impiety of the heathens, routed their armies, ten times their number, and after delivering the Holy City from the Syrian yoke, they cleansed the temple and rededicated it to the service of Jehovah. "Who is like unto thee among the gods, O Jehovah?" was the battle cry on Israel's banners. The first letters of the four Hebrew words of this challenge spelled the word "Maccabeus"—hence the name Maccabeans for the champions of the Hebrew faith.

On the first night of the eight days of the feast I would light one candle, two on the second night, and so on until eight on the last night of the feast. The candles are placed on the window sill or by the open door so that all who pass by may see "what the Lord hath wrought."

The Gentile Christmas sometimes occurs the same week as our Chanukah. When that happens we look upon it as a misfortune. For Chanukah is a season of rejoicing for our people and no Jew may rejoice on this feast of the Christians. So that when Christmas and Chanukah come together on the same day, we know not whether we should laugh or weep. Moreover, Christians take occasion of their feast to mock and maltreat our brethren. The more drunken with joy they are, the more they delight in our tears. The sorrow of centuries for our people was borne that night. The

feasts of the Gentiles seem to have been devised to the intent that hatred against Jews should never die out. Their holy nights are nights of terror to us. Like the night of Job, fain would we not reckon it among the days of our year. It is therefore given over to play and to pursuits unusual and unseemly among our people. The young men play cards and dice and old men even lay aside the study of the law.

Around the beautiful light of the candles we gather our children and tell them the glorious story of our ancient heroes and their valiant exploits in the defense of their God. We tell them, also, of the brave mother of Israel, with her seven sons, who would see them with her own eyes be done to death, one after another, rather than be disobedient

to the God of their fathers who commanded, "Thou shalt have none other gods beside me." We sing songs, we relive the past, we forget the present, we hope for the future when our God in His mercy will again have compassion for His people and forgive us our sins and lift up our heads and bring us back again to the land of our fathers. This hope makes us truly happy, so that in spite of the misery of the present we rejoice in the fact that we are the chosen people of God and despise the Gentiles who worship a man as their God and live in ignorance of the holy law.

Then when Chanukah was over and the noise and laughter of the children was silent, memory would bring to my mind the Chanukahs of past years that came and went, and

(Please turn to page 11)

"Jesus, I My Cross Have Taken"

By Mrs. A. J. Chaplin

I HAVE been thinking of an article I read a long time ago about how the beautiful song, "Jesus, I my Cross Have Taken," came to be written. I will give it to the readers of THE HERALD as nearly as I can remember it.

It was composed by the daughter of a very wealthy family who, while away from home attending college, had become a Christian, not just in word, but she fully consecrated her life to Christ and His service. She could not follow the world in all of its pleasures as she once did and still be a follower of Jesus. Neither did she try to do so.

When college days were over and she returned to her home in the city, she was the same sweet girl she had always been in the home, but to the consternation of her parents and friends she did not go to the worldly amusements in which she had once been a leader.

Her mother, like many mothers today, thought more of her social standing than of her life for Christ, and determined to break down her religious convictions. So she gave a party for her in their home and all her old-time associates were there. She was the same sweet, gracious girl she had always been, and to all outward appearance everything seemed going her mother's way. Finally, before the party was over, her friends begged her to play and sing for them something of her own composition. So she sang and played this song that, unknown to any of them, had been composed for this very occasion: "Jesus, I My Cross Have Taken." She sang as she had never sung before, and when she came to the words,

"Let the world despise and leave me—
They have left my Savior, too,"

there was not a dry eye in the house. And after it was finished, many of her friends came to her and told her that they, too, would like to be Christians and were sorry they had taken the stand against her. Her firmness for truth and righteousness caused her parents, who were

worldly people, to turn to the Lord and give themselves to His service.

Read the song, and as you read picture in your minds that girl telling Jesus that she was living for Him, and her friends of the great decision she had made.

"Jesus, I my cross have taken,

All to leave and follow Thee!
Naked, poor, despised, forsaken,
Thou, from hence, my all shall be.

Perish every fond ambition—

All I've sought, or hoped, or known;
Yet how rich is my condition!

Thou, O Lord, art still my own.

"Let the world despise and leave me—

They have left my Savior, too:

Human hearts and looks deceive me—

God is not, like them, untrue.

And whilst Thou shalt smile upon me,

Lord of wisdom, love, and might,

Foes may hate and friends disown me,

Show Thy face, and all is right.

"Go, then, earthly fame and treasure,

Come disaster, scorn, and pain.

In Thy service pain is pleasure,

With Thy favor loss is gain.

I have called Thee, Abba, Father!

I have set my heart on Thee;

Storms may howl and clouds may gather,

All must work for good to me."

(The words of the above song were copied from "The Christian Psalmist," published by Bro. Thomas Wilson in 1872. The book is the property of Sr. Mina Knodle of Oregon, Illinois.—Editor.)

The Passover: Its Jewish Symbolism and Spiritual Meaning

THE Passover is the great birthday feast of the Jewish nation. It is the annual family gathering, and takes a similar place to that of Christmas with the Christians, though it differs in time, because it is held in the spring, the month of Nisan or Abib (green ear month) when Israel came out of Egypt; and in importance, for it was most definitely ordained by Jehovah, the God of Israel, as a memorial of their national birth and His mighty deliverance of them out of the hand of Pharaoh and the bondage and slavery of the Egyptians.

The original meaning of the Hebrew word *pasach* (Ex. 12:11) is an over-leaping, perhaps in the sense of sparing or of protection. It is used forty-eight times in the Old Testament, and is eight times called Jehovah's Passover (Ex. 12:11, 27, 48, etc.).

In the New Testament it is mentioned twenty-eight times (once called Easter, Acts 12:4), and seven times spoken of as the feast of unleavened bread (Mazzoth), making thirty-six in all. (Matt. 26:17.)

After the nine plagues of Egypt, which God had brought upon its king because he was unwilling to let the chosen people go into the wilderness to worship Him, the original threatened slaying of the first-born son of Pharaoh was to take effect.

The children of Israel were ordered by the Lord to choose, on the tenth day of the month, a lamb without blemish (taken from the sheep or goats), and the head of the household was to take it, separate it from the flock, and keep it for four days, viz., until the fourteenth day at even (Num. 9:5; Josh. 5:10; 2 Chron. 30:15; 35:1).

As there were four days' preparation for the slaying of the Passover lamb, in which any defect might be discovered (Ex. 12:3, 6), so our Lord Jesus Christ came into Jerusalem four days before His Passover, and in this connection it is that He who is the Lamb slain from the foundation of the world (Rev. 13:8), according to corrected calculation was born and was in His conception and birth free from all taint of sin, as the Son of God.

In contrasting the original and primal celebration in Egypt and the annual or permanent celebration in the Land of Promise, we notice that the latter was extended to seven days. The first and last were to be a "holy convocation" or "a solemn assembly for religious worship," and so from being a family and home feast, it became a national and public festival as well.

The part the children took in asking questions, their instruction in the meaning of the feast, the questions of those who were journeying, the right of strangers to share in it, and the other sacrifices to be offered at the time, are all dealt with in the Holy Scriptures.

Let us consider now the Passover as held in the time

when our Lord was on earth. A week before the feast there would be great excitement in Jerusalem, because of the command in the law (Deut. 16:16), "Three times in a year shall all thy males appear before the Lord thy God in the place where he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the Lord empty."

It is said by Josephus that in 66 A. D. two and a half millions celebrated the Passover in the Holy City. Of course, there was a general cleaning up of houses, and pots and pans that would be used in connection with the Passover feast. Perhaps one might wonder how all these could be accommodated who came up to Jerusalem, but in those days the simplest form of bed was no doubt used, as is generally the case in Palestine today. More like a cloak is the Bedouin outer garment, which is used in the warmer nights as the only necessary covering, and no doubt the same custom obtained in many cases in those days. Besides the tents that would be on the hillsides around Jerusalem, Bethany and Bethphage are specially noted in rabbinical books for their hospitality at Passover and other feasts.

It is believed that some 250,000 lambs would have been slain for the Passover festival, and so the sacrifice probably commenced at 2:30 o'clock in the daytime. We are told that on the first day of unleavened bread, our Savior sent His two apostles, Peter and John, to follow a man bearing a pitcher of water. As the women generally carry the water in the East, this would be significant for them. They were to find a large upper room, furnished and ready, which the good man of the house would show them. The Lord and the disciples would, at this celebration of the Passover, be reclining with shoes off, not as in the first time in Egypt, when the Passover was partaken of in haste, with loins girded, with shoes on feet, and staff in hand.

We turn to the modern method of the celebration of the Passover, by the orthodox Jews, in which the program as found in the Talmud is followed. Every Jew drinks four cups of wine, and the four words found in Exodus 6:6, 7, are said to be the reason. "I will bring you out," "I will rid you," "I will redeem you," "I will take you to me." The service beginning at the setting of the sun lasts about three hours, and the cups are drunk at intervals. The first when they sit down, the second before the meal, the third afterwards, and the fourth at the conclusion. These cups are filled with red wine diluted with water, and everyone at the table has a separate cup.

The head of the family pronounces the Sabbath blessing, "Blessed art thou, O Lord, our God, King of the universe, who didst create the fruit of the vine," and adds the following: "Who has kept us alive, and sustained us, and permitted us to reach this season."

The first cup appears to be mentioned in Luke 22:17, 18: "And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come."

After the first cup of wine follows the first washing of hands, and this the head of the family does alone. On the table there will be placed vegetables, a piece of parsley or lettuce, dipped into salt water. The act of breaking of bread follows. The Passover cake is dry, thin, easily broken, and of course made of unleavened bread.

Generally on the Jewish Sabbath there are two loaves of bread on the table, to remind the children of Israel that two measures of manna were gathered in the wilderness on the Friday; there are, however, three cakes on the Passover night. The head of the family breaks the middle loaf into two parts, and lays aside the larger part to be eaten at the end of the supper.

Taking up the broken bread, he says, "This is the bread of affliction which our forefathers ate in the land of Egypt. Whosoever is hungry, let him come and eat." Thus we have a reminder of the Egyptian bondage and thanksgiving for redemption.

Our Lord Jesus Christ, we read in Luke 22:19, "took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me."

The significance of this symbolism, of course, was to remind them that in the future when they held the Lord's Supper, they would not merely thank God for the redemption from Egyptian bondage, but in remembrance of Him, who through His precious blood as the Paschal Lamb, slain on the cross of Calvary, redeemed them out of the power of Satan, and from the slavery of sin.

Next there would follow the proclaiming of the story of deliverance, and the drinking of the second cup. We read in Exodus 13:8, "And thou shalt shew thy son in that day, saying, This is done because of that which the Lord did unto me when I came forth out of Egypt." We remember how in the previous chapter, the 24th to 27th verses, we read, "And ye shall observe this thing for an ordinance to thee and to thy sons for ever. And it shall come to pass, when ye be come to the land which the Lord will give you, according as he hath promised, that ye shall keep this service. And it shall come to pass, when your children shall say unto you, What mean ye by this service? that ye shall say, It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses."

The table is covered at this point that the children's curiosity may be aroused, the youngest boy saying, "Why is this night distinguished from all other nights?" The father relates then the whole national history, and the first part of the Hallel is recited (Psa. 113; 114).

The second cup or cup of Haggadah or "Proclaiming" is drunk. This word is the same one used in 1 Corinthians 11:26, "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."

Then comes the second washing of the hands before meals; all have a share. It was probably at this time that our Lord washed the disciples' feet (John 13). Grace is said before meat, and small pieces of the Passover cake are distributed and eaten. Then the bitter herbs, or sop, called Charoseth, is taken, in memory of the bitterness and persecution which the Israelites endured in Egypt. It is mixed up into a sauce of the appearance of clay, and reminds the guests of the bricks which their ancestors made in Egypt. This is the sop which our Lord gave to Judas.

In Psalm 41:9 we read, "Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me." In John 13:30 we read that Judas, "having received the sop went immediately out: and it was night," and at this point the Lord's Passover, some think, is turned into the Lord's Supper.

The real meal now commences. Everyone has a hearty supper, and they wash their hands for the third time. After the meal, the hidden part of the cake of Passover bread, called the Afikoman, is brought out and eaten.

Then follows a cup of blessing! Spoken by our Lord in Luke 22:20: "This cup is the new testament in my blood, which is shed for you."

The Apostle Paul refers to this cup (1 Cor. 10:16): "The cup of blessing which we bless, is it not the communion of the blood of Christ?"

Then comes the filling of the fourth cup, and the second part of the Hallel is recited (Psa. 115 to 118) and the Great Hallel (Psa. 136). The cup is then blessed and drunk.

We are told by Matthew that "when they had sung an hymn, they went out" (Matt. 26:30). This was probably these Psalms.

Prayer and other hymns follow now in the modern service. There is placed on the table a half-burnt shank bone or arm of a lamb, all that they have to represent the Paschal offering. The arm is chosen because of Exodus 6:6, where we read of the "stretched out arm" of the Lord.

Since the destruction of the temple, an egg is placed on the table; this the Eastern Jews regard as a symbol of mourning. Later, of course, it has come to be associated with the thought of new life and resurrection.

The Jews believe that it will be at the season of the feast of Passover the Messiah will come, preceded by Elijah, so in the modern service a vacant chair is placed at the table with a glass of wine before it, and the door is open to welcome Elijah with the words, "Blessed is he that cometh in the name of the Lord."

Without the blood of the Lamb, the knowledge of a crucified Messiah, and a risen Redeemer, illustrated by the offering of the omer of the first-fruit sheaf on the third day after Passover, Israel after the flesh is still blind and unprepared for the second coming of our Lord. Turning to 1 Corinthians 5, we read in verses 7 and 8, "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed (slain) for us: therefore let us keep the feast . . . with the unleavened bread of sincerity and truth." (OVER)

The Apostle is dealing with those who have fallen into sin; and speaks of delivering such to Satan for the destruction of the flesh that the spirit may be saved in the day of the Lord Jesus. We remember how in Exodus 12:13, the Lord says, "When I see the blood, I will pass over you, and the plague shall not come upon you to destroy you." We

need continually to reckon upon the righteousness and sacrifice of our great Paschal Lamb, when conscious of sin or conscious of want of the real spirit of sincerity and truth. Instead of malice and villainy, we are to live in love that seeks the welfare of all—S. B. Rohold in *New Century Leader*.

Is the World Getting Better or Worse?

IT IS frequently charged that belief in the return of Christ cuts the nerve of Christian service. It is said to be an opiate rather than an incentive. The basis for this accusation is in the assumption that all who believe in the return of Christ hold the conviction that the world must inevitably get worse and worse; that it must finally fall apart from utter rottenness, and that the return of Christ is God's *last resort* in His effort to make the world a kingdom of God. Unfortunately the charge has some basis in fact, for where pessimism has not cut the power line, it has discouraged many Christians until they have lost enthusiasm for Christian service. "What's the use?" they ask. "There's no hope of our doing anything, and the Lord will fix it all up anyway."

I wish to raise the question: "Is deterioration inevitable despite all that we do?" I believe the answer to be in one of Jesus' parables—that of the wheat and the tares. But before coming to a consideration of this scripture there are certain factors that must be taken into account.

1. There are two extremes to be avoided. One is the conclusion of certain elementary evolutionists that *progress is inevitable*. The second is that of some Biblical expositors that *deterioration is inevitable*. Both are false and dangerous attitudes because both are untrue to the facts of history and both, with equal efficiency, cut the nerve of human effort.

2. There is an unfortunate and inadequate understanding of Bible prophecy. Too often prophecy is regarded *merely* as prediction. The suggestion, more or less specifically made, is that the prophets spoke not for their own days but for a distant future; in other words, that they were not in touch with life. Starting from this faulty assumption there is a failure to study historical backgrounds, and many lurid and grotesque interpretations of God's Word result.

3. There is a natural human tendency to discount the present and romanticise the past. The mountains which seemed so rugged and steep when we came over them are covered with a blue haze of beauty as we move farther away.

4. We often rationalize our own failures by asserting that life, in the form of predicted and therefore inevitable evil, is too much for us.

Part of our answer to the question which we are considering is to be found in an understanding of the Biblical

term, "the last days." It is sometimes wrongly assumed that this term can be applied, without exception, to the days just preceding the return of Christ. However eager we may be to take this position, the facts do not justify it. There are at least three different meanings for these words in the Bible. (1) The term is used to designate the days of Christ's earthly ministry: "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these *last days* spoken unto us by his Son" (Heb. 1:1, 2). (See also Isa. 2:2 and Acts 2:12). (2) The term is used to designate the end of the age. Jesus declares in John 6:39, 40 that He will raise the dead at "the last day." Peter (1 Peter 1:5) comforts us by saying that we are "kept by the power of God through faith unto salvation ready to be revealed in the last day." (3) There is another and much larger set of usages where the term refers to the entire period between the ascension of Christ and His return. The familiar passage in 2 Timothy 3 is a case in point. This indictment which begins with the words, "This know also, that in the *last days* perilous times shall come," was intended by Paul as a warning to young Timothy. (See verses 10, 12, 14). It does not in any verse refer to the second coming of Christ. It is warning and instruction *for Timothy and for us*. While our times certainly fall under the times described by the Apostle, it is hardly predictive prophecy in the ordinary sense. 2 Peter 3:4 and Jude 17, 18 must be interpreted in the same light.

Our Biblical answer to the question raised is found in Jesus' parable of the wheat and the tares. It is a kingdom parable; it deals specifically with our question; and Jesus was careful to interpret it Himself. The several conclusions which we may reach from a study of the parable are as follows:

1. The world is a *battlefield*; it is the scene of a terrific struggle between good and evil; i. e., the wheat and the tares. The world is not a unit to be thought of as getting either better or worse. The world is not developing into the kingdom of God, nor is the world deteriorating inevitably.

2. The struggle grows more intense as harvest time nears. Jesus' figure presents two kinds of life growing side by side: "Let both grow together until the harvest." No evidence need be cited that the tares are growing apace. Crime, thievery, dishonesty in high places—these increase with terrible speed. Evil men and seducers do wax worse and worse; but it is just as true that good also increases.

The wheat is ripening for harvest, and this fact is in line with Jesus' other parables such as that of the mustard seed, the leaven, the dragnet, and His description of Christians as "salt" and "light." When one studies history with the long view, Christian standards and ideals today are more Christlike and far higher than ever before. One has only to think of ancient Rome and Greece, and the religion of the Middle Ages to see how true this is. One has only to compare our own country today with the America of one hundred and twenty-five years ago when atheism was dominant and church members were few in proportion to the population; when Thomas Paine was the national hero. Yes, the wheat has grown much! Today the struggle is growing more intense as we come up to the final Armageddon, the great spiritual conflict between the kingdom of righteousness and the kingdom of sin.

3. Our third conclusion is that *there will be a harvest time*. Jesus' word is clear. "Both grow together *until the harvest*"; but the harvest depends on the condition of the wheat, if we are to take His figure as true. The coming of Christ is not primarily a chronological event; it does not depend upon the calendar, but upon the ripening grain.

4. Jesus' parable has in it a counsel of *warning* for us:

sin is ripening for the fire; it is worse than it ever was. But it has also counsel of *encouragement*: the good is ripening for eternity. It is better than ever!

No, the world is not worse than it used to be. Sin is worse, but righteousness is better and stronger, and there is less danger of the good being uprooted than in the days of its first planting.

What of it? What does it all mean to us? (1) There is no neutrality in the struggle between the wheat and the tares. There are no side lines and no spectators. We are all part of the struggle whether we will or not. How we are indicted for our casualness and indifference, and for our "playing with religion"! (2) We are challenged to ask our own hearts if we are doing all that we can to bring the wheat to harvest preparation. We must stand and be counted on the side of the kingdom. We must pray, sacrifice, and work with the passion of Christ. We cannot be casual or careless about the work of His kingdom, for "the day of the Lord *will come*." We hasten on to

"... that divine event

Toward which the whole creation moves."

—Gerald F. Richardson in *World's Crisis*.

The Golden Rule in Business

By Arthur Gilbey

THE current issue of the *National Nurseryman Magazine* carries the following article; and in view of the present-day conditions and the opinions expressed from time to time of doubt that business can be successfully operated along the lines of the Golden Rule, it is interesting to have some light on the subject from one who, having used the Rule, has traveled far enough along the road of life to get a really good view of the back trail.

"An interesting peony catalogue received from the Bonnewitz Gardens, Van Wert, Ohio, contains among other comments, the following summation:

"At the age of seventy I look back on forty years of my life as a successful Christian business man in a small country town. With my family I was able to spend a month each year in New York for grand opera. We had vacations in Florida, California, Cuba, Europe, and the Near East. As a Sunday school superintendent and elder in the church I particularly enjoyed trips to Palestine, Egypt, and Rome.

"During those successful years I acknowledged Jesus as the greatest spiritual Teacher the world has ever known, but (I am humiliated when I tell it) I thought—yes, I really believed—that Jesus taught nothing whatever about conducting a successful modern business. Now, after years of depression with time for reading and reflection, I find

that the ministry of Jesus was very much taken up with teaching men how to live together here on earth.

"Modern business is our method of living together, and our inflations and our depressions are bringing suffering to millions. I believe there are thousands, or even millions, of people today who are beginning, like me, to see that the teachings of Jesus must be used as the foundation of our civilization if we wish it to endure longer than the great civilizations of the past."

"Because it is so unusual to have thoughts such as these expressed in a nursery catalogue, it is doubly refreshing. First of all it was good to learn that a delightful hobby of thirty years has proven a profitable pleasure.

"Interesting, too, was the summing up of his findings, after seventy years, in relation to the ethics of business. The age-old admonition—'Do unto others as you would that they should do unto you'—has been transposed somewhat—'Do unto others before they do you.'

"Viewing conditions in the world today, it seems that the works of the world's greatest teachers have been somewhat futile. Buddha and Confucius right now are at each other's throats; while the life and teachings of Jesus, the greatest of all teachers, is being ignored. Scripture tells us 'He came to take away the sin of the world,' and realizing that the sin of the world today is selfishness, there probably won't be any harmony until this has been taken away."

Armageddon—When?

WITH the most feverish preparations of non-belligerent nations in apparently peaceful times, the increasing mobilization of forces on the Sino-Japanese front, and the beginning of the most atrocious and fiendish war in civilized times, can we be far wrong in supposing that the deliverance of man is at hand?

We read in the Scriptures that "nation shall rise against nation, and kingdom against kingdom." This has all been fulfilled to a surprising extent. Japan is divided into three classes: (1) those who wish to attack Russia first, and after Russia has been defeated, then Great Britain and America, and thus the entire world; (2) those who would attack Great Britain, and then America and Russia; and (3) those who propose to first attack America, and then Russia and Great Britain. In any event, Japan plans to make the world a Nipponese footstool. The world is in a more precarious position today than it was at the outburst at Sarajevo that started the World War. America entered the last war on less grounds than the sinking of the Panay.

Hitler and Mussolini have separately announced that in March they will make "a startling announcement" of great importance. It would appear as if these announcements will have a direct bearing on the status and policies of these countries concerning the present conflagration.

Allow me to quote General Sir Ian Hamilton, noted British leader, and hero of Gallipoli, when questioned as to what would happen if, and when, Japan gets possession of China's vast man power. With regard to the danger of Japan overrunning India and the Near East, General Hamilton said: "Japanese expansion might quite easily have been stopped at first. Now it is like a flood that has swept away its dam."

In other words, the snowball formed by our "open-door" policy has become so great that we can't stop it from rolling into us.

Asked whether he thought it might eventually become necessary for Great Britain to mobilize India's man power, General Hamilton replied: "I cannot believe that a motley horde could successfully hold up a homogeneous invading army, any more than the Emperor Porus (an Indian prince who ruled in the fourth century) could hold up Alexander the Great. No, I have looked carefully at the map, and the best spot for Europe to meet and throw back Asia is called Megiddo, or, in some maps, Armageddon."

You will notice that he did not say for Great Britain to throw back Japan, but for *Europe* to throw back *Asia*, indicating a world conflict. This is no civil war, like the Spanish, nor is it a war between two countries, as was the Italo-Ethiopian War. It will be a war among at least three continents, Europe, Asia, and America, and probably also the remaining ones as well. It will not only be a time "such as was not since men were upon the earth," but it will also be the Battle of Armageddon.

It has long been known that by the strategic position of Singapore, situated at the end of the Malayan Peninsula, England completely controls the eastern approach to the Indian Ocean.

Karl H. Van Wiegand, American war correspondent, says: "The Singapore naval base is one of the strongest and most important 'bastions' of the British Empire. The loss of this 'pillar' not only would decide the fate of Australia and New Zealand, open the way to invasion of India, but cause the loss of the Dutch East Indies to Holland, and virtually end the influence of the white man in the western and southwestern Pacific."

Still mindful of the necessity of this port for the preservation of western civilization, let us turn our gaze for a moment toward Japanese strategical preparations on the same subject. Japan is nearing the completion of the Cra Canal, a canal that will cut through the Malay Peninsula at the shortest point. This will completely cut out Singapore, and open the road to Armageddon.

We see that the "battle of the great day of God Almighty" is surely coming. We now ask when? What more appropriate time is there than in the spring? The children of Israel, God's chosen people, left Egypt in Abib, or April. Christ was born in the spring of the year. Christ died and rose again in the spring. It is then that we wonder what the context of Hitler's and Mussolini's declarations this March will be. Is it not another prophetic period of great significance pertaining to the time of the end, as we have already been living in the end of time? Will Mussolini's message be instrumental in stirring up the Arabs against England? Will they involve Germany and Italy in the last battle of civilization? Will they hasten the coming of the Lord? Only time will tell.

Thus comes to pass the saying, "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:28). Will He strike like a thief in the night to us? Will we be like the sleeping virgins, with our lamps trimmed and ready, but no oil, in the face of this approaching world catastrophe? Or will we be ready and watching for this great and terrible day?—Ellen Flude in *Herald of Life*.

THE founders of the Methodist Episcopal Church, John and Charles Wesley, were strong believers in the reign of Christ upon the earth following His second advent. John Wesley looked for the millennium in 1836, remarking that "in a short time those who assert that they (the thousand years) are now at hand, will appear to have spoken the truth." Charles Wesley, who was as highly regarded for his hymn-writing as his brother was for his preaching, composed more than fifty inspirational songs pointing to the blessed hope.

IF I WERE NOT A CHRISTIAN

(Continued from page 5)

it would seem to me that I was moving in a wheel of time, merely repeating what was old. Machzor—repetition. As the years go by the movement seems faster with no step forward and the only goal in view of complete standstill. Innumerable children of our people through innumerable years seemed to be doomed to an existence without profit or meaning. Where is the voice of the prophets of Israel to which even the nations of the world did hearken? Instead, we are a byword and a reproach among the peoples of the earth. Surely a great and grievous sin must have been committed by Israel, the burden and punishment of which is overwhelming our soul and darkening our mind, to such a measure that we cannot discover the remedy. Oh, that the God of heaven would open our eyes so that we may see and find Him who will bring atonement and healing to our souls, Jesus the Christ, the Son of the living God!—S. Birnbaum in *The Hebrew Baptist Herald*.

THE GRAND OLD TEXT

(Continued from front page)

higher nature than Father Adam possessed. Read again the penalty of Adam's disobedience: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return" (Gen. 3:19).

Now let us read Paul's 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" (Rom. 5:12). Paul reasons there is no difference in the death of Adam and the death of men today. "Dust thou art, and unto dust shalt thou return." Truly we are a dying race, a perishing race.

But we have hope if we will but accept *God's Gift*, His great Sacrifice, the Ransom He has paid, if we will only believe and trust God's Son. For the Son has said that though we perish and return to dust in the grave, we are not forsaken, for He will call us from that grave. Listen! "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" (John 5:28, 29).

7. "Everlasting life." Such is God's final gift, the gift of His love. Life without end in the wonderful conditions of Eden restored! "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. 21:3, 4).

Yes, John 3:16 is a grand text! It teaches all of the essential doctrines. Small wonder that we love to read it again and again—"God so loved the world!"

SERVICE

By Lottie Young

How distasteful the word "servant" is to most of us! And yet the key verse of the Gospel by Mark is the 45th of the 10th chapter: "For even the Son of man came not to be ministered unto, but to minister"—really to be a servant. And we all know what wonderful service He rendered to the multitudes of Israel's lame, blind, and otherwise afflicted persons who thronged the paths on which He trod.

None of us can perform the miracles He did, but there are numberless little kindly acts of service which we can render to those about us if we keep on the lookout for opportunities. Jesus praised even the "cup of cold water" given to those in need, and the loving deed of Mary of Bethany Jesus said would be "for a memorial of her" wherever the gospel should be preached.

Jesus' life of service comprised the following:

S-acrifice
E-arnestness
R-eadiness
V-ision
I-ntercession
C-ompassion
E-xample

In how many of these can we imitate the Master!

THE CROSS

I longed to write a story of the cross
And of its meaning in this changing world.
But thoughts were vain; the uncouth words a loss,
A sacrilege; their use a soul imperiled.

Was I too worldly; was my faith too weak
To write in words of Christ the crucified?
Or did it need some miracle to speak
Of love that bore pierced hands and riven side?

I wished my thought to be deeply profound—
To waken worlds with its philosophy.
Word-centered, I forgot a King thorn-crowned,
That I might trim my theme appealingly.

Yet as I struggled, slowly there came light,
The great force wrought in Christ's simplicity.
So now in love I am content to write
These saving words, "Christ died for you and me."

—Author unknown.

"THE fruit of the righteous is a tree of life; and he that winneth souls is wise" (Prov. 11:30).

Berean Department

Cecil A. Smead, Editor, Blanchard, Mich.

"Faith Cometh by Hearing"

"Be not deceived: evil communications corrupt good manners" (1 Cor. 15:33).

How many of you are subscribers to a daily newspaper costing four dollars or more? Or a national magazine at two dollars or more? If so, the chances are that your eyes fall several times in each issue upon material as poisonous as the apple the wicked queen fed to the innocent Snow-white. I refer especially to the tobacco and booze advertisements. They deal in misery, cruelty, indecency, desecration, degeneracy, brutality, idiocy, ruin, and death. But they are dressed up with the rosy-cheeked promises of the apples of Sodom and the persimmons of Gomorrah. And these disguised snakes are admitted into many Christian homes without a word of warning to the innocent children and young people who must associate with them. At the same time many of these homes "can't afford" to subscribe to a religious periodical like THE RESTITUTION HERALD, or a temperance tabloid like *The National Voice*. It seems that the least thing a Christian could do would be to provide the right sort of reading material to offset the evil communications that enter every home.

Here is something that every young person in the Berean Society can do. Find ways and means of getting THE RESTITUTION HERALD into more homes. The opportunity is unlimited in its possibilities. THE HERALD is the most effective evangelist the Church of God possesses.

The Stumblingblock

One of the arguments of those who scuttled the good ship "Prohibition" was that repeal would bring drunkenness out in the light of day. They seem to think that exposed sin is less sinful than hidden sin. In fact, many people seem to pride themselves on being out-and-out what they are, whenever they do wrong, as if that made their wrongdoing any the less reprehensible. The fact of the matter is that so many people doing their wickedness in public sets a preponderance of bad examples before the young, and this persuades many more to be bad. If anyone is going to be bad, it is better for the good of those who are in the impressionable ages not to witness such a bad example. No one respects a sneaking sinner, yet he does less harm than the "good" fellow who doesn't care that his open defiance of the laws of God cuts a wide swath and brings misery to many who otherwise might have amounted to something. If you do not agree with this viewpoint, you had better think it over some more. Sin is ugly whether it rears its snaky head in public or in private. I hold no brief for the hypocrite, neither do I hold one for any type or kind of sin.

The Antiquity of the Earth

"In the beginning God created the heaven and the earth" (Gen. 1:1).

There is no statement here as to when the beginning was. All estimations as to how long ago this was are merely suppositions. Perfection is implied in the word "created." "His work is perfect" (Deut. 32:4). Now it is a divine fact that the earth is perfect or imperfect according to the moral condition of those who have dominion over it. At the present time man has dominion over the earth and man is sinful. Therefore at the present time the earth is imperfect. But there is evidence to think that originally the earth was created perfect:

"For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord" (Isa. 45:18). The same Hebrew word for "in vain" in this passage is translated "without form" in Genesis 1:2: "And the earth was without form, and void." Apparently these statements contradict each other, for one passage says it was not created in vain, and the other says it was in vain. However, when we dig into the meaning of the word "was" we find a difference in what was meant and our common understanding of this word. To illustrate: It is translated "became": "And man became a living soul" (Gen. 2:7); "And she became a pillar of salt" (Gen. 19:26). In fact, this is the proper translation of the word. "The earth became without form and void."

Now, if the earth was created perfect in Genesis 1:1, and became imperfect in Genesis 1:2, there is evidently a lapse of time between verses 1 and 2. How long this time was we are not told, and when geologists have finished finding out how ancient are the fossils they dig out of the earth, they can determine the length of the period between verses 1 and 2.

But, even so, the future of the earth is more glorious than the past. We must never forget that "he formed it to be inhabited." There will be another upheaval of the earth when the earth casts away its thorns and becomes perfect. This will take place when man casts away his sin and becomes righteous. "For we know that the whole creation groaneth and travaileth in pain together until now" (Rom. 8:22). And what is the creation longing for? "For the earnest expectation of the creature waiteth for the manifestation of the sons of God" (Rom. 8:19). In other words, the whole world is waiting for the coming of Christ, when the glorified sons of God with immortal bodies shall take possession of the earth and reign here to the most distant ages of the future. May the Lord hasten that day.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"And he said unto her, Daughter, thy faith hath made thee whole; go in peace."

Serving Where You Are

"Though you may not do for Jesus
Just the thing you'd like to do,
Though so many paths of service
Seem forever closed to you,
Though some distant field invites you,
And some providence may bar,
Do not be depressed or weary,
You can serve Him where you are.

"There is need the wide world over
Which our hearts would oft appall,
Everywhere is sin and sorrow,
Everywhere sad voices call;
Do not waste the moments sighing
For the fields that lie afar;
Nor be shaken from your purpose—
You can serve just where you are.

"If you find the path to service
Leads to distant lands or clime,
Do not hesitate to follow
Every day and all the time;
But be sure that you are serving—
Whether it be near or far—
With a heart sincere and steadfast
Every day just where you are."

On a Journey With Jesus

Between the lesson of last week and the one for this week two most interesting things occurred. Jesus had left Decapolis where He had healed the insane man and had returned by boat to Capernaum. At the seashore He found many people waiting to see Him.

In the forefront of the crowd stood one of the rulers of the synagogue, and his name was Jairus. As soon as Jesus set foot on the shore he hastened to Him and knelt down at His feet.

"My little daughter lieth at the point of death," exclaimed Jairus. "I pray thee, come and lay thy hands on her, that she may be healed; and she shall live."

Though the poor father was almost beside himself with worry over his little girl's illness, yet he knew that if only Jesus would come and speak the word she would be well.

There was no doubt at all in his mind. That is what we call faith, real faith!

Jesus started at once with Jairus to go to his home. But there was such a crowd around them they couldn't go very fast. They were continually held back, first by one person, then by another.

In this large crowd was a woman who had been sick for twelve years. She, too, had complete faith in the great Healer.

She thought to herself, "If I may touch but his clothes, I shall be whole."

And as Jesus passed her she touched the hem of His garment. At once she was healed. Just like that!

Now Jesus knew some one had touched Him and been healed, and He asked who it was that touched Him. His disciples sort of laughed, for they pointed to the crowds and said it was no wonder some one touched Him.

All of you turn in your Bibles to Mark 5:33, 34, and see what the woman did who had been healed and what the kind and loving Savior said to her. That was faith, again, wasn't it? Faith equal to that of Jairus!

In the meantime, what was happening at the ruler's house? If you read verse 35, you will learn the sad news. Did those who came with the message to Jairus have faith equal to his? What would they have said if they had?

Write the verse just as you think you would have said it if you had been there. Then send the verse to me, written in your own words, you know, with the faith that you have in Jesus. Address, Oregon, Illinois. Then we'll put some of them on this page.

Now read carefully verses 38-42, and find out just what happened. Ask Mother to explain to you what Jesus meant when He said that the little girl was not dead, only asleep. Do you know of another person who was dead and of whom Jesus said the same thing? Look in John 11.

Don't you think that was a happy family that day? And don't you think their love for Jesus and their faith in Him was stronger than ever?

And now we have just reached our lesson story for March 6. If you read it carefully you will see that Jesus did not find such faith among the people of Nazareth, where He had spent His boyhood days, as he had in Capernaum.

CAN YOU FIND—

"Jesus said unto her, Thy brother shall rise again"?

AMONG THE CHURCHES

"SEARCH THE SCRIPTURES" QUESTIONS

To stimulate interest in the searching of the Scriptures by young people, the pastor of the Oregon, Ill., church has been trying out the following plan, which thus far has been successful in its purpose. The questions are handed out on slips of paper to everyone present at the midweek meeting, which includes a number of young people and even some children. All are invited to make an effort to find the answers to the questions, but the youngest ones in the group are first questioned.

The order followed is this: The question to be answered is assigned a week in advance and is designed in such a way that its correct answer has something to do with the lesson to be studied by the entire group on the succeeding Wednesday night. In at least one case, the questions have been taken up briefly in the Sunday school class and suggestions concerning possible solutions made by the teacher.

Among the interesting results noted is an increased interest in Bible searching by both young and old. The pastor is often "cornered" after the morning service and "pumped" for information that may help in discovering the answers. One very able Bible student read practically the entire four Gospels through before finding the solution. The younger ones are learning how to use the concordance and marginal references. All in all, the results have been encouraging.

Among the questions thus far asked are the following, the correct answers to which will be given in our next issue:

1. When was an army routed by a song?
2. To what two persons did God give the largest farm in the world? and why are we interested in it?
3. Name two characters of the Old Testament whose names were changed for a purpose?
4. Name four characters in the New Testament who were given new names and tell what those names mean.
5. When were men killed because they could not pronounce a word correctly?
6. In what strange place did a group of musicians hide their instruments? and why did they do it?
7. When did a man have a dream about a barley biscuit that tumbled into an army camp and knocked down a tent? What came of it? The words in blackface type provide a key to help locate the passage.
8. What man took a nap in church, but slept more soundly outside?

Elder Ray Abbott, pastor of the Pennellwood Church of God of Grand Rapids, Mich., was recently called to his former home in Minnesota to attend the funeral of his mother. He is now back at his charge in Michigan.

CONTRIBUTIONS TO N. B. I.

Mr. and Mrs. C. E. Lapp	\$2.00
Mrs. Charles A. Harris	3.00
Ignomar	5.00
J. W. Sweet	2.50

LITTLE ROCK, ARKANSAS

Bro. T. A. Drinkard was at Little Rock on Tuesday and Wednesday nights after the second Sunday in February. He met with the faithful of the Church of God. We enjoyed his teaching very much and will be looking for him the same time next month, if the Lord is willing.
Mrs. R. D. Stanton.

The pastor of the Oregon, Ill., church will speak next Sunday evening on "Deluge of Barbarism Sweeps the World." An unusually large congregation greeted his discourse on "The Problem of the Jew: the Race That Will Not Die," last Sunday evening. Requests are reaching us from subscribers in various parts of the country that this series of prophetic addresses be published. We shall be glad to comply with this request so far as time for preparation of the articles permits.

PACIFIC COAST BROTHERS, ATTENTION!

The Lord willing, Bro. John Eagleston of 247 Rebecca St., Pomona, Calif., will, about May 1, start on an evangelistic tour which will enable him to visit churches, communities, and homes of our brethren all the way from California to Washington. He will be glad to hold meetings, if only for one service, anywhere along the line indicated above. Up to the present time few definite appointments have been made and Bro. Eagleston is still able to arrange meetings to suit the convenience of almost any community if the brethren will make their desires known to him soon.

There are believers scattered up and down the western coast, Bro. Eagleston, believes, whom he would be delighted to meet and to address on one or more occasions on the wonderful truths which are so dear to us all. Will any interested ones in San Jose, San Fran-

Summer Training School

By C. E. Randall

"Who then is willing to fill his hand unto the Lord this day?"

Such were the words of David when he called upon those of willing hearts, to bring of their precious possessions and give toward the building of the temple, which his son was divinely delegated to construct. Their response was so great and prompt that the king rejoiced with great joy, "because with perfect heart they offered willing to the Lord."

We are not building a structure made of precious stones and timbers, but we are preparing living stones for a building not made with hands. As the spiritual excels the natural, so this latter house excels in glory the one made of dead materials.

The Training School is an effort to build into this holy temple made of lively stones. All energy and freewill offerings are spent in shaping these God-called members for their abiding place in this great building. How much more willingly should we respond to the call for aid in building this temple than the one which Solomon built!

The School will be operated on a minimum of expense to the students. The reason why the Training Class Committee decided to set such a low figure for tuition, board, and room was that there might not be anyone within the fellowship of the Church of God, who desired to take this training course to prepare to better serve his Lord and Christ, that would be prevented because of the cost. The church will be blessed because of this work. Why shouldn't they have a part in it? Where can you find an investment that will return larger dividends than that invested in training young men and women for the work of the Lord? There is rejoicing among the angels of heaven over one sinner that repents. Training a single person for Christian service may mean the salvation of hundreds of thousands. Just consider the possibilities!

To make this training available to all our people whose hearts the Lord has moved upon to serve Him in a special way, we need to

have a free-hearted response from the membership over the country. There are several ways you can help this worthy work in righteousness. First, pray unceasingly for the Lord's blessing on the undertaking. Make this coming Summer Training School a daily matter before the throne of all grace. Keep it on your prayer list.

Another way that will stimulate interest is to talk much about it in your home, prayer meetings, Bible studies, classes, and church services. This will keep all interested and will greatly entice those that have an inward longing to fully consecrate self unto the work of the gospel. Then, too, inspiring letters through The Herald would be encouraging to all.

To make this effort a permanent institution of Christian instruction and training, we must have a generous financial response. Sr. Leota Hanson, treasurer of the National Bible Institution will handle all funds for this work. She has opened a special account at the bank just for the Training School funds. The National Berean Society has \$100 to turn over towards this worth-while labor. The Dixon, Ill., Sunday School has contributed \$10, and the Truth Seekers' Class, Fonthill, has given a like amount. These groups have given leadership in the right direction. All our organizations and classes should be quick to get into line. Every gift will be given mention in The Herald! Be sure when sending your contributions to the treasurer mentioned above to state that they are for the Training Class. While conferences, Sunday schools, Berean societies, classes, and aid societies will plan to give to this most important arm of the church, still the individual must rise to his full responsibility in every venture of this kind. You will want to have a part and have your name enrolled with those responsible for establishing the Church of God Training School. Promptness will be a boon to the cause. Every one can have a part!

cisco, Sacramento, or other places on the Coast, please write him as soon as possible regarding their desires in this matter?

"I would like to call on these brethren," he writes. "All I ask is a place to sleep while I am with them, for I am working for the Master who has all authority in heaven and in earth, and Paul says that He will reward His servants and crown the faithful at His coming."

Remember the address: Elder John Eagles-ton, 247 S. Rebecca St., Pomona, Calif.

LOS ANGELES, CALIFORNIA

Bro. Howard Moore and family of Mineral, Calif., are visiting relatives and friends in the southern part of the State during the month of February. The Railsback family held a reunion on the thirteenth, twenty-three being present. Bro. Macleod preached to an audience of sixty in Los Angeles at that time, and officiated at the baptism of Sr. Lanora Board, following the sermon. This new sister is the granddaughter of Sr. Dora Courtney of Norco. She resides in Los Angeles at the present time and we trust will continue to do so.

Sr. Alma Brandt of Washington has come to southern California again and has opened a dress shop in Burbank. We are glad to welcome her to our worship and are hoping for success in her business venture. Also, Sr. Eva L. Stearns is making her home in Los Angeles again, and we are counting on her full cooperation, knowing that her ability will mean much to the church.

The church work is progressing nicely. In these strenuous times when the earth (particularly this section of it) is "filled with violence," the need of workers to warn the inhabitants of the earth is great.

Emma C. Railsback.

BLAIR, NEBRASKA

We were very happy to have Bro. Richard LeCrone with us for two sermons on Sunday, Feb. 6. Both were very timely and struck home. We had discontinued all of our services until spring, but our conscience bothered us after listening to his sermons. As a result, we are glad to say we have started midweek meetings in the various homes on Thursday nights.

He also gave a very interesting talk in the DeSoto Schoolhouse. We have started Sunday evening services in this schoolhouse by request. It is the country school of the community where I now live. The interest and attendance have both been very gratifying thus far. They are beginning now to ask for organization of a Sunday school. We pray that this move may meet with the Father's approval that we may be blessed in our effort to spread the gospel. We will try to send in a report of our progress from time to time.

Mrs. Clinton Appleby.

HERALD RECEIPTS

James A. Patrick (for another); Mrs. C. R. Appleby (for another); Mrs. Ida Orem (for another); Aletta J. Renner (for self and others); Richard E. Powell; Mrs. Charles A. Harris; Mrs. Thelma Ransom; John Eagleston (for another); Mrs. Lewis Lindsay; W. S. Tomlinson (for another); Mary Richardson; Mrs. A. J. Chaplin.

HENRIETTA S. BILLINGS

Henrietta S. Billings was born February 6, 1856, in Warren County, Ind., and died February 18, 1938, in Los Angeles, Calif. Her husband preceded her in death some twenty years ago. She is survived by her twin sister, Mrs. F. M. Cawby of North Judson, Ind., and a younger sister, Mrs. W. J. Lhaman of Columbia, Mo., and her daughter, Mrs. E. K. Sunday of Washington, D. C.

Mrs. Billings was a member of the Church of God, having been baptized in her girlhood days in Indiana. She has been a member of the local church for about fifteen years. She was in attendance at the services on January 16, when Bro. Conner was with us, but the next day was not able to be up, yet she kept up her courage for three weeks, hoping to regain her strength.

Funeral services were conducted at the Pierce Mortuary on February 21. A nephew and two nieces were present, besides friends and members of the local church. Srs. Thelma Moore and Marie Bleasdale sang, "Does Jesus Care?" and "Abide With Me." Man's condition in death and the hope of a future life was the theme of the funeral discourse.

Emma C. Railsback.

ANOTHER PIONEER PASSES

Caroline Maria Cole was born in Juneau County, Wis., March 29, 1855. At the age of three years she came to Minnesota with her mother, four brothers, and three sisters, after her father's death. The family lived there until after the Indian outbreak, from which they escaped injury after being warned of their danger by friendly Indians.

She married I. M. Abbott April 17, 1873, and they made their home in Stearns County, where Mr. Abbott had taken a homestead in 1867. Ten children were born to them, two of whom preceded her in death. Mr. and Mrs. Abbott and family moved to Eden Valley in 1900, and from there to Paynesville in 1908. In 1932 they went to International Falls, where they spent their remaining years. Mr. Abbott passed away three years ago.

Mrs. Abbott was a pioneer member of the Church of God Conference in Minnesota, and both by example and precept was diligent in spreading the teachings of righteousness, and by her life demonstrated the principles of true Christianity. Up to the very last her life was one of devotion to her family and of unselfish service to others. Life held an interest for her only so long as she could be helpful to her children and friends. She was steadfast in her faith in God, uncompromising with any evil, dynamic in purpose. This example left a lasting impression on those with whom she came in contact. It is thought she was one of the few remaining charter members of the Church of God in Minnesota.

In spite of a life filled with the many hardships of pioneering, she fearlessly faced and rose above every obstacle. She leaves to mourn her loss three sons and five daughters, one of the sons being Bro. Ray Abbott, pastor of the Pennellwood Church of God in Grand Rapids, Mich. May our Father, whom she loved, give comfort to all who are sad because of her going.

C. E. Lapp.

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Mrs. Floyd Nedrow; Mr. and Mrs. Delos Andrew.

RUFUS OVERHOLT

A letter from Sr. Rhoda Hanson of Caledonia, Mich., informs us of the death of Bro. Rufus Overholt, which occurred recently.

"Bro. and Sr. Overholt have for many years been regular attendants and supporters of the work in Michigan," writes Sr. Hanson. "The funeral services were conducted by Bro. Abbott, pastor of the Pennellwood Church of God of Grand Rapids, and were held in the farm home of Bro. and Sr. Overholt near Dutton, Sunday afternoon, Feb. 6.

"So many came to pay their respects to one who was loved and respected by all the community, that there was not room in the spacious house to accommodate them. Sr. Overholt, who is compelled to walk with the assistance of crutches, has gone to stay with her daughter, Mrs. Hunsberger."

THE TITHING BULLETIN

The bulletin, as prepared by The Layman Company, offers every church the most effective of tithing education plus relief from half of the expense and worries of the ordinary church bulletin.

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NATIONAL BIBLE INSTITUTION
Oregon, Illinois

The Illinois Evangelist

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

EDITORS: HARVEY KROGH, JR.
J. W. MCLAIN

Financial Report

Our monthly outgo for pastoral evangelism in the State of Illinois is over \$5.00 above our income. With deepest appreciation and thanks to those who are liberally supporting the State work, we say to the rest of you: We can't keep this up for very long. Shall we cut down our evangelism, or shall we rise to the need?

Who will come to the front and help keep this work going. (Send money to the treasurer, Harvey, Krogh, Jr., Ripley, Ill.)

Highway Robbery

The other day a man was knocked down by a robber and his money was taken away from him. The robber has been caught. There are robbers who have not been caught, but as surely as a man must die, they shall be. They are called Christians (we doubt if they are), who could easily afford to pay their tithes, as well as a small offering to the Lord's work, but do not. The Bible says that men will rob God. Beware that you are not numbered with those robbers.

The Damnation of Selfishness

Some people (not true Christians), have done what they feel necessary to be saved and yet they have failed to do anything that some one else might be saved. To those Jesus has said, "For whosoever will save his life shall lose it."

If you lose your life or use it for Jesus (and whenever you help one of His you are doing it for Jesus), you shall really find eternal life.

The Parable of the Pond

There is an old parable of a man who had a pond of water on his land. He was always hoarding water, turning every little ditch into his pond, setting tubs and buckets under the eaves and spouts, and carrying the water thither. He envied even the birds what they drank, fearing lest some day the pond would be dry and he would perish with thirst. But coming one day with an unusually heavy load of water, he slipped and, falling into the pond, was drowned. In like manner many have hoarded wealth to their eternal undoing.—*Selected by Leota B. Hanson.*

Holding to Sin

A child was one day playing with a valuable vase when he put his hand into it and could not withdraw it. His father, too, tried to get it out, but all in vain. They were talking of breaking the vase when the father said, "Now, my son, make one more try; open your hand and hold your fingers out straight, as you see me doing, and then pull."

To their astonishment the little fellow said, "Oh, no, I couldn't put my fingers out like that, for if I did I would drop my penny."

How like people today! They get into trouble, but unless they are willing to "forsake" their sins God cannot help them.—*New Century Leader.*

March 26 and 27 at Ripley

The next Illinois Quarterly Conference will be held on the last Saturday and Sunday of March at the Ripley Church of God. Everyone who is interested in the Lord's work is not only invited, but requested to attend.

Those coming from a distance may find lodging among the brethren at Ripley.

There will be preaching service Saturday night, Sunday morning and evening, and other forms of Christian services. A more detailed announcement will be in next month's issue.

Purpose of the Conference

Everyone of us needs the strength that comes by meeting together with those who hold dear that precious faith in Christ. We are admonished to not forsake the assembling of ourselves together, and so much the more as we see the day approaching. We need to confer together and talk over the truths of God and the rapid fulfillment of prophecy.

Illinois Conference Board Attention!

The board will meet at Ripley, either Friday night, March 25, or early Saturday morning. It will take most of one day to complete the plans for the coming Bible School and Conference in August. Every member should be present if it is at all possible.

What Do You Think About It?

If the members of the Church of God were what they ought to be our number would be increasing continually and we would be supporting the Lord's workers in all parts of the world as well as all over this country. What do you think, or do you bother yourself about those things?

We have made a very small beginning by trying to evangelize two or three little places in the State of Illinois. Let us be what we ought to be and the Lord will have more work for us and He will provide the strength needed.

The Weather?

No! We have *not* been talking of the weather. The most notable thing among people when they talk about the weather is that *no one* ever does anything about it. If you have read the things on this page and do nothing about it you are no different than those who talk about the weather and do nothing about it.

We have been talking of things that are of vital concern to you who expect the Lord Jesus to remember you when He comes. "Faith, if it hath not works, is dead, being alone." Let us therefore be up and doing something about this work.

The Illinois Evangelist

Such is the name chosen for this page. It was submitted by Bro. George Siple. A year's subscription to *The Herald* has been marked paid in advance for our brother. We thank all who sent names.

THE RESTITUTION HERALD

VOLUME 27

OREGON, ILLINOIS, MARCH 8, 1938

NUMBER 23

The Problem of the Jew

The Race That Will Not Die

FROM the beginning of history this strange race has been at once a mystery and a problem to every country in which its lot has been cast. Owing to certain deeply seated peculiarities of character, the Jew does not lend himself to assimilation by other races, nor does he blend readily into the life of other social and business groups. He has ever stood aloof. Despised and persecuted, exiled and downtrodden, in spite of all opposition he has continued to press onward generally at the very forefront of civilization. His remarkable business acumen has brought upon him the charge of being a merciless, grasping financial oppressor.

"This is the Jew

That Shakespeare drew . . ."

in the "Merchant of Venice"—the Shylock of tradition, demanding his pound of flesh.

This familiar picture is not altogether overdrawn. But the Jew is not himself entirely responsible for the somewhat repulsive lines that mark his character. In many instances his enemies have forced him into procedures and attitudes which he might not have assumed otherwise. To cite a single instance from history to show why he has been compelled to become a money-lender and a "usurer" rather than to occupy any other position in the life of his adopted haven of refuge, we notice that in Germany in the latter part of the 18th century the Jews "were excluded by oppressive laws from all trades except that of peddling old clothes . . . specially taxed, confined to Ghettos and Jeddengassen, strictly prohibited from entering some towns . . . forbidden to marry except under restrictions designed to check the growth of the Jewish population, disabled from employing Christian servants. . . . Their business was confined to trade in money or goods" (Ency. Brit.).

Such stringent laws were passed and enforced against them even under the monarch, Frederick the Great, who

In a prophetic lecture before his congregation in Oregon, Illinois, the editor of THE RESTITUTION HERALD pointed out recently why the Jew has been, and still is, a problem to every nation where he has been granted refuge. The substance of his address is given here.

held the maxim that "to oppress the Jews never brought prosperity to any government." (Gen. 12:3.)

In many lands they were forbidden to own real estate or to engage in business of a settled nature. They were thus com-

pelled to become a race of peddlers and money-lenders. They had no other way of making a livelihood. And of course, constantly fighting for existence under such restrictions and limitations, they developed a spirit of bitterness against Christian society everywhere and used their financial resources as a weapon to harass their enemies.

To go back to an earlier period still, we find that immediately after the church became secularized (I would prefer the phrase, "politicalized" under Constantine, it began a campaign of persecution against the Jews. As early as 315 A. D., the conversion of a Jew to Christianity was made a *crime punishable by death!* Further, laws were enacted forbidding the marriage of a Christian and a Jew, also on pain of death. It is apparent that the action of Germany, denying the right of marriage between Jews and Aryans, is "no new thing under the sun," nor is the recent enactment in Austria, which forbids a priest to baptize a Jew until the Jew's Austrian citizenship has been definitely established. (See *Abreast of the Times*, March 1, 1938.)

There is not a European country from which the Jews have not at some time been excluded, nor one in which they have not suffered persecution. England expelled them in 1290 A. D.; France followed in 1395; Spain in 1492, and Portugal in 1495.

"In this way it came about that the Holy Roman Empire—Germany, Italy, and adjoining districts—became the chief abode of the Jews," which, strange to say, are the countries in which they now suffer the greatest oppression!

When the Black Death was ravaging Europe (1348-1350) the Jews were accused (*Please turn to page 11*)

Abreast of the Times

Pertinent Comments on the News of the Day

G. E. Marsh, Editor

Japan Launches Anti-Jewish Drive

"Bow down their back alway" (Rom. 11:10).

Tokyo, Japan, Feb. 26.—The Japanese Government launched a violent anti-Semitic campaign today, accusing "Jewish agencies" of seeking to defeat Japan's policies in the Far East. The cabinet's intelligence service amassed an exhibit consisting of charts, pictures, and propaganda publications to show Jewish organizations are systematically striving to balk Japan's Far Eastern expansion. The campaign is being carried on along typically Fascist-Nazi lines, with Soviet, British, French, and American institutions and individuals signaled out for attack. The bill, sponsored by the cabinet and termed Fascist by more liberal members of the Diet, failed to get through a stormy session and was forced back to a committee for further study.

This is a development for which we have been watching for several months, although no intimation has previously appeared that Japan, credited by the World Almanac for 1938, with but one thousand Jews in its entire population, had either reason or inclination to join other Fascist-Nazi nations in their bitter drive against the Jews. We felt that the aggressive war Japan was waging in China must have some prophetic significance, but we could not assure ourselves of that fact. "Wars and rumours of wars" are not in themselves "signs of the times" (Matt. 24:6). To be really significant from the standpoint of prophecy the war must have some connection with God's chosen people. The divine purposes revolve around Israel now as they did in the days of ancient Babylon, Persia, and Greece. So it was not until Japan inserted the Jew, the key of history, into the lock of current events, that the door was thrown open and the hand of God revealed working in the Far East after the same powerful fashion that it is in the Near East and in Europe.

But Why Do They Want 'Em?

"It pleased God by the foolishness of preaching to save them that believe" (1 Cor. 1:21).

BELVIDERE, Ill., Feb. 23.—On a ballot to determine whether to continue having sermons at Presbyterian Church services here or to dispense with them, 117 members of the congregation voted for sermons and only three against. For several years there has been a strong movement developing among Protestant churches to discontinue the sermon as a part of the regular church service and to occupy the worship period with music, formal prayers, and Scripture readings.

The only thing we cannot understand with regard to the vote taken in Belvidere is why the non-sermon faction did not win "hands down"! If we are to judge the value

of all sermons by the ones frequently heard in the modern church, we seriously question whether or not it would not be more beneficial than otherwise to dispense with them altogether. The value of a sermon is exactly in ratio to its Biblical content, that is, to the amount of solid meaty doctrine it contains. Moral essays, political addresses, and book reviews, can never accomplish the marvelous results which follow the "foolishness of preaching" the old-fashioned gospel of the kingdom of God.

Bible Students Imprisoned in Germany

"Others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment."

BERLIN, Germany, March 4.—Nearly one thousand members of the International Bible Students Association (the Russell-Rutherford movement) are still imprisoned in a camp at Sachsenhausen, Saxony, where they are being held as "offenders against the state," together with 2,400 other Protestants who have resisted the Nazi attempt to dominate religion in Germany and to prohibit freedom of speech in the pulpit. Encouraged in their outspoken opposition to Nazi interference in religious matters by the teaching of Judge Rutherford, who affirms that the disciple of Christ must acknowledge allegiance to no human government, the Bible Students in Germany, as in the United States, have come into frequent clashes with the political authorities. It will be recalled that the children of a Rutherford follower in the East refused to salute the American flag and were excluded from the public school. The children have since been reinstated, following a decision of the Supreme Court, to which the case was carried by liberty-loving sympathizers.

Our sympathy goes out to those who suffer for conscience sake in Germany and throughout the world, but we cannot convince ourselves that in this country any follower of Jesus Christ has real cause for showing other than respect for our Government, which affords us freedom of speech and of worship unequalled in any land save those which come under the British flag.

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Death—Not Life

By C. Colegrove

A PREVAILING popular sentiment is ready to answer affirmatively. A great multitude of people, with or without Christian faith, learned and ignorant, philosopher and peasant, are ready to affirm that things are not what they seem, that man does not and cannot die and, in fact, that there is no death. But in the beginning we might ask if there is *moral death*. Seeing that none can deny the existence of such a death, who will arise to declare that this is not what we have believed; that death is life in spite of all the righteous dread and deprecation of the good and true, felt and expressed, concerning moral evil? Who will dare to say this? As well aver that there is beauty in deformity, purity in corruption, order in confusion, as that spiritually death is life.

Let us imagine Eve looking at the dead body of her husband Adam. She sees his face pallid, his eyes closed, and every sense and power utterly paralyzed. She remembers the divine mandate uttered nine hundred years before, that having broken an express prohibition they must die. Eve, gazing at the awful spectacle of her lifeless lord, grown rigid and cold after his last expiring breath—does she believe that this dead Adam still lives in spite of all the sadness of that spectacle, those lips motionless, those eyes unseeing, that form prostrate and powerless? How can she believe it unless she credits the daring assertion of the serpent, which was a contradiction of her Maker's saying? Will she believe the deceiver and destroyer? Has she not grace and faith to reject the lie, and put no trust in an enemy that by evil insinuation has brought about this dreadful shipwreck of happiness and hope? Will she not rather believe in the coming seed who shall crush the enemy? and has she not instinct of a resurrection?

Strange, that all the world should so easily grasp at the illusion, that life not only survives death, but is even liberated and immensely developed by death! Strange, that the egg of the oviparous serpent should find such congenial lodging place, and its pestiferous germ such definite culture and evolution through the ages!

Here is a book by Frederick Gerhard, entitled *The Coming Creed of the World*, heralded even by a religious paper with a blare of trumpets, in which the amazing question is asked, "Is there not a faith more sublime than Christianity?" And this book (or the author) is entitled "A Voice Crying in the Wilderness." A voice, indeed! But into what deeper and intenser darkness will it lead those who trust in it? It will indeed utter some things good and true, but it will deny Jesus Christ, because it denies the fact or possibility of miracles, and makes an urgent onslaught on Holy Scripture. And what is its central declaration? Be-

Is death life? Or is there life in death? Are the millions alive that have died for nearly sixty centuries?

tween a "belief in God" and "the freedom of the human will" is stationed this magical doctrine of *immortality*, while various voices of acclaiming

journals, religious and otherwise, utter endorsing "Amens." Thus are good and evil, true and false, coupled together in unholy union, and any "coming creed of the world," essentially at variance with the teaching of Jesus Christ, will doubtless tend toward and merge into the completed doctrine of Antichrist. "Man is immortal," says one writer, commenting on the book, "and will improve after death until he has reached perfection."

Why all this eagerness and persistence of philosophers and churchmen to emphasize this idea of life in man that survives death, that defies it, and is immeasurably entranced by it? Is it not a certain "pride of life" and restlessness of "invention," kindred with that of the antediluvians? Is it not a glory-seeking of the Babel builders? Is it not a mental denial of the province of death to dominate the man, making that which is real only a semblance, and substituting a vain imagination for an obvious verity?

How shall we know that he who is unmistakably dead, is nevertheless indisputably and unconquerably alive? Look at the vast extent of subordinate animal life! No one for one moment imagines life in death among these infinitely diversified breathing and moving hosts.

Take the universal verdict of facts in human experience. When the functions of the brain are positively interrupted and arrested by external violence, it is well known and established that consciousness is impossible. I do not now refer to cases of brain disorder through disease. There are abundant instances of thought perverted and impaired by various forms of sickness, and by sudden shocks of bereavement, and sore experiences of trial. In these cases the brain has at least a fraction of its functional prerogative remaining. But when the suppression of its activity is total, as in sudden concussions, and in compression of its substance by a fragment of investing bone, there is no thought, and no power to think, nothing but the total blank of oblivion. This may be laid down as axiomatic and universal. In other words, to think without a brain is impossible. To know, to imagine, to perceive, to remember without molecular cerebral motion or vibration, is absolutely beyond the power of any creature that ever lived.

Take the cases of all who are scripturally recorded to have died, and who were raised from the dead. Elijah, Elisha, and Peter, each raised at least one from death. Our Lord certainly raised three. In no case is there one reversion in the record of the resurrected men or children to a thought or an experience while (Please turn to page 10)

Our Hope

SOME few years ago, at a big political meeting in Queen's Hall, London, I heard one of our leading statesmen say that the only hope of the world was the League of Nations. Since then one of the leading members of the League, in fact, one of the leading three, Italy, has made war on and practically wiped out one of the lesser members, Abyssinia, and today Japan, who was a member, is making war upon another member, China. The one great purpose of the League of Nations, the object for which it was formed, was to maintain the world's *peace*. In this it has hopelessly failed. If it has failed in its one great object, and failed without the hope of success, what becomes of it as the only hope of the world? According to this leading British statesman, the only hope has failed: therefore the world is left in a hopeless condition.

Three weeks ago I was attending a service at the Bath Abbey. The preacher, the Rev. Livingstone, stated that "the hope of the world lies in the *Christian community*," and followed this up with the further statement that "*the salvation of the world lies in the church*." I scribbled these two statements down and settled in my seat to hear how the church was going to save the world, but, to my astonishment, before I could collect my thoughts to follow him, he pronounced the benediction. His sermon on the church as the hope of the world occupied about five minutes. I do not think I missed much of value. I should have liked to have heard his definition of the Christian church. I doubt not he would have included the Roman Catholic Church. If so, it is a notorious fact that in certain countries of South America, where the Roman Catholic Church has had the monopoly for three or four hundred years, the condition of the people from the spiritual and moral standpoints is far worse than in heathen lands—the people are worse than before they were Christianized. And the Roman Catholic Church is by far the largest so-called Christian community. Is the Greek Church any better? It is doubtful. And what is the condition of the Protestant churches? In Germany, the home of Protestantism, the National Church is given over to man-worship, the portrait of Hitler being placed over their so-called altars, while they boldly proclaim that Jesus Christ was not a Jew: a manifest lie. The leaders of the true protesting church are to be found in prisons or concentration camps.

In our own land (England) the Protestant churches are, for the most part, becoming either sacerdotal or modernist. The number of their members is diminishing. Both numerically and spiritually they are declining. The old Protestant standard of the infallible Word of God has gone. The Bible has been shelved or torn to pieces as a standard. A brother-in-law of mine, a minister of the Church of England, who lately returned from many years of work in America, says that in some Sunday schools teaching of the Bible is being replaced by the works of so-called great men.

(NOTE: Many Protestant churches in America have discarded the uniform Sunday school lessons and have adopted a "graded series" in which the lives of religious and political leaders are substituted for Bible characters as subjects for study.—Editor.)

Well, the Christian church has had nearly two thousand years in which to save the world, and what is the state of the world today? Sir Christopher Wren's epitaph in St. Paul's Cathedral reads, "If you desire my monument, look around." Look around at the state of the world, not from the social standpoint, but from the spiritual or religious standpoint, and is it getting better? Is it drawing closer to God? The Bible states truly that "the fear of the Lord is the beginning of wisdom." How much fear of God is there today? A generation is growing up that neither fears God nor man. The aim of present-day training is what is termed self-expression, which is another name for self-will. Never was the word of prophecy truer, "We have turned every one to his own way." This is self-expression—going one's own way.

I should like to have asked the Rev. Livingstone how long he reckoned it would take the church to save the world. So far as I can judge, at the present rate, it will not take long for the world to obliterate the Christianity of the church. The world is flooding the church. I admit this will not be entirely so, for God will always preserve His little flock. But His true ones are becoming hidden away, as one would expect from these prophetic words of our Lord, "When the Son of man cometh, shall he find faith (or *the faith*) on the earth?" If the normal Christian community or church is the hope of the world, what a hope! It is certainly not the hope the Bible sets forth. The Bible states that "evil men and seducers shall wax worse and worse, deceiving and being deceived," that it shall be "as it was in the days of Noe," and "as in the days of Lot," "in the day that the Son of man is revealed."

In the days of Noah God sent the flood because "the wickedness of man was great in the earth, and every imagination of the thoughts of his heart was only evil continually." Each age of human history has ended in disaster. God has had to come to the rescue. Now if it were God's plan for the church to save the world in this age, it would do so. But nowhere do you find such a plan. This age, like all others, is to end in a demonstration of human failure and depravity: to end in catastrophe. And this catastrophe is to be greater than any previous one.

God has His saving purpose for His true spiritual church, but it is not for this age. The church will not succeed in this until united to its Head, Christ. At present the purpose of the church is not to save the world, but to gather out from the world a people for His name: an elect people separated from the world. Whatever lies in the future, in the present age the hope of the world is not the church.

We have had a statesman's hope and a churchman's hope; we will now view the hope of a Nonconformist minister. Some time ago I attended a Sunday morning service at the Union Church at Portishead. It unites the Baptist and Congregationalist denominations. The young minister had the reputation of being a very able preacher. His sermon was an inquiry into "Authority—Our Basis." He first informed us that the basis of Protestant Christianity in the past had been the Bible, and with that I heartily agreed. He then made a fierce attack on the reliability of the Bible, proving to his own satisfaction, but not to mine, that it had been found to be unreliable and, therefore, was no longer our standard. What then, he asked, was to replace it in these modern times? I waited in wondering expectation. He stated that what would replace the Bible was the united opinion of men of good will.

He did not tell us how to distinguish men of good will from men of bad will. It were easier not to look too closely into his proposition. He ended by completely exploding it himself, for he concluded by telling us how he had lately attended a Copek Conference at Birmingham where, after a long debate on the question of pacifism, they found they were hopelessly divided. So much for our *united* opinion of so-called men of good will—hopeless division over such an important question. Where is the hope in such a basis? We need a firmer basis than this. The best of men are hopelessly divided. And yet in most of our Nonconformist churches today the preaching of positivism or man-worship, the worship of the human mind, is replacing the Christian faith. The fact is that all these hopes are proved failures—the League of Nations, the Christian community or church, and the so-called united opinion of men of good will. Neither will nor can save the world. Such hopes are futile.

We will now turn to *Our Hope*, the true *Christian Hope*: the only hope the Word of God sets before us. It is the personal return of our Lord and Savior Jesus Christ, to establish His kingdom upon earth.

This is the one great hope of the Bible from beginning to end. After the fall, the redemption of humanity is intimated through the promised Seed of the woman. At the call of Abraham the Seed is promised that will bless all families of the earth. All the prophets point on to the coming of the Messiah, the promised Seed, who will establish a reign of righteousness, peace, and knowledge of the Lord.

When Christ came and did His mighty works, many saw in Him the promised Messiah, and His disciples were so confident of it that they forsook all and followed Him. They could not understand His reference to death, and when He died a felon's death they were filled with disappointment. "We hoped that it was He which should redeem Israel." (The divine program was blessing first on Israel, and then through Israel to the world.) Though He had told them plainly of His death, and resurrection after three days, they had not understood Him. It was all a great puzzle to them. They could hardly believe their senses when He returned from the grave, but they took it that, at last, what they had been looking for was to be. He would now declare Himself as the promised Messiah; call down His an-

gelic army from heaven and establish His kingdom. They put the question to Him, "Lord, wilt thou at this time restore again the kingdom to Israel?" expecting a favorable answer. He did not tell them they were mistaken in their hope and that they should wait millions of years for the kingdom to gradually evolve, but He told them that it was not for them to know the times or seasons which the Father has set, or reserved, within His own authority. They then were to wait for the promised earnest of the kingdom, the gift of the Holy Spirit.

After telling them this, He was taken away from them and, caught up in the clouds, ascended to heaven. Their hope was again disappointed. But as they stood gazing into heaven, two men in white apparel stood by them, and said to them, "Ye men of Galilee, why stand ye looking into heaven? this Jesus, which was received up from you into heaven, shall so come in like manner as ye have beheld him going into heaven." This was the solution: He would come again. As He ascended in clouds, so would He descend in clouds. He told them this when with them: "And they shall see the Son of man coming in a cloud with power and great glory." This is what they were to wait for. This was their hope. They wrote of it as "that blessed hope," "a lively hope," our "one hope," "the hope of our calling," and "the hope set before us." They patiently labored on, enduring persecution and martyrdom with this one great hope before them. In Paul's Epistles one verse in ten contains it; in 1 Thessalonians one verse in seven, and in 2 Thessalonians, one in three.

Paul's summary of the Christian position is, "Ye turned from idols to serve the living and true God, and to wait for his Son from heaven." He states definitely that "unto them that look for him shall he appear the second time without sin unto salvation," and counsels us to "consider one another to provoke unto love and good works, and so much the more as ye see the day approaching."

Peter, James, and John all write to the same effect, the highest note being reached by the last named: "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."

So we find this one great hope permeating the whole of the New Testament. It ends with, "He which testifieth these things saith, Yea: I come quickly. Amen: come, Lord Jesus."

The same hope is found in the writings of the early church fathers. Clement of Rome, writing about 95 A. D., states: "Let us be followers of those who went about in goat skins and sheep skins preaching the coming of Christ." Justin Martyr, writing about 150 A. D., spoke of those as "destitute of just reason who did not understand that which is clear from all Scripture, that two comings of Christ are announced." Numerous other quotations could be given. Those not only prove that the hope remained the same in the early church, but they also prove that the New Testament hope did not have its fulfillment at the fall of Jerusalem in 70 A. D., as some foolishly teach.

It is said that the apostles were mistaken in this hope

and that this is proved in that they expected it in their lifetime. Now this is a plausible mixture of truth and error. They certainly *hoped* for it in their lifetime. I believe that it was God's intention that this hope should be a living hope, possible, so far as can be seen, in each generation of the church's history. That it was to be nearly two thousand years distant was certainly hidden from them, and properly

so. On the other hand, they were warned not to expect it soon. Christ, in His parable of the talents, stated: "Now after a long time the lord of those servants cometh, and maketh a reckoning with them": "*after a long time.*" He speaks about the death of Peter and of James and of John; so it is evident that His return was not to be during their lifetime. *(Please turn to page 9)*

Where Art Thou?

By D. G. Harvey

WE ALL love our beautiful homeland, each state has a spot of grandeur of its own — beautiful lakes, enchanting rivers, the mountain splendor, and the peaceful valley. Yes, our land is a thing of beauty, when we forget the disfiguring marks of man's work—the graft, the misery, the pain of it all. It is a wonderful land, for our Father in heaven is its Creator.

In the beginning when God "planted a garden eastward in Eden," it was indeed wonderful. We mortals fail to find words to express the beauty of the first home of our race. Man today has spent millions to build parks in an effort to preserve some of the natural beauty of the earth. But no mere mortal will ever be able to restore the beauty and peace of Eden. Think of Eden as the one perfect spot on the earth. It was God's own work and "his work is perfect" (Deut. 32:4). Peace, plenty—everything needed for man's good, man's every comfort, were provided. Man himself was perfect, mentally and physically, altogether free from fear, worry, pain, and death.

But he was not satisfied. Adam and his wife desired more than God saw was good for them to have. They wanted knowledge of good and evil. And what a price they paid for that knowledge! Man by his own act cut himself off from communion with his Creator. Man listened to the serpent's lie; "Ye shall not surely die," and believed God was withholding from him some great glory. His desire was to exalt himself, to be able "as gods, knowing good and evil." Adam turned from a wise and loving Creator to take the advice of the adversary. Desire for glory was the cause of all the sorrow of the whole human family.

When Adam heard God walking in the Garden, he first knew fear and hid himself. Then God called His created son: "Where art thou?" Must we understand that the all-wise God, who knows the very thought of the heart, did not know where Adam was? Surely God knew! But Adam must be made to realize his position; he must be brought to trial and receive the penalty for his transgression. Adam was ashamed of his act, to be sure. We remember the excuses he made—"The woman thou gavest to be with me, she gave me of the tree, and I did eat." Adam not only blamed the woman, but even hinted that God Himself was

to blame for his fall, since God had given him the woman.

We, today, hide behind a high wall of excuses. Yes, we, as children of Adam, have followed in our father's footsteps. We inherit the same selfish desires, wish to glorify self. "All we like sheep have gone astray; we have turned every one to his own way" (Isa. 53:6). "God hath made man upright; but they have sought out many inventions" (Ecc. 7:29). "They have corrupted themselves . . . they are a perverse and crooked generation" (Deut. 32:5). But the Lord still loves His creation. He "so loved the world" (John 3:16), that He gave His Son to provide a ransom for sinful men. During almost two thousand years God has been calling out a people for His name (Acts 15:14). These people are chosen to become "sons of God" (1 John 3:1) by adoption (Gal. 4:5). They are to become *a new people*. They represent God in the earth, and as His representatives they have a great work to carry on, a work that was started by God's only begotten Son before He left the earth. His followers must continue that work until He returns.

Listen to the words of Paul: "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation" (you see our work just starts at baptism); "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. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God" (2 Cor. 5:17-20).

What a wonderful service to render! What a position to hold! We can *now* represent Christ! We! Oh, how humble we should be and how thankful, that God, our heavenly Father, has chosen us to speak for His Son! This is the privilege, yes, the duty, of every member of the Church of God. When we forget our duty and our vows, can we not hear the still small voice calling, "*Where art thou?*" Are we going astray again?

"We then, as workers together with him, beseech you also that ye receive not the grace of God in vain."

Youth Faces the Future

GROWING up around us all are thousands upon thousands of boys and girls, young men and young women, an army of glorious youth, throbbing with vitality, radiant with hope, overflowing with enthusiasm. They are thronging the grammar and high schools, crowding colleges and universities, absorbing, under the most advantageous conditions, the accumulated knowledge of the ages. Full of courage and ambition, they are striving to succeed, planning great conquests, dreaming of love and home and life's most precious things. Keen, alert, active, critical, they are looking out with wondering eyes upon this strange, troubled world in which they find themselves.

What does the future hold for all these boys and girls? How should they relate themselves to the awful issues of this mighty hour?

FALLING SHADOWS

Alas, the dark clouds of world ruin and despair, rolling up fast from every horizon, are already casting their shadows over these fair young lives.

Youth cannot escape the crisis. They are in it. Already the storm rages round them. Loving hands may for a time keep it from beating in full force upon their heads, but they cannot provide permanent shelter. Sooner or later all must be involved, for the issues before the world today are on a huge, unprecedented scale, embracing all mankind. As Sir George Paish has said, "It is not the wreck of a single nation, but the wreck of a world" that we face. In politics, religion, and social life the stage is set for tremendous upheavals that may well change the course of history. Wars, revolutions, and famines are threatened on a world scale. With vast new sources of power in the hands of men, with wild passions unsubdued, almost anything is possible. And in all these developments the youth of today will be called upon to play their part.

As in the past great crises have called forth the men to meet them, so undoubtedly today many young men and young women will feel a deep urge to rise above the besetting troubles and triumph over them. They will aspire to great achievements, despite the forbidding circumstances. The darker the prospect the more desperately will they strive to break through to light. It is the way of youth.

Youth delights in difficulties. If there is a battle to be fought, they are there to fight it. If there is a noble cause languishing for help, they rush up with their enthusiastic aid and glory in giving to it the best they have. Old men may say that youth is indifferent and careless; but show

Young people of the Church of God: Please read this article carefully and prayerfully. Then plan to enroll in the Bible Training Class that is to be conducted this summer at Oregon, Illinois, and prepare to help carry the message of the kingdom and its coming King as a "witness unto all nations" before "the end comes." The time is short! Notify the Committee at once of your determination to be present at the Bible Training School. You will never regret it.

them a task that no one else has accomplished, a problem that has baffled solution, a goal none other has reached, a record that needs to be broken, and they will spring, sometimes with disconcerting suddenness, into life and action.

Great issues invariably produce great souls from the ranks of youth. Every crisis, in war or peace, has led to the discovery of

young men and young women of unsuspected capacity and latent power. So also in this greatest crisis of the ages young people in every walk of life, and particularly those who have consecrated their lives to God's service, will be moved by the very solemnity of the times to deeds of heroism and self-sacrifice without equal in the annals of time. The tenness of the final struggle will beget earth's noblest sons.

After all, it is no small privilege to be living in such an hour as this, and with youth still on one's side. To watch events moving toward the culmination of God's eternal purpose, the unfolding of the last fragments of unfulfilled prophecy, the gathering of the forces of good and evil for the final conflict, is surely a rare opportunity—coveted by patriarchs, prophets, and apostles, but reserved for the youth of this generation.

Young men and young women who appreciate the significance of these stirring times may well say, in the words of Spalding's soul-moving poem:

"Oh, I am glad that I was born in Time,
Ere the great war of God had passed for aye,
When they that would delight in deeds sublime
Must press the ancient: 'Tell us of that day'."

"Oh, I am glad I live in Time, and Time's last hour,
And I shall see the last great fight, and shout
Upon the mount of triumph, when the power
Of Satan has gone down in utter rout."

"Oh, I am glad; for surely nevermore
Can love unfold such pageantry divine;
And through what little part therein I bore
There shall be joy and glory ever mine."

NOBLE TASKS WAITING

In such an hour as this the call of God comes to every young person as it came to Queen Esther when peril threatened her people: "Who knoweth whether thou art come to the kingdom for such a time as this?" (Esther 4:14). Through the scheming of the wicked Haman, the king had published an edict permitting the massacre of the Jews. It was a crisis of terrible moment for them. Their

(Please turn to page 16)

COMMENTARIES

THERE is a certain reading habit which is to the reader more intriguing than profitable. It is seemingly plausible. It is certainly studious, religious, and, may we say, Christian. The habit may fascinate the reader for a time; but soon becomes a weariness to the flesh, brings him into bondage to many masters, leads to confusion of thought, and is likely to leave him in doubt and not in a state of Christian joy.

We refer to the habit, practiced by many Christians, of indiscriminate reading in whatever commentaries may be at hand. Far be it from us to discourage the judicious use of any good helps to Bible reading. When a Christian comes upon a Bible passage that is obscure to him, it is his right to discover the meaning. But if he rushes to the first commentary he can find, supposing that because it is a commentary it must therefore certainly throw light upon his problem, he may be led farther and farther from the truth only to awake some day, if ever he does awake, to see that he has made as great a mistake as though he had come upon a problem in American democracy and had applied credulously for help to one of the European dictators. The dictators themselves have their fundamental differences and political and personal interests. So have the commentators. It is a long road for a Christian student when he starts out via the commentaries to find a congruous and consistent interpretation of the Bible.

There is extant a good story about a certain author who had written a "Commentary on the Lamentations of Jeremiah." Desiring to have his manuscript read by others before it was published, he took it to a well known Bible expositor and asked him to read it and express his judgment upon it. Many months elapsed and the expositor had not reported his opinion. Becoming impatient, the author called on him one day and asked if he had finished the reading. "Yes," replied the expositor, "I have read through your 'Commentary on the Lamentations of Jeremiah.'" "And may I ask what you think of it?" "I only wish," replied the expositor, "I only wish that Jeremiah could be here to utter his Lamentations on your Commentary!"

That is it, you see. Jeremiah knew what he was driving at. The commentator did not seem to know; but he had a doctrinal hobby to exhibit, so he set the Prophet astride and started a little parade. Very convenient for the commentator; but wouldn't Jeremiah seem more impressive on his own superb steed than when dismounted and forced to ride obsequiously on a little hobby horse led by a string?

An aged saint is reported to have exclaimed: "I do so much enjoy the Bible, because it throws so much light on the commentaries." Evidently he had had his experiences of perplexity over the commentaries, and had at last found his way back home—to the Bible itself. What a relief and what a joy!

There are some Bible passages more or less obscure; but when these are read in the light of the rest of the Scripture, the obscurity many times vanishes. It is a great joy

when the light comes in this way. Up to a certain limit the Bible is its own best commentary. It is at least consistent with itself. If the time spent upon the reading of commentaries were spent upon the Bible itself, there would be fewer and fewer "obscure" passages.

We do not wish to be understood as disapproving the judicious use of good commentaries. But we do believe that if the Christian will give his time to sincere reading of the Bible itself, to prayer for light where the meaning seems obscure, to meditation upon what he has read, to the thoughtful comparison of scripture with scripture, to the intention to live up to the light he has, then he will come through with more knowledge of the Bible, more light upon it as a whole, more fruit of the Spirit, more treasure laid up, than if he should neglect his Bible and turn to the contradictory commentaries.—*World's Crisis*.

PAGEANTRY IN THE PULPIT

WITH the increase of last-day worldliness we note the substitution of various features of an entertaining nature for the old-time preaching of the gospel in the house of God, until the preacher is in danger of being crowded out of the pulpit almost entirely—especially Sunday evenings. There is more of an emphasis being placed on dramatics in the Sunday school, while pageantry, plays, and pictures are becoming more and more common in the church services. It will be recalled that preaching had a large place in the early church, until the pulpit gave way to the Roman altar, candles, pictures, images, and a lifeless liturgy. Then came the great Protestant Reformation and a restoration of the pulpit, which has been one of the principal factors in the strength of Protestantism down through the years. But the Protestant pulpit is in danger. Not only is it being used for the dissemination of infidelity, but for worldly entertainment.

Students of church history well know that when the church lost out in pentecostal power, it tried to keep things going by means of man-made substitutes. And it will be recalled that the religious drama came into prominence at about the same time. In reality, it had its birth in the paganism of Egypt and Greece. But it appeared in the nominal church of Christ when purity and persecution gave place to pagan pomp and popularity.

So long as the followers of Christ were filled with the Spirit and actively engaged in the carrying out of the Great Commission, there was no time nor inclination for religious make-believe. It was enough that they should light the fires of Nero's garden with their own bodies, and furnish Rome with entertainment by being slaughtered by wild beasts in the amphitheater. All that was a reality for the Christian of those days, without any make-believe. But when the persecuted church became popular and a sad pretense of her former self, it was quite natural that she should go in for the religious drama and substitution of pretense for reality.

"The medieval religious drama," says a former actor in the *Sunday School Times*, "had its source in the liturgy of this paganized church. At first these 'sacred plays' were acted only within the confines of the church; later they were performed outside. Hannah Moore describes them as 'uncouth pieces, in which the most sacred persons were introduced as interlocutors, and events too solemn for exhibition, and subjects too awful for detail, were brought before the audience with a formal gravity more offensive than levity itself.'"

Now history has a remarkable way of repeating itself. We, too, are living at a time of great apostasy, with real spirituality at low ebb, the Great Commission of our risen Lord sadly neglected, and worldliness coming in like a flood. There is, indeed, "a form of godliness," but, alas, a denial of power. It is not surprising, therefore, in the light of history, to note a revival of the religious drama in these Laodicean days.

We want to say, however, that there is something far better than any religious make-believe. No imitation can surpass the reality. There are still opportunities for real heroism, not only in foreign lands, but all about us in the home field, opportunities for real service and sacrifice, without having to act out these things on the stage. Let believers get the vision and the passion of the pioneers, . . . and there will be real experiences, more heroic and more thrilling than anything of the mere make-believe variety.

Moreover, as for acting out the sacred scenes of Bible history, we want to say that for the consecrated child of God there is a reality in the conscious fellowship of Jesus Christ that is far more satisfying than any stage or screen impersonation. The true church of Christ does not need the assistance of a worldly state in order to make known the wonderful grace of God. "The foolishness of preaching" is still "the power of God unto salvation to every one that believeth."—Linden J. Carter in *Messiah's Advocate*.

OUR HOPE

(Continued from page 6)

Again, Paul, writing to the Thessalonians, warns them that the day of the Lord would not be until after the man of sin had arisen and run his course.

Those who desire to wrest Scripture have no difficulty in finding ways and means of doing so, for there is much that is difficult to understand. It was not easy to retain the coming of Christ as a living, ever-present hope, when actually it was not to be for some two thousand years. To do so, God the Father reserved this knowledge to Himself. It was reserved to the time of the end, and was then only to be made known, approximately, to those termed "the wise."

This brings us to our last section, which I must deal with very briefly. It is that our one great hope, the return of our Lord and Savior Jesus Christ, is an immanent hope. All generations have had this hope, but no generation has had it with the same certain immanence as the present one.

The understanding of the prophetic times was sealed up until the time of the end. They are now being unsealed. The time of the end has arrived. Our hope is about to be realized. I cannot go fully into this. I have been occupied during the last five years in writing a work dealing with this. The subject is a big one. I will now only mention two signs that point to its nearness. One is the Great War, and the other the freeing of Jerusalem. Both of these we find in Christ's Olivet prophecy.

Christ was asked by His disciples for a sign of His coming and of the end of the age. He gave them several. One was that Jerusalem "shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." The next outstanding event to this was "the Son of man coming in a cloud with power and great glory." All that our Lord prophesied as coming on Jerusalem came about exactly as He stated, in every detail. It was desolated, the temple destroyed so that one stone was not left on another—all were thrown down. The site was even dug up and plowed so that future generations should not know where it had stood. The inhabitants of Jerusalem fell by the sword and were led captive into all the nations, and century after century Jerusalem was trodden down by one nation after another, the last desolation being the bloodthirsty Turks.

Since General Allenby, at the head of the British and Allied Forces, marched on foot into that city on December 11, 1917, its treading down has ceased, and we are witnessing an initial time of restoration. . . . This is in preparation for the coming of David's greater Son, who is to sit on the throne of His father David and reign over Israel and all nations from His metropolis, the New Jerusalem. This freeing of Jerusalem is one great God-given sign of the nearness of our Lord's return.

Another is the Great War. Our Lord spoke of an awful time of tribulation that was to end the present age. This time was to resemble travail. Travail precedes birth and this was to be the birth of the new millennial age. Travail is made up of birth pangs, one following another until the great final one. The first of these birth pangs—the beginning of travail—was to be a world-wide war. All down through the Christian era there were to be wars and rumors of wars, but when there came a time of world-wide war, "nation against nation and kingdom against kingdom," accompanied with famines and earthquakes in divers places, then we might know that the *beginning* of travail had come. The Great War met this description perfectly. It was a world-wide war such as had never been before, and it was accompanied by terrible famines and earthquakes in different places, far more numerous than had ever been before. This was the first great birth pang of the new age. Others have followed; others may come; the last is to be the worst tribulation the world has ever experienced or will ever experience. We may be seeing the first stages of this final birth pang in the war starting in the East, for the final trouble is to come from the East.

I am convinced the Great War was the beginning of travail and, if so, our Lord, later in prophecy, most plainly intimates that all these things were to come on this same

generation: that is, the generation which sees the beginning will also see the end—"Even so ye also, when ye see all these things, know ye that he is nigh, even at the doors. Verily, I say unto you, this generation (or that generation, the Greek word stands for both) shall not pass away, till all these things be accomplished." There is therefore strong reason for concluding that we are now in the last generation and that this generation includes the Great War and the freeing of Jerusalem. If this is so, at least more than half of this last generation is gone—and, as it is to be shortened, we must now be fast nearing the end.

These are but two signs of many. I could easily occupy every night for a whole week with the many signs that point to the immanence of the return of our Lord and Savior.

"Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh, and also the night." It is said the darkest hour comes before the dawn. The world has still to face that last darkest hour, but, glory to God, we know what lies beyond it. "*The morning cometh*"—the glorious resurrection morn—the great consummation of all our hopes—our one great hope—the return of our Lord and Savior Jesus Christ, to establish here His kingdom and reign as King of kings and Lord of lords: a reign of righteousness, peace, joy, and love. May we each and all be ready to receive Him and to reign with Him. *This is our Hope.*—Harold Norris in *Our Hope*.

"In 1859 no one could ride on the Boston and Maine Railway on Sunday unless he satisfied the railroad officials that he was making the trip to go to church."

DEATH—NOT LIFE

(Continued from page 3)

in the state of death. Why is this? Is it a mere fortuitous omission? Could we have not a word from the region and sphere of the dead? Should not those who have entered the unknown tell us a little of its mystery? On the contrary, all is silence. There is nothing reported because there is nothing to report. Christ Himself gives no intimation whatever of anything thought, said, or done, during His term of detention in the tomb. Are the dead in our day better than the dead of other days? Do they, or can they, know more? Let us not deceive ourselves. Let us not be misguided by the brave assertions or the flattering insinuations of a fond philosophy, neither let us tamely yield to the influence or authority of erring though venerable tradition.

If we believe in life after death, life through an indestructible vitality, we so far deny or discredit the need of a resurrection. We render it practically superfluous. We detract from the sublime prerogative of Christ as the "resurrection and the life." We magnify our natural derivation from Adam, and disparage the necessity and min-

ify the dignity of redemption. We reduce to a point of triviality and inconsequence all those assurances of the special and sublime prerogatives of Christ to bring the dead out of prison and darkness. He who was dead and is alive, He, the very Prince of Life—He it is, and He only, who can restore the dead myriads to life and consciousness and reason.

Hence, in the New Testament we find the resurrection continually magnified. It is not a case of convenience poetically and pictorially suggested, but of positive necessity emphasized. The Apostle Paul, singularly beloved for his devotion to his Lord, and well instructed and clear-seeing in divine things, makes the resurrection *preeminent* in all his doctrine. "If the dead rise not," he declares, "then they which are fallen asleep in Christ are perished." What could be more tersely said? What could be more unmistakably plain? But if they are gone to heaven at death, certainly they have *not* perished. No reason for the resurrection—they can live without it! This is literally the teaching of millions in our day. It is iterated and reiterated, times without number. But the saying of Paul stands like a column of granite, practically unassailable.

It is when the Lord Himself shall descend from heaven with a shout—it is *then*, and *only then*, that the dead live or can live. At that glorious and sublime moment, the dead in Christ shall rise *first*. They have not risen before. They have never ascended by a native disembodied ethereal force from a bed of death. They have slept inert in their tombs without a dream or thought, or one note of lapsing time, and at the mighty word of their Prince they rise!

Suppose there are passages which at first sight seem to intimate an instantaneous ascent to life and joy, when the last breath has been drawn? Let it be well considered if these do not at most imply the unappreciated interval of unconsciousness, which to the dead is as nothing. As a *fact* they may sleep for even many hundred years. As an *experience* they seem to themselves not to have slept a day. But the *fact* remains undisproved and unshaken that they have lain at rest and quiet, waiting for the resurrection word of power—waiting for the morning of their joy and their glory—waiting for the presence and salvation of their divine Lord at His majestic second coming! This is the testimony of Christ Himself, and that of His apostles and prophets.

It is perfectly in order to inquire what scriptures, whether taken in an isolated way or in groups, magnify the force or perpetuity of innate Adamic life. So vast in superiority over this frail, failing, natural life is the life brought to the world by the Messenger anointed, that it is declared by a foremost apostle that "he that hath the Son hath life, and he that hath not the Son of God hath not life." The natural or physical life is *esteemed* as nothing in comparison. All the glory of physical or intellectual man is but as a shadow and vanity, contrasted with that exalted and enduring life proclaimed in the gospel. And this life, too, is had and held by the believer in infallible guaranty. It is sealed and assured upon the obedience of faith. Its joy may begin here in part, by anticipation, and in conscious and growing concord of faith with the will of

the Holy One, but its reality and effectualness are experienced only at the coming of the Son of Man.

"Your life is hid with Christ in God," declares an apostle. "When Christ, *who is our life*, shall appear," is fully equivalent to the assurance that He *will* appear. And in that day of culmination and coronation, the resurrected saints "will appear with him," and "with him in glory." No half life of a preliminary disembodied being is hinted. It is life in its fullness and perfection, at the signal moment beginning its immortal course, and manifesting its electric potency and sweetness when the magical almighty word is spoken.

Our Lord Himself says, "Except ye eat of the flesh of the Son of man, and drink his blood ye have no life in you." How is it, then, that natural breath-life is so almost idolatrously magnified? Why is it so italicised and intensified in almost all popular or so-called philosophical discourse? Why is it so championed and inculcated in modern theology? Why is it stamped and glorified with imagined immortality?

Let us be careful. Let us beware of even unconscious and unsuspected, but glaring, aberration from the truth. Shall we rob our Redeemer, who alone has the true immortal life to give? Shall we vainly impute to ourselves what belongs to Him only? Shall we assume for ourselves post-mortem attributes and functions of life that are impossible without a resurrection? Vain and foolish enterprise, when all the fullness and intensity of the only true and immortal life belongs to our exalted and immortal Redeemer alone!

So far as relates to the real or alleged reluctance of few or many to accept a doctrine which involves a period of total unconsciousness, of what practical or ideal force is such objection in the light of sound reason or living faith? Is a little moment of unknowing interval to be once mentioned as a matter of concern or aversion? Where is the calmness and virtue of our faith, that we cannot be content to be "asleep in Jesus" for a little moment of unnoted time? Are we so faint and fearful that we cannot rest in the love and faithfulness of our Lord who Himself descended into that Hades, "where there is no wisdom, nor device, nor knowledge"? What sleep under heaven can be more honorable and secure than the sleep of saints expressly in the sight of their pledged and infallible Restorer? Will we not trust Him perfectly to raise us out of our shadow of night, our short and dusty oblivion? Who will remember us if He does not?

Let us lie down (if we must needs die before He call) without a shadow of apprehension or trembling. Noble and unflinching watch-care will He take of His beloved who have died trusting in Him! If He Himself could die, trusting in the arm of Eternal Might to raise Him from the grave after all the bitterness of the cross, and all the helplessness of expiring nature, surely we may trust Him to remember us! We may close our eyes in the untroubled assurance of hope that He will find us (even though it were after ages). But we may know surely that the day of salvation at His second coming is near. So let ours be the unfearing and perpetual triumph of faith.

THE PROBLEM OF THE JEW

(Continued from front page)

of casting a spell on the drinking water or of poisoning the wells and were consequently bitterly persecuted. Of course the Roman Church did not openly countenance such persecution, but it was, nevertheless, carried on by its superstitious adherents.

According to the authority before quoted, "the popular aversion rested by no means exclusively on religious considerations; worldly motives were also present. The Jews of that period had a still higher degree than now the control of financial affairs in their hands; they used it without scruple. The church herself had unintentionally given them a monopoly of the money market, by forbidding Christians to take interest. In this way the Jews became rich indeed, but at the same time made themselves still more repugnant to the Christian population than they previously were by reason of their religion."

Thus the alleged economic domination of the Jews today may be traceable to the restrictions and persecutions under which they labored in the past.

It is an established historic fact, that this race has ever been a source of irritation throughout the world. No doubt much of the fear Gentile nations have experienced was un-called for, but nevertheless the fear was there and it was inspired by the presence of the Jew among them. Numbering, according to the Jewish Scientific Institute of Warsaw, less than 17,000,000 in all the world, there is no denying the fact that the Jews present a very real problem to mankind. They are a constant "thorn in the flesh" from a religious, political, and economic standpoint to all nations.

But they do not perish! They cannot be eradicated. No matter how powerful the pressure brought upon them they survive. Fortunately or unfortunately they do not increase in numbers so rapidly as many other races—but neither do they die! Wherever they go they are either a blessing or a curse. When they are received with kindness and their lives and property made secure, they inevitably return much of good to their hosts, bringing business prosperity, scientific advancement, and social and religious well-being to the nation.

The reason why this is true is found in the promise God made to Abram, before his name was changed to Abraham, when He said:

"I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and *I will bless them that bless thee, and curse him that curseth thee*: and in thee shall all the families of the earth be blessed" (Gen. 12:2, 3).

The Israelitish people are thus associated by God with the destinies of all races. These races and nations will be blessed or cursed, according as they bless or curse the Jew, until the Jewish Messiah comes again to assume His destined place as Sovereign of the "Glad New World"!

Berean Department

Cecil A. Smead, Editor, Blanchard, Mich.

The Model Prayer

Effie Wall, Blood River Berean Class, Hammond, La.

This prayer, recorded in Matthew 6:9-13, is spoken of as the Lord's Prayer by most every one. Christ gave this prayer to His disciples as an example to follow.

Very often this prayer is repeated without thinking of its meaning. If you will notice the first words of the prayer, you will see that it teaches us that we all have one Father. If we "hallow" anything we treat it as holy. We are to treat the name of the Lord as holy at all times.

Our Lord said in this prayer that the kingdom to come would be on earth, but many misunderstand this and think that our future and eternal home will be in heaven.

"Give us this day our daily bread," means that we are not to be over-thoughtful about our supply for tomorrow. There is one who is willing and ready to meet all our needs.

To be true Christians, we must forgive those who have done things against us, because our heavenly Father will forgive our many, many sins, as Christ taught in verse 12.

An example of the temptation which is meant here was the tempting or trying of the faith of Abraham by requiring Isaac's life (Gen. 22:1, 2).

May we strive to apply the teachings of this model prayer to ourselves and to live a true Christian life and at last receive everlasting life in the kingdom of God.

A New Berean Class Organized

A new Berean society has recently been organized in Piedmont, S. C., at the Guthrie Grove Church of God of the Abrahamic Faith. The first meeting was held February 12. Sixteen members were present at this first meeting and elected the following officers: President, Miss Mellie James; first vice president, Miss Jessie Belle Chandler; second vice president, Miss Corine James; recording secretary, Mrs. Gertrude James; corresponding secretary, Mrs. Annie Mills; treasurer, Miss Bertha McCoy; teacher, Bro. Weldon McCoy.

Meetings are held each Saturday night at the homes of the members. The name of the society is "Piedmont Berean Society." This class has enrolled as a member society in the National Berean Society, and will use the Berean books for study.

To the above report received from the president of the National Berean Society, Bro. Harry Goekler, we append the following from Miss Jeannette A. Romine, Oregon, Ill., who was instrumental in the organization of this new class through her correspondence with Mr. and Mrs. Alvin Mills, 4 Parkrow St., Piedmont, S. C. "Make a plea on the Berean page that other societies write a letter of welcome, congratulations, and encouragement to this new sister society. It will be a real encouragement to them to know that all of us are behind them and will help them where we can in their

difficulties when they need us." This is a very good suggestion indeed, Jeannette, and I hope the societies will use this opportunity for Christian encouragement to assure this new society of our sincere and lasting interest in them.

The Importance of Baptism

Ernest Barnum, Blood River Berean Class, Hammond.

As we search the Scriptures, we find in them the word "baptize." Then we go on and try to find its importance.

In Matthew 3:13-16 we find that Jesus was baptized by John in the Jordan River. This is our example. Jesus had no sins, but was our guide and in fulfilling all righteousness was baptized.

We find also in John 3:5 the statement of Jesus as given to Nicodemus: "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." This statement must refer to water baptism.

In the Acts of the Apostles there are many references showing the importance and necessity of baptism. Notice Acts 2:38: "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." Our baptism is for the remission of sins.

Again in Acts 8:12 we read, "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." Belief in the kingdom, and in Jesus Christ was followed by obedience in baptism.

Faith, repentance, and baptism are the means of entering the kingdom of God; therefore baptism is important.

Make Shadows Fall Behind

* * * *The Nobler, Minnesota Berean Society*

"Thy word is a lamp unto my feet, and a light unto my path" (Psa. 119:105).

Can we truthfully say, "I'm not afraid of the dark"? When night falls we naturally want company and shelter. We desire light to guide us so we do not stumble or encounter barriers. Life without God's guiding Word is like wandering in the dark. God gave His Word that man might have a light to show him the way, and if he accepts it, without a doubt he will find a way home. When we are without a guiding light we are harassed by shadows brought on by constant erring. We see no future, no reward in our work without the light.

"I long had sought a place to go
Where shadows could not find me,
And then I faced the light, and lo,
My shadows fell behind me."



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst" (Jesus' words in John 6:35).

We Plow the Fields, and Scatter

"We plow the fields, and scatter
The good seed on the land,
But it is fed and watered
By God's almighty hand;
He sends the snow in winter,
The warmth to swell the grain,
The breezes, and the sunshine,
And soft refreshing rain.

"He only is the Maker
Of all things near and far;
He paints the wayside flower,
He lights the evening star;
The winds and waves obey Him;
By Him the birds are fed;
Much more to us, His children,
He gives our daily bread.

"We thank Thee, then, our Father,
For all things bright and good,
The seedtime and the harvest,
Our life, our health, our food;
No gifts have we to offer
For all Thy love imparts,
But that which Thou desirest—
Our humble, thankful hearts."

A Boy's Part in a Great Miracle

Did you ever stop to think, boys and girls, that Jesus never used His power to perform miracles for His own good? When He needed rest He didn't cause the crowds to disappear instantly, as He might have done. He kept right on giving them the things they needed, whether it was food for their hungry bodies or truth for their needy minds.

I am afraid that we would not have been so unselfish. Aren't you? We would, no doubt, have used that wonderful God-given power more often for our own benefit than for the good of others. But not once did Jesus do so!

In our lesson for March 13, we find that the apostles, whom Jesus had sent out two by two to preach the gospel, had returned from their first tour. They were anxious to report to their Teacher just what they had done. Jesus realized that they must have been weary from their labors, and He told them to come and rest in a "desert place."

Now we are told by students of the Bible that a "desert" in the Bible does not always mean a place where there is no water and where nothing grows, as we use the word today. But some of these deserts had houses and tents and wells and cisterns. The people who lived there had camels and sheep and cattle.

There were, also, large spaces that were not occupied, where shepherds roamed with their flocks. And the Hebrew word for "desert" means "a place for driving cattle." Probably Jesus and the apostles went to just such a place, where there was a thick carpet of grass for them to rest upon a while.

Now read verse 33, and see what the people did when they saw Jesus and His followers leaving by boat to find the rest they so much needed. The crowds must have hurried to get there ahead of them. Most likely the disciples were rather provoked at the people, but Jesus was not, we are sure.

To Him they seemed like "sheep without a shepherd." And we know that that was a very dangerous condition for either people or sheep to be in. The Eastern people never leave their sheep out in the fields alone. For they do not have fields with safe, tight fences around them as we have. Their sheep are fed in the open country and are in danger from wild animals and robbers, as well. So they take great care of them.

Now read what happened after Jesus had taught the multitudes all day and evening was drawing near. In verses 35 to 44 you will find the story, and a most interesting one it is, as you will see.

The disciples wanted to send the people away, but Jesus had a better plan. He used a young boy's lunch to feed all that crowd. Notice it says the boy had five "loaves." We learn that the loaves in those days were more like small pancakes, about one half inch thick or a little more and seven or eight inches across.

Do you know how they were made? Well, they consisted only of barley flour mixed with water and a little salt and baked as your mother bakes pancakes! Sounds sort of dry and tasteless, doesn't it? But travelers who have tasted them say they are sweet and good to eat. Notice that Jesus "blessed" the bread. Do you at your table?

CAN YOU FIND—

"Give us this day our daily bread"?

AMONG THE CHURCHES

KOKOMO, INDIANA

The Church of God at Kokomo, Ind., closed a very interesting and profitable series of meetings Sunday, Feb. 20, with an all-day service.

Evangelist Sydney E. Magaw of Tippicanoe City, Ohio, used his most wonderful chart. "Known unto God are all his works from the beginning of the world." The average attendance was about 50. We were glad to welcome visitors from the Hillisburg and Burr Oak churches during the series.

Bro. Magaw made many friends in Kokomo, who pray that he may long be spared to the service.

Elder O. J. Parker, pastor of the local church, rejoices to introduce to the brotherhood the following who were baptized: Bro. and Sr. Beamen, husband and wife, S. Plate St.; and Bros. Clayton Hale and Lloyd Charles, cousins, E. Vaile Ave. May they, with us, be faithful until "Thy kingdom come."

D. G. Harvey.

With much regret we report the illness of Sr. Julia Ordnung, beloved and useful member for many years of the Oregon, Ill., church. She is confined to her bed much of the time, but it is believed that with an easing up of activity for a few months she will be restored to health again. The prayers of the entire church are for her speedy recovery.

THE PENNELLWOOD CHURCH Grand Rapids, Michigan

(Facts not before at our disposal make the republication of some of the following items from Grand Rapids advisable.—Editor.)

Mr. Rufus Overholt, aged seventy-five years, passed away at his home near Dutton, Feb. 4, 1938. The funeral sermon was preached by Bro. Ray Abbott, pastor of the Pennellwood Church. The large number in attendance at the service testified to the esteem in which Mr. Overholt was held in the community in which he had lived for seventy-one years. Although not a member of the Church of God, he was a frequent attendant at the Pennellwood Church. His wife had long been a member of the church at Dutton.

During the absence of Pastor Abbott to attend the funeral of his mother in Minnesota, Mr. Walter Ellis of Wayland supplied in the pulpit here.

Miss Doris Schooley was united in marriage to Mr. Orwin Van Buskirk on February 12. A shower was held in her honor at the home of Mrs. Cecil Koon on February 25.

Our two new Sunday school classrooms are now in service. The rebuilt double garage made a fine large room in which the men hold their class sessions. It also provides a convenient room for the Sewing Circle and for class parties. By reversing the seats in the auditorium, we were able to increase the seating capacity by thirteen more seats, which were much needed.

Our Sunday school attendance went "over the top" on February 27, with 157 present.

Mrs. Rhoda Hanson is on the sick list at this writing.

Mrs. L. F. Sloeum, Secretary.

THE REWARD OF FAITHFUL TEACHERS

Recently the Lutheran Church in Oregon, Ill., selected as a special project the opening of a branch Sunday school on the east side of Rock River in Oregon. The residents of that part of our little city consist mostly of laboring men and their families. Before carrying the project out definitely they made a house-to-house canvass of the community, asking at each home how many children would attend such a school, and, in case it was found advisable to send a school bus to take them to the established Sunday schools across the river, to which church they would prefer to go. The result was interesting.

It was found there were some 54 children in the neighborhood, more than 25 of whom expressed the desire to attend the Church of God Sunday school, the rest dividing their interest between the Presbyterian and the Lutheran.

The result was significant in that the Church of God does not have a single member living on that side of the river within the city limits, but each of the three other churches are represented by several families.

The pastor of the Church of God was invited to meet with the ministers of the three other churches to discuss what might be done. He was asked as to the cause of our Sunday school's strong following on the East Side and was pleased to tell his questioners that it was due to the faithful work of teachers, and to one teacher especially, who had labored long and earnestly with children from the poorest homes, at times holding classes in a gas station unprovided with seats, musical instrument, or any of the equipment usually looked upon as essential to the success of a Sunday school. Such faithfulness deserves recognition and emulation.

Under a temporary arrangement between the four churches, a school bus will gather the East Side children each Sunday morning and bring them across the river and distribute them to the various schools of their choice. After Sunday school is over they will be returned to their homes in the same way.

A note from Bro. William Platts of Welland, Ont., tells of his safe arrival at home after a trip to Delaware (where he lived some years ago) and to Florida, where he and his wife spent a part of the winter. "We had a wonderful trip and met people from all parts of the country and from every walk in life," Bro. Platts states.

SUMMER TRAINING SCHOOL FUND

Dixon, Ill., Sunday School	\$10.00
Fonthill, Ont., Truth Seekers' Class	10.00
Mrs. H. E. Shepherd	13.50

INDEBTEDNESS FUND

Ripley, Ill., Sunday School	\$6.39
Oregon, Ill., Church	3.75
Golden Rule Church, Cleveland, Ohio	7.50
Burr Oak, Ind., Sunday School	2.00

SOUTH BEND, INDIANA

Elder J. H. Anderson preached in South Bend, Ind., on the fourth Sunday evening in February, in the Community Room of the Y.M.C.A. Building. His subject was, "The One Foundation." The senior choir rendered several beautiful selections.

The junior choir sings for Sunday school and is under the direction of Sr. Lottie Pick-erl. Each Sunday they give a special number, which is an added feature to the Sunday school. The choir is composed of nine members.

Sr. Lydia Railsback attended Sunday school on last Sunday for the first time since she recovered from her accident last October. We were glad to see her again in the service.

We forgot to mention in our January report that we had four members of our Sunday school who were present every Sunday. They were Dale Rouch, Marjorie Rouch, Patsy Rosner, and Alverta Leighty. Alverta has had perfect attendance for two years and received a bar for the second year, and all the others received a pin.

On Sunday, March 6, the intermediate class will have charge of the Sunday school. Come and hear them.

Dessie M. Fox.

REPORT OF T. A. DRINKARD

My detailed report for February is as follows: Ater, Tex. (Feb. 5, 6), 3 sermons; Little Rock, Ark. (15, 16), 2 sermons; Cleveland, Ark. (19, 20), 3 sermons; Driggs, Ark. (25-27), 4 sermons. Places visited, 4; sermons delivered, 12. Expenses, \$13.29; receipts, \$60.16.

I am very happy to place this report before the brotherhood so that you may see just what I am doing. May God in His own good way bless those that have given toward this work, as I know that without your help I could not carry on. Knowing it to be a worthy cause, I do not hesitate to pray for your help that the work may continue.

At Little Rock, Ark., the weather was very bad, hence the attendance was small. Our first night at Cleveland, Ark., went by without services on account of rain, but good attendance and attention were enjoyed at the rest of the services. The three nights' services promised Mount Olive, Ark., were postponed on account of sickness, but I promised to go there in March. While at Driggs, Ark., the weather was excellent, and we had fine attendance and interest at every service. I promised to go there every 4th Sunday, also to hold a series of meetings the last half of June. Our series of meetings for Cleveland was set for the first part of September. The meeting at Ater, Tex., will be held the first of July; and another one is promised for Bristow, Okla., the first part of June; and still another promised for about the last of August in Kansas. And I am not forgetting the meeting at McGintytown, Ark., to be held the last of July. There are other places that have asked for meetings, but no time has been set. I am reserving the first half of August to attend the General Conference. I shall be happy to hear from those interested in the gospel work.

T. A. Drinkard, Handley, Texas.

ANSWERS TO "SEARCH THE SCRIPTURES" QUESTIONS

1. When was an army routed by a song? 2 Chron. 20:21, 22. The entire chapter should be read to get the entire thought.

2. To what two persons did God give the largest farm in the world, and why are we interested in it? God promised the "world" to Abraham "and to his seed" (Rom. 4:13), "which is Christ" (Gal. 3:16). We are interested in the matter because if we have been baptized into Jesus Christ we are also "Abraham's seed, and heirs according to the promise" (Gal. 3:27, 29).

3. Name two characters in the Old Testament whose names were changed for a purpose. Abram's name was changed to Abraham when God promised to make him "the father of many nations" (Gen. 17:4, 5). "Abram" means "father of height" or "mighty father." "Abraham" means "father of a multitude." Jacob's name, which signified "supplanter," was changed to Israel, which means, "ruling with God" or "he who strives with God" (Gen. 32:28).

4. Name four characters in the New Testament who were given new names, and tell what the names mean. "Simon he surnamed Peter," meaning "a rock," as does Peter's other name, "Cephas" (Mark 3:16; John 1:42); James and John who were both called "Boanerges," that is, "Sons of thunder" (Mark 3:17); and Saul ("asked"—compare 1 Sam. 8:5, 6 and Acts 13:21 on the meaning of "Saul"), who apparently assumed the name "Paul" ("little") after his humbling experience on the road to Damascus (see 1 Cor. 15:9).

5. When were men killed because they could not pronounce a word correctly? Judges 12:5, 6. The entire chapter should be read and an effort made to show that God through His appointed agents tests His people in many different ways.

6. In what strange place did a group of musicians hide their instruments, and why did they do it? Psa. 137:3, 4. The entire Psalm suggests that sacred songs should not be sung for simple amusement, nor for mere entertainment, and that the purpose of such songs is to remind us of God and of His coming city and kingdom upon the earth.

7. When did a man have a dream about a barley biscuit that tumbled into an army camp and knocked down a tent? What came of it? The words in blackface appear in the passage in which the answer is found (Judges 7:13). The story involves the experience of Gideon, and shows that numbers are not needed to accomplish God's purposes so much as faith and obedience. What came out of the incident is told in the ensuing verses.

8. What man took a nap in church, but slept more soundly outside? (Acts 20:7-12). The young man slept under the long sermon of Paul. Probably the lights (v. 8) had a tendency to increase his drowsiness. Falling from the window in the upper part of the house, he broke his neck and slept the profounder sleep of death "outside."

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Leland and Mary Hanson; Mr. and Mrs. J. H. Williams; W. A. Reid; Mr. and Mrs. W. J. Halls; Maybelle Hanson; Mrs. Eva H. M. Fletcher; Helen M. Chisholm; Dorothy Magaw; Silas Claypool; Wayne and Georgia Thompson; C. E. Hatch; Mr. and Mrs. Paul C. Johnson; Jessie M. B. Kauffman; Ella M. Siple.

MRS. ADELINE F. TAYLOR

Adeline F. Allard, daughter of Benjamin and Nancy Allard, was born in Freeport, Ill., Sept. 11, 1857, and died at Waverly, Iowa, Feb. 26, 1938.

She was married to William Henry Taylor, Feb. 27, 1883. They lived on a farm south of Gladbrook, Iowa, two years, when they moved to Jewell County, Kan., where they lived for seven years. They returned to the old homestead south of Gladbrook, where they resided until the spring of 1914. From Gladbrook they moved to Benson, Minn., where her husband died on their wedding anniversary in 1922. Had she lived ten hours longer, her death would have been on their wedding anniversary also.

Mrs. Taylor lived in Cedar Falls, Iowa, from 1928 until 1937, when she went to Waverly, and resided there until the time of her death. The funeral was held at Cedar Falls, after which the body was taken to Gladbrook and laid to rest beside her husband.

She was preceded in death by her husband and four sons, three of whom died in infancy. Harry Garner of Long Beach, Calif., a son by a former marriage, died Jan. 31, 1938, just a few weeks before his mother. She leaves to mourn her loss, a daughter, Irene Taylor; a sister, Mrs. Lillian Starbuck; six grandchildren, and three great-grandchildren; besides many other relatives and friends.

She was baptized as a young woman at Gladbrook by Elder A. J. Eychaner, and was affiliated with the Church of God from that time onward. She was a faithful servant of the Master until the end.

During her later years she used Psalm 4:8 as her daily evening prayer: "I will both lay me down in peace, and sleep: for thou, Lord, only makest me dwell in safety." That prayer was not only applicable to her daily trust in God, but also now as she lies down and sleeps the sleep of death in peace, and we know that He will keep her safely in His memory until that blessed time when the dead in Christ arise with bodies fashioned like unto His glorious body. Charles W. Howe.

HERALD RECEIPTS

H. S. Bell (for another); Ruchie Alexander (self and another); Mrs. Kizzie Lakin; J. W. Cooper; Bert E. Decker; Mrs. Eva H. M. Fletcher (for another); Irvin L. Barnhart; Mrs. F. M. Cawby; Mrs. Marshall Stamp; B. H. Carpenter (self and another); Harold Smith; E. H. King; Mrs. Iva Lehman; Rolla Hightower; C. E. Hatch; William Platts; W. W. Booth; Mrs. Eva Underwood.

Bro. W. W. Booth, Lake City, Iowa, writes in a recent letter renewing his subscription: "It looks to me as though the prophecies of the Lord's coming are being fulfilled and that the time (before His coming) is short." We agree!

DID YOU KNOW

that Judge Mordecai Noah, sheriff of New York, in 1825 founded a Jewish colony on Grand Island, in the Niagara River, a few miles above Niagara Falls, and that the colony was a failure? (Ency. Brit.)

Last Sunday the prophetic sermon at the Oregon, Ill., Church of God was entitled "When Dictators Rule." Next Sunday, March 13, the pastor's theme for the evening will be, "Japan in the Prophetic Scheme of God."

MRS. MARY JANE SNOW

Mrs. Mary Jane Snow, eighty, widow of W. J. Snow, died December 18 at her home near Conway, Ark. She is survived by three sons, T. F. of Greenbrier and J. R. and W. C. of Conway; a daughter, Mrs. Alice McCollum of Greenbrier; and a sister, Mrs. Effie Bogard of Mena.

Sr. Snow was one of the oldest members of the Church of God in the South. She was baptized by Bro. Sem Etheridge in 1874.

I read a part of the 15th chapter of 1 Corinthians, then, after prayer, made a short talk in regard to the Christian hope, reading from Job 14:7: "For there is hope of a tree, if it be cut down, that it will not cease," showing that a Christian's hope is in the resurrection from among the dead. Sr. Snow received this hope when she obeyed from the heart that form of doctrine, being made free from sin by this hope which she embraced. She then received that germ of life that never dies. This, I showed, was the Holy Spirit that is in all children of God, and if we have not this Spirit we are not His, but if that Spirit dwells in us it will quicken our bodies and fashion them like unto His glorious body.

Then I showed from the Scriptures that the one sleeping in death was the one that obeyed from the heart that form of doctrine, and was the mother of those children, and that she knew nothing, and would know nothing any more until Christ by the power of His Spirit called her from the grave, which is her house until the resurrection morn, and this same body, when it puts on its deathless robe, will enter the city of God and not another.

C. E. Weaver.

CONTRIBUTIONS TO N. B. I.

H. S. Bell	\$ 2.35
W. A. Reid	2.00
Maybelle Hanson	4.00
Dorothy Magaw	4.00
Mr. and Mrs. G. E. Marsh	25.00
Mrs. Lucy Robinson	1.00
Mr. and Mrs. C. E. Hatch	3.00
Charles and Mabel Netts	5.00
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NATIONAL BIBLE INSTITUTION
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YOUTH FACES THE FUTURE

(Continued from page 7)

only hope lay in the successful appeal of the beautiful young queen. Being a Jewess, though queen of Persia, Esther realized that God had raised her up for this very task. Bravely she shouldered the responsibility, though to visit the king uninvited was to court disfavor and perhaps death. "If I perish, I perish," she said, as she went forward courageously to play her appointed part. The crisis stirred her soul to noble action, and God wrought a great deliverance for His people.

As the eyes of the Lord run to and fro throughout the whole earth today, seeking those whose hearts are toward Him, they light again and again upon the fine, stalwart young men, the keen, thoughtful young women, of the rising generation. He longs that they shall give themselves unreservedly to Him, that He may use them mightily in the closing scenes. He has great tasks for them to perform, calling for the highest courage, the steadiest nerve, the greatest endurance. Among their ranks He sees His strongest champions who will maintain the honor of His name against the fiercest opposition of Satan. To them He looks for witnesses who will remain loyal to Him though the heavens fall.

These may be times of unemployment so far as certain worldly activities are concerned, but for the children of God there was never more to do than now. No young person who desires to do His will need be out of work. Idleness for God's champions is unthinkable. To them He commits the task of taking to all mankind His last warning and saving message. It is for them, with all the power of their being, by voice and pen, by preaching and visiting, by missionary service and printed page, to arouse men and women everywhere to a realization of the full significance of this solemn time.

God's invitation to young people today is indeed a call to noble tasks. The very gravity of the crisis provides for them abounding opportunities for service. All who yield themselves to Him and throw themselves whole-heartedly on His side, determined to champion His cause against all opponents, and at all costs to "keep the commandments of God, and the faith of Jesus," will find that He will honor their faith and courage. He will not disappoint them. He will find for them more work than they can do, and their bread and water shall be sure.

When the rich young ruler came to our Lord and talked with Him about the way of life, we are told that "Jesus beholding him loved him" (Mark 10:21). He wanted to do right. He was keeping the commandments to the best of his knowledge. Jesus was drawn to this fine, strong, upright young man, and rejoiced in his pure and beautiful life. So far no one had come to Him of such rare promise. What rich possibilities were here! Surely in this splendid youth was the making of a mighty champion of righteousness. To turn his life into richer, deeper channels, He suggested an act of sacrifice. He wanted the young man to realize that the keeping of the commandments, though very

commendable and very necessary, was not sufficient of itself. Faith was indispensable, and could not in his case be developed until confidence in riches had been shaken.

The young man went away sorrowful, not willing to make the surrender asked of him. Though he knew it not, the greatest opportunity of his life had passed. He held on to his money, but lost eternal riches. Instead of becoming a great leader in God's cause and championing the fortunes of the early Christian church, he faded out of the picture, and all that remains is the record of his tragic failure.

God is speaking to the youth of today. Beholding them, He loves them. To every young lad He is saying, "My son, give me thine heart" (Prov. 23:26). With every girl Jesus is pleading: "Come unto me . . . Take my yoke upon you, and learn of me" (Matt. 11:28, 29). He desires to save them from the evil that is in the world, and to preserve them from the judgments that so soon must fall upon it. He wants them to give their lives to Him, that He may make of them strong men and women after His own heart. He calls them that He may send them to lift up His fallen standard in the dark places of the earth. He wants to use them to prepare a people to meet Him at His coming.

Money or position makes no difference with Him. He found David with the sheep, Gideon at a wine press, and Paul on the Damascus road. It is not place or social standing that matters in His sight, but willingness to listen and obey. Amos was only a herdsman, a gatherer of sycamore fruit, the poorest of the poor, yet the Lord took him as he followed the flock, and said: "Go, prophesy to my people Israel." To him also was given the stirring message: "The end is come . . . Prepare to meet thy God."

Once in a time of Israel's trouble, when God sought for a leader who might deliver them, He found a lad who worked as a helper in the temple courts. In the dead of night He called to this boy with the Godward heart: "Samuel, Samuel!" And he replied, "Speak, Lord; for thy servant heareth" (1 Sam. 3:9). Then, though but a child, his mind was opened that he might understand God's purposes, and ere many years had passed "all Israel from Dan even to Beersheba knew that Samuel was established to be a prophet of the Lord."

Have you, dear boy or girl, young man, young woman, heard the call of the Lord? Perhaps He is speaking to you even now. If so, it is a moment of supreme opportunity. Listen with all care. Tell Him that you want to do His will, that you desire His help. And if He asks you to be His champion in this mighty hour, accept His commission. Say to Him, as Isaiah said in his youth, "Here am I; send me" (Isa. 6:8). Such an act of surrender will bring you immediately into the company of His chosen ones, and open out the widest possibilities of rich and joyous fellowship and service with Him. You will become something far greater than you could ever have been without Him—a living power for good, a constant source of blessing. As F. B. Meyer once wrote: "There is no limit to the possibilities of the life that is fully surrendered to God, that has become the aperture, or channel, through which God can pour Himself forth to the world."—Arthur S. Maxwell.

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“Such As I Have”

“*Silver and gold have I none; but such as I have give I thee*” (Acts 3:6).

IT WAS truly a golden text—the one selected by the International Committee on Religious Education for the Sunday school lesson for March 6, 1938. It is a remarkable passage in many ways, but our great interest in it is not due to the miraculous occurrence it relates, attesting, as it does, the truth of Peter’s testimony to the resurrection of Christ and proving that the authority with which He spoke was from God. Rather it is the lesson the incident has for us who live nearly two thousand years after the miracle took place.

We observe first, that the lame man who sat at the gate called Beautiful asking alms, must have made a strong appeal to Peter when he observed him there, for the man was poor and Peter also was poor at this time and knew what it meant to a hungry man to be without means of securing food. Of course Peter had not always known poverty, for his father was, or had been in the earlier period of the gospel narratives, a well-to-do man. He was the owner of a small fishing fleet which he employed others to operate. Peter, too, must have been possessed of considerable property at the time that Jesus called him to become a fisher of men, for it is quite generally assumed that he had a house at Bethsaida (John 1:44) and another in the seacoast fishing town of Capernaum (Matt. 4:13, 18).

But at the time this story opens, Peter was as much without funds as was the beggar at the gate. He had forsaken all to become a follower of Jesus (Matt. 19:27), and for some years, so far as our definite knowledge goes, he had no obvious source of livelihood. Like Barnabas, who had been a wealthy citizen of Crete, he had laid his entire fortune upon the altar of the gospel service.

So the lame man and Peter had a bond of sympathetic understanding that naturally brought them closer together.

“*Peter, fastening his eyes upon him.*” It was not just a careless, indifferent glance that the chief of the apostles turned toward the pathetic figure who sat beside the road with pleading eyes, but a penetrating, heart-searching gaze that saw deep into the man’s inner self and revealed the

deepest longings of his nature and even recognized his potential faith in Jesus Christ!

His sympathy went out to the man but, having long ago “forsaken all” his worldly wealth, Peter had nothing in the form of money to give him.

“*Silver and gold have I none.*” How often we hear people say, “How I wish I had a million dollars! There are so many people whom I would like to help.” They feel that without money they have nothing to give. Only those, they believe, who have gold and silver in their pockets can give anything to relieve the suffering of the poor who sit with pleading eyes at the gate called Beautiful—more often the place these poor folk occupy is the doorway of a sordid, repulsive hovel. Because they have no money, they think, I say, that they have nothing to give, but how mistaken they are!

The lame man thought that all he wanted was *money*—money to buy a little bread to sustain life in his crippled body. He had been lame all his life. He had never known the joy of a long tramp through the blossom-scented woods in springtime. He never expected to be able to walk and run and leap as others did. He had been born lame. He had known nothing but the restricted life of a cripple from childhood. He had no conception of what strength of body and limb would mean. To be like other men physically—that was something of which he had never dared to dream!

Peter could, no doubt, have provided the means whereby the lame man could have obtained the financial help for which he asked. The gift of miracle-working power could operate in many different ways. There is no limit to the power of God to accomplish wonders. The disciples had once been in need of money to pay the head tax imposed by the Roman Government but they had no money. So Jesus told them to go fishing—and they found the required coin in the mouth of the first fish they took! Peter could have performed a similar miracle and made the money thus secured available to supply the lame man with the necessary things of life. But he did not do that. (Please turn to page 11)

Abreast of the Times

Pertinent Comments on the News of the Day

G. E. Marsh, Editor

Boy Criminals

"The imagination of man's heart is evil from his youth"
(Gen. 8:21).

CHICAGO, March 9.—"This case is evidence of a critical situation," declared Chief Justice Cornelius J. Harrington today, as thirteen boys still in their teens, paraded through Criminal Court before him. "Boys of fifteen and sixteen are continually appearing before us charged with the most serious crimes," he asserted. "The situation seems to be growing worse." Members of the grand jury who were present nodded their heads in agreement.

Later in the day another judge, Francis B. Allegretti, accepted the State's plea for maximum prison terms—one year to life—for four other young robbers. State's Attorney Francis McCurrie told the judge that "age is no excuse in this case. The courts are filled with youths of this type. Apparently the only way to stop them is to inflict the full penalty."

The moral fabric of society is breaking down through the failure of parental discipline and spiritual influences in the home. Nor is the church and Sunday school free from blame in this matter. The church is largely what its leaders make it. If religious leaders have no real faith in God or in the Bible, they can do little to stem the tide of crime among young people or older ones. So long as preachers continue to seek political and legal support for their programs rather than preach the simple gospel of Jesus Christ, just that long will their efforts to save young people from a life of crime prove ineffective.

Religious Revival Needed

"O Lord, revive thy work in the midst of the years"
(Hab. 3:2).

CHICAGO, March 10.—"The nation needs much in the way of understanding and amity, but it needs most a spiritual revival—not the showy kind—but the kind that comes from conviction that without spiritual guidance the greatest nation in the history of mankind will become vulnerable," declares the *Chicago Journal of Commerce*. "The newspapers could well inculcate a little fear of the ultimate consequences that come to nations which try to get along without frequent revivals of faith in Christianity."

This is a remarkable sentiment to find editorial expression in a purely business publication in these days! *The Presbyterian*, commenting on it, says, "It is a significant fact that today, when so many ministers belittle the revival, secular journals frequently plead for it." Perhaps the reason why the "revival" is belittled by ministers is because they themselves have no spiritual life to be "revived." They are still "dead in trespasses and sins" and

have never been awakened to true spiritual consciousness. A religion that lacks the reviving power of the gospel, that feeds alone upon politics and sociology, has little to inspire its ministers with a zeal for converting multitudes of sinners to Jesus Christ.

North Syria Rests on Sunday

"The Lord . . . may give rest to the land" (Jer. 50:34).

ALEXANDRETTA, Syria, March 7.—Since November 29, 1937, Alexandretta has flourished as an independent "sanjak," or state, in northern Syria. Under the League of Nations settlement, which paved the way for Alexandretta's freedom from Damascus, the Syrian capital, local affairs have been administered without reference to Syrian officials. Among the changes this new status has brought about, perhaps the most noticeable is the fact that the weekly bank holiday has been changed from Friday, the Sabbath of the Moslems, to Sunday, the rest day of the Christians.

German-Italian Split Rumored

"They shall not hold together, any more than iron blends with clay" (Dan. 2:43, Moffatt).

ROME, Italy, March 10.—The Fascist Grand Council, Italy's highest advisory board on foreign policy, convened at Venice Palace tonight with Premier Benito Mussolini as rumors spread that the Rome-Berlin axis was splitting under strain of Austrian developments. The fear that such a disaster may come is based on the possible result of the Austrian chancellor's call for a plebiscite to be held Sunday on the question of Austria's independence. A state bordering on civil war now exists in Austria, where Nazi and anti-Nazi forces are fighting in the streets of the capital and of other cities with fists, clubs, and even guns.

Students of prophecy are quite generally agreed that the Roman Empire is to be revived in some form in the last days. At the same time the Scriptures point out plainly that such a revival will not result in complete coherence of the various "toes" (Dan. 2:42).

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The Dilemma in Palestine

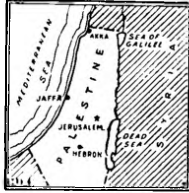
Is There a Way Out?

THINGS have reached an *impasse* in Palestine. No way has been found to reconcile the aims and demands of Jews and Arabs. Jews focus their aims and base their demands on the terms of the Balfour Declaration which promised a home for their people in the land of their forefathers. With this objective Arabs have never been in agreement, and from the first have been vigorous opponents of Zionism. While the Fellahin have got along amicably with the Jews with whom they have been in contact, the Arab leaders have sought in every way to frustrate Zionist plans by arousing the fanaticism of their followers in other parts of the land.

This opposition may be easily understood. Arabs were deliberately excluded from the counsels of the League of Nations when plans for a Jewish homeland in Palestine were approved. And, while their rights were specifically guarded in the provisions of the mandate assigned to Great Britain, the Jews were to occupy a place of privilege. Besides, Zionism cut across their own national aspirations. They, with their kinsmen across the border, to whom they were bound by ties of religion and language, were also inflamed with nationalistic ambitions. They were dreaming of an Arab empire of which Palestine was to form a part. So long as Jews came in as colonists to make for themselves agricultural settlements, no objection was raised. But when they began to come in large numbers, and openly asserted their determination to secure political domination in Palestine, Arab leaders at once began to organize rebellion against the Mandatory Power.

The fact is that, in competition with the Jew, the Arab knows that he has no chance. The inertia of centuries is not easily cast off, while Jews bring to Palestine the skill and adaptability which they have acquired abroad, and which gives to them a conspicuous advantage in almost everything they undertake. From the seemingly bottomless purse of the Jewish National Fund, Arabs have been tempted by the extravagant prices offered, to part with their heritage. They have seen the fattest and broadest acres of Arabic Palestine pass into the hands of men sworn never again to allow them to get into alien hands. Elbowed to less productive soil, or to the rocky uplands, while they have scratched the ground with oxen and primitive plow, or reaped the scanty crop with the ancient hook, they have watched their Jewish neighbors with teams of well-fed mules, drawing the modern plow through the rich soil, or gathering with modern harvesters the fat sheaves from the acres that once were theirs.

What has stimulated Arab leaders even more to retain their hold of Palestine has been the vision of possibilities aroused by Jewish enterprise. Not only have they seen industrial enterprises like the Ruthenberg Dam on the Jor-



dan for the development of electric power and factories for the extraction of wealth from the limitless chemical resources of the Dead Sea, but the results of efforts to bring back fertility to the land of Israel. Barren hills have been clothed with trees, hillsides have been terraced and planted with vines, pestilential marshes have been drained and made fruitful, stony ground

has been transformed into fruitful fields, and desert places made to rejoice and blossom with extended groves of fruit-bearing trees. They begin to recognize what they have missed, and are determined to hold for themselves all that remains.

Arabs are well aware that without a determined struggle they will be worsted in the conflict. Soured by the trend of events they have been unable to control, they have watched the growth of Zionism with increasing irritation and resentment. Unable of themselves to stem the tide, they have demanded of Great Britain that Jewish immigration cease and that no more land be sold to Zionists. What has made the situation particularly perplexing has been the refusal of Arab leaders to consider any plan of political parity with Zionists. To every suggestion of a round table conference to discuss the problem, they have had but one reply, a downright negative. The only plan that they will accept is an Arab state with minority rights for Jews. This is a position to which Jews refuse to give any consideration. From their experience of "minority rights" in Germany, Poland, and Rumania, they are well aware that such a position would put an end to Zionist aims and leave them in great insecurity.

This intransigent attitude of Palestinian Arabs and the active rebellion they have been conducting have put the Government of Great Britain in a quandary. Commission after commission has been appointed to struggle with the problem, and no way has been found to reconcile the irreconcilable. Now another Royal Commission has presented its report. It is a volume of over 400 pages, with several appendices. In it is represented a vast amount of painstaking investigation and a sincere effort on the part of the able men who comprised the Commission to arrive at a just and lasting solution of the problem.

The report is remarkable. In the judgment of the Commission the mandate for Palestine is unworkable, and should be given up. What is proposed in its place is a division of the land into three parts: the first part, comprising the North and most of the Maritime Plain, to become a Jewish state with dominion status; the second part, comprising the Center, East, and South, to become a self-governing Arab state under the Emir of Transjordan; and the third part, lying between these states, an international

(Please turn to page 16)

Securing Reverent Quiet in Church

THAT people do respond after a while to patient, persistent efforts to eliminate noise and confusion from our churches and to improve the atmosphere of worship is amply illustrated in the experiences of a church with which I am familiar.

Before the beginning of the experiment the situation was deplorable. It was not that the congregation meant to be irreverent. It was merely due to two reasons: first, the people liked to visit and the church building provides no very convenient place for visiting except in the room where they also worship; and, second, they lacked the background and training that would make them habitually enter God's house in a spirit of prayer. The result was noisy chatter (friendly and wholesome, but nevertheless noisy and irreverent) that continued not only during the prelude but on through the first part of the service, sometimes actually completely subsiding only at the beginning of the sermon.

The minister has carried through a simple but effective plan that ought to work in many similar situations. He did it by patiently inserting some little notices about quiet or reverence in the church bulletin week after week for considerably over a year. Churches not having a printed order of service could do the same thing by having similar sentiments printed on a poster at the entrance to the sanctuary.

It ought to be profitable here to quote some of the printed statements used in this church, and then to point out some of the principles involved which have helped make this experiment successful.

CALLS TO QUIET

Most frequently some very short sentence, asking the people to be quiet or suggesting the place of quiet as an aid to worship, has been inserted on the church order of service immediately following the prelude. The following are typical:

Let us refrain from conversation as the prelude is played.

A time for quiet devotion for all.

Reverent worship is now in order in this church.

The spirit of worship is promoted by quietness.

Please refrain from conversation during the prelude.

Let us maintain a prayerful silence.

Most of these, it will be seen, are simple, straightforward appeals for the quiet that leads to worship. They are original with the minister, written for the occasion and for the purpose in mind. Occasionally a quotation

from the Scriptures or from a hymn was used, the following being representative:

"Be still, and know that I am God."

"Worship the Lord in the beauty of holiness,
Bow down before Him, His glory proclaim."

Recognizing, however, that mere quiet is not enough, some of the notices carried also the suggestion of prayer, as in the following:

Let all the people, on entering God's house, sit in reverent quietness, asking God's blessing upon all who come to worship in this place.

Sometimes, in addition to the suggestion of prayer, the actual words of a prayer were printed in the bulletin, the purpose being twofold: to unite all persons in meditation on the same thing; and to assist those who had not formed the habit of putting their spiritual aspirations into words. These petitions were generally accompanied by some note, as is illustrated in the one below:

Prayer (to be used silently upon entering the church):

O God, Thou source of all pure desires and holy affections, give me now a quiet mind and a reverent and devout heart, that I may worthily worship Thee in this hour. Amen.

This same prayer was used on another occasion when it was introduced in this manner:

Let the people be seated in reverent and meditative silence, having in their hearts the following prayer: (and the prayer above then followed).

Let us look for a moment at the principles involved—the things which made this plan so successful in improving the atmosphere of worship in this church.

First, it takes time to change the habits of a worshipping congregation, and this calls for both patience on the part of the leader and for a long-time plan. The writer does not attend this church except on rare occasions, being away most of the time, but he has worshipped there often enough to chart the progress. During the first six months practically no improvement was noted. Indeed, the minister of the church felt like giving up at the end of that first half year. But he did not give up; and not long afterward the change in attitude began to be noticeable. The change has become more pronounced in recent months. The success of the plan depended largely upon the minister's ability to hold on until habits could be changed.

Second, the patience and persistence expressed itself through variety. Read back over the quotations, and you will see that each and every one



of them says substantially the same thing. But note the variety of expression. In the course of time this repetition which does not become monotonous makes a tremendous impression on the minds of readers.

Third, had the leader begun by asking the people to pray upon entering church, he would have been speaking a language foreign to many of them. He started out rather to ask merely for reverent quiet so that if any did wish to pray they would not be hindered! Later he succeeded in getting his people pretty generally to pray. Another illustration of this gradual rising of standards may be seen in the fact that at the beginning he asked for quiet only after the beginning of the prelude, later suggesting quiet earlier in the service. Let us note three sample statements—the first from near the beginning of the experiment, the second from a bulletin of about six months later, the third about seven months later still:

All the people are urged to enter the church quietly on Sunday morning, and to wait in prayerful, meditative silence for the opening of the service. Worshipers are especially requested to *refrain from conversation after the prelude begins*, every Sunday morning.

The spirit of worship will be encouraged if all will re-

frain from conversation after being seated in the church.

It is desirable that we come to the service of worship in the frame of mind which will make worship possible. A period of quietness and meditative thought will assist in attaining this. Therefore, the people are asked to *maintain a reverent silence after entering the church* for the morning service, for their own sakes and for the sake of others.

Note how distinctly the period of silence has been lengthened, beginning with the prelude, and being moved back gradually to the time of entering the church—or, for the average person, fully five minutes sooner.

Finally, many may wonder what has happened to visiting. Automatically it has been removed from the period before worship. This came gradually. Read again the first of the three quotations immediately above, and you will note that visiting may still be done up to the prelude; but the people are now entering into the spirit of the third quotation, being reverently quiet from the moment they enter God's sanctuary.

The social value of the friendly handclasp, the cheerful word, and the cordial smile have not been eliminated, but comes after the service is over or before entering the church—Ray M. Johnson in *The New Century Leader*.

Christ and the Home

HERE are two of the most beautiful words in the world—"Christ" and "Home." The one stands for all that is dearest and best in heaven. The other stands for all that is dearest and best on earth. When the two are united, we have as near a heaven on earth as is possible to this present age. Christ is for the home and the home should be for Christ. The homeless Christ is a lonely Christ, and the Christless home is a dismal place.

The home means more to our modern civilization than any other institution. Yet, I suppose, there is no institution so endangered by our modern civilization. It is confessed by those who should know that our modern way of living is breaking down the home.

I speak a word in behalf of the American home. As a Christian, I believe that the most vital need of the home is Christianity. And by Christianity I do not mean a formal confession of faith in Christ, but the love of God shed abroad in the heart and in the home by the indwelling of the Spirit of Christ which has been given unto us.

Christianity is needed in our homes today, for it has been discovered that most of the criminals come from Christless homes. The young men and young women with no Christian inheritance or training are easily led into ways of sin and shame. There is no marvel here, for they have been turned out into the world with no keen sense of honesty, uprightness, and brotherhood. The world, the flesh, and the devil are bidding for our sons and daughters. Do we want them to fall an easy prey to evil by sending them

forth to fight the battles of life with no moral strength or Christian courage.

What can we do toward making our homes Christian?

First of all, we can take Christ into our homes by taking Him into our hearts. The indwelling Christ will not only powerfully influence our own lives, but will also powerfully influence the lives of those with whom we come in daily contact. A changed life will bring about a changed home.

There are available to every Christian parent certain means of grace for the home which have been proved down through the years. If you would make your home Christian:

Start the Family Altar. Have Bible reading and prayer with your family daily. Abraham did that. Wherever he pitched his tent, there he built an altar unto the Lord, and, as the priest of his household, gathered his family and servants about that altar in divine worship. The godly Eunice learned the Scriptures at her mother's knee and, in turn, taught them to her son Timothy. Don't let your children leave your home without knowing what it is to hear you pray. Your example, religious training, and prayers will follow them through life and "when they are old, they will not depart therefrom." Among the rare memories of my home is that of my father's voice in prayer.

Say Grace at the Table. This may seem unimportant, but it has its place and it pays well. What is more fitting

(Please turn to page 10)

Challenging the Existence of God

"If the foundations be destroyed, what can the righteous do?"

"IN THE history of mankind there has never been a tribe of men without some form of religion." Recognition of the existence of God is the corner-stone of all religion. In the heart of even the most primitive man there is something that longs for the help of a heavenly Father.

The quest after God is the strongest urge of the human heart. We all hunger after the ideal. In the midst of a world of injustice men seek for a supreme court of appeal. With death stalking their daily footsteps, men everywhere clutch at some certainty for the future. Indeed, without God life is purposeless, and death the end of hope. How futile is man's existence if he has no sense of where he came from, or why he is here, or whither his pathway leads!

God is the answer to all man's questionings. So much is this so that many moderns tell us that God is a creation of man's own mind.

But the very fact that man feels the great need of such a higher Power and longs so much to find Him is one of the strongest proofs of the existence of God. How could this urge be so universal, unless God Himself had placed it in the human heart?

Only those who have become exalted in their own estimation, and love to dwell upon their material handiwork, are daring enough to declare that there is no God. The present-day cynical attitude toward all religious experience has made many feel that they need no religion and can do without the idea of God.

Indeed, never before has there been a greater challenge to belief in the existence of a personal God than there is today. One great nation has openly declared against the existence of God. Another is creating a pagan god of its own. Liberal minds in many places have captured the imagination of the present generation, and are leading millions to believe the very words of the serpent of old, "Ye shall be as gods."

A number of years ago an article appearing in the *Forum* magazine gave the percentages of "believers" among the American men of science. The lowest percentages of belief in "the God of the religions" was among biological scientists, sociologists, and psychologists. One should remember that these men represent the most popular sciences now being taught in the colleges and universities of the land.

THE SURRENDER OF FAITH

But there is another interesting point to notice; and that is that the more distinguished the professors the lower was the percentage of their belief in God. Only 16.8 per cent of the more famous biological scientists, 19.4 per cent of the sociologists, and 13.2 per cent of the psychologists had any belief in the existence of God. How true it is that "the world by wisdom (false wisdom) knew not God"!

A professor in a state university kept a questionnaire answered by the same group of students at the beginning and at the close of their four years in college. The *Missionary Review of the World* (July-August, 1934) reported that 84 per cent of the freshmen believed in a personal God, but only 60 per cent of these same men in their senior year held to their earlier faith, 15 per cent of the freshmen believed in evolution, but 72 per cent of the same group in their senior year believed in this dogma.

In another study it was found, according to *Harper's Magazine*, that "when they entered college 39 per cent of the students of the College of Liberal Arts of Syracuse University believed in 'a God to be supplicated through worship and prayer,' and only 21 per cent when the inquiry was carried out" at a later date, the time varying for different students from one to four years.

It was a Persian poet who once declared, "I fear God, and next to God I fear him who fears Him not." Well may thinking men of the world today begin to fear for the future. Now that the worst storm in human history threatens to break over the world, we begin to realize the dire results of modern atheism and cynicism.

Without a sense of the nearness of God and a higher tribunal before which they must appear, men become brutal, selfish, and irresponsible. If this life is all there is to human existence and there is no Supreme Judge to acquit or condemn, then every man may do as is right in his own eyes. Woe to the world when such a malignant philosophy prevails!

Let us be careful that we do not allow this reckless spirit of agnosticism to cut us adrift from the most cherished beliefs of the human heart. God lives! He reigns above! His eye is upon His humblest child! His ear is open to our faintest cry! His arms are stretched out to deliver and to save!

The evidences of the existence of a personal and eternal God are more than sufficient to convince the unwarped, unbiased mind. Never before were there such facilities for studying the marvelous works of God. From tiny atoms to blazing suns we may now witness consistent evidences of a guiding intelligence in nature. And as Dr. Millikan, the great scientist, has said, "If you identify God with nature, you must perforce attribute to Him consciousness and personality, or better, super-consciousness and super-personality."

MICROSCOPIC HUMANITY

"The universe, as we picture it, is a system of thousands of millions of galaxies. Each galaxy is a swarm of thousands of millions of stars. And each star is a stupendous whirl of stampeding atoms in a frenzy of motion. . . . But the atoms in their turn also are systems; they, too, con-

tain wheels within wheels." But how big is a man in comparison with this stupendous and majestic universe? We are told in the above-quoted article that "if suddenly the whole company of life, plant and animal, had been swept from the earth . . . their departure would not make the slightest difference in the results. The scales could not detect so slight a fraction of the earth's mass."

Our earth is indeed but one of the smallest objects in the stellar heavens. If we wish to get some comparison of the size of the earth to the universe, let us imagine the earth reduced to the size of the period at the end of this sentence. Then all other dimensions of the universe are deflated proportionately, presenting the following interesting contrasts: Distance earth to sun, about 19½ feet; distance to nearest star, about 1,005 miles; diameter of Milky Way, about 23,380,000 miles; distance to farthest photographed galaxy, about 81,830,000,000 miles.

As we contemplate this vast and marvelous universe, pulsating with life and activity, we cannot but believe that "the hand of the Lord hath wrought this." "To whom then will ye liken me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth" (Isa. 40: 25, 26).

"The heavens declare the glory of God; and the firmament sheweth his handiwork" (Psa. 19:1).

"When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is

man, that thou art mindful of him? and the son of man, that thou visitest him?" (Psa. 8:3, 4).

How infinitesimal is the work of man compared with the mighty and unfathomable processes that God has ordained! We learn that if the sun grew cold the entire wealth of the world could not buy enough electricity at present rates to light the sun for one millionth of a second.

Consider the human machine in comparison with man-made machines. "Engineers are prone to talk of the efficiency of modern machinery," remarks Floyd Parson, "but no machine has ever been constructed that is as efficient as man himself. Where can we find a pump as perfect as the human heart? If the boss treats it right, it stays on the job for more than 600,000 hours, making 4,320 strokes and pumping 15 gallons an hour. We have no telegraphic mechanism equal to our nervous system; no radio so efficient as the voice and ear; no cameras as perfect as the human eye; no ventilating plant as wonderful as the nose, lungs, and skin; and no electrical switchboard can compare with the spinal cord."

How truly David exclaimed, many centuries ago, "I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well" (Psa. 139:14).

Our faith remains unmoved. There is a God. Shall we not respond to the inspired invitation, "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" (Psa. 95:6, 7).—Frederick Lee in *Signs of the Times*.

Ethiopia and Egypt

GEORGE SMITH, in his important book, *Assyrian Discoveries*, points out that Egypt and Assyria are constantly mentioned as being in league. But not only do the Assyrian inscriptions mention the league between Egypt and Ethiopia, the prophets of Judah do likewise: "Ethiopia and Egypt were her strength, and it was infinite; Put and Lubim (Lybia) were thy helpers" (Nahum 3:9).

The whole world is being shaken; the prophetic Scriptures throw much light upon the happenings. Surprising leagues and treaties are in process of formation.

Most of our readers are familiar with the general outline of prophecy. We need not here remind them of what prophecy teaches us concerning the actual reformation of the Roman Empire, and the King of the North. This is all well known to every student of prophecy.

We are face to face with the sure and certain fulfillment of the long-expected coming of the Lord for His people. In the twinkling of an eye, every (faithful) living believer in the Lord Jesus Christ will be "caught up" to meet the Lord. The graves will be opened and the dead in Christ shall arise.

This is not the end of the world—it will be the end of a dispensation. The completed church will be removed. The gospel as now preached—namely, the gospel of the grace of God—will cease to be proclaimed, and in its stead will thunder forth the solemn note of impending doom—

"The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord. . . . That day is a day of wrath, a day of trouble and distress, a day of darkness. . . . And I will bring distress upon men. . . ." (Zeph. 1:14-18).

It is most striking that so many of the places that we are reading about almost every day in the daily press are mentioned in the prophetic Scriptures.

The day of grace is passing, the day of judgment is approaching, the judgment of the living nations, not the judgment of the dead; that will follow in due course. The study of prophecy has a sanctifying effect upon the people of God. We learn from Zephaniah 2:9 that God Himself will deal with His people. The ruins of Moab, Ammon, and Edom bear witness to the disciplinary dealings of God with nations as well as with individuals. He who dealt in judg-

ment with Gaza, with Moab, with Sodom and Gomorrah, and all "the isles of the heathen," or "nations," will presently take up the whole question of these and all the nations in every quarter of the globe.

"Ye Ethiopians also shall be slain by my sword."

"My determination is to gather the nations"—for judgment, but finally blessing—"for then will I turn to the

people (plural) a pure language that they may all call upon the name of the Lord to serve him with one consent, even from beyond the rivers of Ethiopia."

The prophecy of Zephaniah is of profound interest and importance, both as to the present preparations for war and the final dealings of God with that nation.—A. H. Burton in *The Jewish Hope*.

Fate of Jews in Palestine

WHEN the British Government announced Palestine would be divided between the Jews and the Arabs, it sealed the fate of the Jewish people there in the opinion of Rabbi A. B. Rhine of Hot Springs, who was in Jerusalem the night the report of the Royal Commission was announced.

Recognized as a Jewish religious leader, author of several books dealing with problems of the Jewish people and their literature, and a close student of events as they affect Palestine, Rabbi Rhine has been in demand at many of the Jewish and Christian colleges and universities. He has made two visits to the Holy Land.

The author found Rabbi Rhine in his office in Leo N. Levi Memorial Hospital of which he is business manager. Questioned about the situation as it affects the Jewish people in Palestine, Rabbi Rhine classified as "one of the tragedies of history," the fact that Jerusalem, known as "the city of Peace," and sacred to the three great religions of civilization, "should become the battleground of the representatives of these three religions in the fourth decade of the twentieth century."

"No country can prosper under an armed truce," he said, "or under occasional violence, with commercial boycotts, and the severing of all social and commercial intercourse. The motives behind the conflict are varied, obscure, and complex, which makes the solution of the problem exceedingly difficult.

"The Balfour Declaration of November, 1917, offering to make Palestine a 'Jewish homeland,' was hailed as a great achievement. All the great nations, including the United States, endorsed this Declaration. It was felt that the Jews of Europe, who suffered more keenly than any other people from the ravages of the war, should receive some recognition, and be given a place in the ancient home of their fathers, where they could come as a matter of right and feel at home. That the Jewish people took the Balfour Declaration to heart is indicated by the fact that the Jewish population of Palestine rose from 50,000 to 410,000 in less than twenty years; Jews, under the protection of the British Mandate, invested more than \$500,000,000 in Palestine. They built cities, such as Tel-Aviv, a modern city of 150,000 people, bought land and established more than 100 colonies with infinite toil and effort. They introduced modern methods of living; established an educational system, from

kindergartens to the Hebrew University; introduced sanitation, and fought disease. All this was done in good faith, to the benefit of the country as a whole, for the Arabs profited greatly by improved sanitary conditions, by the sale of land, and by improving the standard of living of the native population.

"At the beginning, the relations between the newcomers and the Arabs were quite amicable. But the proximity of two different civilizations was bound to lead to conflict. The Arabs of Palestine are still a primitive people, and their mode of life differs but little from that of Bible times, simple, patriarchal. The Jewish pioneers who came to Palestine brought with them an advanced European civilization, with a complex social system, and a high standard of living. A clash was inevitable. In addition to this natural antagonism, the Arabs began to be stirred by a nascent nationalism as a result of the independence won by other Arab nations that sided with the Allies in the war. This nationalism was tinged with religious fanaticism characteristic of Mohammedans. A primitive, highly emotional people like the Arabs, could easily be stirred by pseudo-patriots and fanatics and excited to riots and bloodshed. The first outbreak in 1929 led to the murder of 59 young Jewish students in Hebron, and to other excesses. In 1936, violence broke out again, which kept on intermittently until it terminated in the murder of District Governor Andrus in Nazareth. Under this terror, intercourse between Jews and Arabs practically ceased. Immigration into Palestine was stopped and everything is at a standstill in Palestine.

"It was, of course, the first duty of the Mandatory Power, Great Britain, to keep order. Palestine today bristles with British bayonets. The task of the Mandatory was not an easy one at best, and there is no doubt that the vacillating policy of Great Britain led to the loss of British prestige in Palestine. At any rate, the Royal Commission, under Lord Peel, appointed to investigate the cause of riots, admitted that the Mandatory system was a failure, and recommended that Palestine be partitioned among the Jews and Arabs, with a certain portion reserved under the Mandatory. Much indignation and consternation greeted the report of the Royal Commission when it was broadcast on July 8. I venture no opinion, but simply give the impression of the moment. This suggested partition only added fuel to the fire. The Jews complain that the portion

allotted to them is too small to aid in the solution of the Jewish problem in Europe. The Arabs feel that the Jews were allotted too much land, and should be given no recognition at all. The Zionist Congress recently held in Zurich accepted the partition as a basis of negotiation. Meanwhile, new acts of violence were committed by the Arabs daily, and the British Government exiled the Arab leaders whom it held responsible for present conditions. The Grand Mufti of Jerusalem is in flight, and the country is practically under martial law.

"What the outcome will be no one can predict. There is no fundamental reason why the Jews and Arabs cannot live side by side in peace, as in the olden days. This, at least, is the hope of all real friends of Palestine, of Jews and Arabs. Concession will have to be made, and one can only hope that common sense may prevail, and the Holy Land will be a land of peace once more.

"I made it my business to be in the Holy City when the fate of Palestine Jews was announced. Never have I seen anything more solemn. People listened with bated breath. I noted the gradual disappointment that ended in consternation. The Jews there feel they have been robbed of everything in favor of the Arabs. I saw old men and women cry when the news was announced. Young people had to control themselves to avoid sobbing. It was one of the great historic crimes; a piece of infamy of which I didn't think the English were capable. Of course, there will be negotiations and protests. The fate of Jewish Palestine is sealed. The Jews may get a state, but not a people.

"Can you imagine an England without London, or a France without Paris? What is Palestine without Jerusalem? In fact, the Jews under the partition, have been robbed of one third of the Jewish population. Outside of Tel-Aviv, the larger cities like Haifa, with 60,000, Safed, and Tiberias are mandated back to Britain. The territory allotted to the Jews is infinitesimal. In addition, the Jews will have to pay the Arabs a subsidy, because the Arabs will lose the revenue now derived from the Jews.

"Only those who have been in Palestine and noted the effort being made to establish settlements and bring about the rebuilding of their homeland, can appreciate what a terrific blow the Jewish people have suffered. The day before we arrived in Jerusalem we visited some of the communal colonies, some of which are in the pioneering stage. The buildings reminded one of the great cantonment at Camp Pike during the World War, but the spirit to build, to develop, was there. The young people seemed happy at their hard labor, because they were building up Palestine. We arrived at one settlement to find hundreds of Jewish farmers and the new settlers singing and dancing and making merry.

"The terrain we covered was of intense interest because of its historic associations. Safed is in Galilee. The tomb of the Prophet Hosea is pointed out there. We visited the ancient city of Tiberias on the Sea of Galilee. Tiberias contains the tomb of Rabbi Johanan Ben Azkai, the leader of the peace party during the Roman war that led to the destruction of the second temple in 70 B. C. While in Tiberias

I saw the hot springs there on which a modern bathhouse has been erected. I thought of my home in far-away Hot Springs, Arkansas.

"We passed several Arab villages and Jewish colonies on the road to the Holy City. It is remarkable how the desert has given way. It required painstaking labor by the Jewish settlers to reclaim that section. Arabic villages consisted mostly of mud huts with straw-thatched roofs. The Jewish villages were quite modern. The contrast was apparent.

"We passed through the ancient land of the Philistines, stopped at Gaza, the walls of which Solomon razed. We saw the cave where Samson was supposed to have hidden, and then climbed the mountains or hills of old Judea, rich in legend and story. There we saw the battleground where the Philistines and Saul fought. It was there where David slew Goliath, and there was pointed out to us the cave of Adullam, in which David hid to escape the wrath of Saul.

"One cannot visit Jerusalem without being deeply impressed. The old city is most interesting. I saw the wailing wall and from a hill got an excellent view of the temple. I walked through the Garden of Gethsemane, important to Christians, for there Jesus was betrayed by Judas. I also visited the Mount of Olives."

Before returning home, Rabbi Rhine also visited points of historic interest in Egypt and Greece.

"The journey in the Sahara," he said, "to the pyramids and the excavations, gave me an insight into the life of ancient Egypt which I could not have obtained in any other way. Many phrases in the Bible, which heretofore had to me a poetic connotation, burst upon me now with a literalness which was like a revelation. I cannot but have a deeper understanding of Isaiah and Jeremiah's denunciation of Egypt; and the desert, too, became a reality instead of a figure of speech."

It was while visiting the Island of Rhodes, Rabbi Rhine said, that he had an opportunity to view a number of the relics of the Crusaders. The original buildings are practically intact and one can get a clear idea of the way those knights of old lived. Then came visits to Athens, where he visited the ruins of the Acropolis—saw the tribunal in which Socrates was condemned and the prison in which he was incarcerated.

"As one thinks of the gigantic tasks undertaken by the ancients in the building of their temples," Rabbi Rhine said, "and the years of devoted labor the artists gave to such tasks, one realizes what a religiously devout people the pagans must have been, just as one realizes the great age of faith that produced the great cathedrals of the Middle Ages. Talk of pagan idolatry! An idolatry that could produce the temple of Athens redeems itself."—A statement from Rabbi A. B. Rhine in *The Arkansas Gazette*; republished by permission in *The Faith*.

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"THE LORD shall preserve thy going out and thy coming in from this time forth, and even for evermore."

WHAT A WORLD!

WARS and rumors of wars! Political, social, and religious upheavals and discord! Ambitious dictators seeking to inspire fear in the minds of rival rulers through bombastic boastings and threats of armed might! A world filled with distrust and suspicion, broken promises, broken homes, and broken hearts! What a world!

Is this the world God created and pronounced very good? What is His opinion of it now? In Psalm 14 God is represented as looking down from heaven upon the children of men, "to see if there were any that did understand and seek God." The answer was: "They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one." Is that the picture God sees today as He looks upon this hectic world of ours?

This thought seems never to enter the minds of the world's rulers. Apparently God is not in all their thoughts. Developments of recent months and more recent days show distinctly how morally bankrupt the world has become. The wanton invasion of China by Japan brought forth only mild exclamations of protest from the so-called Christian governments. . . . Blind indeed is he who can believe the world is growing better.

And yet this is the world for which Christ died. As He looks down upon it today, what must His feelings be! He must feel as He did when He wept over Jerusalem. Yet although the picture is so discouraging, we read in Isaiah 42:4: "He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law." With infinite wisdom and patience He is working out His purpose in the world today. There is a treasure here which He has purchased and which He must redeem. It is His task to "gather out of the nations a people for his name," and nothing can stop Him until this work has been accomplished. Surely the wrath of man shall praise Him, and the remainder of wrath will He restrain. When the Christians at Jerusalem were persecuted and scattered abroad, they went everywhere preaching the Word, and the gospel spread. When, in the Middle Ages, the great papal persecution threatened to banish the pure faith from the earth, the "blood of the martyrs became the seed of the church" The Boxer Rebellion in China in 1900, and the more recent civil war there, for a time almost paralyzed missionary effort, but after men had done their worst, the Lord opened up the country for a more extended evangelism than ever.

So today, when it seems as if civilization is moving backward into another era of Dark Ages, with "truth forever on the scaffold, and wrong forever on the throne," we need to be reminded that still "behind the dim unknown, standeth God within the shadows, keeping watch above His own." The kings of the earth may "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," but "he that sitteth in the heavens shall laugh: the Lord shall have them in derision."

Yes, and "then shall he speak to them in his wrath, and vex them in his sore displeasure." Today He is "long-suffering, not willing that any should perish, but that all should come to repentance." But the door of mercy will soon close upon an ungodly and unrepentant world, when the Son of Man shall come. This hope is the only bright spot in the present outlook; for when He comes, He will bring in everlasting righteousness and peace. Are you looking for Him? Are you ready to meet Him?

—H. L. Babcock in *The Herald of Life*.

"ARE we to suppose that the only being in the universe who cannot answer prayer is that One who alone has all power at His command? The weak theology that professes to believe that prayer has merely a subjective benefit is infinitely less scientific than the action of the child who confidently appeals to a Father in heaven."—*Prof. Dawson*.

CHRIST AND THE HOME

(Continued from page 5)

than to teach the children that every good thing comes from God, and that they should be thankful to God for it? Christ blessed the loaves with which He fed the multitudes. Paul teaches that we should receive our food with thanksgiving. What is a more impressive thing than to have the head of the family voice his thanksgiving to God for daily benefits with his little family sitting about the table with bowed heads?

Make the Conversation in the Home Christian. The Bible gives much counsel about an upright and clean conversation. The tongue is naturally evil, but when under the control of the Holy Spirit it is a mighty power for good. In no place does the conversation count for more than in the home. The children adore their parents and receive their every word as law and gospel. Guard your conversation in the presence of the children. Much harm is done by careless speech. "Little pitchers have big ears," so avoid criticizing your neighbor, or your friend, or your church, before the children. Don't use language before the children which you forbid them to use. Let your conversation be reverent in respect of God, kindly in respect of your neighbor, and respectful in regard to yourself. Indeed, let it be always with grace, seasoned with salt, that it may minister grace to the hearers.

Have Only Clean Literature and Clean Entertainment in Your Home. This is an age of cursed things. Unclean literature, unwholesome amusement can be had for a song and it is had by the many because it is cheap. Guard your child's soul as well as his mind and body. Banish from the library trashy literature. Provide good clean reading for the children. Burn the deck of cards; they are the tool of gamblers and have led many a promising son to damnation. Avoid the modern dance. See to it that your child has grace in the heart if at the expense of grace in the feet.

Bring Christ into your home. Keep Christ in your home. As a Christian, that is your duty. Make your home what Christ wants it to be. Keep it such that you would not be ashamed to have Him visit it at any time. Let the motto on your wall be the honest expression of your heart.

Christ is the Head of this house:
The unseen Guest at every meal;
The silent Listener to every conversation;
The guiding Spirit in every pastime.
May God bless our home.

H. L. Faulkingham in *World's Crisis*.

“SUCH AS I HAVE”

(Continued from front page)

He knew that a richer blessing might be provided—a blessing that would make the asking of alms by the man unnecessary for all future time, and so he withheld *money* and gave *health* instead!

How poor we feel when there is no money in our pockets! But how rich we are when the flush of health in our cheeks and the stream of life flows vigorously through all parts of our bodies! What this man thought he needed was *money*—what he really needed was *health*. So often our conception of what we need differs from God's knowledge of our actual needs.

Peter's pockets were empty, but his heart was full. He had no cash to give, but much of sympathy, understanding, and love. For it was love—God's love—that gave him the power to speak the words of healing by which the lame man was made rich in health. It was love that sent Christ into the world, it was love that took Him out of the world, it was love that left the gift of healing behind when He ascended to the Father! Love was back of it all—love expressed in words of power.

“*Such as I have.*” Peter wasted no time in fruitless wishing for what he did not have. He simply gave what was already in his possession, and let it go at that. The poor widow gave what she had—all that she had—when she dropped her tiny coins in the temple box. Peter gave what he had—the unseen forces by which the worlds were made, by which the universe is governed—the *power of God* which had been placed in his hands to show to mankind the “unsearchable riches of Christ.”

It was the “gospel of the kingdom of God” that Peter preached when the lame man “entered into the temple, walking, and leaping, and praising God.” That is what is to happen when the kingdom is established and the King rules, and men shall no longer say, “I am sick” for “the people that dwell therein shall be forgiven their iniquity.” “Then the eyes of the blind (all of them, without a single exception) 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.”

“*In the name of Jesus Christ of Nazareth rise up and walk.*” That is the name that has been placed “far above

all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come.” Faith in that name made this lame man strong, just as it will make all lame men strong when the Master of life and health comes again.

“*Such as I have.*” Peter had no money, but he gave his love, his sympathy, his understanding, his God-given power to heal—he *gave himself*, the richest gift of all, to that beggar at the gate called Beautiful! We can do the same thing! Suppose we do not have money, not a dime to tithe nor a penny to give, what then? Why, then we must fall back as Peter did upon our inner resources—we must give *ourselves*. That much we can do, and no multimillionaire can do more than that.

Paul makes the comparative value of *love* and *things* so very clear in Moffatt's translation:

“I may distribute all I possess in charity,
I may give up my body to be burnt,
But if I have no love,
I make nothing of it.”

One may give a million dollars in cold, hard cash out of his overflowing bank vaults, but it counts for nothing in the sight of God when the whole account of life is reckoned up, unless the million was given in love. It is the love that accompanies the gift that is of real value. That much each one of us has to give—love in its richness, its fullness, its power to heal the broken, sorrowing hearts of men and women who sit in the rags of spiritual poverty at the gates of our temples—or who simply rub elbows with us on the street. “A cup of *cold water*,” given in the name of a humble disciple of Christ, will bring far greater reward than will a million dollars in *cold cash* donated by some godless, loveless, praise-seeking man of the world.

“*Give I thee.*” It is all in the *giving* and in the spirit in which the gift is made. God *gave*—He “gave his only begotten Son.” Christ *gave*—He gave His life upon the tree. Abraham *gave*—he gave his son upon the altar. Paul *gave*—he gave his freedom for a prison cell in Rome. “*Such as I have,*” said Peter, “*give I thee!*”

That was not a commercial transaction. Peter was not thinking of profit. He was not thinking of reward. He was not thinking of credit to himself in any form. He was thinking of *Jesus Christ* and what He could do, not only for the lame man with the pleading eyes, but for all who would put their trust in Him. And so he *gave*. He did not *sell*. He could not sell that which he bestowed upon the man who was in need, for the thing Peter had was not his own. It had never really belonged to him. When the gift of healing had first come to him the Master had said, “Heal the sick, cleanse the lepers, raise the dead, cast out devils: *freely ye have received, freely give.*”

Our knowledge of the saving power of Jesus Christ is not ours to keep for ourselves, not ours to sell to others, but ours only to *give* and *give* and *give* to those who do not yet possess it. To all such needy ones, wherever they may be found, may we say with Peter in the words of this wonderful “golden text,” though “Silver and gold have I none; *such as I have give I thee.*”

Berean Department

Cecil A. Smead, Editor, Blanchard, Mich.

A Doctor's Testimony

Everywhere the newspapers, advertising circulars, magazines, billboards, moving pictures, and the radio herald the startling information of the curative powers of the cigarette. A few of the common slogans are: "Keep Kissable"; "Not a Cough in a Carload"; "Keep That Schoolgirl Form"; "It Quiets the Nerves"; "I Am Older Than You Think I Am."

I am not trying to influence mature men relative to whether they should or should not smoke. As a physician, I feel that the truth of the effects of nicotine upon the human body should be broadcast as a warning to youth.

The physical harm to the frailer constitutions of women and young men from the inhalation of burnt paper and tobacco, plus nicotine, is far-reaching in its effect, in that it carbonizes the delicate air vesicles in the lungs and retards the oxygen-carrying power of the blood, thus predisposing to anemia; the irritation and toxins are frequent causes of asthma, bronchitis, pneumonia, tuberculosis, sinusitis, nervous disorders, impaired vision, and insomnia.

The cigarette produces a constant craving for stimulation, which in time has to be increased and is the opening wedge for alcohol, and later—narcotic drugs.

Nicotine is a powerful constrictor of blood vessels. It is a habit-forming depressant and poison when taken into the system. The injurious effects will be felt sooner or later, they cannot be avoided.

Buerger's disease, recently more prevalent among young people, is found among excessive smokers. It starts with cold extremities, due to the occlusion of the blood vessels, rapidly developing into gangrene, with loss of limbs and life. There is no hope for a cure or improvement unless the patient discontinues smoking entirely.

Ulcers of the stomach or intestines often occur in heavy cigarette smokers.

The many sudden deaths attributed to constriction of the arteries of the heart, known as "Coronary Stenosis," are thought to be frequently the result of excessive smoking.

Our fine young people have many advantages for strong, healthy, and happy lives. They too well realize that a keen mind cannot function in a weak physical body without tremendous handicap and suffering.

Wake up, young men and young women! Be not deceived by vicious propaganda. Nicotine is your enemy!—Charles F. Kuhn, M.D., Warren Avenue Diagnostic Hospital, Detroit, in *The Free Methodist*.

Carnal Versus Spiritual

The above discussion on tobacco is from a carnal standpoint. It is a good argument, but for Christians there is even a better. Elder G. E. Marsh, editor of THE RESTITUTION

HERALD, said recently: "Morality, praiseworthy as it is, may be carnal rather than spiritual. The carnality or the spirituality of an act does not depend upon the character of the act itself but upon the motive that prompted it. If we are moral because we believe that morality leads to health or wealth or to the honor and respect of our fellow men, our morality is carnal, not spiritual. But if we live clean and upright lives because God has cleansed our hearts through faith in the gospel and strive for godliness because we love righteousness and hate iniquity as God does, then our conduct may be said to be spiritual and not carnal."

As Christians the greatest weapon we have against wickedness of all kinds is the gospel. That is why, when carnal arguments fail to reclaim a murderer, a drunkard, a thief, the preaching of the gospel does reclaim him. In other words, the preaching of doctrine is much more practical than the preaching of so-called practical sermons.

Paul said: "For though we walk in the flesh, we do not war after the flesh. For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds" (2 Cor. 10:3, 4).

In the *American Legion Magazine*, the following opinion was expressed regarding war. The author stated, "War is the blackest, least excusable, most damnable crime against mankind and God Almighty."

Bible Numbers Quiz

- About what three men are "three days and three nights" mentioned?
- Name two things which had "four heads."
- Who used "five smooth stones"?
- What was the price of "five sparrows"?
- When "six covered wagons" were divided, one group got two wagons, another group got four, and the third group got none. Upon what basis was the division made?
- Who had "on every hand six fingers, and on every foot six toes"?
- Who was "hid in the house of the Lord six years"?
- What had "seven ears"?
- Who wept before her husband "seven days"?
- What was the reason a certain "child sneezed seven times"?
- Where do we find, "upon one stone shall be seven eyes"?
- How many are a "few"?

The answers are listed on page 16 of this issue.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"Be of good cheer: it is I; be not afraid" (Jesus' words in Mark 6:50).

Be Strong to Do Right

"So many temptations around us are spread,
That we must keep watching while onward we tread;
We'll try to remember, while hard is the fight,
When evil assails us, be strong to do right.

"God looks from His heaven to comfort and cheer,
O, let us take courage when He is so near;
His strength He will give us by day and by night,
When evil assails us, be strong to do right.

"In life's happy morning there's work to be done,
No time to be idle, He counts on each one;
With loyal endeavor we'll go in His might,
When evil assails us, be strong to do right."

Keeping Fit for Service

When the very last person of the multitude of five thousand was satisfied and the last tiny crumb had been picked up, Jesus sent the people to their homes and told the disciples to cross over to the other shore. He Himself went up into a mountain to pray to His Father.

The Master must have been very weary. All day He had stood and taught the great crowds that had gathered round Him. In the evening He had satisfied their hunger by using His God-given power and a small boy's lunch. He needed to be alone to pray and to receive new strength.

The disciples found it hard rowing across the lake, for the wind was against them. Turn in your Bibles to Mark 6:47, and find out what happened that night. The "fourth watch of the night," mentioned in verse 48, is between three and six o'clock, the loneliest part of the night if one is awake.

Jesus' voice must have been the most welcome sound they had heard all night. Can you imagine yourself there? As soon as He reached the ship, what happened? Verse 51 will tell you.

Now turn to the story as Matthew tells it in his book, chapter 14, verses 22-32. Peter wanted to walk on the water, too, just like Jesus did. Why did he start to sink?

When Jesus and the disciples finally landed on the shores of the land of Gennesaret the news was passed from one to another until almost everybody gathered to see Him.

Capernaum, where Jesus did so much of His teaching and healing, was in this neighborhood.

Many, many people lived near by whom Jesus had restored to health and strength. They were once more able to take their places in the world. Perhaps they had become ill or crippled or blind because of their own wrongdoing. In some cases it was the fault of their parents or grandparents.

We of today sometimes do things that we know are harmful to our bodies. There is really no excuse for us, because the knowledge of how to care for our health is given us every day in school, by our parents, by means of magazines, and by radio.

But along with all this valuable knowledge there is also much that is harmful scattered. We must learn to choose the good and refuse the evil. We must not be self-willed and stubborn, and say, "Oh, this won't hurt me!" or, "I can do that all right without any harm coming to me."

When we talk like that, contrary to the evidence of our eyes, we talk foolishly and must suffer eventually. When we are in the right we need not be afraid of being "different" from the crowd. Samson's mother, of whom we learn just a little in this lesson, was not afraid of being called "queer."

The way to begin is first to have faith in Jesus that His way is the right way and that He will help you to walk in it. Then you add to your faith virtue, or courage. It takes a great deal of courage. To virtue add knowledge, then temperance. But you can find this table in addition in 1 Peter 1:5-7. Draw a ladder and write each word on a rung of the ladder. You will enjoy it and you will remember the "steps" better that way.

If your body is to be the "temple of God" that the Apostle Paul calls it in our lesson, you will want to keep it pure and clean and wholesome. How proud we should be that God has so honored us! How careful we should be to act in such a way as to reflect honor to the Giver!

Some one has said that "there is nothing that God has judged good for us that He has not given us the means to accomplish."

CAN YOU FIND—

"I can do all things through Christ which strengtheneth me"?

AMONG THE CHURCHES

SOUTH BEND, INDIANA

Our Sunday school had a very unique program last Sunday morning. The various offices of the school were conducted by the following members of the intermediate class: superintendent, Robert Rouch; secretary, Donald Stilson; and pianist, Elwin Stilson. A girls' quartette sang a special number. These young people conducted a well arranged program which was appreciated by all present.

The Golden Rule Society met at the home of Mrs. Rolland Stilson, 1020 E. Irvington Ave., last Thursday for a potluck dinner. This group meets on the second Thursday of each month. The ladies have made a substantial gift to the Building Fund.

Erma Jane Hunt has returned from Indianapolis, Ind., where she has been in the hospital for several weeks.

Mrs. Dessie Fox.

AURORA COLLEGE

Reports of the interesting work being accomplished by our young men who are taking the special Bible instruction under Bro. Harry A. Sheets at Aurora College are beginning to come in. "So far," writes Bro. Vivian Kirkpatrick, "the lessons have been intensely interesting and personally I am getting a great deal from them."

This is a very practical method of aiding these earnest young people who are preparing for wider usefulness in the Lord's service. Those who have attended Bro. Sheets' Bible School classes will appreciate his peculiar fitness for this kind of teaching. He is firm in his convictions on doctrinal questions and at the same time sufficiently broad-minded to be able to approach the discussion of disputed matters with sympathetic appreciation of the opposer's sincerity.

WALTER C. GRAY

Walter C. Gray, son of G. W. and Cordelia Gray, was born in Illinois, Oct. 10, 1890, and died March 3, 1938, while on duty as a Griffith Park watchman in Los Angeles, Calif., being drowned in a disastrous flood. His parents and two sisters preceded him in death. He leaves two sisters, Mrs. Bessie Hoag of Riverside, Calif., and Mrs. Jessie Timmer of Fisher, Minn., beside two nephews, four nieces, and a number of cousins to mourn his death.

Walter grew to manhood in Illinois, going from there in 1912 to Montana to take up a homestead. He served overseas in the World War. After his discharge he returned to Montana for a time, coming later to Los Angeles, where he engaged in the park service. He united with the Church of God about ten years ago, living a consistent Christian life since putting on the saving name of Christ.

If Walter had been in his own little mountain cabin in the park, he would be with us yet, but having been ordered to serve as night watchman in a recently vacated CCC camp on March 1, it is thought that he was probably asleep when, after much rainfall in the mountains and canyons, the Los Angeles River suddenly broke its banks and swung across into the edge of the park to the bluff and then back again to the river bed, completely wiping out the camp and leaving a basin twenty feet deep in places. His practically new Dodge sedan was left on the river bank farther down, a mass of twisted metal, only recognizable by the motor number. Walter was found four miles from the camp.

It was with difficulty that the sister and niece and nephew were informed of the disaster, as many other sections of the state suffered greatly, too, and communications were cut off for some time. Many of the park employees attended the funeral services, some serving as pall bearers.

The services were conducted at the Brown Parlors on March 8, and he was laid to rest in the Englewood Cemetery. Srs. Bleasdale, Hummel, and Rahn sang two beautiful numbers, and all were pointed to the hope held out in the Scriptures to the life beyond this vale of tears, in the earth made new, when sickness, sorrow, pain, and death shall be over.

Emma C. Railsback.

MRS. WESLEY STEPHENSON

Rhoda, daughter of Mr. and Mrs. Joseph G. Fox, was born October 12, 1860, in Gallia County, Ohio, where she grew to womanhood. She died at her home in Moorefield, Neb., March 5, 1938.

In 1885 she came to Fillmore County, Neb., and on March 29, 1886, at Aurora, Neb., she was united in marriage to Wesley Stephenson. They lived on a farm in Hamilton County until 1893, when they moved to their own farm two miles east of Moorefield, Neb. Then in 1912 they moved into Moorefield, where they resided until her death.

To this union were born four children, one son and three daughters: Maurice; Verlie, who preceded her in death in 1911; Mrs. May Todd, and Mrs. Jane Messersmith, all of Moorefield. Besides her immediate family, she leaves to mourn her passing, six grandchildren, and a host of other relatives and friends.

She accepted Christ as her personal Savior and was faithful and devoted in His service for over forty years, being a member of the Church of God.

She was laid to rest in the Moorefield cemetery, with the promised assurance of her Savior of coming forth in the resurrection morning to meet her loved ones and friends, never more to be parted, in a life of righteousness, free from sorrow and death.

Funeral services were conducted at the home by J. E. Cowles, assisted by Rev. Tole.

EMMA L. KELLEY

Emma L. Kelley, daughter of Alvah and Augusta Andrews Drew, and widow of John Kelley, was born in Dixon, Ill., Dec. 31, 1867, and died at her home in the city of her birth, March 6, 1938, leaving surviving, of her immediate family, one sister, Mrs. Mercy Scott of Everett, Wash. Her three brothers, Omar, William, and Fred, and one sister, Bertha, preceded her in death.

Sr. Kelley was a faithful member of the Church of God of Dixon since she was a young woman, never faltering in her devotion to her Savior and church, and we will miss her cheerful presence in our church and social services.

For many years she cared kindly and devotedly for her invalid sister, Bertha, whom many of those who have attended our Illinois conferences have met. But their tender hands and kindly, cheerful spirits have ceased to function, and they now rest in peace, awaiting the return of the Lord, with whom their lives were hid in God.

L. E. Conner.

The many friends of Bro. R. H. Judd will rejoice to learn that his wife, who was so seriously ill recently, is slowly but surely regaining her health. For twelve days Mrs. Judd was without food except such as could be injected through her veins. She has been under the care of four doctors. Bro. Judd's address is 111 Milverton Blvd., Toronto, Ont.

Events of tremendous importance have taken place in Europe over the week-end, when Austria was added to the German nation by proclamation. Again the world is very close to another great conflict.

BRO. F. L. AUSTIN ON LECTURE TOUR

Bro. F. L. Austin, for many years executive secretary of the National Bible Institution and editor of The Restitution Herald, has recently returned to his home in Chicago from a lecture tour in Ohio. During his absence, which covered the entire month of January, he addressed appreciative gatherings in Dayton and Xenia, Ohio.

As might be supposed by those who have known him in the past, the principal theme of his lectures was "The Kingdom of God—The Truth That Is Stranger Than Fiction."

After years of patient research Bro. Austin is thoroughly convinced that Anglo-Israelism is "all but a master key for the opening of a great percentage of the numerous features of the gospel of the kingdom."

On Sunday, March 13, he spoke in Chicago, on "The Kingdom of God in Pattern and Truth."

While laboring independently, and not under direct supervision of the Church of God, wherever he has been, members of the denomination have been present at the lectures. His addresses are illustrated with interesting charts and lantern slides to aid in clarifying the thought.

HERALD RECEIPTS

Virgil Claypool; Forest Stilson; Mrs. Eva C. Collins; H. D. Hathaway (for others); F. H. Stukenberg; Mrs. Bessie Hoag; Mable Campbell; Mrs. A. P. Leamon; Mrs. Myrtle J. Norris; Melvin J. Osborn; Albert Fyfe; Mrs. Lottie Graham; Mrs. Alfred J. Taylor; Clara Barnum.

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

R. H. Judd; Mr. and Mrs. M. Fetters; Mrs. Mary Calkins; Mr. and Mrs. Ezra Railsback; Leota B. Hanson.

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CALLING ALL CHURCHES!

How many have sent in your census report since the request in The Herald four months ago? Just three! These were from Moorefield and Holbrook, Neb., and Delta, Ohio. Indiana Conference also sent a very complete report of all her churches, and several isolated members reported. To all these, thank you!

But where are the rest? Time is passing, and it will soon be conference time again. I must have reports from all our churches well in advance of July.

If you have not already done so, will you please compile the following information AT ONCE, and send it to

M. W. Lyon,
13517 Darley Ave.,
Cleveland, Ohio.

1. How many members of the Church of God are there in your church locality?

2. How many members do you have on your Sunday school roll, if any?

3. How many members do you have on your Berean roll, if any?

4. Names and addresses of all isolated members of the Church of God that are not members of a state conference.

5. Names and addresses of any ministers that you think may not be generally known.

For more complete information, look up your old copy of The Herald for September 28 or October 5, 1937.

You need not write a letter. A penny postcard will do. All that I want is just the items specified. But they are VERY IMPORTANT.

Don't put it off. Please take care of this now, and help me to prepare an accurate record of our membership.

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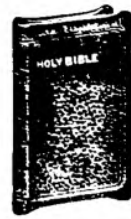


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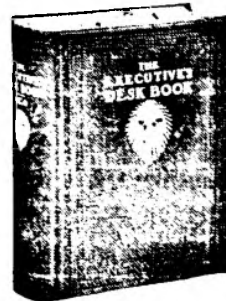


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NATIONAL BIBLE INSTITUTION
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The Translators to the Reader: a study of the purpose of the King James Version, written by Edgar J. Goodspeed, author of the New Testament portion of An American Translation of the Bible; contains the original King James Preface; one of the most valuable books about the Bible yet published. Postpaid, 60 cents.

NATIONAL BIBLE INSTITUTION
Oregon, Illinois

THE DILEMMA IN PALESTINE

(Continued from page 3)

corridor, to include Jerusalem, Bethlehem, Nazareth, as well as the shore and sacred sites around the Sea of Galilee, to become a new mandate territory under British administration. It is also suggested that Arabs in the Jewish state be transferred to their own territory, and that similarly Jews in the Arab territory be reestablished in their own state.

These proposals are an indication of the straits in which the Commission found itself. The division of so small a country into two pocket states with a narrow strip of neutral territory between would certainly create new problems, possibly as vexatious as the one it is proposed to solve. The Arabs reject the plan of partition *in toto* and continue their program of riot and murder in protest. The Jewish Agency, very conscious of the limitations which such a plan of partition would impose on Zionist ambitions, has accepted the plan tentatively as the most acceptable of the alternatives it had to consider: a compact majority in a small part of Palestine and self-governing, or a scattered minority in the whole of Palestine largely at the mercy of an alien population, their rights maintained, as at present, with British bayonets and at the cost of British lives.

Doubtless the case for the Jews was sadly prejudiced at first by the unbalanced utterances of individual Zionists who were carried off their feet by a misunderstanding of the terms of the Balfour Declaration and by the seeming near realization of their long-cherished dreams of a Jewish state. But the wiser of the Jewish leaders have always recognized that no real future for the Jews in Palestine could be assured that did not give full consideration to the rights and aims of Arabs in the land. They have diligently sought the cooperation of Arabs in Jewish enterprises and in efforts for the welfare of Palestine. As early as November 18, 1929, Dr. Judah L. Magnes, then chancellor of the Jewish University in Jerusalem, rebuked the ill-considered utterances of some of his fellow Jews in the following eloquent statement:

"If the only way of establishing the Jewish National Home is upon the bayonets of some empire, our whole enterprise is not worth while, and it is better that the eternal people that has outlived many a mighty empire should possess its soul in patience and plan and wait. It is one of the civilizing tasks before the Jewish people to try to enter the Promised Land, not as Joshua, but bringing peace, culture, hard work, sacrifice, love, determination; to do nothing unjustifiable before the conscience of the world."

Such broad-minded Jews have already established a basis of cooperation with equally broad-minded Arabs in various Jewish enterprises and in efforts for the welfare of the country. They are, indeed, assured that a continuation of this policy would eventually bring about a peaceful settlement of all the issues that have arisen between Jews and Arabs. The Royal Commission, however, seems to have been convinced that there is no possibility of the moderate Arab element gaining the upper hand in the near future

and coming to an understanding with the Jews. While its report has not been acted upon, there are sufficient indications that with some modifications, it may be reported favorably to the British Parliament and the Commission on Mandates of the League of Nations. Jewish leaders are already beginning to consider their responsibilities should it become law. In the words of the Marchioness of Reading:

"There is no one in favor of partition who is not deeply aware of the grave responsibility which its acceptance involves. But they view this responsibility also as a great opportunity, an opportunity which, once refused, may not present itself again in many hundred years, to create a haven for those sore distressed, a spot on this earth where the Jew may cease to be a wanderer, where Jewish religion and Jewish culture may breathe their own air, and the history of Israel once more unfold its tale in the land of Israel."

It is yet premature to discuss the internal form a Jewish state may take. All well-wishers of the Jews certainly hope that the principles of democracy and toleration will prevail. Christian leaders may well take time by the forelock, before treaties are entered into, to ensure that the door will not be closed to those who represent the church of Christ. There could be no brighter hope for the future of the Jews than that Jesus should once more come to His own in the land of their forefathers.—John Stuart Conning, D.D., in *The Presbyterian*.

ANSWERS TO "BIBLE NUMBERS QUIZ"

1. Jonah (Jonah 1:17); Jesus (Matt. 12:40); an Egyptian (1 Sam. 30:12).
2. A river of Eden (Gen. 2:10); a leopard in a dream (Dan. 7:6).
3. David (1 Sam. 17:40).
4. Two farthings (Luke 12:6).
5. According to their service in transporting the tabernacle (Num. 7:3-9).
6. A son of a giant (2 Sam. 21:20).
7. Joash (2 Kings 11:2, 3).
8. One stalk of corn in a dream (Gen. 41:5).
9. Samson's wife (Judg. 14:17).
10. He had been resurrected (2 Kings 4:35).
11. Zechariah 3:9.
12. Eight (1 Peter 3:20).

(An interesting article could be written about each one of the above answers. Will you write one and send it to the Berean editor, C. A. Smead, Blanchard, Michigan.)

IF WE stand in the openings of the present moment, with all the length and breadth of our faculties unselfishly adjusted to what it reveals, we are in the best condition to receive what God is always ready to communicate.—T. C. Upham,

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The Spiritual Body or New Creation

By Samuel Wilson

THE first clause of the above text is a statement of the natural law of conformity to type. "Like parent like child," is the homely way of stating the

same truth. Throughout the economy of organic life natural generation invariably produces offspring typed after the parent stock. (See "Science Agrees With the Bible" in *Abreast of the Times* of February 15.) Among humankind there is abundant illustration of this truth. One may mark family resemblances in form, feature, and manner, linking members of the same household; nation is separated from nation as much by national peculiarities as by geographical boundaries, and it requires no great ethnographical knowledge to distinguish between them. It is not the Rhine alone that separates the the German from the Frenchman; and as clearly marked is the difference between the Englishman and Italian or Spaniard; while his peculiar physiognomy marks the Hebrew in every land.

The words in this text were spoken by Jesus to emphasize His statement to Nicodemus: "Ye must be born again." Nicodemus desired to know something concerning the kingdom of God, and he learned more than he expected. "That which is born of the flesh is flesh," and as flesh and blood cannot inherit the kingdom, a change or new birth becomes imperative.

Paul presents the same lesson in different form in the 15th chapter of 1 Corinthians, in the figure of the two Adams: "The first man is of the earth earthy," a natural (animal) body. His expression, "As is the earthy, such are they that are earthy," is equivalent, so far as condition is concerned, to the words of Jesus in the text, "That which is born of the flesh is flesh."

The parents of our race were of the earth, they were said to be "dust," they were "terrestrial bodies," they were flesh. So by the law of generation their posterity partake of the same natures. A stream cannot rise higher than its fountain. "That was not first which is spiritual, but that which is natural (animal)." Claim it as he may, the

"That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" (John 3:6). "We shall all be changed" (1Cor. 15:52).

natural man is not a spiritual being, nor is he in any sense partaker of a spiritual nature, except as he shares with all animated nature in the common

spirit of life. All experience and observation go to prove that all humankind partake of the same earthy, fleshly, mortal nature as the father of the race. The decree, "Dust thou art, and unto dust shalt thou return," is inherited at birth. Such is the condition of unregenerated man.

BEGINNING OF THE NEW CREATION

But, says Jesus, "That which is born of the Spirit is spirit," thus giving a hope of a higher nature, and at the same time pointing out the way—by a new birth. With this fits the second part of Paul's parallel: "The last Adam was made a quickening (life-giving) spirit"; "the second man is the Lord from heaven"; "as is the heavenly, such are they that are heavenly"; "as we have borne the image of the earthy, so shall we also bear the image of the heavenly."

These statements argue for a new creation, with Jesus as a new federal head; and the entire trend of Bible teaching is in the same direction. If we would partake of the characteristics of the divine nature in its holiness, its purity and immortality, we "must be born again," or "from above" (margin). As the first step toward that condition James says: "Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures" (James 1:18); and Peter likewise: "Being born (begotten) again, not of corruptible seed, but of incorruptible, by the word of God" (1 Peter 1:23). Throughout the Epistles Christians are thus represented as embryo spiritual beings, "new creatures in Christ Jesus," and "children of God."

The second text at the head of this article contains a prediction: "We shall all be changed." There is nothing remarkable about this of itself, because change is the natural condition of all created objects. (Please turn to page 9)

Abreast of the Times

Pertinent Comments on the News of the Day

G. E. Marsh, Editor

Germany Sweeps Austria From the Map of Europe

"Gomer, and all his bands . . . and many people with thee. Be thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them" (Ezek. 38:6, 7).

VIENNA, Germany, March 11.—Austria, whose history as an independent nation began in 796, was wiped from the map of Europe today "as a man wipeth a dish, wiping it, and turning it upside down," and with its overturning and absorption by the German Reich another large subdivision of the old Roman Empire was welded into the rapidly reviving "Iron Empire." From the time of Charlemagne to that of Napoleon (1804), Austria took a leading part in the sanguinary struggles of acquisitive European kings. For the most part her fortunes were associated with the current Holy Roman Empire. Throughout her history she has been predominantly Roman Catholic both as to religion and as to politics, being largely controlled by the influence exerted over her people by the pope.

The original inhabitants of the region occupied by Austria were not German, but a Celtic people, the Taurisci, afterward known as the Norici, from which is derived the name "Nordic," which has played such an important part in inciting the Nazi persecution of the Jews. The Taurisci were conquered by the Romans in 14 B. C., "and thereafter a portion of Lower Austria and Styria, together with the municipal city of Vindobona, now Vienna, and even then a place of considerable importance, was formed into the province of Pannonia." Overrun in time by Germanic tribes, the country became known as *Ostreich* or *Osterreich*, "the eastern country," due to its location with reference to the rest of Germany.

When Bismarck determined upon making the long-entertained dream of the German people come true and establish a united German empire, Austria was the strongest competitor with Prussia for leadership. This rivalry brought on the war of 1866-1867 between the two countries, since which time the power and prestige of Austria has continued to decline in ratiion with the advancement made by Germany proper.

We cannot enter fully into the prophetic significance of these historical developments among the German states, but our attention is drawn to the slow but continuous progress that has been made in Central Europe toward the bringing about of the revival of the Roman Empire and the uniting of its many original members into a confederation of nations rather than into a single political entity. This, we are well aware, is in complete harmony with the plans of God as they are revealed in the Scriptures.

ROME, Italy, March 11.—Political observers are finding it difficult to account for the right-about-face of Mussolini

on the question of Austrian independence. At the time (1934) when the Nazis first forced their way into Austria, Italy rushed 48,000 men to the frontier. As a result Germany ordered her ambassador to Vienna home for "indiscreet conduct," and disavowed all responsibility for the abortive putsch. But now, not only does Italy refrain from registering a protest over the successful foray of the Nazis, but Mussolini blandly asserts that the absorption of the country by Germany is a natural consequence of the racial unity of the two peoples!

The student of prophecy, however, is not perplexed by sudden and radical changes of front. He knows that Germany and Austria must be brought together, just as he knows that the much-talked-of "Berlin-Rome" axis is probably to be the axis around which the revolving wheel of the new Roman Empire will turn.

Thousands of Jews are attempting already to flee from Austria, but are finding difficulty in doing so owing to the restrictions placed upon their departure by the Nazi authorities. A well known Jewish physician of Vienna killed his wife and children and then committed suicide to avoid the persecution he felt was in store for him and his fellow Jews.

LONDON, England, March 16.—Usually reliable sources of information in Rome assert that during the past few days 30,000 German troops have passed through Italy *en route* to augment the forces of Gen. Franco in Spain. It is thought that at the present time there are nearly as many foreign troops fighting in that country as there are Spanish. The concord arrived at by Germany and Italy seems about to react to the decided advantage of the rebels.

We may anticipate with reasonable certainty that the result of the Spanish Civil War will be the enlargement of the Berlin-Rome axis to a Berlin-Rome-Madrid axis.

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Baptism: What Is It?

By Elsie M. Moore

BAPTISM is a symbol of the death, burial, and resurrection of Christ. It is also a figure of our death and burial to sin and resurrection to a new life in righteousness (Rom. 6:3-5). It may be considered a seal of this righteousness. Peter says that

it is 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. As the ark in the days of Noah was the instrumentality by which eight souls were saved by water, and were thus carried from the old condition into the new, so baptism is that instrumentality that saves us by water and carries us from the old condition into the new (1 Peter 3:21).

In Abraham's time mention was made of the first seal of righteousness, for in Romans 4:11 we find that Abraham received the sign of circumcision, "a seal of the righteousness of faith which he had before he was circumcised." We understand clearly from this that he had faith first before he received the seal, which was circumcision. So we, also, must have the faith before we receive our seal, which is baptism.

Baptism is a saving power only as we, through the act, obey a command, for there is no saving virtue in the water itself. But it is a sign of our repentance which must come before baptism. In the 12th and 16th verses of Romans 4 we learn that we must walk in the steps of that faith of our father Abraham. Therefore, to be properly baptized we should see to it that we are well grounded in that faith before we apply for baptism. For as baptism is a seal binding us to Christ, we should fully understand the conditions of that agreement before we accept the seal.

We have been given many examples of this seal of baptism. In Matthew 3:13 we have the example set before us by Jesus: "Then cometh Jesus from Galilee to Jordan unto John, to be baptized." In Matthew 21:25 we have record of John's baptism and the question whence it was, from heaven, or of men? If our baptism is the same as John's, is not ours also from heaven? If so, is it not then a command, and the mode and manner showed us by both Jesus and John of authority? For they both went down into the water. And was not John chosen by God, according to Mark 1:2-4, as a forerunner? For it is stated, "I send my messenger before thy face." Surely then, the method used by this forerunner or messenger must have been the chosen method.

Matthew (3:6) tells us that John baptized in the River Jordan. This signifies that there was much water needed—not just enough for sprinkling or to dampen a hand

The following instructive paper was read before the Berean Society of the Church of God at Niagara Falls, New York, three groups of which are engaged in preparing such essays on the distinctive doctrines of the church, under the supervision of Pastor C. E. Randall.

to be placed on the forehead. In Mark 16:15, 16 we find a command which makes baptism a saving ordinance, for it reads: "And 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." Baptism must then accompany the believing or the belief is of no effect, for such was the command.

To give us more confidence in John the Baptist and his method we read in Luke 7:27-29, where Jesus quotes the prophecy: "Behold, I send my messenger before thy face, which shall prepare thy way before thee." Notice the words, "prepare thy way." "For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he." And we find that all the people that heard him and the publicans justified God by being baptized with the baptism of John. Can we, then, expect to justify God by any other method than that used by John, which was immersion? "But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him" (v. 30). Can we afford to reject God in like manner? If we do, there is no way of escape from His wrath, as mentioned in Matthew 3:7, when John said to the Pharisees and Sadducees, "Who hath warned you to flee from the wrath to come?" This statement shows that it is a way of escape from His wrath, opened to all of us who obey—all who confess their sins and bring forth works meet for repentance ("meet" meaning an unanswerable amendment of life). For the part of our life already lived cannot be undone or changed except through this amendment. We liken this to an amendment of our Constitution. It does not do away with the old or past physical life, but does make an adjustment, by doing away with the old man of sin through this amendment of baptism.

This baptism with water is only a start or a beginning, for it is unto repentance and remission of sins as a preparation of what follows, for John says: "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I . . . he shall baptize you with the Holy Ghost."

In Matthew 3:16 we read also that Jesus "went up straightway out of the water," showing clearly that He must have been in the water or He could not have gone up out of the water.

In Matthew 28:19 Jesus commanded the disciples to teach and baptize "in the name of the Father, and of the

(Please turn to page 8)

The Bible and These Times

By the Hon. Cordell Hull, Secretary of State

WE ARE living at a time when the minds and hearts of men are baffled and confused. Ours is an age of unparalleled paradoxes. Seldom in the history of mankind has there been more need than today for the precepts contained in the greatest of books.

Human ingenuity and inventive genius have expanded enormously mankind's capacity to satisfy the material and cultural wants of man. Yet in the midst of this potential abundance, poverty is still rampant, and suffering and misery are still widespread. Yet the fruits of cultural advancement are still far from being universally accessible.

The evolution of political thought has created forms of democracy and representative government under which human liberty can flourish to ennoble and fructify the lives of individuals. Yet in many parts of the world there is a drift toward a reversion to a system of tyranny of man over man; toward an abridgment or destruction of human liberty; toward a shackling of speech and action and even of individual thought and conscience.

Technical and economic developments have brought the world into an interdependent whole. International peace has assumed the aspect of practical, immediate, and urgent concern to all nations and to all individuals within nations. The repercussions of war, wherever it may occur, are swiftly and devastatingly transmitted to the farthest corners of the earth and inevitably affect the lives of nations and of individuals.

Yet the attainment of durable peace is still a matter of desire and hope rather than a reality. Having created incredibly efficient means of destroying life and property in military action, humanity is still far from success in its frantic search for means of abolishing the scourge of war.

These are some of the problems which weigh upon us today. How shall we seek their solution? Where shall we look for the answer?

One thing is clear. Our problems and our difficulties, our sense of bafflement and confusion, do not spring from any material causes, nor from an inability to visualize our potentialities and our possibilities. The roots of our tragic shortcomings lie in the realm of the spirit.

Time and again we find ourselves defeated in efforts to improve conditions within and among nations solely because of the spirit which animates human relationships. Our most earnest endeavors often flounder and founder because we fail to find reliable guideposts in the basic sphere of relations of man to man.

"Our tragedy is that the Bible is not read enough, pondered enough, followed enough," declares the Secretary of State in a challenging article in The Presbyterian. However much we may criticize our Government from time to time, the majority of our political leaders show a respect for religion and for the Word of God that assures us continued liberty of conscience and of worship, and for that we are exceedingly thankful.

Yet those guideposts exist—plainly to be seen by those who wish to see them, easy to follow by those who realize their surpassing worth. They are embodied in a book, the Book of the Ages, the Holy Bible.

That Book is indeed, as Lincoln once said, "The best gift which God has ever given to man."

It is the revelation of God's will as to the relationship of man to God. It is the most complete and satisfying compendium of moral and ethical principles. Its precepts have withstood attack and criticism, derision and doubt. They have emerged triumphant from the test of centuries as the most constructive basis of human relationships.

It is the high water mark of literature. The sublime beauty of thought, feeling, and expression, enshrined in its simple but sonorous phrases, has shone undimmed through the centuries.

It is more widely loved and revered and read than any other book. Even so, our tragedy is that the Bible is not read enough, pondered enough, followed enough.

What we need today, above everything else, is a universal and firm conviction that only if the thought and action of every one of us are guided by the spirit of the Bible, can humanity win through to our ardently desired goal of happy and contented life for all; that if that spirit is cast aside or warped, disaster alone is in store for us. There should be engraved in the mind of each of us the words of the parable with which the Master concluded the Sermon on the Mount (Matt. 7:24-27).

Today, too many human relationships, within and among nations, rest upon the shifting sands of selfish search for immediate advantage; of mistrust and enmity; of refusal to respect those rights of others, or to fulfill those obligations towards others, without which barbarism rather than civilized existence becomes the scheme of life. Inevitably all of us, the victors as well as the victims in this continuous and blind struggle, must become engulfed in the ruin of that social structure which we call civilization. History records too many instances of the downfall of civilizations consequent upon moral and spiritual decadence.

That is the fate which inexorably awaits us unless we resolutely build our social structure upon the rock of mutual confidence and friendliness; of clear-sighted differentiation between ephemeral and lasting attainments; of sincere and scrupulous respect for the rights of others and wholehearted fulfillment of obligations toward others: of

understanding and cooperative effort between individuals and nations.

Humanity desperately needs today a moral and spirit-

ual rebirth, a revitalization of religion. There is no sure way to this supreme goal save through adherence to the teaching of the Bible.

"TILL HE COME"

By the Editor

"TILL HE COME!" These solemn words are not found in any of the four Gospels which record the life and teachings of our Lord, yet they come to us with all the authority of the Son of God behind them, for they were penned by that man whom Jesus selected to complete the number of His apostles after the suicide of the betrayer.

Paul had just been telling of the manner in which the Lord's Supper had been established at the beginning, and having completed his statement, he added in conclusion these words:

"As often as ye eat this bread, and drink this cup, ye do shew forth the Lord's death *till he come*" (1 Cor. 11:26).

To many who have failed to grasp the nature of the salvation God purposes to accomplish through His Son, and the way in which that salvation is to be brought about, it may seem strange that so much Biblical teaching and so much of Christian hope, is centered in the second coming of our Lord. But to those who still cling to the old faith, who still believe in the literal inspiration of the Scriptures, the emphasis placed upon the second Advent of Jesus is most logical, for the second coming of Christ is the focal point of the divine promises. It is the end for which we both sacrifice and strive as Christians in this life. It marks the consummation of God's eternal purposes which He is to accomplish through His blessed Son our Lord. Salvation in all its richly varied phases opens with the glorious Advent of the King.

This text teaches by strong implication that the coming of the Lord does not mean an *end* but a new *beginning*! The Advent is the opening of a door to glorious freedom and to limitless opportunity to the faithful heirs of the kingdom, and to peace, prosperity, and security to the inhabitants of earth. Let us study these familiar words thoughtfully.

"AS OFTEN AS YE EAT THIS BREAD . . ."

The bread was the bread of Christ's suffering. It represented His body which was broken for them. It recalled the piercing thorns which pressed upon His brow, the straining ligaments, the bloody sweat, the bitter agony, the intense physical suffering, which Jesus experienced upon the tree.

And beyond all that, the broken bread tells the story of heartbreak—Christ's heart, broken in sorrow for us! It tells of the inward battle waged under the olive trees in the garden! "*Yet not my will, but thine be done!*" In that prayer of humble submission rested the hope of the world.

Those words marked the climax of the struggle between righteousness and sin, between truth and error, between God and the archenemy of mankind.

"AND DRINK THIS CUP . . ."

The "cup" is often used in the Scriptures to symbolize either happy or bitter experiences. Speaking of the wicked the Psalmist says:

"Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their *cup*" (Psa. 11:6).

In his wonderful prayer of faith, of abounding confidence in God, David cries in the "Shepherd Psalm":

"Thou preparest a table before me in the presence of mine enemies; thou anointest my head with oil; my *cup* runneth over" (Psa. 23:5).

Whenever we "drink of this cup" we do so in remembrance of the cup of bitterness and sorrow of which Jesus partook and which He prayed might pass from Him if such were God's will. Further we are reminded of the life-blood that flowed from His hands and feet and side when He "poured out his soul unto death" in fulfillment of the prophecy of Isaiah 53.

"YE DO SHEW FORTH THE LORD'S DEATH . . ."

Of course the bread, representing His body, broken, disfigured, and no longer able to support life within it, reminds us of "the Lord's death"! And the "cup," symbolical of the blood, in which is the "life of all flesh" according to the Bible, and without which even science declares man cannot live, points to the same thing—"the Lord's death"!

Altogether, the picture painted in the symbolism of the Lord's Supper is a gloomy one. It has to do with suffering and with death. Thus far we can see nothing of promise, nothing of hope, nothing of joy, in it. But, praise God, it does not end here! It is a "moving picture" in a dual sense. First, it is moving from the standpoint of the emotions. It arouses our sympathy, it awakens our love, it stirs our heartstrings to sad but tender music.

But, I say, it does not end here! Its concluding note is not a sad but a joyful one, for suddenly the picture rolls forward—far forward into the golden sun-kissed future. The light of a new and glorious day breaks across the sere and lifeless hills of our perceptions and hope is born anew within us. Notice the sudden and dramatic contrast presented in our text:

(Please turn to Page 11)

Palestine and Armageddon

"THE kings of the whole world," responding to an impulse, a strange urge which we see comes from "the spirits of demons," assemble for "the war of the great day of God the Almighty." The place is clearly defined—the Plain of Esdraelon and the Valley of Jezreel spread out before Har-Magedon (the Hill of Meggido) in Palestine.

Imagine the event and the scene. Kings from all over the world with their armies, flying with great speed to Palestine and gathering in the Valley of Jezreel to try conclusions with Jehovah and His anointed. Impelled there by the overwhelming powers of darkness under the dominance of the great "man of sin," the Antichrist—the "wild beast"—the world dictator—the one to whom Satan has given his "power, throne, and authority" (Rev. 13:2).

How vast the armies will be we cannot say: but suddenly, the heaven opens and the "sign of the Son of man" is seen—the Shekinah glory—and the Son of Man Himself, upon a white horse—the "Faithful and True, the Word of God," the "King of kings and Lord of Lords." "And the armies which are in heaven followed him." The awful carnage begins. "Out of his mouth proceedeth a sharp sword, that with it he should smite the nations, and he shall rule them with a rod of iron, and he treadeth the winepress of the fierceness of the wrath of God, the Almighty" (Rev. 19:11-18).

An awful supper is provided for "the birds that fly in mid-heaven." At this feast they may "eat the flesh of kings"—proud kings who hurried across the world impelled by an unseen force to oppose Omnipotence—"and the flesh of captains . . . and of mighty men," laid low by "the sword of him that sat upon the horse, even the sword that came forth out of his mouth." Gone in a moment, by the lightning flash of His word their proud boasting and intensive training of less value than the dust upon which they lie in the impotence and silence of death.

The war makers unmade; the trained destroyers of life destroyed; the battles of the battle makers ended in one dreadful conclusion at Armageddon. Henceforth, "beat the swords into plowshares," for the trade of war is no more. Make the bayonets "into pruninghooks," for the "Desired of all nations" is come, and none shall now hinder the pursuits of love, and the useful occupations of the husbandman. Prune the trees and plow the land, for the earth is to "yield forth her increase," and God is to dwell with men, and under His divine protection nevermore shall the young men be "cannon fodder," and the children the targets for demon-driven men. "Every man under his own vine and fig tree," in perfect safety, perfect peace, and perfect contentment, because "the kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever" (Rev. 11:15).

EVENTS LEADING TO ARMAGEDDON

Paul, writing to the Thessalonians, tells of the "lawless

one," the "man of sin," the "son of perdition, he that opposeth and exalteth himself against all that is called God or that is worshipped, so that he sitteth in the temple of God setting himself forth as God" (2 Thess. 2:3, 4).

Revelation further describes him as a world dictator, demanding worship, and having power over "every tribe and people and tongue and nation"—supreme as a world ruler. And in this personage shall be represented the culmination of all that *opposing will* to the divine purpose through the ages. He makes up the sum of human wickedness, and shares the fate of all those who "forget God." "He is turned into hell," or, as the Revised Version more correctly expresses it, "he returns to Sheol"—the grave.

The remarkable rise of spiritualism in its modern form during the last century, and its rapid progress today under the more intriguing title of "psychic research," will find its zenith during the reign of the Antichrist dictator, when the chief sins of the last days will be idolatry, fornication, and necromancy (spiritualism). Can we not see in the great world movements the beginning of the gathering of the forces of evil for the last stages of "man's day" before the glorious "day of Christ."

Three other factors belonging to the end time, or the "latter days," are godlessness, the apostasy from Christianity, and the experiences of the nation of Israel.

GODLESSNESS

The peoples are drifting away from God on a sea of pleasure and sport. It is, alas, true that those who once professed interest in divine things are now devotees of the goddess of pleasure: "lovers of pleasures more than lovers of God." Very few of the churches can now retain their young people unless they provide them with worldly entertainments, or condone worldliness in the church itself. In very few towns of favored New Zealand can it be found that more than ten per cent of the population go to church or Sunday school. This drift is a *sign of the times*.

APOSTASY

The apostasy of Christendom is obvious to all whose eyes are "anointed with eye salve" and who know the Word of God. Paul could say, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." With John also there was certainty. He wrote: "And we know that the Son of God is come, and hath given us an understanding, that we know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God and eternal life" (1 John 5:20).

The New Testament rings with certainty, because of spiritual enlightenment, and sincerity in serving the Lord. But today nearly every pulpit, once the rostrum for the declaration of the certainties of eternal things, is now the platform of doubts, for the most uncertain person in the Chris-

tendom of this year of our Lord is the modernistic parson, with a mutilated Bible, a barren experience, a shriveled soul, and a spiritual blindness which is pathetic in one who should be a fearless champion of the cross, a defender of the faith, and one able to say, "I can do all things through Christ which strengtheneth me," and give "a reason for the hope that is in him." Sad to say, the slogan of the modernist is, "Dogmatism on anything is a sign of ignorance."

ISRAEL

And, lastly, the people of Israel: bereft of national glory, seeking peace, but not finding it, clinging to the shreds of their ancient beliefs, yet blind to their true Messiah; wending their way back to the ancient home of their fathers, only to be met by hatred and persecution. No other nation is in such a dilemma—driven out of first one country and then another, Poland, (Japan, and Austria), according to latest news, being the last to move toward the expulsion of every Jew from the country. Yet in spite of all, they are building again the waste places. They are industrious and persistent in helping to realize their ideal of a national home in Palestine.

Their preservation and restoration are among the wonderful things of the "last days," illustrating the fulfillment of prophecy, and indicating the fulfillment of prophecies yet in the divine counsels, and standing in the Book, awaiting the moment for their interpretation in the life and history of this people. "*All Israel shall be saved*" (Rom. 11:26).

In Palestine they have built cities, created harbors, constructed roads, given a fresh impetus to the language and literature of the nation, covered the country with schools and hospitals and farms and prosperity wherever they have been given the opportunity, and turned the barren waste of the Valley of Jezreel into smiling farms and homesteads of happy people.

For all this they have money, energy, determination, brains, and brawn, but they have not yet *faith*. "Blindness in part hath happened to Israel until the times of the Gentiles be fulfilled." And the "times of the Gentiles" end at Armageddon, in this Valley of Jezreel which they are now so careful to cultivate, and which contains so many historical associations. *(Please turn to page 8)*

"On This Rock I Will Build My Church"

By R. H. Judd

"And I say unto thee, That thou art Peter, and upon this rock I will build my church: and the gates of hell shall not prevail against it" (Matt. 16:18).

MEDITATING, as I lay unable to sleep, various themes passed through my mind, among them the comforting thoughts that our God is called "*a rock*." It suggests strength, endurance, and safety, three aspects of the character of our heavenly Father that King David loved to dwell upon. Applied to Him many times, it is, I believe, always in the singular, a significant fact when considered in conjunction with popular teaching regarding the deity.

Not unnaturally, perhaps, one's thoughts revert to the claims of the Roman Catholic Church, that Peter is the rock upon which Christ Jesus promised to build His church.

The usual explanation that two different words are used in the Greek, although quite correct, never seemed to carry sufficient weight to make the argument conclusive, a sense of incompleteness being conveyed.

Taking the text alone, without considering the context (a much too frequent practice), the Roman Catholic interpretation would appear to be the natural one; hence its wide acceptance by those who habitually allow others (minister or priest) to interpret the Scriptures for them.

Referring to the incident recorded in John 1:42, when the name Cephias (or Peter) was first given to Simon by Jesus, and looking up the passage in Young's Concordance, the definition of the word *Petros* is shown to be, "*a small stone*"—not a rock. This is more significant in view of the fact that in no sense would Roman Catholics apply the ad-

jective "small" to Peter. Thus it becomes further evident that instead of drawing a comparison, as claimed by the Roman Catholics, our Lord was actually emphasizing a *contrast*, clearly showing that *petra* did *not* have reference to Peter, for Peter's name remained the same as before, and carried the same meaning.

The conjunction "and" unmistakably links verse 18 with the preceding verse, where Jesus tells Peter that it was the Father (and not man) that had inspired his utterance. Bearing this in mind, it recalls to memory what we have often endeavored to impress on our readers, namely, the outstanding familiarity of Christ with the Scriptures. His mind was ever resorting to them, and the frequency with which He makes reference to His Father reveals what a large place the God of the Scriptures had in His thoughts.

We think, therefore, that the incident recorded in Matthew 16:18 was one such occasion, and that in His reference to His Father He was thinking of the many instances where the name *Rock* was applied to *Him*, and that it was this *Rock* which was the real basis of His remarks. Strong corroboration of this thought is found in the certainty, borne out by the New Testament, that the early churches were named the "*churches of God*" (1 Thess. 2:14). Had that name been retained there can be little doubt but that the teaching in the churches would have tended to unity, instead of to the schisms that abound.

PALESTINE AND ARMAGEDDON

(Continued from page 7)

It was here where the good King Josiah was slain, who would not be warned by Neco, king of Egypt, who fought against "Carchemish by the Euphrates." Deborah sang of the great victory of Israel in the battle "by the waters of Meggido." Overlooking this great plain is Carmel, where Elijah defeated the worshipers of Baal in a marvelous spiritual triumph of faith. At the foot of Carmel is Haifa, a new port for Palestine and a splendid landing place for troops. It is also an air base for the East; and the new pipe line to Haifa runs along the edge of the plain. And it is here, on this plain, where heaven's hosts meet earth's armies and their kings for almost the last conflict between the powers of darkness and light, in which man is included as a willing combatant against the Lord of Glory and the Giver of every good gift. *And this time is drawing nigh.*

And what of the church? The church will be taken before Armageddon. The true believers who are now being built into the "body of Christ" will have gone to be with Him before this; for they are to be manifested with Him in glory (Col. 3:4). When heaven opens and the world sees His glory, the church of this dispensation will be "with him." So the order is:

(1) The end of this dispensation and the church removed: the sleeping and the living believers caught away to be with Him.

(2) The "day of the Lord," before the revealing of Christ to the world as Judge, "King of kings and Lord of lords." In the "day of the Lord" there are certain developments completed.

(a) The "man of sin" revealed, i. e., becoming a world ruler under the power of Satan and assisted by the false prophet, and inducing all to worship him on pain of death; deceiving Israel for a time and then furiously persecuting this nation when they find him to be Antichrist.

(b) The gathering of large numbers of Israelites in the land, the rebuilding of the temple, institution of sacrificial worship and then the sudden stoppage of this by the Antichrist who places an image of himself in the temple. This act undecives the Jews.

All these events will take some years to accomplish; and then, the time being ripe, there is the sudden appearance of the Son of God in the heavens, descending to earth, at the Mount of Olives, and thence to Armageddon, where the powers of darkness have gathered the "kings of the whole world" to the great climax of the ending of human and satanic government. The battle extends to the Valley of Jehoshaphat, and thence along the Jordan Valley to Bozrah in Edom. The beast and the false prophet are taken, Satan is bound, and Revelation 19 and 20 become a matter of history instead of prophecy. (Read them carefully.)

Reader, we are living in solemn, yet great times. The gathering forces of evil presage the coming of Him who, once "despised and rejected," is the future King of Israel and the Lord of the world, with a throne wonderfully set

in Palestine, the evil of the world subdued, and the "nations given to him for an inheritance." Are you ready for Him? You may be, for He who comes to reign once died to be your Savior.

We counsel you to watch the political developments of the world, leading to a supreme world dictatorship. Watch the nation of Israel, "the budding fig tree," in a fix just now, but being driven back to Palestine. And watch the increase of godlessness, violence, and lawlessness in the world, and know that the sands of time for this age, called by Paul, "man's day" (1 Cor. 4:3, R. V., margin), and acknowledged by our Lord to be largely under the dominance of Satan (John 12:30) are fast running out. The conflict of Armageddon draws nigh, with irresistible certainty for the ending of evil and the ushering in of the kingdom of God and universal righteousness.

"Open thou mine eyes that I may see wonderful things out of thy law."—Joseph Salisbury in *The Bible Standard* (New Zealand).

BAPTISM: WHAT IS IT?

(Continued from page 3)

Son, and of the Holy Ghost." Also He commanded them to teach "them to observe all things whatsoever I have commanded you." They were not to learn of these things just as news of the passing day, but to observe or do them. Thus we are told to observe the act of baptism.

We find Peter, an apostle, preaching on the Day of Pentecost, saying, "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. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. Then they that gladly received his word were baptized" (Acts 2:38-41). Does not this correspond to the way of escape spoken of by John when speaking to the Pharisees and Sadducees?

Then we find during the persecution in Jerusalem, Philip preaching the things concerning the kingdom of God and the name of Jesus Christ. Those who believed these things were also baptized. We read, too, about the angel of the Lord directing Philip to go south from Jerusalem. There he found a eunuch of great authority. Going to his chariot Philip conversed with him about the Scriptures and preached Jesus to the extent that the eunuch asked what would hinder him from being baptized. Philip answered, "If thou believest with all thine heart, thou mayest." They went "down both into the water and Philip baptized him." Again we find them going down into the water for baptism.

In Acts 9:18 we have record of Paul, who was called by Christ on his way to Damascus, who, after receiving his sight through Ananias, arose and was baptized to wash away his sins.

On another occasion, according to Acts 10:44-48, while Peter was telling that whosoever believes in Jesus shall receive remission of sins, the Holy Ghost fell upon them which heard the word. "And they of the circumcision which believed were astonished . . . because that, on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord."

In Acts 16:3-15 we have the incident of Lydia, how she through the teachings of Paul was baptized. Verses 25-34 also tell that the jailer was baptized after believing on the Lord.

In Acts 18:25 we learn that Apollos spoke and taught diligently the things of the Lord, knowing only the baptism of John. Those who were thus baptized found that they had not the true baptism: for they had not received the Holy Ghost, but were baptized unto John's baptism only. Paul explained to them that "John verily baptized with the baptism of repentance, saying to the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus."

So it behooves us, who are to be baptized, to give great consideration unto what we are baptized as well as the method, or we, too, may find ourselves not of the true baptism. This, I believe, gives us a cause for rebaptism. But I find no record of anyone who was once baptized into Christ being rebaptized: for, if one were once baptized into Christ, how can he by the same method be brought into Him any more so? Liken this to a door: once we have passed through, we are thereby in the house as much as we ever can be.

In connection with the foregoing examples in determining the manner or method of baptism, let us recall Romans 6:3, 4: "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." This is an instance in our lives when we come very near death, in that if we are not lifted up death will result. For we cannot, for the time being, either see, hear, or speak. Just as Christ was buried and laid in the tomb or grave, so we in baptism are buried and laid in the watery tomb or grave, thus fulfilling the symbol.

We see, then, that sprinkling a few drops of water on the head will not fill the likeness or symbol. We know also, that when we are buried we are not stood up and a little dust sprinkled over our heads, nor is there a small particle of earth placed on our foreheads, but we are completely covered. So also, we who are baptized into His death must be completely covered or we cannot come up out of it to walk in newness of life, neither would there be in it any symbol of His resurrection. As Christ was raised up from the dead by the glory or power of the Father, we, too, come up from that closeness to death to walk in newness of life.

So it is the glory or power of God that operates in us,

putting us to death in baptism and raising us to a new life in Christ. "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him. Knowing that Christ being raised from the dead dieth no more: death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God."

Likewise, we through our amendment or baptism are told: "Reckon ye also yourselves to be dead unto sin, but alive unto God through Jesus Christ our Lord." According to Galatians 3:26-29, "Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed and heirs according to the promise."

Following with Colossians 2:10-13, we are told: "And ye are complete in him which is the head of all principality and power: in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses."

Then in Galatians 6:15 we find the result of our seal of baptism: "For in Christ Jesus neither circumcision avail-eth any thing, nor uncircumcision, but a new creature."

Then we can agree with Paul, that there is "one Lord, one faith, one baptism" (Eph. 4:5).

It is my prayer that I may influence some one to accept this seal of baptism and reap the reward—the gift by God of eternal life through Jesus Christ our Lord. Amen.

THE SPIRITUAL BODY OR NEW CREATION

(Continued from front page)

The Divine alone is changeless, the same yesterday, today, and forever.

In what, then, does this change consist? From a weak, sinful, mortal, and temporal condition to a condition of power, purity, holiness, incorruption, and immortality. This implies a moral, mental, and physical change. How and where is this great work of change from the likeness of sinful flesh to the divine nature to be effected? The ordinary changes of life are gradual. The growth from the weakness of infancy to the vigor of manhood, and deterioration again to second childhood is gradual, covering the space of human existence. "First the blade, then the ear, and then the

full corn in the ear," expresses the divine method of development. "Line upon line, precept upon precept, here a little and there a little," tells the manner of our mental and moral development; and in the carrying out of the divine purpose in calling many sons unto glory, I do not think God changes His orderly method in creation. The work of the new creation in changing a sinful, mortal creature of flesh to a glorious and spiritual being, "equal unto the angels," is as great as that of forming this fleshly being from the original elements.

CREATIVE POWER

In the physical creation the creative power was the Word (John 1:3; Heb. 11:3), and in the spiritual creation the Word of God is the active agent. The measureless Word expresses the thought of the will or mind of the "Eternal One," in the beginning speaking a world into being, and peopling it with sensate life. Later the Word appears in exceedingly great and precious promises, whereby we may become partakers of the divine nature; and again the Word is made flesh and we behold His glory in the Son of God, the embodied Word. In any and all of these manifestations the Word is the agent of God in the new creation. By it we are cleansed (John 15:3; Eph. 3:26). In it is the germ of the new life (1 Peter 2:23-25; 1 Tim. 1:18; Luke 8:11). It is food for our growth (Luke 4:4), and a complete and invincible armament for the battles of our spiritual life (Heb. 4:12; Eph. 6:17; 2 Tim. 3:16, 17).

In the beginning of the natural creation "the earth was without form and void, and darkness was upon the face of the deep." So, before the moving or brooding power of the Spirit of God is manifested in the heart of mortal man, he is formless and in absolute darkness.

"And God said," marks the first movement in creation, and the Word thus spoke light into existence. And so in the new creation, the first step is for Him "who commanded the light to shine out of darkness to shine into our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." "Darkness covers the earth, and gross darkness the people," and this darkness is a lack of knowledge of God. To know God is the beginning and the end of the spiritual existence—and this is life eternal.

MENTAL AND MORAL CHANGES

The first change is therefore a mental one, and consists in hearing a message from God which arrests attention and causes us to see our own vileness and helplessness, and next to cry for help as did the publican, "God, be merciful to me, a sinner." This cry is the first feeble expression of that mighty faith, which, as it gathers force, enables man to overcome every adversary, and "mount where angels dare not tread."

The next act is God's, for "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Forgiveness is a legal, not an actual or moral cleansing; that must follow with the growth of the new creature in Christ Jesus.

Repentance and conversion mean something more than being sorry for our sins and having an "experience"; they

also imply reformation, and "stedfast continuance in well doing." It is well to cry, Lord! Lord! but this cry becomes a mockery unless it proceeds from the life and heart of the one who is a "doer of the word, and not a hearer only." The child of God must live a different life from one who serves the adversary, otherwise he can never be conformed to the image of Jesus. The moral change is expressed by the Prophet Isaiah: "Wash you; make you clean; put away your evil doings; cease to do evil; learn to do well; seek judgment; relieve the oppressed; judge the fatherless; plead for the widow." The Prophet Micah points out this path of duty truly in these words: "Do justly, love mercy, and walk humbly with thy God." The words of Jesus are principally lessons for the moral development of His people. Paul pointedly indicates the works of the flesh and those of the Spirit. John teaches the highest attainment of this moral development when he says, "He that loveth is begotten of God and knoweth God." Peter tells of the gradual manner of this moral change in the pyramid of virtues: faith, fortitude, knowledge, temperance, patience, godliness, brotherly kindness, and charity; and he sums up our Christian duty in these words, "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." James' whole Epistle is a lesson of like nature.

This moral change is absolutely necessary as an evidence of life. If there be no growth, no development, there is spiritual death.

The book of nature tells us that fire and floods, earthquakes and volcanoes, tempests and grinding glaciers, all did their part in shaping the physical creation of God, and rendering it fit for the habitation of man. In the spiritual creation these all have their counterparts in the persecutions, trials, chastenings, weary labors, and cares that are influences in lopping off excrescences and molding the characters of God's children into the divine likeness. Thus "tribulation worketh patience, and patience experience, and experience hope, because the love of God is shed abroad in our hearts." It was thus that Jesus, the Captain of our salvation, was made perfect through suffering; and it is thus that we are created to become a habitation of God through the Spirit.

Returning again to the second clause of Jesus' statement, "That which is born of the Spirit is spirit", we have seen the effect of the implanting of the incorruptible seed, the Word of God. This is but the begetting, that which transmits life, and the paternal characteristics. As at our natural birth we manifest the characteristics of our earthly parents, so a spiritual birth or coming forth must follow this preparatory developing period, when the divine nature will be manifested.

LAST GRAND CHANGE

This brings us to the last grand change, and the lesson which Paul was giving when he spoke the words of our text. The mental and moral changes would amount to nothing without the physical through which to be manifested. They are but preparatory steps to the last grand change by which we shall receive the immortal nature of the heavenly Father.

How graphic is the picture: "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." Glorious consummation! Triumphant birth of the children of God!

Let the morning stars which sang together, and the sons of God who shouted for joy at the birth of the old creation, again raise their voices and shout forth the triumphant anthem:

"O death, where is thy sting?
O grave, where is thy victory?"

This will be the "manifestation of the sons of God" for which the old creation is waiting and groaning; when they shall be conformed to the image of His Son (Rom. 8:19, 22, 29). This will be the clothing upon with the house from heaven, when "mortality shall be swallowed up of life" (2 Cor. 5:4). Then shall these vile bodies be changed and "fashioned like unto his glorious body" (Phil. 3:21). And then, "when he shall appear, we shall be like him; for we shall see him as he is" (1 John 3:2).

He who can make of the same elements the black, crumbling charcoal and the hard, brilliant diamond, the common clay and beautiful sapphire, can thus transform from the earthly mortal the glorious spiritual and immortal body.

"THE largest number of Jewish agricultural settlements in the history of Palestine was announced as having been established by the end of 1936, the total being 203. This number compared with 110 similar settlements at the end of 1927."

CONTRASTING VIEWS

LET any person stand but for a moment upon the threshold of reality and he cannot but see the infinite difference between the prospects of the church and the world. Basing one picture upon the plain promises of the Bible, let him picture society as it will be when sin is gone. Don't hurry. Take time. Think. Try to make a mental picture of society without sin and without its effects. Now look at the world as it is today. Here we have daily economic strife, food problems, greed, misunderstandings, war, drunkenness, sweatshops, adultery, illiteracy, prize fights, poverty, murder, hate, and—there's no end to this. Right here in our beloved America crime is costing us \$13,000,000,000 a year. And it is mounting higher. We are not discovering it all, nor are we paying for all that is known. Our own Government is making appropriation to construct a navy equal to any in the world. Here are the outlines of two worlds of reality. In which shall we choose to hold our citizenship? Both will enter upon their consummation, perhaps while you and I are watching.—*World's Crisis*.

"TILL HE COME"

(Continued from page 5)

"As often as ye eat of this bread, and drink of this cup, ye do shew forth the Lord's death . . ."—now just watch the sunbeams bursting through the clouds!

"TILL HE COME"

It is only "till he come" that we are to "eat this bread, and drink this cup" and "shew forth the Lord's death" with all its preceding agony of disappointment, with all its anguish of body and mind, with all its deep and somber shadows of death hovering over the scene! All this is to continue only "till he come"! Then we shall no more remember the bitter bread of sacrifice and the equally bitter cup of suffering and the still more appalling fact of death!

The "bread," the "cup," and "death" itself will no longer trouble us, will no longer occur to us, will no longer be "remembered nor come into mind"! But life, glorious life, fearless life, eternal life—will be our heritage forever. Such is the final memorialized promise of which we are reminded as we "eat this bread, and drink this cup . . . till he come."

"Till he come!"—O let the words
Linger on the trembling chords;
Let the 'little while' between
In their golden light be seen;
Let us think how rest and home
Lie beyond that 'till he come!'

"When the weary ones we love
To the silent grave remove,
When their words of love and cheer
Fall no longer on our ear,
Hush! be every murmur dumb,
It is only 'Till he come!'

"Clouds and darkness round us press—
Would we have one sorrow less?
All the sharpness of the cross,
All that tells the world is loss,
Death, and darkness, and the tomb,
Pain us only 'Till he come!'"

A SPEAKING GRAVE

"Mr. Arthur Tylee, who was murdered by the Indians of Brazil, on his return to the field for the last time, was warned by a cousin, 'These Indians may kill you.'

"He replied, 'Suppose they do?'

"'But,' she said, 'you are going to give up your life.'

"He replied, 'I am in the will of God. If He sees fit to let me live to complete the language, and to present the Lord Jesus and His power to save, I shall be happy. If not, His will be done. *A grave often speaks louder than a life.*'"

Berean Department

Cecil A. Smead, Editor, Blanchard, Mich.

The Location of the Kingdom of God

* * * *By Georgie Richardson, Hammond, La.*

One of the outstanding themes of the Bible is the kingdom of God. The Scriptures offer abundant testimony concerning the location of our future and eternal home.

On studying the Scriptures, how can anyone overlook the location of the kingdom of God? Although most people sincerely believe our future home is to be in heaven, nowhere in the Bible is there any such promise made by God. On the contrary, time after time the Bible speaks of the kingdom to be established on the earth.

Beginning at the first of the Bible, we notice the promise made to Abraham in Genesis 13:14-17: "And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed for ever. 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." This same promise of an inheritance in the earth was also repeated to Isaac and Jacob (Gen. 26:1-3; 28:10-15).

In Daniel 7:27 we find that in his vision of the kingdom he was told that "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."

David, in the 37th Psalm, verses 9, 11, and 29, is very emphatic as to where the righteous reign in their future home.

We find in Proverbs 10:30 and 11:31 that Solomon says that the righteous shall inherit the earth.

Going to the New Testament we find that Christ promised His followers the earth for their future home: "Blessed are the meek: for they shall inherit the earth" (Matt. 5:5). Note also Revelation 5:10: "And hast made us unto our God kings and priests: and we shall reign on the earth."

Thus from beginning to end the Scriptures unite in declaring that the earth is to be the eternal home of the righteous. May we all be worthy of a place in that kingdom.

Resurrection

* * * *By Mrs. Claiborne Lee, Hammond, La.*

What is the purpose of the resurrection? Many people today believe that death is not the end of life, but the beginning of a new life in heaven or hell. If this is the case, then why is it necessary to have a resurrection? The word "resurrection" means to raise up again to life. Can people

be raised from the dead if they are alive? David says in Psalm 6:5, these words, "For in death there is no remembrance of thee: in the grave, who shall give thee thanks?"

The sacrificial death and subsequent resurrection of Jesus Christ is a guarantee that the dead shall be raised up again. Concerning this, Jesus said, "Marvel not at this: for the hour is coming, in the which all that are in the graves 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).

If we have eternal life within ourselves, what part does Christ play in giving us life? In Romans 6:23 we find these words, "For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."

The resurrection will take place at the second coming of Christ, at which time life and rewards will be given the faithful and they are not hurt of the second death. "Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power" (Rev. 20:6). "And, behold, I come quickly, and my reward is with me, to give every man according as his work shall be" (Rev. 22:12).

Therefore, a resurrection must take place for man to live again.

One Helper, God

* * * *By Thelma Richardson, 11, Hammond, La.*

Many troubles have come and gone
In this wide world along;
Many have been trod beneath the sod,
Yet there's one Helper, God.

There's One who cares for you,
One who is so true;
One who helps when in need,
One who is a Friend, indeed.

Many are our sorrows,
And more on the morrow;
For all the troubled paths we trod,
There is one Helper, God.

The many trials and temptations
Have befallen many nations;
We must righteously tread,
For the one Helper, God.

Just a word of appreciation from the editor to the members of the Blood River Berean Class, Hammond, La., and their Pastor, Bro. Harry Goekler, who have contributed so many well written, Biblical articles recently. Keep up the good work!



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"Thy word have I hid in mine heart, that I might not sin against thee. Blessed art thou, O Lord: teach me thy statutes" (Psa. 119:11, 12).

God's Gifts to You and Me

"I love the golden sunshine,
For thus it seems to me
That in each tiny sunbeam
The hand of God I see.

"I love to see the sparkle
Of dewdrops on the flowers,
For then my thoughts turn heavenward
From whence come freshening showers.

"I love the fragrant morning
When all is glad and bright;
'Tis then I talk with Jesus,
For He is my delight.

"I love the stars that twinkle,
I watch the clusters glow;
God gave them each their luster,
He bids them come and go.

"And when the darkness gathers,
And earth is hushed to rest,
I lay me down in safety
On Jesus' loving breast."

What Really Counts With God

When Jesus was on this earth the homes that He visited were lighted in very much different ways than are ours today. We know that He went into the homes of wealthy and of poor, alike. Wherever He was needed and could bring a blessing there He was found.

The homes of the wealthy were lighted by lamps fashioned by expert craftsmen into designs of beauty. They were made of precious metals, sometimes of gold and silver, and they were very costly.

Among the very poor, whom the Savior seemed to love and whom He served more often, the lamps were merely saucers of earthenware with the edges pinched together at one spot, forming a spout. Just a bit of cloth was used for a wick, and olive oil, which was plentiful there, was poured into the saucer.

The lamps of the wealthier people made no better light than the ones in the poor homes. For the strength of a light doesn't consist in beautiful ornaments. And the simpler

ones described gave a steady light, though it cost almost nothing.

If you had to make your way through a dark and dangerous place you would want a light that would shine brightly enough to show you the path. You would need a light that you could depend upon to prevent you from stumbling. You would not care if it were not showy and ornamental.

Jesus says that He is the Light of the world. That is, the truths that Jesus taught will guide us safely on our way if we trust them and obey them. They will shine out clearly through the darkness and show us what to do.

The Pharisees of Jesus' time tried to tell the people what they ought to do. But they had so much "clutter" around the truth they taught that it dimmed the light. Their commands were like the ornamental lamps.

In the beginning their commands had been taken from the laws of Moses, which were good. But the Pharisees had added to them again and again until the real laws of God were hidden or forgotten entirely.

The Pharisees washed their hands many, many times a day. Now they didn't do it as a matter of health and cleanliness, but for a show or a ceremony. They gave the people so many rules for the washing of even their pots and pans that they became confused and couldn't possibly obey all of them.

Now God does not look upon the things that are done for outward show. God looks upon the heart. He wants a pure heart filled with love and kind thoughts. He wants hands that are ready to do His errands of love and mercy.

Of the Pharisees Jesus said, "This people honoureth me with their lips, but their heart is far from me," quoting the words of Isaiah. You see, Jesus knew His Bible. He often used the words of the Prophets and the Psalms as He taught the people.

"Thus saith the Lord," was the way Jesus taught. And it was the way that led to truth and light. But the Pharisees were "blind leaders of the blind." And their way led to error and darkness. There was no salvation in their way.

Jesus is the Sun of righteousness, the Light of the world. He wants us to be light-bearers for Him. And the only way we can be is by getting our light from Him. That is, learning the truths He taught and using them in our own lives so that they will reflect the light of Jesus to those about us.

AMONG THE CHURCHES

BURR OAK, INDIANA

The church here is rejoicing once more in having a pastor in our midst. Bro. and Sr. W. J. McKnight have located in Burr Oak, where he has taken over his duties as pastor of the local church.

We are now looking forward to having Bro. F. L. Austin with us for special meetings to start on Sunday, March 20, and continue for two or three weeks. We urge the brethren everywhere to pray for the success of these meetings that many may find the "peace that passeth understanding."

Louise LaMunion, Cor. Sec.

Illinois Quarterly Conference at Ripley
March 26 and 27

SUMMER TRAINING SCHOOL

Folders announcing the forthcoming Summer Bible Training School, July 5 to August 14, have been mailed to the ministers and to as many prospective students as we had on our list. If pastors can use more of the programs, they will be gladly furnished on request. If any who are interested or who might be interested in taking the course, who have not yet received a prospectus of the school, will fill out the blank below and mail to the address given, your copy will be mailed at once.

It is necessary that those who are planning on attending the school notify us at once, so that arrangements can be made. If there is sufficient enrollment the dormitory will be used; otherwise, other plans will have to be made. If the dormitory is to be used, we must know in the immediate future, so that help can be secured.

Then, too, the teachers are preparing their material for the classes and they are anxious to know the approximate number of students and what age groups they will have. Your prompt response will greatly lighten the work of those in charge.

Don't delay to enroll! It is natural for one to put off such matters. If you enroll and later find out you are unable to carry out your plans, there will be nothing binding on you. So, don't put off this important beginning. **DO IT TODAY!** Fill out the blank by checking under the proper heading and sign your name and address and mail it to the committee chairman.

Training Class Committee,
C. E. Randall, Chairman,
Fonthill, Ontario

Dear Brother:

I am planning on attending the Summer Bible Training School at Oregon, Ill., July 5 to 14.

I am interested in the Summer Bible Training School and would like to receive a prospectus of the courses offered.

Name

Address

LOUISIANA CHURCH NOTES

During recent weeks the attendance at the Happy Woods Bible class has been increasing and some most interesting lessons are being studied from the book of Romans.

Mr. and Mrs. James Robinson of the Blood River church are the proud parents of a baby girl, born March 4. Shirley Marie is the name.

Mr. and Mrs. George Siple returned to their home in Oregon, Ill., after spending about two months with relatives and friends here. During their stay here they aided greatly in the choir and other activities of the church.

Work is being started on special programs to be given at Easter time and we anticipate beneficial results from this special work.

Harry Goekler, Pastor.

MEETINGS AT OMAHA

We greatly enjoyed a series of meetings with the brethren at Omaha, Feb. 20-24. In spite of unfavorable weather the interest and attendance remained excellent throughout the series, and it was with a great deal of reluctance that we were forced to bring the series to a close.

These faithful brethren have taken upon themselves the responsibility for keeping the gospel of Christ before the people. They are seriously considering securing a pastor, and we look for great things from them in the future.

J. R. LeCrone.

SOUTH LAWN CHURCH, GRAND RAPIDS

The Sunday school reached the season's high mark last Sunday with 238 in attendance. The three-months' contest between classes for proportionate gain has only two more Sundays to go, and the race is close. The men's class, with Mr. Niles as teacher, has been in the lead until this week, but Mrs. Holmes' class of girls has a slight advantage now. That group had 28 last Sunday.

The class of boys taught by Mrs. Thomas presented numbers of interest at the church service last Sunday night to a well filled house, and the pastor gave a short talk on the meaning of the Beatitudes. Next Sunday night Mrs. Barrows' class of little tots will have charge.

The church is being redecorated on the interior at this time, in preparation for the Easter season. A cordial invitation is extended to any who can to worship with us at that time.

The class on first principles, which the pastor has been conducting at the Sunday school hour, is nearing the close of the series. Beginning with Easter Sunday these students will return to their regular classes.

A series of prophetic sermons is being given Sunday mornings, dealing with the present world conditions and the prophecies of the coming of Christ.

Following the Easter season the pastor plans to conduct a two-weeks' series of meetings at the Ripley, Ill., church, beginning on Tuesday night, April 26, and closing Sunday, May 8, at which time he hopes to meet many of the old friends and co-workers of years gone by.

F. E. Siple, Pastor.

ACTIVITIES IN VIRGINIA

The spirit of Christian fellowship, cooperation and a desire to progress in the work of the Lord displayed by the brethren of Virginia speaks eloquently of the good work done here by leaders in the past, and augurs well for the future.

The present schedule of services is as follows: 1st, 2nd, and 4th Sundays of each month services at Maurertown, with Sunday school at 10:00 a. m., worship service at 11:00 a. m., and a preaching service at 7:30 p. m.; 3rd Sunday of each month, services at Dry Run with worship service at 11:00 a. m., and preaching service at 7:30 p. m. On the 5th Sundays there will be services at Browntown.

This schedule may be altered in the near future, but announcement will be made as soon as such alteration is made. We cordially invite all brethren within driving distance of the church or any who may be visiting in our vicinity or passing through to stop and worship with us.

J. R. LeCrone.

RIPLEY, ILLINOIS, NEWS

We are all looking forward to the Illinois Quarterly Conference that is to be here March 26 and 27. The conference begins Saturday afternoon at two o'clock with a Bible lesson. This will be followed by Bible games and a social hour until supper time. At 7:30 the song service will begin for the evening sermon.

Sunday morning at 10:00 there will be Sunday school. A sermon at 11:00 and at 12:00 Communion, followed by a basket dinner. At 2:00 there will be a short prayer service for the strengthening of the State evangelistic work, followed by a sermon. The remainder of the afternoon will be spent in open discussion, Bible games, and social period. At 5:30 there will be a basket supper and at 7:30 the evening service.

The purpose of these conferences is to stimulate the State work and the local work of the church where the conference is held.

We have introduced a system of cards in our Bible study to help us learn the memory verses of the Berean lessons. On one side of the card, which is about 6 inches by 10 inches, is the verse or first few lines of it, and on the other side is the book, chapter, and number of the verse. It makes it more interesting and is a sure way to learn the verses.

The Ripley church is to have the ceiling painted and the walls papered before the Quarterly Conference meets.

Don't forget the evangelistic meetings the last week in April and the first week of May.

HERALD RECEIPTS

Mrs. B. F. Cook (for others); Mrs. Virtie Sitler (for another); Leila E. Whitehead; L. P. Marsh; Mrs. Dora Haggard; M. C. Brake; Mrs. S. W. Coffman; Carol Hutchinson; John Fyfe; Mrs. Mandes Reed; Ruby A. Johnson; Mrs. Carl B. Brooks.

INDEBTEDNESS FUND

Mrs. Mandes Reed \$5.00

LAWRENCEVILLE, OHIO

The monthly meeting of the Sunshine Class of the Lawrenceville, Ohio, Church of God was held at the home of Mr. and Mrs. Raymond Beck. A very interesting letter from Sr. Jessie Kauffman was read to us, following which we had the usual business and Bible session. The topic for discussion was "The Abrahamic Promises and What They Mean to Us." The remainder of the evening was spent socially.

The next meeting will be on April 1, at the home of Bro. Kenneth and Sr. Miriam Gerhardt. We extend a cordial invitation to anyone desiring to attend our meetings.

Mrs. Paul Overholser, Secretary.

CORVALLIS, OREGON

Sr. Minnie Kerr fell and broke her arm a short time ago.

Mr. and Mrs. W. H. Tremaine of Bell, Calif., have come back to Oregon to make their home. They have located at Eugene, and are running the Sunbeam Dairy. Sr. Tremaine is a daughter of Sr. Flora Hogue.

Mr. and Mrs. Pryer and two daughters, Dorothy and Nellie, with Sr. Pryer's sister, Sr. Goldie Darby Elmer, were visiting in Corvallis March 8.

Mr. and Mrs. Clinton Stinnette are the proud parents of a fine baby boy, born March 12. Bro. Stinnette is a nephew of Sr. Minnie Kerr. They came here from Nebraska last fall.

Sr. Minnie Rogers, with Mr. and Mrs. S. P. Baker of Eugene, was at Corvallis to spend Sunday, March 6, at the all-day meeting.

Bro. W. O. Belhaw, also of Eugene, was down to attend the all-day meeting.

Bro. Prosser of Newport comes to Corvallis the first Sunday of each month.

AUSTIN, TEXAS

Several from Floresville and San Antonio attended church here Sunday, March 6. There were 60 present for Sunday school and 128 for morning worship. There were three services during the day. Elder Giesler of Nebraska was the speaker, and his subjects were: morning, "A Cruse of Salt"; afternoon, "Restoration of Israel"; and evening, "The Promise God Made to the Church Through Jesus Christ." There were good attendance and fine interest at all of the services. Dinner was served at noon at the church. We have a comfortable building here and the work is progressing in a fine way. Elder E. O. Stewart will be here from Monday March 21 to Sunday the 27th. Pray that the favor and blessings of God will be on the meeting.

Mrs. Claud L. Davis, Secretary.

MRS. BENJAMIN FETTERS

Ella Zereta Smith, daughter of Moses and Jemina Smith, was born in Ohio, Feb. 18, 1858. She was united in marriage with Benjamin Feters, Dec. 7, 1882. To this union two children, Maud and Denver, were born. Both of them have passed away.

About five years ago she and her husband were baptized into Christ by the writer and became members of the Church of God at Plymouth, Ind. She has been in bad health for several years. She fell asleep Monday, March 14, 1938. She leaves her husband, Bro. Feters, four grandchildren, and a host of friends. Funeral services were held in the Church of God in Plymouth, March 17, after which she was laid to sleep until Jesus comes.

J. H. Anderson.

ELIZA JANE HAMILTON WELIVER

Eliza Jane Hamilton Welliver passed away Wednesday, March 9, after a lingering illness. She was born in Eden Lake Township, July 19, 1866, and had lived here throughout her life. She was baptized in early life and had been a faithful member of the Church of God. She was married to Alfred Eugene Welliver in 1880, who preceded her in death in 1928. She leaves to mourn her absence eight daughters, four sons, fifty grandchildren, twenty-eight great-grandchildren.

C. E. Lapp, St. Cloud, Minn.

ELLSWORTH HUNT

Ellsworth Hunt, aged 72, passed away at his home, 1701 S. Washington St., Kokomo, Ind., Thursday evening, March 3. He was a lifelong resident of Kokomo, and a man of high standards.

This tribute to the husband is due to his faithful wife, Ethel, who was baptized by the writer into the all-saving name of Jesus Christ about four years ago.

The funeral was conducted by the undersigned on Saturday, March 5, and we laid Mr. Hunt to rest in Crown Point Cemetery to await the coming of the righteous Judge.

O. J. Parker.

THE RESTITUTION HERALD

Published by
National Bible Institution
Oregon, Illinois

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

Illinois Quarterly Conference at Ripley
March 26 and 27

CONTRIBUTIONS TO N. B. I.

Mrs. B. F. Cook	\$3.00
J. W. Sweet	2.50
Mrs. Flora E. Hogue	5.00

Board of Evangelism

Preach the Word

C. E. Randall, Superintendent



The following letter, accompanied by a money order for ten dollars, is such a splendid testimony for tithing and breathes such a spirit of faith and trust in the Lord, that I wrote to Sr. Rinehart and asked the privilege of publishing it in our column. She graciously granted the privilege, and so we are giving it to you for your edification.

Don't forget that we want to know about places where meetings can be held to good advantage, and don't forget us when you make up your budget, and don't forget The Herald and the General Conference. Ask your friends to subscribe for The Herald.

Yours in the Master's service,
James A. Patrick.

Dear Bro. Patrick:

I think the Board of Evangelism and its aims, is one of the finest moves the General Conference has ever made, and may God bless its efforts to the fullest. The time that is left for us to bring the gospel to others is short and speeding swiftly by—and there are so many in our own United States who have never heard the true gospel preached.

There are many, like myself, who are neither gifted with teaching nor preaching, but we can all help those to spread the gospel who are capable of preaching by our tithes and offerings.

Why do we begrudge God the small amount that He asks—just a tenth—when He does so much for us? O, I know, they say, "We can't afford it; we are just getting by as it is." We said it ourselves, and then we decided to try it. Now we say, "We can't afford not to tithe." The enjoyment alone that we get out of it is worth the effort. And, strange to say, we don't even miss the tenth—the nine tenths go just as far as the ten tenths ever did.

Tithing makes one feel closer to God. He has blessed us in many ways—physically, financially, spiritually—and I think mentally, too—for I can surely understand the Scriptures a lot better than I used to.

My husband and I started tithing a year ago this coming March 1, and we certainly are not sorry of it. We had been married less than a year and there were lots of things we needed badly (we still do). We were getting \$30.00 a month and trying to pay back debts. We were having a hard time making both ends meet, but we decided to try tithing. Now we are getting \$50.00 per month, are out of debt, and are gradually getting some of the much needed things we have been doing without. God has been good to us, and so last month we decided to go a step further and give Him something.

When we get our check, the first thing we do is to take out the \$5.00 tithe money—that belongs to God. Now we have decided to give Him a tenth of what we have left at the end of the month. O, we could use it all and lots more, but we economize as much as possible and a tenth of what we are able to save from each month's wages (after our tithe money is taken out) is our offering to God. It isn't much, but it will help.

If the members of the Church of God would all tithe, think what a lot of good could be done! There would be plenty of money to use in spreading the gospel. Think of the possibilities the radio offers! It seems to me, though, that more of our people are becoming tithers, and I am glad.

My husband and I are sending you \$10.00 to help the work on.

Your sister in Christ,
Mrs. Claude J. Rinehart,
Wellington, Kansas, Rt. 2.



“Home, Sweet Home”

Provided by the love and sympathy of the entire brotherhood of the Church of God, *Golden Rule Home* assures to the members of its Family the comfort, security, and solicitous care which the word “home” always suggests.

Here the anxieties of earlier and more active life are laid aside forever. No threat of eviction for non-payment of rent or taxes or other indebtedness troubles the hearts of the residents of *Golden Rule Home*!

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A hearty Christian welcome awaits all who seek the protection and lifelong support the *Home* provides.

Conditions of entrance into *Golden Rule Home* are as liberal as absolute security permits. Write for full particulars concerning the *Home* and its advantages. Or, better still, come and visit the *Home* itself and let the Family tell their own story of its advantages and comforts.

Address: *Golden Rule Home*, Mrs. Idona Romine, Matron, Oregon, Illinois.

THE RESTITUTION HERALD

VOLUME 27

OREGON, ILLINOIS, MARCH 29, 1938

NUMBER 26

Greater Germany and Its Future

“Gomer and All His Bands”

“A BREATH of uncertainty, a spirit of fear, a deepening sense of apprehension that cannot be clearly defined because its causes are not fully understood, permeate the air of all nations,” declared the editor of THE RESTITUTION HERALD Sunday evening. The large audi-

ence which was present had been attracted by the timely nature of the subject announced from cities and towns within a radius of twenty-five miles or more from Oregon.

“The very atmosphere seems charged with unseen forces of evil,” the speaker continued. “From the depths of the earth comes an ominous rumble like that which precedes the eruption of a mighty volcano. The ‘little hills’—the smaller nations—tremble in a hysteria of fear like the fronds of the palms before a tropical tornado. And even the towering ‘mountains’—the powerful empires whose interests circle the globe—strong as they are, enduring as they have been, quake to their foundations in anticipation of their coming doom.

“The words of Jesus tell the story of our times: they furnish the headlines for our newspapers and provide the chief subject for debate in the parliaments of the world. Those words of warning and of promise are familiar to all students of the prophetic Word: ‘Upon the earth distress; of nations, with perplexity; the sea and the waves roaring; men’s hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of the heaven shall be shaken.’”

Directing attention to the rapidity with which changes of major importance are taking place in these days, the speaker declared that the observer and interpreter of the times often finds himself far behind the swift passage of events owing to the time required to digest and compare with the Scriptures that which has already occurred.

“During the troubled days of the Ethiopian conquest,” he stated, “each sunrise brought a new threat of wider European conflict. The British and the Italian navies were constantly being strengthened in Mediterranean waters

The dramatic suddenness with which Adolf Hitler wiped the name of Austria from the map of Europe has astounded, if not appalled, the world. The editor of THE RESTITUTION HERALD reviewed the German-Austrian developments before his congregation recently and provides our readers with an abridgment of his address.

and the air and land forces of Great Britain continually augmented at the Suez Canal and in Palestine. But the smoke clouds happily blew away and ‘the tumult and the shouting died’ with the overthrow of that ancient kingdom.

“Just last week the world experienced a similar explosive burst of smoke and noise which speedily subsided without producing a conflagration, to the great relief of everybody, when little Lithuania submitted to the demands of Poland.

“But the pot of suspicion still boils fiercely as the flames of racial jealousies and ambitions continue to burn, and ‘bubbles of troubles’ rise from the international caldron with increasing frequency. Sooner or later the great kettle is sure to overflow and deluge the world in fire and blood.

“Statesmen recognize the danger. They know that these ‘trouble bubbles,’ however insignificant and innocuous they may appear to be to the casual observer, are filled with forces of potential disaster to all the world,” the speaker continued. “The all-dominating purpose of diplomacy today is to prevent the explosion of those bubbles, to localize the trouble that arises and keep the fires of discord from spreading. But the task seems beyond accomplishment.”

KEY TO PRESENT PROBLEMS TO BE SOUGHT IN THE PAST

“To get a comprehensive picture of what is happening in the world at the present time and to arrive at a correct understanding of it, it is necessary for us to seek for causes in the remote past,” the pastor stated. “No major war ever came about because of events or conditions of recent development. Sometimes it took years of constant friction between peoples, even centuries of dissatisfaction, to fan the smoldering embers of discord into open flames. But when the time was ripe, the fuel dry, the heat of passion high, it required but a very small incident to start a quenchless holocaust.

(Please turn to page 11)

Abreast of the Times

Pertinent Comments on the News of the Day

G. E. Marsh, Editor

Jews Watch for Messiah in Jerusalem

"We have waited for him, and he will save us" (Isa. 25:9).

SALEM, W. Va., March 21.—A correspondent of *The Bible Advocate*, an organ of the Church of God (seventh day), writing from Jerusalem, speaks of snow falling on February 10 and 11, accompanied by freezing weather. "Many Jews," the correspondent states, "thought this cold would cause an earthquake, and that it was a sign of the coming of the Messiah. They think He has to come very soon; but the poor Jews think He is coming for the first time, and do not know He is returning the second time to gather His precious jewels. I beg you to pray for all Israel."

All who watch and wait for the coming of the Savior to regather His people and establish His throne in the Holy City should "pray for the peace of Jerusalem" and her persecuted and deluded Jewish inhabitants.

Catholics and Jews Arrested in Austria

"For yet a little while, and the indignation shall cease" (Isa. 10:25).

VIENNA, March 22.—Sigmund Freud, eighty-two-year-old Jewish "father of psychoanalysis" is reported as seriously ill at his home here. Nazi police are said to have visited the aged scientist, confiscated his passports and closed the doors of his home and also of the publishing plant where his books are printed. There are 192,000 Jews in Austria. Numbered among them are many educators, scientists, and economists of world-wide repute.

Officials of Pan-Germany today admitted that 1,742 persons had been arrested "protectively or for criminal reasons" in Vienna. Many Jews and some Catholics are included. Dr. Heinrich Neumann, famous nose and throat specialist and friend of the Duke of Windsor, is under arrest charged with attempting to flee the country with \$120,000. Dr. Neumann is a Jew. In 1935 it is reported that Dr. Neumann refused to treat Fuehrer Hitler for a throat ailment, because the Nazi leader had organized a world drive against the Jews.

BERLIN, March 22.—Dr. Paul Joseph Goebbels, Minister of Propaganda under the Hitler regime, declared here tonight that two months ago "a Jewish offensive against Germany" was launched in a foreign country which he did not name. "The world was asked to believe Germany had been turned into a vast lunatic asylum or prison," he said.

Should control of the Government of Czechoslovakia with its 356,000 Jews, be brought into German hands, as seems quite probable now, we may expect to see the most

ruthless persecution directed against that long-suffering people that has been witnessed since the World War. It is becoming apparent that the loyalists of Spain cannot long hold out against Fascist General Franco, who has thousands of Italian and German troops helping him in his effort to overthrow the Republican Government in Spain. Should he succeed in the accomplishment of his purpose, the four thousand Jews in Spain will be at the mercy of their most bitter enemies.

The quicker these things come to pass, however, the quicker they will be over "and the indignation shall cease," the vials of punishment will be emptied, and Israel again come into her own.

"Drunkards" on U. S. Vessels

"They also have erred through wine, and through strong drink are out of the way" (Isa. 28:7).

WASHINGTON, D. C.—An American shipmaster, who said he was "liable to have a bullet in my back" if his name got out, told Senate committees in testimony made public some time ago, that discipline had broken down to an alarming extent in the American merchant marine. The shipmaster, whose name was kept secret, said: "Our ships are infested with thugs, thieves, gamblers, drunkards, dope runners, and racketeers of all descriptions." At times, he stated, "Lookouts aloft were so drunk we were afraid to remove them from the crow's nest"; and men at the wheel so drunk they turned the wheel the wrong way.

CHICAGO, March 24.—A sixteen-year-old boy is under indictment here charged with a murder which he is said to have committed while under the influence of liquor. Authorities promise that a thorough investigation will be made to determine who sold intoxicants to a minor.

It is right that such an investigation should be made and those guilty of providing the boy with liquor be severely punished, but all this will not restore the life that the boy took nor wipe the bloodstains from his character. The general breaking down of moral discipline is largely attributable to the unrestricted use of intoxicants.

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G. Eldred Marsh Editor
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Can We Survive?

By Vivian Kirkpatrick

CAN we survive as a denomination? That, I feel, is one of the biggest questions confronting us today? A number of our older ministers have gone to their well earned rest, but who has taken their place? Who will we find to take their place?

I hope I am wrong in my impressions, but my feeling is that if the Lord delays His coming, and unless the Church of God changes its methods and attitudes we will gradually become an extinct denomination.

I believe that we do have a purpose in existing as a denomination, but that we are failing to fulfill that reason for our existence and that unless we change we shall cease to exist. To illustrate my meaning, let us compare our denomination to a washing machine salesman in a new territory who has the promise that as soon as every family has purchased a washer the community will be electrified. Our salesman reasons this way, "Many of these people have washers of other makes, and salesmen from other firms may have prospects here. I believe my machine the best on the market, but I will grant that many of the other machines have their good points even if they do not come up to mine. Now I don't want to interfere with any other salesman's work and I don't know who his prospects or who his purchasers are. I have a few customers here and I can call on them occasionally; but otherwise I think my best policy would be to let those who want my washer come to me."

The unfortunate thing about the above is that few know he is an agent for his machine. Many are dissatisfied with what they possess, but they do not know about the one possessing the points desired. While he is waiting for customers to come to him those who possess his machine may move away so that in time there may be no one in the community who would have his machine. And, above all, our salesman is hindering the electrification of his community because some refuse to purchase until they find a machine embodying the features desired. Do you see the analogy?

It seems that the interpretation we place on Mark 16: 15 ("And he said unto them, Go ye into all the world, and preach the gospel to every creature") is "preach the gospel to every creature that comes to you." The unfortunate thing is that the majority of the world, and even the larger portion in this country do not know that there is such a denomination as the Church of God.

Suppose, for the purpose of argument, that we interpret the passage quoted as meaning that the gospel must be preached to every person before the coming of Christ. In which case we pray, "Thy kingdom come" and hinder that very coming by our fear of doing any preaching in a new field without an invitation because of our fear of being accused of proselyting. We would rather keep our non-proselyting record clear than to be aggressive in the work of the

kingdom. Can it be possible we care more for what people might say than we do for advancement in the Lord's work?

To become a potent force in the kingdom work, however, we must not only change some of our methods, but we must have an educated ministry.

Our people are progressing steadily. The young people are recognizing the necessity of an ever-increasing need of higher types of education to meet the requirements of an advancing civilization and a more complex society. To illustrate this I have a few figures from Bulletin 1932, No. 17, of the United States Department of the Interior, Office of Education, entitled "Secondary-School Population." Basing our figures on those of 1880, the high school enrollment, in 1900 had increased 370.9 per cent, while in the same period the number in higher institutions of learning had increased to 74.6 per cent compared to a population increase of 50.7 per cent. Still basing our figures on the 1880 mark the high school enrollment increase was 1894.4 per cent in 1920, jumping to 3849 per cent in 1930. The increase in higher institutions was 317.1 per cent for 1920, soaring to 749 per cent in 1930. These are to be compared to population increases of 110.8 per cent for 1920, and 144.8 per cent above the 1880 figure for 1930.

The higher level of education of our congregations makes it imperative that we have an educated ministry. A speaker who is inferior in education to his congregation cannot hold his people. This point is well illustrated in a case I know at the present time where a young man is trying to build up a church which contains several college students and college graduates in its congregation. The young man received his high school education at a denominational high school. Knowing him as I do, I can realize what a task he must have because he cannot put his thoughts into concrete shape; his grammar is atrocious, and his sentence structure is very bad. As a result, he is breaking up the church instead of building it to a higher level.

A few men may have the natural ability to speak in public, but the vast majority of our ministers must have training in public speaking, in argumentation. They must have the ability to make clear-cut and comprehensive statements and not talk all around a point without being able to present it in a logical argument. They must know how to assemble and present the material in an interest-holding manner, remembering that year by year the intellectual attainments of the average congregation is increasing and they must grow with them to be able to continue to lead them. To maintain their leadership they must not only have a superior knowledge of the Bible, but must maintain an intellectual superiority.

In talking about higher education as essential for our leaders, it has been suggested that (*Please turn to page 10*)

The Paradox of Progress

WHEN the author of the book of Job described the paradox of progress, little did he know that generations to come would see in his words a deeper significance than was possible in his own day: "Man putteth forth his hand upon the rocks; he overturneth mountains by their roots; he cutteth out rivers from among the rocks; he bindeth the floods from overflowing; that which is hidden he bringeth to light, but where shall wisdom be found? Man knoweth not the price thereof."

Progress, science, invention, engineering, and discovery—yet something is lacking! The ancient world, with the exception of the Jew, did not know of the idea of progress. The Greeks, who contributed so much to progress, did not possess the concept. While there was a slight suggestion of it in the Ionian physicists, there is no reference to progress in Aeschylus, Euripides, Plato, Aristotle, the Stoics, and the Epicureans. The ancient Roman attitude could be summarized in the famous phrase of Lucretius, *cadem omnia semper*—"all things are always the same." Horace, Tacitus, Juvenal, Virgil, and Marcus Aurelius speak in terms of eternal recurrence rather than of progress.

The Jew believed in progress, first of all, because the postulate of the perfectability of man lay at the heart of Jewish ethics. Secondly, because his idea of repentance meant moral progress toward a moral goal; and, thirdly, because the Messianic Age among Jews was not as among Greeks, in the far distant past, but, on the contrary, in the far distant future, when truth, justice, and peace will unite all mankind in bonds of human brotherhood.

The idea of progress was popularized by five great historic events. The first was the Copernicus revelation, which challenged medieval theology; the second was Columbus' discovery of America, which added a new hemisphere; the third was the American Revolution and the French Revolution, which encouraged people to use their power to mold society according to their own ideals in protest to the static tyranny of kings; the fourth consisted of a series of inventions like printing, gunpowder, the mariner's compass, navigation, steam, electricity, the telephone, and the telegraph; the fifth of these great historic events was the formulation of the *theory* of evolution by Darwin and Wallace, which seemed to make progress a cosmic law.

At the beginning of the twentieth century the horizon of man was full of the wildest dreams and most extravagant hopes. *Sociologists* believed that they would soon abolish poverty and eliminate crime. *Scientists* felt that, through the prevention of diseases and the prolongation of human life, the uncertainties of life could be minimized.

The United Jewish Laymen's Committee, under whose auspices the "Message of Israel" is presented each Saturday night by the National Broadcasting Company, graciously provides us with the address delivered by Rabbi Louis L. Mann, D.D., on a nation-wide "hook-up," March 5, 1938. Gloomy as is the picture painted by Dr. Mann, it is in harmony with the predictions made by the prophets of his race ages ago.

Engineers thought that steam and electricity would lift the burden from the shoulders of man and beast. *Economists* were certain that the commercial interests of the world were so interrelated as to make war impossible. *Industrialists* claimed that the machine age would make leisure possible and, as a result, culture all but inevitable.

Religionists dreamed dreams that, as a result of all these closer relationships and the rapidity of communication and transportation, the brotherhood of man was near at hand.

The first third of the twentieth century has passed. What disillusionment! What disappointment! What despair! What despondency! What disenchantment! There is no pessimism so deep as that born of high hopes miscarried, perverted, and betrayed. Whether we read Dean Inge, who claims that "progress is an exploded myth," or Oswald Spengler, who says that he can hear the death rattle of our civilization, or Joseph Wood Krutch, or Huizinga, or any of the other modern prophets of doom, we must realize that the pendulum has swung from one extreme to another.

PHYSICAL ADVANCEMENT WITHOUT MORAL PROGRESS

I believe that some of the paradoxes of progress envisaged by the author of the book of Job, as applicable to our day, can be stated rather tersely. I would mention first the fact that *our physical progress has not been paralleled by moral progress*. As a result, we have a threat rather than a promise. We have failed to establish a balance between new powers and new responsibilities. Haldane, the great scientist, has wisely pointed out that "unless we develop as much morally and spiritually as we have developed mechanically and technologically, we shall have created a Frankenstein that will turn around and crush his maker." It was not a coincidence that at the Power Conference, held in Washington a year ago, engineers from eighty-seven countries—each of whom prepared his address at home—seemed to speak in unison their uncanny foreboding that the misuse and abuse of power might destroy the civilization that it helped to create. *Mechanical power without moral guidance will spell suicide. Physical power without spiritual power invites devastation.*

The second paradox of progress might be put in the words, "We live longer but make a living a shorter time." Nothing is more precious or sacred than human life. Science and preventive medicine have prolonged life. The population from 1400 to 1800 doubled; in the nineteenth century it trebled; in the twentieth century, unless a devastating war intervenes, the population of the world will

quintuple. In the Middle Ages the average life was twenty years; in 1750, thirty years; in 1860, forty years; in 1935, fifty-nine years. The death rate has been decreased from two hundred and ten per thousand in India, where conditions of antiquity still exist, to six per thousand in New Zealand. It is about twelve in the United States. Through science we have conquered an army of invisible assassins—bacteria—that brought pain, misery, and death.

We live longer, but we permit people *to make a living* a shorter time. The acceleration of the machine has put older men at a disadvantage because of their "time reaction" to machine rapidity. There are factories that will not employ a man over the age of forty. We have six times as many aged people as we had seventy-five years ago. Neither alms, nor emergency relief, nor the dole will solve this problem. Deprive a man of his self-respect and he is no longer a man. We have a multiplication of occupations and yet have unparalleled unemployment. The shorter working day and shorter week are inevitable. Even though there were some ten million or more unemployed, within three months after the Supreme Court declared the NRA unconstitutional, child labor increased sixty-two per cent in the United States and has now increased several hundred per cent. Crushing children *with* labor and crushing adults because they have *no* labor! The author of the book of Job was correct—"But where shall wisdom be found?"

SCARCITY IN AN AGE OF SUPERABUNDANCE

The third paradox of progress that literally haunts us is *an abundance of goods with an economics of scarcity*. Science has altruistically made for abundance; economics has acquisitively attempted to recreate scarcity. We cannot regulate airplane speed with oxcart clumsiness. When Malthus wrote his essay *On Population* he feared that unless the growth of population were retarded there would not be enough food for human beings because population was increasing twice as rapidly as the food supply. Through scientific farming and soil chemistry the production of food has increased six times as rapidly as the population. We have no right to speak of *overproduction*; it is much truer to speak of *underconsumption*. So long as fully fifty per cent of the population live below the minimum standards of decency—which was true even during the 1920s of prosperity—to speak of overproduction is a misnomer. Unless and until we make as much progress in *distribution* as we have made in *production*, we may cry aloud with Job, "But where shall wisdom be found?"

The fourth paradox of progress that challenges our very existence is *the growth of economic internationalism side by side with an intense political nationalism*. The two cannot be reconciled. Travel, communication, transportation, the telegraph, the telephone, the radio, the steamship, the cable, the airplane, have made the world smaller. We sit down at breakfast and drink coffee from South America out of a cup that came from England, with sugar that came from Cuba, fruit from California, tablecloth from Czechoslovakia, wheat that probably came from Canada, on a rug that came from Persia! What internationalists we are! Yet—at the very same time political nationalism is attempt-

ing to become self-sufficient, self-contained, and self-isolating, attempting to make each nation supreme in a manner that conflict is all but inevitable. How little have we heeded the words of the Psalmist, "Let nations remember that they are but men." How much have we permitted arbitrary, artificial, man-made boundaries between country and country to obliterate the God-made resemblances between man and man! "Where shall wisdom be found?"

MORE PROTECTION BUT LESS SECURITY

There is a fifth paradox of progress. *We have more protection and less security* than ever before. How simple and crude were the armies of ancient days! The javelin, the spear, the sword, the chariot, the arrow, the stone—but we have progressed! "Progressed?" Tanks, big berthas, airplanes, poison gases, germ warfare, submarines, trenches, mortars! Never in all the history of the world have nations spent a fraction as much on armies as they are all spending now. Some twenty years ago we fought a war "to crush militarism" and now we are crushed by militarism. War made the world safe—not for democracy—but for Fascism. Another war will make it safe for Communism. Are we any more secure than we were a generation ago? The truth is that all nations are less secure because they are well nigh financially bankrupt in their preparations for bankrupting themselves physically and biologically in the next war. Primitive battles were children's play compared to ours. The Greeks won Marathon with ten thousand men and lost one hundred and ninety. The charge of the Light Brigade involved six hundred cavalry.

H. G. Wells was right when he said that "our civilization is comparable to children playing with lighted matches on top of an uncovered keg of gunpowder." He added that "previous wars might be compared to naughty children quarreling in the nursery, while future wars would be a victory of the exhausted and the dying over the dead." "Where is wisdom to be found?" If all nations were half as well prepared as they are now, they would be *no less* prepared; if all nations were twice as well prepared as they are now, they would be *no better* prepared, because *all* preparation is relative to a potential enemy. Too long have we blamed *diplomats*, and they are not exempt! Too long have we criticized *militarists*—and they are not free from guilt! Too long have we condemned *munition makers*—and theirs is a nefarious business! Too long have we chastised *international bankers*—at times they have been little less than vultures! But hasn't the time come to put the blame where it belongs, upon the stupidity, the imbecility, and the suggestibility of *peopla*? Recall Longfellow's words:

"In the world's bright field of battle,
In the bivouac of life,
Be not like dumb driven cattle,
But be a hero in the strife."

As long as people remain like so many "dumb driven cattle"—"where is wisdom to be found?"

PARALYSIS, NOT PROGRESS, PREVAILS

The last paradox that I shall be able to discuss today

might be put in the words of Thoreau, "We have improved for an unimproved end." Take the radio for an example. Once upon a time an audience of two or three thousand was very large. Now, through the short wave, it is possible to speak to a thousand million people at one and the same time. That is an improved means. But, when this improved means is used to belch forth hatred, threat, and intimidation, as is now being done in Italy and Germany, we have an improved means for an unimproved end! This represents not progress but paralysis.

We have our "microbe hunters" and our "death fighters" who have eliminated plague and helped to vanquish disease. But, when these same talents can be used and have been used in the heavens above, to cloud it with artificial birds of prey on the earth below with long distance guns, and in the waters below the earth with artificial sea monsters, and to poison the air with deadly gases, we know what "improved methods for an unimproved end" really signifies!

A generation ago we felt that never was Utopia so near—and we were correct in so thinking! Now it is true to say, "Never was Utopia so far away." All that Utopian literature projected upon the horizon of the future as mere figments of the imagination—the benefits that would come

with rapid communication and rapid transportation, with the abolition of scarcity and disease—has been largely realized. In the words of the author of the book of Job, "Man putteth forth his hand upon the rocks; he overturneth mountains by their roots; he cutteth out rivers from among the rocks; he bindeth the floods from overflowing; that which is hidden he bringeth to light, but where shall wisdom be found? Man knoweth not the price thereof." The time has come to try the only thing that has not yet been tried—religion. The Psalmist foresaw it when he said:

"The stone which the builders reject will become the chief corner stone."

"Unless God build the house, they that build it labour in vain."

(EDITOR'S NOTE: Appreciative as we are of the truth presented in this splendid analysis of present world-wide conditions, we cannot refrain from observing how age-old differences of scriptural interpretation persist. Our Lord applied the quotation from Psalm 118:22, not to the rejection of religion in the abstract, but to the rejection of Himself by the Jews (Matt. 21:33-45). Peter made a similar application of the passage (Acts 4:10, 11). How we shall all rejoice when Jew and Christian see eye to eye!)

Popular Objections Answered

PAUL'S INNER MAN

By H. V. Reed

"For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day"
(2 Cor. 4:19).

WE ARE often told that the above text is proof positive of the soul's immortality. But there are some serious objections to such an interpretation of the text.

1. Paul says nothing about the soul being the inner man.

2. The phrase is applied exclusively to the righteous, whereas, if it applied to all men the text would prove that wicked men's souls would be renewed as well as the souls of the righteous; but Paul seems to mention the renewing of the inner man as a Christian grace.

3. If the soul is the inner man it must need *renewing*, and we cannot understand how an immortal, imperishable soul could have such a need.

4. If the inward man is the soul, and God made two Adams, one outside and the other inside, there must be one more than Moses wrote about, for he only alludes to the *man of the earth*.

Let us look for the moment at the scriptural teaching upon this subject. We often read of the old man and the new—of putting off the old man and putting on the new—

of men becoming new creatures in Christ, and of Christ being formed within, the hope of glory. The Word also speaks of the word of Christ dwelling in us richly in all wisdom. Hence it will not do for us to call the old man the body, and the new man the soul. The simple idea of the Apostle is that while the body of sin (the old man) must be put off or destroyed, there should be a continual growth in grace and in the knowledge of the truth. We should increase in wisdom and moral strength that the inner life may be developed in harmony with the Christ Life. In view of these things the Apostle says "we faint not." The old, sinful nature is giving place to the new life of faith and hope. We are coming nearer to the good and true. Christ being formed within dwells in our hearts by faith. Hence, says the Apostle, we look not at the things which are seen, but at the things which are unseen. This living, active faith formed within us elevates us to better things. We are putting off the old man and putting on the new; we are bearing more fruit by abiding in the Vine.

It is a violation of Paul's faith to suppose that he was trying to prove a destruction of the body and the immortality of the soul. Let us be careful in our study of the Word that we do not violate its simplest teaching and misunderstand its most glorious truths.

A Christian's Difficulty With Evolution

Part 1

ONE of my earliest recollections is that of viewing with curiosity, mingled with fear, the rattlesnakes and the copperheads embalmed in my father's laboratory at Geneva College. In my undergraduate days at the University of Wisconsin, I had the good fortune to be enrolled in the classes of that great geologist, Dr. Charles R. Van Hise, afterward president of the university. No course of study so interested me and fascinated me as his lectures on geology and the field excursions we made over the glaciated areas of southern Wisconsin. Having been brought up and trained in such an environment, I approach the subject of evolution without any prejudice against science, nor with the conviction that most of what is spoken of as science is "science falsely so-called." On the contrary, I have the greatest respect and admiration for the sincerity and painstaking labors of men of science, and, in common with the rest of mankind, gratefully share in the blessings which science has conferred upon our race. If, as the Bible puts it, it is the glory of God to conceal a thing, it is the honor of kings to search out the matter. We honor the kings of science who have told us truth as it has been written in star and on stone.

A SEDUCTIVE ROMANCE

Nevertheless, as a believer in Christianity, I cannot reconcile its teachings and presuppositions with the hypothesis of evolution. With that inability to reconcile the two there goes, of course, the conviction that the hypothesis of evolution represents a vast, but fascinating, mistake on the part of science. As for the facts, my own view is best summed up in what the great German biologist, Professor Fleischmann of Erlangen, says of evolution: "The more deeply I pursued the alleged evidence for it (the theory of evolution) and sought to gain, through special investigations some essential proof of the genetic relationships of animals, the more clearly I recognized that the theory is a seductive romance, which deceptively pretends to give results and explanations, rather than a doctrine built upon positive foundations."

Evolutionists profess amazement at the revival of the conflict between religion and evolution, and seek to explain it as post-war hysteria or a recrudescence of bigotry or ignorance. But they are far from the mark. They point to the excitement and agitation when the heliocentric conception of the universe was first launched on the world, and when geology ran back so far as the age of the earth, and conclude that after a time the opposition of religion to evolution will die away as it did in the case of astronomy and geology.

But the cases are not analogous. The heliocentric theory of the universe affected merely the relationship of the platform of man's home, the earth, to other heavenly bod-

ies, and the light which geology poured upon the past had to do only with the time of man's appearance on the earth. Neither in any way invaded the territory of man's unique dignity and moral greatness. But the hypothesis of evolution strikes at the forehead of man's greatness. It requires an altogether different classification of man. If it be true, then it is a terrible truth.

EVOLUTION AND GOD

The first article of the Apostles' Creed is "I believe in God, the Father Almighty, maker of heaven and earth." This belief, in its high and scriptural sense, cannot be reconciled with the evolutionary theory of the power which is back of all creation and the origin of man and his world. Some evolutionists have been called "theistic" evolutionists, that is, evolution with God at the beginning at least, or, taking a special part in the process of development when it finally reached man. Life came from the original cell, but God had to endow that cell with life and the powers of reproduction and development. (See *Abreast of the Times*, Feb. 15, 1938.)

But these theistic evolutionists are a rapidly vanishing species, and more and more it becomes evident that what confronts us is a choice between out-and-out evolution, man in the totality of his nature produced from the brute creation under him, and that long process set in motion by some power of which we know, and can know, absolutely nothing: or, creationism, that the species came into existence not through dim eons of change and growth, but by the fiat of the Almighty.

The old-time theistic evolutionists, such as Le Conte, would be very lonely and unhappy in any group of thoroughgoing evolutionists today. Writing in 1887, Le Conte said: "A few more years and Christians will not only accept, but love and cherish this also (evolution) for the noble conceptions it gives of Nature and of God." His prediction has not been fulfilled. Intelligent Christians are more awake to the de-Christianizing influences of evolution today than they were in the eighties. They have had an opportunity to see its terrible fruitage. As between men like Le Conte, who thought that evolution was going to give us grander thoughts of God, and the agnostics and infidels and church baiters who hailed the evolutionary hypothesis with a roar of satisfaction, and at once recognized it as their friend and ally, the latter certainly made the better guess as to what evolution would accomplish.

When the evangelical Christian is asked, "Does it not give you a higher thought of the Supreme Being to know that He could create a single protoplasmic cell out of which could gradually come all forms of life and the whole history of the creation?" his answer is a most decided, "No!" And why? Because such a God, creating a single cell, and

letting it develop into manifold life, is not the God in whom the generations of men have trusted, or can trust. If deism made God an absentee God, doing nothing in and for His great world, evolution puts Him still farther off, for it submerges Him in a germ of protoplasm. The scriptural and Christian idea of God is not merely a magic touch at the beginning of life, but a Person, One in whom we can trust, and with whom we can have sweet communion. But evolution destroys the personality of God and He becomes only the ascending or animating principle of nature. The so-called evolution belief in God is not theism at all, but pantheism. It is merely an apotheosis of the forces of nature. It is impossible to imagine such an idea of God inspiring man to say, amid the storms and sorrows of our mortal lot, "In thee, O God, do I put my trust!" or, "The Lord is my shepherd, I shall not want."

A FADING FAITH

The tree of worship, faith, devotion, has withered wherever its roots have been severed by the evolutionary axe. That historic, glorious faith in God as Creator, Upholder,

Redeemer, and Judge, which has for ages been the refuge and the hope of the church, has faded immeasurably in our day. They who deny this are simply biting on granite. Where God has been reduced to the authorship of a piece of protoplasm, there His Holy Spirit has ceased to strive with men. We cannot have religion, we cannot have morality, without God. That is why those who wish to drive the idea of God out of the human mind are the most enthusiastic endorsers of evolution. A noted psychologist at one of our colleges, in a recently published book, *Belief in God and Immortality*, gives the religious confessions of a thousand men selected from a list of fifty-five hundred American scientists. He says these fifty-five hundred included the names of every American who has a good claim to be called a scientist. Of the one thousand questioned, more than half of them doubted or denied the existence of a personal God. Among biologists, those more immediately in contact with the inferences of evolution, less than thirty-one per cent believed in a personal God. Such ghastly facts as these no amount of ridicule and scoffing can rob of their terrible significance.—Clarence E. Macartney in *The Presbyterian*.

The End of the Jewish Question

Will Seekers Become Finders?

ABRAHAM, the great pilgrim forefather of the Jewish race, went out at God's behest from Ur of the Chaldees, not knowing whither he went, but in eager search of a city with God-built foundations. His descendants have been pursuing the search ever since. Impelled by an inner urge as irresistible as that of the migratory bird, Jews have been persistent seekers after that which they have not yet found. As Renan says: "The true Israelite is torn with discontent and obsessed with an unquenchable thirst for the future." This obsession finds its expression in the Old Testament Scriptures in what we call the Messianic hope. Around this idea is gathered up all the revelations, the yearnings, the insights, the wisdom, and the common experiences of the Jewish people. The prophetic element runs all through their history. It is the determining factor in the historical drama of Israel which it unfolds.

When the Old Testament closes the eyes of the people are still toward the future. The last of the prophets is fired with the same passionate longing as his predecessors: "The Lord whom ye seek shall suddenly come to his temple, even the messenger of the covenant whom ye delight in; behold, he shall come, saith the Lord of hosts." The Old Testament is thus an unfinished book, and it leaves everything about the Jewish religion and the Jewish race unfinished. There is something lacking which Jews with all their zeal and ability have never been able to supply. Christians know what is necessary to meet that need. The Messianic hope of the Jews will remain but a mirage of the

desert until they recognize that in Jesus Christ it has become a shining fact. Their Bible is but half a Bible so long as it is uncrowned by the New Testament which furnishes the fulfillment of its hopes and aspirations. Their sense of mission, which is peculiar to Jewish consciousness and is the mystical foundation of their history, has lost its focus and their destiny will continue to elude them until they find their meaning in the life and ministry of Christ. All the duration of the race through the centuries, all the lore of the Talmudists, all the gifts with which they have been endowed, all the achievements of their scholars and saints have not availed to bring them to the end of their quest. They have not become what Cromwell called "happy finders." "What Israel seeks, that he hath not found."

Yet the first disciples of Jesus were all Jews. They found in Him the Messiah; and finding Him they found all that their people had missed, the fulfillment of the ancient prophecies and God's answer to the cry of their hearts for pardon and peace, deliverance from temptation, guidance in perplexity, strength for daily tasks, comfort in time of sorrow, and hope beyond. From the lips of Christ they heard words that dispelled their doubts, calmed their fears, quickened their faith, and ennobled their aspirations. To them He said: "Thy sins are forgiven thee;" "Be not anxious for the morrow;" "The very hairs of your head are all numbered;" "Come unto me all ye that labour and are heavy laden, and I will give you rest;" "In my Father's house are many mansions;" "Lo, I am with you al-

way." There is no cry for divine mercy, no yearning for peace, no longing for satisfaction, no hunger for sympathy, no call for God's care and protection for which the first followers of Christ, who knew the risen Lord, did not have the answer when they became the heralds of the gospel. The cross, which to their brethren was a stumblingblock, was to them a clue to the meaning of the ancient Scriptures and a key to the treasures of divine mercy and grace.

It must remain one of the mysteries of providence that the Jewish people, out of whose very life at its deepest and best the Savior came, did not respond universally to His appeal. That many thousands in the first century did respond and were loyal to Christ even to the death is the testimony of the New Testament. Why did they not all become His disciples? The history of the Christian church and of the world would have been very different. And the history of the Jews, then in the vanguard of Christ's cause might well have recorded vastly greater triumphs for Christ than the past nineteen centuries have seen. It was the conviction of what His people could bring of ability and zeal and sacrifice to the cause of Christ that led the Apostle Paul to declare that their enlistment under His standard would be as quickening as the coming of spring to a winter world, even "life from the dead."

The convictions of the great Apostle concerning the response of his people to the gospel, as set forth in the 9th, 10th, and 11th chapters of his Epistle to the Romans, contain a wealth of suggestions that have not lost their meaning with the flight of time. In the first place he is certain that the Jews still have a part to play in the fulfillment of the divine plan for the world. The tragedy of Calvary did not take God unawares. The ancient people did not become castaway, as a broken tool from the hand of a workman, when their rulers rejected Jesus as the Messiah of promise. It simply provided the occasion for the extension of the good news into the Gentile world, in accordance with God's purpose as announced by the prophets: "The Gentiles shall come to thy light, and kings to the brightness of thy rising."

It was never in the mind of Paul that the rejection of Christ by the Jews was anything but temporary, or that their destiny could be achieved apart from Him. "The gifts and calling of God are without repentance." In the fulfillment of His purpose in Christ, God would not forget His covenant people. Paul did not share in the widely prevalent opinion that the winning of Jews to the discipleship of Christ is attended with extraordinary difficulties. In his view the grafting of the branch broken off the olive tree into the parent stem is easier and more natural than the grafting into it of a branch from a wild olive—it has the same grain and the right structure and will make a better mend. That, indeed, is just what we might expect. The Jew in becoming a Christian does not change his religion, he simply moves forward to the realization of those hopes and experiences anticipated by the prophets and brought to fruition in the life and ministry of Jesus Christ. It should be easier for a Jew to accept the faith of Christ than to make a good Christian out of a Jap or Hindu or Arab.

Then, we are impressed by the motive or emotion through which the Apostle sees the divine purpose being worked out. He speaks of the impulse by which the Jew is to be moved toward Christ as "jealousy," the feeling that is wont to stir people when they see others keenly enjoying something which they themselves lack. Jews, "provoked" by the wealth of spiritual experience enjoyed by Christians, are to be strongly moved to desire the same wealth of blessedness for themselves. It is here that Christianity in relation to Jews has been weakest. How few Jews have had an opportunity of seeing the faith of Christ at its best. Too often they have been driven away from Him by the prejudice and ill will of those who have borne His name. Too rarely have they been in contact with Christians, sincere, godly, righteous, sympathetic, unprejudiced, radiant, and friendly. But when they see what Christ can be in the life of those who love and serve Him, there is an unflinching attraction and a growing desire to learn the secret of a life that derives its happiness and support from a source that lies beyond their experience. This indeed—the lifting up of Christ in the character and conduct of His followers—has always been the chief lure by which Jews have been led to seek in Him the answer to their quest.

These thoughts have been suggested by an article in the December *Atlantic* by John Cournos on "An Epistle to the Jews." He, too, is on the great quest, and in his search has discovered the New Testament. Therein he has come face to face with the person of Jesus, whom he recognizes as "our Prophet, our greatest Prophet, the keystone of our ultimate faith." In contact with His teaching He has become aware of the difference between Christianity as Jesus taught it and Christendom. He sees that the failure of Christianity is not due to Christ, but to Christians. Christ Himself has thus been made to suffer in the minds of His people. Had the early Christians really lived out the faith of Christ, Jews might have been won to Him, and there might not have been any Jewish problem today. Though his view of Christ is not that of the Christian church, he sees in Jesus the only hope for a torn and distracted world, which is as "that herd of Gadarene swine, of which He spoke, possessed with devils and rushing to destruction."

What is most distinctive about this article is the demand of its author that Jewish leaders give to Christ the place that rightfully belongs to Him, the supreme place among the teachers of Israel. He challenges rabbis, instead of "saying nice things about Christ in their own Christian pulpits," to make an open avowal of Him and resume the thread of Jewish tradition where it was broken nineteen centuries ago. "The greatest Jewish transgression," he says, "consists in the refusal to accept the ultimate expression of the Jewish genius, which, step by step, inevitably had led from Moses to Christ, from tribalism to universality, from formalism to freedom." "It has been one of those preposterous, even ironic mistakes of history that the Jews, having achieved the apex of their peculiar culture in Christ, should have rejected Him; it is the supreme tragedy that, having produced Christ, they should have failed in the final effort to incarnate Him in life." Instead of castigating

Christians for their failures, he calls upon Jews to "put into living practice the ultimate principles taught by their greatest Prophet." "The people of Christ must try to be the Christian among the peoples."

There are doubtless many others among the noblest and most thoughtful spirits in Israel who recognize with this author that Jesus belongs to the Jews, that He is bone of their bone and flesh of their flesh, and that their acceptance of Him is the only way of escape from spiritual bankruptcy. It means much that this torch has been kindled; from it many another torch may be lit. Certainly when Christ is given a home in the synagogue, a new day will have dawned for Israel and a new hope for the world. In the meantime, Christians through prayer and sympathy and effort must seek to hasten the day when Christ will again come to His own, and in Him their age-long quest will end.—John Stuart Conning in *Our Jewish Neighbors' Press Service*.

LEAVEN

By Cantwell Drabentstott

(The following outline is presented in the form of a Bible study and will prove, we believe, of special value to Bible class leaders.—Editor.)

Matthew 16:6. The *leaven* in verse 12 is the *doctrine* of the Pharisees. Therefore, *leaven* in the Bible typifies *doctrine*. "Doctrine" is defined by Dr. Young's Concordance as "teaching, instruction, chastisement, what is heard, what is received."

Genesis 2:17. There was in the Garden of Eden the tree of the knowledge of good (true doctrine) and evil (false doctrine).

Genesis 2:17. God said, "Thou shalt surely die"—(*true doctrine*).

Genesis 3:4. The serpent said, "Ye shall not surely die"—(*false doctrine*). These are the two doctrines or teachings found throughout the Bible (and which leaven all theology).

Matthew 13:33. The gospel of the kingdom of God is *true doctrine*.

Galatians 1:6-9. Any other gospel is *false doctrine*.

John 7:16. The commandments of God provide *true doctrine*.

Matthew 15:9. The commandments of men comprise *false doctrine*.

Matthew 13:33. Jesus says that the kingdom is like *leaven*, and this *doctrine* is *true* (John 9:16, 17) and *not false*.

Genesis 3:6. Adam and Eve ate of the tree of the knowledge of *good and evil* and so (v. 5) became "as *gods*, *knowing good and evil*."

1 Timothy 2:14. Adam had a positive precept—he *knew*.

1 Timothy 2:14. Eve had a *negative* precept—she was *deceived*. Num. 15:30; Heb. 10:26.

Adam sinned *willfully*—he knew the *truth*. Num. 15:29; Lev. 5:17. Eve sinned *ignorantly*—she believed a *lie*. Genesis 3:22-24. God drove them out from the tree of life. Rom. 5:12.

Genesis 3:15. Eve believed (*hid*) this gospel promise (*leaven*) and conceived (*hid*) seed, but was deceived in Cain (1 John 3:12) her first-born son but not in Abel who was the type of Christ (Gen. 4:1, 2) whom she expected.

Genesis 4:25. God *appointed* Seth instead of Abel whom Cain slew and the promise (*leaven*) was *hid* in Seth and his Spirit-minded posterity, Enoch, Noah, etc., until God renewed the *promise* to Abraham and Sarah. Josh. 24:3; Gen. 18:10. Sarah was also deceived in Ishmael (Gen. 16:12). She was not deceived in Isaac, the promised seed (*leaven*), however (Gen. 21:3), but *believed* the promise and *conceived* seed (*hid* the leaven) both in her mind and in her body, and produced *fruit* by *belief* and *obedience*.

Genesis 18:6. Here is the type of the parable in Matthew 13:33. Sarah in type is the mother of all the free-born or children of promise. Gal. 4:26-28; Rev. 21:2; and—"church of the firstborn"—Heb. 12:23. Sarah made ready *three measures* of fine *meal* and made cakes. The "three measures are the *three ages* or worlds (2 Peter 3:5-7, 13) in which the gospel promises are preached and fulfilled. The "fine meal" represents the "children of the kingdom" (Matt. 13:38).

(1) "By the *word of God* the heavens were of old," etc. (2 Peter 3:5).

(2) "By the *same word* the heavens and the earth which are now," etc. (v. 7).

(3) "Righteousness" is to dwell "in the new heavens and new earth" (v. 13).

Here are set forth three ages or worlds in which the gospel of the kingdom is preached and the children of the kingdom are *leavened* with the truth until the *whole is leavened*, after which "the knowledge of the glory of the Lord shall cover the earth as the waters cover the sea" (Num. 14:21; Isa. 11:9; Hab. 2:14).

CAN WE SURVIVE?

(Continued from page 3)

such is not necessary if we have a God-fearing ministry, inasmuch as such would receive the necessary inspiration from God. Permit me to mention four men or groups, two from the Old Testament, two from the New.

Moses, one of the greatest leaders of the Jews, has often been pointed out as a perfect example of a God-led man. Permit me to point out, however, that before he could become a leader of his people he had to have eighty years of education. You must remember that he had forty years of education in the best schools of Egypt as well as having, necessarily, as the son of the princess, a thorough knowledge of society and customs. But even this was not sufficient. He was hot-headed, quick to anger, impetuous, as shown by

his slaying of the Egyptian. Forty years more as a herder, time to think, to meditate, to let the soothing peace of a quiet life replace the rashness of the earlier years were required. Yes, Moses had a great deal of education preparatory to his great work.

Coming down to a later date, we find what, at first sight, might appear to be a perfect example of what can be attained without education—David. But look again. David started out with the quiet life of a shepherd where he learned the value of *thinking*, of *planned action*. The appointment to the king's court was not an idle circumstance, but the next step in his education. Here he learned humility; here he learned, by the treatment accorded him, how those under authority feel, and why the Golden Rule should be applied to all classes of men, so that by the time he ascended the Israelitish throne he was prepared for the task before him. Incidentally, King Saul is a perfect example of what may happen to one uneducated for the position he is to hold.

Coming down through the ages we find that Saul, or Paul as we more familiarly know him, had been trained by the best scholars of his day before his conversion, and that broad and efficient education provided an adequate preparation for the life he was to lead after his conversion. And yet, even that was not enough, for he spent some years in Arabia in meditation (some think in actual communication with Christ), before he was ready for his great work.

Last of all, the disciples of Christ are cited as examples of men who worked by direct inspiration only. I cannot agree. They spent over three years in almost daily communication with Christ, the equivalent of a four-year college course and they were under a master Teacher. May I point out this parallel—those attending college today who intend to teach must spend a certain period in practice teaching. In the 10th chapter of Matthew we find an account of Christ sending out His disciples on a "practice preaching" trip, before the completion of their course. They were unlettered men to begin with, but they were graduates of the greatest private school this world has ever known.

This all brings us back to the purpose of this paper—the need of an educated clergy today if we hope to survive as a denomination.

In the past our ministers were not too well educated except for what they had achieved through personal study. The unfortunate part of that was that in many cases personal study was centered on one particular tenet and all teachings were but radiations from that one central theme, so that today we have schisms in our own organization when we need to be firmly united to efficiently carry on the necessary and badly needed work of spreading the "kingdom" news.

A few years ago we had a training class for teaching the church fundamentals to those who desired to go into the Lord's work. This was abandoned at the time when such training was most needed, resulting in a dearth of ministers just when they are in greatest demand for "latter day" service.

The one ray of hope now shining is the promise of a six-weeks' training class for this coming summer. So far as I can see the accomplishments of this training class and its continuation are the only hope standing between us and denominational extinction. It is the only solution of the problem of how to provide a prepared ministry to supply our present need.

We must, I firmly believe, go even further. We cannot hope to long survive if we make no further provisions. I have tried to make it clear that we are in need of an educated clergy to survive. To have an educated clergy and to keep abreast of the advancing educational standards of the laymen we must, year by year, expand our Training School curriculum; we must lengthen the time to the normal school year; we must select certain outstanding young people who are interested in the various fields and send them to universities—help them to attain their scholastic degrees—so that we will have people in our denomination adequately educated to carry on the Training Class in an institution that is a recognized college.

I see no other way around the situation. If we do not plan for a recognized college of our own in the not too distant future we must align ourselves with some other denominational college which will allow us to maintain a separate department of theology. We must have a trained ministry, for, though we may expect Christ tomorrow, it may be many years before He comes. We must be prepared for the present, but we must prepare for the future as well.

GREATGER GERMANY AND ITS FUTURE

(Continued from front page)

"Under normal conditions the thing that happened the other day in Middle Europe would have been expected to lead to peace—prolonged peace—rather than to war," the speaker explained. "But conditions are not normal, they are decidedly abnormal and have been so since the close of the World War.

"Thoughtful observers are agreed that the great conflict of 1914 to 1918 was not caused by the assassination of an Austrian grand duke. That tragic happening was but the *excuse* for which the nations had waited and made preparation for generations. The determination of Kaiser Wilhelm to assure to Germany a 'place in the sun,' although influencing its development, was not the real cause of the war. Austrian aggression, German need for expansion, French jealousy and fear, British anxiety to protect the trade routes of its vast empire and to prevent that empire from falling apart of its own unwieldy weight—none of these things provide basic incentives of the World War.

"To find those fundamental causes," Bro. Marsh went

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Berean Department

Cecil A. Smead, Editor, Blanchard, Mich.

All Truth Is Not Gospel Truth

There are many facts that are not gospel truth. Some one comes to you and says, "Smith's barn burned to the ground last night." You say, "Is that so!" He says, "Gospel truth." But he is wrong because "gospel" means *good news*, and he was telling you *bad news*.

In the religious sense "gospel" is *good news from God*. There are passages in the Bible that tell *bad news from God*—that there is to be a judgment is *bad news* to the wicked. This same message, however, is *good news* to the righteous, for it is news about an earth cleansed from all blemishes and filled with righteous people.

GOSPEL TRUTH. As to what the gospel is, we must let the Bible speak for itself: "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures" (therefore, forgiveness of sins through the blood of Christ is good news); "and that he was buried" (typifying the complete burial and eradication of sin—good news, indeed), "and that he rose again the third day according to the scriptures" (thus the Father testified to the Son's perfect life, to our justification, Rom. 4:25, and makes a guarantee to resurrect all the people that Jesus bought with His own blood).

This 15th chapter of 1 Corinthians gives us the very heart of the gospel message. It assures us of the reign of Jesus until all enemies are eradicated (v. 25). We find from other Bible references that this means that some day the earth shall be cleansed from all unrighteousness and shall go on throughout eternity as the home of righteous humanity. This future time is called the kingdom of God and also the kingdom of heaven throughout the New Testament. Jesus preached it as the "gospel of the kingdom." It does not begin until Christ comes the second time.

"For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea" (Hab. 2:14). What wonderful good news, indeed! No more sickness, no more war (Isa. 2:4), no more depression, "no more curse" (Rev. 22:3), "no more death" (Rev. 21:4).

RESURRECTION OF THE PERSON. But if you will read 1 Corinthians 15, you will be struck by the prominent place resurrection is given. The most of this long chapter talks about resurrection. Why? Because there can be no future rewards for the righteous, no home for the redeemed, no judgment for the dead, no future life at all unless there be a resurrection. All the promises of God concerning a future life are conditioned upon there being a resurrection. Therefore this strong language in the Bible emphasizing the reality of the resurrection.

Flowers at the North Pole

It sounds impossible, doesn't it, that flowers should grow at the North Pole? But did you know that the earth is divinely ordained to share the moral condition of humanity? It is true. With man a sinner, the earth is under a curse: "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee" (Gen. 3:17, 18). When man becomes a saint "there shall be no more curse" (Rev. 22:3).

Every few years there is a rain in Death Valley, California. Then the desert blossoms in riotous beauty. So when Jesus returns, "he shall come down like rain upon the mown grass: as showers that water the earth. In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth" (Psa. 72:6-8). Paradise was once located on earth. It will be again. When Adam fell into wrongdoing, the curse fell on the beautiful earth. But, "sins shall 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" (Acts 3:19-21).

"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose" (Isa. 35:1).

Flowers at the North Pole? More important than that: Flowers in the human heart!

No Place for Hell

The hell of pagan mythology was supposed to be located in the interior of the earth. The prison-house hell for the torture of the souls of the wicked dead seems to be located in the same place according to its sponsors. They always speak of it as "down below."

But where will hell go when the kingdom of God comes to earth? "They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. 11:9). It looks as if there will be no place for a hell where the activity of punishing can go on.

If Evolution Be True

If the human race evolved from a lower form of life, then it is just as possible for devolution to set in, and the whole human race could go back down the ladder. The pendulum could start swinging the other way. Indeed, the evolutionist confesses that from the dawn of recorded history there has been no organic improvement in the race.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"He hath done all things well."

Grateful Praise

"In Thy temple holy,
Lord, Thy children raise
Thankful hearts and lowly,
Hymns of grateful praise.

"Sing the grace and glory
Of the King above;
Sing the wondrous story
Of our Father's love.

"Swell the joyful chorus,
Leaning on His arm;
If the Lord be for us,
Who can do us harm?"

Trusting in our Savior,
Trusting all the way,
Peace and joy and favor
Gladden every day."

The Lord of All

After the lesson of last week, in which we saw Jesus telling those wicked hypocrites, the Pharisees, that they honored Him with their lips but their hearts were far from Him, He entered into a house near by to get away from the crowds. We do not know whose home it was, but we do know that the people of that home felt greatly honored to have Him as their Guest.

But even there He could not find rest from the crowds who continually followed Him. So we are told, He journeyed to the "borders of Tyre and Sidon," in the country called Phenicia. It was a long, narrow country on the shores of the Mediterranean Sea. The city of Sidon was built upon a high point of rock jutting out into the sea.

Tyre, the other city named, was located twenty miles south of Sidon, on an island just a short distance from the mainland. Tyre had been a famous city in Old Testament times. Surely here, we think, Jesus could find rest. But no! even there they found Him.

We must not get the idea that Jesus tried to escape from people so that He would not need to help them. He was always the same loving, sympathetic Christ. But there were times when He needed rest, as we all do. There were

times when He wanted to be alone with His disciples to teach them some of the many things they must understand before He left them. There were times when He wanted to talk to His Father in heaven without anyone to hear.

Now turn in your Bibles to Mark 7 and, beginning at verse 25, read the story you find in the next five verses. It may at first be hard to understand. You may wonder why Jesus seemed to want to send this sad mother away without the help she asked.

In Matthew 15 we find the same story, and there we see why Jesus answered her as He did. He wanted to test her faith. He wanted to learn just how sure she was that Jesus could and would heal her daughter.

Jesus Himself had taught, in His story about the good Samaritan, that any who needed help He was ready to serve. And He rewarded this woman's faith by healing her daughter and by telling her that her faith was great. You will find His words to her in Matthew 15:28.

After this Jesus returned to the country near the Sea of Galilee where He did so much of His teaching and healing. One of these instances of healing is told in the second part of our lesson. Beginning with verse 32 of Mark 7, read the next five verses. How much is told in just a few lines!

Here was a man who was deaf and dumb. So Jesus used what we might call sign language. He put His fingers into the man's ears to show him that He was going to give him hearing. Then He touched His tongue to show him that He was going to help him to speak clearly. Was the man cured all at once?

Do you think the healing meant a great deal to this man? Can you imagine yourself deaf and dumb? You have all read about that wonderful person, Helen Keller, who was not only deaf and dumb, but blind also. And you have honored Helen Keller's teacher, and decided that she must have been the greatest of all teachers.

But Jesus is even greater. For He could make the deaf hear, the dumb speak, the blind see, and the lame walk. And when He comes again He will heal all, not only the few who could get to Him when He was on earth the first time. For in the kingdom of God no one will be sick or lame or blind, or ailing in any way.

CAN YOU FIND—

"The inhabitant shall not say, I am sick"?

AMONG THE CHURCHES

THE CENSUS

We are gaining ground! Fifty-five churches have reported on their membership so far. Reports have been received from all churches in Illinois, Indiana, Michigan, Minnesota, California, Virginia, and Nebraska. Many individual churches in other states have reported. I want to thank everyone who has sent in reports, which I cannot acknowledge separately.

Many localities have not yet reported. Among these are North and South Carolina, Washington, Missouri, Kentucky, and most of the churches in Ohio and Iowa.

I want a report from every Church of God in the United States. For information desired see the March 15 issue of The Restitution Herald, page 15. And again, thank you, to all who have so faithfully cooperated thus far.

M. W. Lyon,
Cleveland, Ohio, 13517 Darley Ave.

MINISTERS, ATTENTION!

Please let me have your sentiment on item No. 10 in the letter sent you under date of February 10, if you have not already written. Just a word will be sufficient, but I want to hear from all of you.

Remember the census, too, item No. 5. Thank you.

M. W. Lyon.

SOUTH BEND, INDIANA

Bro. and Sr. Ernest Logan of Lakeville, Ind., visited our Sunday school last Sunday. Incidentally, our genial superintendent, Dale Rouch, asked him to give a short talk on intemperance, taking for his subject, "What I Do With My Cigarette Money." After a few words, the Sunday school soon learned. Very much to our surprise, he presented the secretary of the building fund, Sr. Lois Hunt, two hundred fifty-cent pieces.

We extend our appreciation to Bro. Logan for this wonderful gift.

A son, John Harold, was born to Mr. and Mrs. Harold Anderson of 216 E. Keasey St., on March 18, 1938. John Harold will be known as J. H. Anderson II, his grandfather being Elder J. H. Anderson.

Mrs. Dessie Fox.

KOKOMO, INDIANA

Tuesday, March 15, Bro. J. W. Williams of Gladbrook, Iowa, paid us a surprise visit. While the time to advertise the meeting was short and the only time available in the middle of the week, about sixty braved a heavy rainfall to meet with us. It has been thirty years since I last had the pleasure of hearing Bro. Williams, but time seems to have dealt well with him. He could remain with us but the one night as he was to begin a series of meetings in Argos, Ind., the same week. He had been called back to the State where he had labored years ago to preach the funeral sermon of Bro. D. E. Van Vactor, formerly pastor of the Argos Church of God.

D. G. Harvey.

INDEBTEDNESS FUND

Earle Mogle \$10.00

THE ODYSSEY OF THE JEWS

The story of the Jews since the Dispersion is one of the epics of European history. Driven from their natural home by the Roman capture of Jerusalem (70 A. D.), and scattered by flight and trade among all the nations and to all the continents; persecuted and decimated by the adherents of the great religions—Christianity and Mohammedanism—which had been born of their Scriptures and their memories; barred by the feudal system from owning land, and by guilds from taking part in industry; shut up within congested ghettos and narrowing pursuits, mobbed by the people and robbed by the kings; building with their finance and trade the towns and cities indispensable to civilization; outcast and excommunicated, insulted and injured—yet, without any political structure, without any legal compulsion to social unity, without even a common language, this wonderful people has maintained itself in body and soul, has preserved its racial and cultural integrity, has guarded with jealous love its oldest rituals and traditions, has patiently and resolutely awaited the day of its deliverance, and has emerged greater in number than ever before, renowned in every field for the contributions of its geniuses, and triumphantly restored, after two thousand years of wandering, to its ancient and unforgotten home. What drama could rival the grandeur

of these sufferings, the variety of these scenes, and the glory and justice of this fulfillment? What fiction could match the romance of this reality?—Will Durant in "The Story of Philosophy" (Garden City Pub. Co., \$1.69).

LITTLE ROCK, ARKANSAS

Bro. T. A. Drinkard met with the Church of God members at Little Rock, Ark., and delivered two fine sermons, the first on the second coming of Christ and the second on the kingdom. We are very poor folks, but, O, how we enjoy these good sermons from Bro. Drinkard. We plan to have him with us once each month, and also, if the Lord is willing, plan to have about a two-weeks' meeting this summer, if we can secure a tent.

We enjoy The Restitution Herald. We read some mighty fine pieces in it.

Mrs. R. D. Stanton.

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

L. P. Marsh; Mrs. Floyd Nedrow; Mr. and Mrs. Delos Andrew.

SUMMER TRAINING SCHOOL FUND

Mr. and Mrs. Frederick Claussen	\$2.00
Mr. and Mrs. H. G. Pierce	5.00

BETWEEN YOU AND ME—

Particular attention is directed to the appeal made by our president and business manager on the opposite page. This is the first such appeal that has been made since the beginning of the conference year and we trust it will receive the generous response it deserves.

Bro. and Sr. George Siple, who spent the winter in the South, are now again established in their home in Oregon, Ill., and Sr. Siple has resumed the teaching of her class in the Sunday school.

A number of Rockford, Dixon, and Oregon brethren drove to Ripley, Ill., over Sunday, to be present at the quarterly conference, where the program for the annual Bible School was to be planned.

Young People: Plan right now to attend the Summer Training Class (July 5 to August 14). And please notify the Committee in charge of the work of your intention to do so at the earliest possible moment. This is important. Use the blank found on this page in last week's issue.

"The Prospect for World Peace" was the subject at the Oregon, Ill., church last Sunday night. The pastor, in agreement with many observers, is inclined to believe that Europe may experience a short period of comparative quiet for the next few months at least. But the great struggle will eventually come, there can be no doubt of that.

"For each man who'll read and digest God's plan in Luke 19," writes G. B. Leeke of Indiana, "there will be at least one less financial 'dumb-bell.' Said parable contains a perfect money plan." What do our readers think about this? Write us as to your understanding of this parable of the nobleman who went into a far country.

Last Sunday, March 20, found 151 present at the regular session of the Oregon, Ill., Sunday school. The great majority of these "truth seekers" came from homes of families which are not connected with any church, and the teachers are planting the seed of essential doctrinal truth in the minds of the children which will bear fruit in saving faith in years to come.

Watch for one of the best articles we have published in a long time, "Unemployed Christians," which will appear in our next issue. It is by Bro. J. R. LeCrone, pastor of the Church of God at Maurertown, Va.

"Five million Jews—perhaps more—are being made homeless—without a country—as an immediate result of Hitler's conquest of Austria." The United States Government is inviting other nations to join it in opening their doors to receive these suffering people.

Some important additions to the General Conference program are being planned for this year, including a day for the discussion of Sunday school problems.

To Our Brotherhood

I AM coming to you again in an appeal for donations with which to liquidate the remainder of the indebtedness of the National Bible Institution. This appeal has been delayed for reasons not necessary to mention here.

We owe no local bills, as all old bills have been paid, and the National Bible Institution is conducting its business on a strictly cash basis, and it is our earnest desire to have these remaining obligations that have been outstanding for years all paid up that we may start the new conference year with a clean slate, clear of all indebtedness. It is our hope that we may be able to turn the business of the National Bible Institution over to the coming administration absolutely free from all financial indebtedness. Such a condition will be a new experience with us, but I am sure that it will be cause for great rejoicing for our entire brotherhood if we can accomplish this much desired end.

As for me, according to my experience and observation, there is one way in which this can be accomplished. It will require a universal cooperation on the part of our churches and membership. A few, a small percentage of our membership cannot and need not be expected to do it. Nor need we expect to do it by putting in a few dimes or a dollar or two that we may have left over after we have taken care of our personal and domestic bills and conclude that we can spare a small amount without any particular inconvenience to ourselves.

Much good is accomplished in this way, but obligations of the amount, in the aggregate, that we have here to consider cannot be discharged by this system. I will suggest to you my system, and if you have what you believe to be a better one, that will work, give it to us in detail, and perhaps we can find a better one than the one I shall propose. Here is mine, as I try to follow it:

First, I regard this as a debt for which I, with the rest of the members of the National Bible Institution, am responsible, to the extent of my ability and a reasonable, proportionate share with the other responsible members of the Institution. I therefore feel it to be my duty to pay my full share in discharging the obligation, and I don't feel that I am justified in offering the excuse that the manager or board of managers made the mistakes, or didn't transact the business as I would have done it, or that something else went wrong, etc., etc., and therefore I am not responsible. Whoever the business manager or board of managers may have been, he or they represented me in transacting the business. If I were not present when the election was held, my representative to whom I had delegated my vote was present, and either voted for the candidates that were elected or later voted to make their election unanimous, and thus those officers became my representatives in office; and thus I feel that I must share in the obligations of my representatives' civil acts.

If the officials of my city, county, or state, in discharg-

ing the business of their office, do things that place responsibilities in the way of taxes upon me, with others, and which I think should not have been done, I may complain about it, and refuse to vote for such officers again, but I accept the situation as one of the mistakes that my representative made; but I go and pay my share of the taxes just the same.

Likewise in this case, while I may feel that my representatives in office may have made mistakes in the conduct of the business and thus secured loans from those who were willing to furnish money that was put into the business, those were the notes of the National Bible Institution; and those notes said "I" or "we promise to pay," etc., and I am a member of the National Bible Institution. This being true, what is my position in relation to these notes? And, what is yours? In answering my first question I will say that I recognize a financial responsibility, and I want to discharge that responsibility. As to the question, "What is yours?" I leave for you to answer.

In discharging my responsibility in this regard I must deny myself many things that I would much enjoy, as I have not the ability to provide these and also be able to discharge this, to me, sacred responsibility. But, this kind of sacrifice is not painful to me, or, anyway, as we sometimes say, "It feels mighty good when it quits hurting."

The above expresses my view and feeling regarding the matter being considered, and is my system or way of meeting this emergency. It is the best I know, that is workable. But, as above suggested, if you have in mind a better, more just, or more logical, and workable system let us have it, that we may consider it, and follow it yourself, that we may succeed in liquidating this indebtedness.

If any of you to whom this appeal may come with any force may be so situated that you can make your contribution without being compelled to deny yourself of any of the comforts or reasonable pleasures of life, as is the case with many of us who are less fortunate, you are in a happy situation, for which I am sincerely thankful, as it will be much easier for you to make your contributions to this fund.

Below is the total amount of the indebtedness at the present time, together with the amount that has been received from contributions to be applied thereon, and from this date, these columns will carry an account of contributions to this fund, with names of contributors, that you may be informed at all times regarding the matter.

Notes payable	\$4,309.00
Amount received	1,172.80
	\$3,136.20
Balance due	

L. E. Conner, Manager.

GREATER GERMANY AND ITS FUTURE

(Continued from page 11)

on, "we must go back, far back into history—yes, almost into prehistoric times wherein persistent racial characteristics had their birth. For the animosities, the jealousies, and the misunderstandings which lead to wars of great magnitude have their origin in certain long-established qualities of character which distinguish one race from another. It is the clashing and antagonistic natures or inherent tendencies of races that throw nations into major conflicts."

BRIEF OUTLINE OF AUSTRIAN-GERMAN HISTORY

Emphasizing the important and nearly dominant place the Germanic race occupies in the history of western civilization, the pastor traced the migrations of the race from its early home on the shores of the Black Sea, where the first traces of this people are discoverable, far to the north, where branches of the race gained ascendancy over the wild tribes then existing in what has since been called Russia; to their establishment in the present Scandinavian countries, Central Europe, northern Italy, France, southern Spain, and northern Africa. Everywhere they went, the speaker declared, they manifested those physical and mental qualities of aggressiveness which dominate a vigorous and warlike race.

They were always a deeply religious people. Like other branches of the great white race of which it is a part, which made its way into India and out of India several times in the earliest ages, the Germans originally believed in one all-supreme God. But this pure monotheistic idea was lost long before the Germanic tribes entered Europe and little trace of it remains in the paganistic traditions of the people. This one great fact, however, continues to distinguish the race as a whole—their religious fervor.

While not especially *original* from a mechanical standpoint, the German is possessed of an analytic mind and a vast patience which enables him to improve upon the inventions and discoveries of others.

Another peculiarity of the German race that has had an important bearing on the development of present conditions, is its tendency to submerge the individual in the mass. The German nations have never developed individualism to the same extent as have others. In this they differ widely from Israel and the Jews who are among the most pronounced individualists revealed in history.

These various qualities and tendencies have combined to make the German people what they are today and have served to determine the direction their progress has taken in the past and will continue to take in the future.

SIGNIFICANCE OF UNION OF GERMANY AND AUSTRIA

The thing which Adolf Hitler accomplished the other day with an energetic gesture of his uplifted hand and a simple announcement was something which Bismarck vain-

ly endeavored to bring about in the past century. The uniting of Germany and Austria was a most natural thing. It brought under a common flag and a single government two large divisions of the same race.

"We have often been led to ask ourselves why this thing was not done centuries ago. And now we are impelled to inquire why, after all the futile efforts of the past, Herr Hitler was able to achieve with a wave of his lordly hand what a man like the "Iron Chancellor" could not do with the help of a vast military machine?"

The speaker indicated that it was, in his estimation, an evidence of God's opening the way for the further development of His own eternal purposes, that the union of these German nations, which had once been prevented, was now made possible without the shedding of blood. He suggested further, that we may anticipate a closer connection being established between the Netherlands and the German section of Czechoslovakia, together with other regions where Germans comprise a majority of the inhabitants.

"The near future of Germany," the pastor said, "will be more rich in accomplishment than the past, so far as territorial expansion and political influence is concerned. We believe that the Bible intimates that Germany is still destined for a position of leadership among the nations and I dare not say, speaking strictly from a human standpoint, that the position will be a dishonorable one. We must judge nations by human standards, for the time has not yet come when we have either the ability or the authority to do otherwise."

Among the further developments which the speaker believed would add to Germany's prestige in the world, was the possibility of the extension of her authority over Lombardy in northern Italy, through which thirty thousand German troops are said to have passed a few days ago *en route* to aid General Franco to establish Fascism in Spain. This region has been occupied for nearly fifteen hundred years by people of German descent and the country was long a bone of contention between the German and French sovereigns.

Omitting much of a historical nature which the minister included in his address, we conclude with the scriptural application of the entire matter. It was the thought of the speaker that the reference to "Gomer" in Ezekiel 38:1-7 pointed to Germany. He indicated the manner in which he had independently traced the name so far as possible into the past and had found what appeared to be reliable evidence that it was more or less widely applied to "an obscure warlike people in the north." A name closely corresponding to Gomer, and also to "German," was applied to such a race by Herodotus, the "father of history," it was revealed.

Appealing at this point to Ezekiel 38:7, Bro. Marsh stated that it was apparently to be under German leadership that one of the three or more major divisions of nations was to come before Jerusalem for the battle in the last days, and thus be brought before the King who is to judge all nations according to their past attitude toward His people, the Jews.

THE RESTITUTION HERALD

VOLUME 27

OREGON, ILLINOIS, APRIL 5, 1938

NUMBER 27

Unemployed Christians

By J. R. LeCrone

THE latest official census revealed that there are approximately eleven million unemployed men and women in the United States of America. This, as was so ably pointed out to us in THE RESTITUTION HERALD some time ago, is significant because the figure represents one million more than were listed under the same heading in 1929, when the depression was supposed to have been at its worst.

While we have nothing but sympathy toward those who are earnestly seeking employment in order that they may be able to support themselves and their families, it is a recognized fact that many formerly useful citizens have become practically unemployable. Many who once reluctantly accepted aid from the Government, now demand it as a right and threaten violence if it is denied them. They have found what appears to them to be an easier and more sure way of gaining a living and they refuse to give it up.

Because our Government officials are elected, and the number of unemployed is great, it seems likely that "relief" will continue to be doled out to worthy and unworthy alike until the source is exhausted or until the form of government is changed. It is inevitable that the policies of our Government shall be formed with an eye to the number of votes to be garnered from such a policy. It has even been calculated to a nicety the average number of votes that can be expected from each "job" handed out by the Government.

These principles will not apply to our relationship with the highest source of human government—that which comes to Christians from our Father in heaven. It matters nothing to God how many votes we may be able to swing, nor how much wealth we may be able to throw into a campaign. He is dependent for His authority upon neither. His power and authority are inherent within Himself and do not come from men. Hence He is indeed, as He assures us, "no respecter of persons," and is able to deal with each person individually as his case shall require, yet always according to rules that He has laid down.



There are approximately sixty-four million people in the United States of America who are listed as members of Christian churches. When we consider the tremendous influence upon our Government wielded by eleven million unemployed people, and the comparatively feeble influence of the sixty-four million Christians, it gives us material for a great deal of meditation. We wonder how many of these Christians

would have to be listed, so far as Christian activity is concerned, as "unemployed" in the Lamb's Book of Life. Or, "to get down to cases," after thoughtful consideration, how do you consider that you would be listed?

How does Jesus regard the Christian who is not working at the "vocation wherewith (he is) called" (Eph. 4: 1)? We will grant, since politics is not the subject of this article, that every one of the eleven million unemployed in the United States would accept gladly the opportunity to labor for his daily bread, and is idle only because there is no chance for him to work. There is no such excuse for the unemployed Christian. When we accepted Christ in baptism, we at the same time pledged ourselves to labor diligently in His vineyard to the end that we might be instrumental in bringing forth much fruit unto Him. In the parable which we find recorded in Matthew 21:28-31 we find Him expressing in no uncertain terms His attitude toward those who are not keeping that pledge:

"But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work today in my vineyard. He answered and said, I will not; but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, I go, sir, and went not. Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you."

If we have rightly interpreted this parable, it is of the gravest import to those of us who have become indifferent toward our promise of service to the Master. Briefly stated it is this: "The most vile sinner, (Please turn to page 9)

Abreast of the Times

Pertinent Comments on the News of the Day

G. E. Marsh, Editor

Japan Determined to Hold Chinese Territory

"Calling a ravenous bird from the east, a man . . . from a far country" (Isa. 46:11).

TOKYO, Japan, March 22.—Japan "will never give up an inch of the areas already occupied" by its army in China. Such was the assertion Premier Prince Fumimaro Konoe made to the lower house of the Japanese Diet today. Questioned concerning the Government's plans in China, the Premier declined to state what bounds had been set for the conquest of the country, but declared that "we must do our utmost to develop industry and the economic condition of the occupied areas, paralleling this work with cultural efforts." According to newspaper reports, the Premier's remarks were taken to mean that Japan would pursue its policy of setting up regional Chinese governments dominated by Tokyo, as has already been done in Peiping and in Manchukuo.



The language of Isaiah, quoted at the beginning of this editorial, while not applied in the Scriptures to Japan, provides a fitting description of that country in its geographical location and in its attitude toward China. It is indeed showing itself to be "a ravenous bird," preying on the vast, but apparently dying, body of the Chinese dragon. It is God who is speaking in Isaiah, "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." God uses human means, natural means, and supernatural means, to accomplish His purpose. He is now "calling" the nations into formation for the final great trial of strength between Himself and them.

The Mad Race in Armament Goes On

"Let all the men of war draw near" (Joel 3:9).

ROME, Italy, March 31.—"Italy's land, sea, and air forces are tuned for rapid and implacable war." Such was the challenge or the warning, depending upon how one looks at the matter, that Premier Mussolini flung into the ears of an already jittery world today. He called the Italian submarine fleet the largest possessed by any nation, and asserted that its air fleet was one of the best in existence, and as for the army, Il Duce said he could put 9,000,000 men in the field if necessary. It added nothing to the easing of the

tension occasioned by his address, when he shouted with outthrust chest, "I will be in supreme command!" The fact that the contest for military and naval supremacy has become literally a race is indicated by Mussolini's announcement to the Italian senate: "We have outdistanced all in such a manner that it will be difficult, if not impossible, to catch up with us and dislodge us from this position."

"From this moment, I say, that all of those who can organize their existences in small towns, in villages, and the countryside, would do well not to wait for the twelfth hour." Such was the ominous warning he gave to the civilian population in anticipation of a possible speedy and unheralded outbreak of war. "War from the sky is destined to assume an even greater importance in tomorrow's war," he asserted, and "in case of war everything which prevents mobilization (such as civilian movements from the cities) might be prohibited. So much the worse then for those who have not foreseen this and are late."

That last phrase is arresting: "So much the worse then for those who have not foreseen this and are late!" This warning may well be voiced by every minister and evangelist of the Church of God to the world, as well as by the aggressive and truculent Premier of the Iron Empire to his people, but, of course, from quite different motives. Our most pressing duty to God today is not the building up of strong local churches, but the warning of men and women everywhere of the awful significance of the events that are now impending, for if they are not warned, if they are not prepared, if we do "not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand" (Ezek. 33:8)! "So much the worse then for those who have not foreseen"—and how can they "foresee" these things unless we tell them of them?—"and are late!" What a dreadful thing to fail in our duty as watchmen now! What the Church of God needs at this tragic and momentous hour is not more *pastors*, but more *evangelists*, more *prophets*, men whose hearts are stirred with a vision of the Lord's return and whose souls burn with a sense of their personal responsibility to go "every where preaching the word"!

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G. Eldred Marsh Editor
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L. E. Conner Business Manager

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The World's Challenge to the Church

By the Editor

THE skeptical world challenges the believing church to prove the truth of this assertion. And the world puts a very broad meaning on the word "salvation"!

That the whole world stands in need of salvation is apparent to all and that the need is pressing and immediate is readily acknowledged.

"Time is out of joint: O cursed sprite!

And men have tried in vain to set it right,"

to misquote Shakespeare.

John Milton, in *Paradise Lost*, described the whole world as it appears under the revealing light of history as

"Ruin upon ruin, rout upon rout,
Confusion worse confounded."

A later poet, scanning the record of Man's Day, says:

"We watch the circle of the eternal years,
And read forever in the storied page
One lengthened roll of blood and wrong and tears."

Year follows year, century follows century, and age follows age, but the grim cycle continues; the sorrows, the anxieties, the perplexities of mankind are not alleviated. Science succeeds in unraveling the tangled skein of natural forces; education succeeds in bringing to all classes of mankind a degree of literacy if not of culture; individual and collective enterprise have succeeded in providing new comforts for the masses. But the greater and more vital problems of life upon the earth remain unsolved. Hunger and nakedness and dire want drag their ghastly chains of fear throughout a world of overflowing plenty! And war, once the "sport of kings," now the gold mine of the munition makers, still rages round the globe!

History, declared Gibbon in his *Decline and Fall of the Roman Empire*, "is indeed little more than the register of the crimes, follies, and misfortunes of mankind." His definition is only too true. It is from these "crimes, follies, and misfortunes" that the world challenges the church to deliver it.

This is not a new challenge. It is a challenge that was addressed first to the Founder of the church as He hung in agony upon the cross. The rabble, pouring out its venomous hatred in blasphemous shouts of derision, cried:

"He saved others; let him save himself, if he be Christ, the chosen of God. And the soldiers also mocked him, coming to him, and offering him vinegar, and saying, If you be the king of the Jews, save thyself."

But the most bitter and pertinent challenge of all came from the lips of one of the criminals who hung upon a cross at His side: "If thou be the Christ, save thyself and us."

"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).

That is the challenge of the world to the church today—"If Jesus is the Christ, if He is the Savior of the world, let Him save us now!"

How will the church answer this challenge? That is the question we must seriously consider. How would *you* answer this ringing challenge which the world addresses to the church of which you are a member, of which you are a part? How is our church attempting to meet that challenge today? How did it respond to it in the days of the apostles? Have we invented a new response or are we replying to the world's demand in the same way as did the advocates and defenders of the faith in those early days?

DOES CHRIST INTEND TO SAVE THE WORLD?

Before we seek answers to these questions we would do well to ask another one of equal importance—perhaps of even greater importance, for the first questions cannot be answered correctly until we solve this later problem, which is this:

Was it the purpose of Christ to provide a solution of all the problems of the world when He was here the first time? Did He give to the church He established answers to all of the social, political, and moral questions about which the world is clamoring now, with instructions to transmit those answers to the world? The response to each of these queries is a most definite "No!" Jesus did not provide in the gospel He preached a solution of any *worldly problem!*

Of course it is true that "God sent not his Son into the world to condemn the world; but that the world through him might be saved." There is unmistakably a *world salvation* provided for in the purposes of God but it is of quite a different character than that which the world and an apostate church is demanding now.

Just one of the dangers from which the world and a worldly church seek salvation is that of war. When Jesus was here He plainly said: "Think not that I am come to send peace on earth: I am not come to send peace, but a sword" (Matt. 10:34). This is not the time when the Son of God is to appear as "the Prince of Peace." That day of tranquility lies still in the future. He came the first time to send a sword! "To every thing there is a season, and a time to every purpose under the heaven. . . . A time to love, and a time to hate; a time of war, and a time of peace" (Ecl. 3:1, 8). And this is the time of hatred and of war—not of love and of peace. Sin reigns now in all of its hideous forms and phases. The present age was inaugurated by the commission of the most vile crime ever perpetrated—the crucifixion of . . . (Please turn to page 10)

The Golden Age Foreseen

THIS world is a disjointed and dilapidated fabric. The convulsions of sins have reduced it to a sad predicament. When God made it, it beamed with good and was radiant with glory. Then man was holy and everything was peace. Pure happiness and harmony reigned universally. There was no sickness, no pain, no griefs, no death. There was nothing foul in humanity and nothing grating or discordant in surrounding nature. Heaven shone benignly on earth and earth smiled gratefully on heaven. Man was in sweet companionship with angels and wore upon his unwrinkled brow the crown of undisputed lordship over all this lower world.

It is not so now. A dark eclipse has come over this mundane sphere. What was once bright in the smiles of its Maker has been blackened with the smokes of the pit. The garden which was fitted up as the abode of happiness has become a place of thorns, corruption, and graves. Man disobeyed, and his disobedience has brought in all sorts of disorder, suffering, and death. The soul rebelled against God and, as a result, the flesh has revolted against the Spirit, and the whole external creation has been thrown into resentful confusion.

Cold, storms, earthquakes, volcanoes, barren fields, pestilential airs, smiting, burning heat, tearing briers, and noxious weeds combine in the terrific accusation against man and utter the bitter manifesto of protestation against his unholy deeds. What was created to minister to our joy has become a disorderly servant, as if indignant to obey the convict sovereign. Aliens from God now by nature, it would seem as if all creation viewed us with suspicion and abhorrence and stirred in every part to shake us off, and groaned to rid itself of our tormenting presence. All the elements seem to have been jarred into discordance with each other and inspired with a strange antipathy to us.

Like Cain in his wanderings, we must now walk this fitful earth in continual fear lest we should find our death in everything we meet. Plague is in the food we eat, the water we drink, and the air we breathe. Death comes in at our windows and creeps through all the crevices of our dwellings. And however long or vigorously we may maintain the fight, the end of each one is to fall at last and to rot in the sepulcher.

Such is man and the system with which he is connected. We contemplate the spectacle with sadness. We can find much that is lovely, but it is loveliness marred with sore distress. We see much that is venerable and majestic, but it is in connection with signs of some deep mysterious ailment. Goethe says: "When I stand alone at night in open nature, I feel as though it were a spirit, and begged re-

Dr. J. A. Seiss, author of many works on prophetic subjects, was a Lutheran minister of remarkable ability in the interpretation of the Scriptures. The following, which is the first of a series of articles by Dr. Seiss which are to appear in this paper, was first published in the Expositor and Advocate, an early Church of God journal, in 1857.

demption of me. Often have I had the sensation as if nature, in wailing sadness, entreated something of me, so that not to understand what she longed for cut through my very heart."

"Even in the things of the world of bodies which surround us," writes Schubert, "there is an element of life, a yearning of

what is bound, which, like the Memnon statue, unconsciously makes symphony when the ray touches it from above."

As we thus behold afflicted nature, oppressed, blighted, disjointed, and sending up her deep-toned *miserere*, we ask, Is there no remedy—no relief? Is there not some deferred deliverance yet to come? Is there not some hope—some ray of promise to shine upon the gloomy wreck? If there is redemption for the body, is there not for the general system of which the body forms a part? Shall the sinner be visited with salvation, and that which suffers only for the sinner's sake be left without hope of deliverance? It cannot be! God, whose mercies are over all His works, in His own good time will bring relief.

THE ANCIENTS HOPED FOR A "GOLDEN AGE"

The hope of some future general restitution of earthly things has been taught in all ages of the world. We meet it in all the records of antiquity, both Gentile and Jewish. They tell of the coming of one who shall yet fill the earth with blessing, raise the sleeping dead, restore all things, subdue all enemies, rebuild the city beloved of God, and introduce a time of glory when the East and West shall celebrate the honor of God and no more evils shall come. They point to "an age to come," and a "new birth of nature," and link the glorious kingdom they predict with an exalted personage "from the heavenly heights."

"In the end," says Plato, "lest the world should be plunged into an eternal abyss of confusion, God, the Author of the primitive order, will appear again and resume the reigns of empire; then He will change, embellish, and restore the whole frame of nature and put an end to decay of age, sickness, and death."

Plutarch gives it as part of the faith of the ancient Persians that "there will come a time, appointed by Fate, when Ahriman (the god of evil) shall be entirely destroyed and extirpated, the earth change its form and become a plain and even, and happy men have one and the same life, language, and government."

According to Strabo, the ancient gymnosophists had a similar tradition, and believed in a time when "the ancient plenty shall be restored." Virgil describes the renovation both of the physical and moral world. The Chinese philosophers entertained a belief in the present corruption and the

future renewal of the entire world. It is also said that the Karens in Tavoy in Asia have a tradition "that God once dwelt among them, and that He had departed to the West, whence He is to return and assuredly reappear" and that "when God comes the dead trees will bloom again; the tigers and serpents become tame; no more distinction exist between rich and poor; and universal peace bless the world."

Dr. Wolfe relates that he heard a dervish of Hindustan express the belief that "the world will become good, that the lamb and the wolf, shall feed together; and there shall be general peace and fear of God in the earth; and there shall be no more controversy about religion, no more hatred, and all shall know God truly."

Origen against Celsus, says that the heathen authors believed and taught the ultimate renovation of the world. According to Burnet, the Scythians, the Celts, the Chaldeans, the Indian philosophers, all say that the earth is to undergo a purgation and be renewed.

The same ideas of future renewal were entertained by the Jews. They looked for a grand millennial sabbath in which the world should rest from all its tribulations, and holiness and peace be the portion of its inhabitants. Philo gives it as their belief that the earth shall be purified and appear new again, even as it was when it first was made.

UNIVERSAL HOPE OF AN AGE OF GLORY

These are significant facts. What has been so universally believed, and so deeply plowed into the minds and woven with the hopes of the most enlightened teachers of mankind, dare not be rashly discarded as a groundless fable. There must be some solid foundation for it somewhere. As Mede remarks upon another subject, so here: "All this smoke of tradition could hardly arise but from some fire of truth."

When we consider that many of the traditions and prophetic utterances of the heathen world are but the echoes and floating relics of God's own primitive revelations, we may safely refer this widespread notion of the earth's ultimate restoration and renewal to the same divine source. One thing is certain, that the Holy Scriptures do speak of a "time of restitution of all things" and assure us that God has declared the same "by the mouth of all his holy prophets since the world began."

Paul tells us of a "redemption" for which "the whole creation groaneth and travaileth together in pain," when "the creature (creation) itself shall be delivered from the bondage of corruption." And the Old Testament and the New point us to a "new heavens and a new earth" which are to be formed by the purgation and change of the "heavens and the earth which are now." (*Please turn to page 11*)

Why I Go to Church

BECAUSE I like the preacher? No. Because the music is good? No. Because of the good fellowship? Not at all.

I go to church because Jesus was in the habit of going (Luke 4:16) and I think His example should mean something to me.

I go to church because the Bible commands it (Heb. 10:25).

I go because the church is a divine institution established by Christ (Matt. 16:18) and I owe it my loyalty.

I go to church because my nature needs to worship, and it is there that I find the environment and the atmosphere in which I can best seek the face of God.

I go because a working knowledge of the Bible and Christ's teachings is necessary to build character and meet life's problems, and I am not likely to get that knowledge outside of the church.

I go to church because I need to be continually recharging my spiritual battery in order to maintain the power to resist the temptations that meet me every day; to obtain strength for the burdens and tragedies that I cannot bear alone.

I go because I believe in the things the church stands for, and because it is doing for me what I could not do alone, and I cannot be true to my best self and withhold my support, letting others carry my share of the load, realizing

as I do that these purposes can only be accomplished by cooperative effort.

I go to church for the challenge of a great cause. No man can rise to his noblest possibilities until he loses himself in some great cause outside himself, and the church is the only institution in this world great enough to deserve the surrender of my whole self in utter devotion to its service.

To be sure, I do like the preaching, and I do enjoy the music, and the fellowship of the saints is dearer to me than any other on earth, and I enjoy going generally, but as far as being the *reasons why* I go, those are only incidental. And it seems to me that most of the so-called "reasons" people give for not going to church are not really reasons at all but only excuses for not doing what people do not wish to do. For they are entirely beside the point, do not meet but rather evade the real question, and so are only a smoke screen to hide the real reason from oneself. For if people really believed in the church, they would find a way to go. We always put first the things that are first in our own estimate.

Though the preacher be poor, the music terrible, the people hypocrites, *I go to church because I ought to go*, because I need that which only the church can give, and because in the church I meet my Maker face to face and worship Him.—*Golden Rule News*.

A Christian's Difficulty With Evolution

Part 2

EVOLUTION is incompatible with revelation and miracle. The one great question of religion is, Has God come out of the darkness and silence and spoken to man about his duty here and his destiny hereafter? And if so, have we a credible record of that revelation? The Christian church has always rendered an enthusiastic "Yes" to this question. But if the church should adopt the hypothesis of evolution, that answer must be so reduced and modified that it amounts to a negation.

Revelation and miracle are the two great pillars of Christian evidence. The fact that they are both neglected today does not change their deep meaning in the Christian system. They are both aspects of the supernatural. Revelation is a miracle of utterance and miracles are the supernatural in action. Evolution leaves no place for revelation. If man had been able without a revelation to rise from a single cell in the sea to his present stature, then he can make the rest of the journey, whatever that is to be, by himself. On the evolutionary hypothesis, God has not revealed Himself to man, but man has slowly climbed out of the saurian, the ape and the tiger, up to God. What we used to think of as revelation is really man's evolving thought of God. The great music of "Thus saith the Lord" fades out of our Bibles and our churches, and in its place we must substitute, "Thus fancied, or thought, or imagined the mind of man." But no true religion can rest on such a basis. It must have for its authority the voice of God.

Evolution shuts man up to human reason as his sole guide, and man's unaided reason is, as Robert Ingersoll called it, "a flickering torch on a starless night, blown by the winds of prejudice and passion." I do not mean to attribute the religious views of the high priest of evolution, Charles Darwin, to all evolutionists, but Darwin's descent from faith to agnosticism is certainly what we might expect as the logical outcome when the mind adopts this dogma of the dust. As to revelation, he says, bluntly and definitely, "I do not believe that there ever has been any revelation." When carefully analyzed, and stripped of such clever disguises as "progressive revelation," the "advancing consciousness of the race," etc., etc., with which evolutionary teachers and preachers drape their ideas, it will be discovered that their ideas of a divine revelation are practically those of Darwin, who said there has never been a revelation.

What is true as to revelation is also true as to miracle. Nothing could be more out of keeping with the evolutionist's theory of God and nature than that God, from without, should superinduce, even for a moment a higher factor, a higher law, than what was inherent in the original bit of evolving protoplasm. The low pantheistic conception of God with which the evolutionist must start demands next the surrender of the miraculous. There is not in the whole

religious world today a more patent fact, a better established fact, than that wherever the teachers and preachers of religion have adopted the evolutionary theory of man's origin, they have either rejected miracles in their totality, or reduced them to a laughable counterfeit, as for instance, where they tell us that when our Lord took the blind man aside and opened his eyes, He probably performed a cataract operation with His fingernail! But when we admit the God of the Bible, of Christian thought, miracles are both possible and desirable. As Young well puts it in his *Night Thoughts*:

"Admit a God, that mystery supreme!
That cause uncaused! All other wonders cease:
Nothing is marvelous for Him to do;
Deny Him—all is mystery besides."

EVOLUTION AND MAN

The evolutionary theory of man's history and nature is incompatible with the Christian view of man. We cannot press too narrowly into the majestic sentences of the first chapters of Genesis. No doubt, there is in those grand sentences a world of truth which the mind of man has not yet comprehended. But one thing at least is made clear, and that is that there is a gulf fixed between man and the whole creation under him. It is written, God said, Let the earth bring forth grass, herb, fruit, and the living creature, "after his kind"; and "Let the waters bring forth abundantly the moving creature that hath life." All these, we are told, God made "after his kind." But the appearance of man on the earth is prefaced with this saying, "Let us make man in our image, after our likeness." This fixes a gulf between man and the whole creation. Evolution makes the difference between man and the rest of the creation a difference of degree, of time. The Bible makes the difference one of essence, of being. Both conceptions of man cannot be true, and they can never be reconciled until you can make the east meet the west and reconcile light with darkness. A professor in one of our high schools recently commenced his course in science by asking his class how many believed the Bible story of the creation of man. About two thirds of the class held up their hands. The teacher then said, "Before I am through with this course none of you will believe the Bible story." He was an evolutionist, and an honest one, who said plainly, what every man knows, that the Biblical account of man and the evolutionary account of man are irreconcilable.

Evolutionists now and then cite a fragment from St. Augustine as lending favor to evolution. I have read carefully the chapter on creation in the *City of God*, and I challenge any theologian or scientist to produce a single sentence of Augustine which would show that he did not believe that man was created in the image of God, unique in

his origin and in his nature. Dr. James McCosh, famous logician and Princetonian, to whom the evolutionists sometimes make their appeal, delivered his lecture on Christianity and Positivism after the appearance of the *Origin of Species*, but before the appearance of *The Descent of Man*. But in the appendix to the published lectures, Dr. McCosh reviews *The Descent of Man*, and after sketching the Darwinian theory of human nature, says: "I confess I shrink from it. The very circumstance that man has a consciousness of something within which separates him from the brutes, that he claims to have a higher origin, is a consideration of some value in determining the question. . . . The Scriptures are supported by a body of evidence, external and internal, which those who have weighed it believe to be far stronger than the proof that can be adduced in favor of the hypothesis of man being produced by natural selection." He very pertinently reminds Darwin and the after-Darwins, that it behooves them to be less dogmatic in their assertion of the brute inheritance of man "till we can find a monkey on the earth capable by domestication, or otherwise, of producing a man." If the evolutionary theory of man's origin and nature is true, then we must of necessity revise the sublime affirmation of the 8th Psalm, "Thou hast made him a little lower than the angels," and make it read, "Thou hast made him a little higher than the ape."

EVOLUTION AND SIN

Evolution is incompatible with the Christian view of sin. Christianity offers itself to the world as a remedy for sin. It is decisively a religion of redemption from sin. But according to evolution, the remedy is superfluous, for man is not a sinner. The doctrine of the fall of man, the first man, and every man after him, is fundamental to Christianity. If Christ died on the cross for our sins, it must have been because we are all sinners. But according to evolution, nobody is a sinner any more. In many of our Protestant churches this idea seems to have been adopted, and hence the decline of the preaching of the gospel of salvation from sin.

The great Augustine, whose name evolutionists now and then invoke, is distinguished in the history of theology for one thing above all else, and that is his emphasis upon original sin, that the first man broke the law of God and thus introduced a fatal poison into the race, that we all come into the world with the taint of original sin, and so are under the condemnation of God. To cleanse us of our guilt and release us from the condemnation of God's holy law, Christ came and made satisfaction for our sins on the cross. He supplies the sinner with righteousness through justification, in the sight of God. There is no genuine Christianity without this doctrine of sin. The popular Christianity which leaves it out is a grotesque counterfeit and caricature of the Christianity of the Bible and the historic church.

But evolution cannot fit in with this doctrine. It is inconceivable that a creature inevitably developing from sea squirt, saurian, hyena, and ape, should sin or fall. They tell us over and over again that "man has not fallen, but risen." Conscience is only the precipitate of custom, or the

habit of the flock, herd, or social group. We are nothing but a bundle of characteristics derived from our brute progenitors. To illustrate this, I quote two of the best known of the so-called theistic-evolutionists. In his *Destiny of Man*, John Fiske says: "This original sin is neither more nor less than the brute inheritance which every man carries with him." And Sir Oliver Lodge, in his *Science and Immortality*, says: "As a matter of fact, the higher man of today is not worrying about his sins at all, still less about their punishment. . . . As for original sin, or birth sin, or other notion of that kind, by which is partly meant the sin of his parents, that sits lightly upon him. As a matter of fact, it is not existent, and no one but a monk could have invented it."

EVOLUTION AND THE CROSS

With such an abandonment and denial of the Christian view of sin, it is inevitable that the central doctrine of the Christian religion, the forgiveness of sin, the atonement, should be the next to go. In the faith and teaching and preaching of many so-called leaders of Christian thought, the atonement has already gone. What is more common than to hear the Christian idea of the atonement denied or ridiculed in a Christian pulpit? Yet if we are not sinners, we have no need of forgiveness, and Christ died in vain. Calvary was too costly a remedy. The evolutionary preachers see the logic of this, and so they proceed in an extraordinary way to evacuate the death of Christ of its sacrificial and atoning significance, and make it just the high-water mark in the law of vicarious suffering which runs through the universe. Christ is an example, not a sin offering.—Clarence E. Macartney in *The Presbyterian*.

EDITOR'S NOTE: No doubt the author of the above article in his concluding number, which, unfortunately, is not available for publication here, called attention to something of still more vital importance (if such is possible) than all he has thus far mentioned as being beyond the scope of evolutionary provision, that is, *eternal life!* It is conceivable that some living things have experienced a limited degree of improvement or development since they came into being as a species (although science itself is coming to deny this, as is shown in *Abreast of the Times* in this paper of February 15, 1938). But nowhere in all nature do we find evidence upon which we may base any hope whatsoever that evolution will or can give everlasting life—or even *mortal* life again—to any individual who has once passed into the prison house of death!

"Keep me from pettiness, O Lord, I pray.
 Let me be large in thought; take Thou away
 Self-seeking, defending; I humbly ask
 Grace to grow calm, so to meet every task;
 Self-pity, pretext, all these let me spurn;
 Done with faultfinding, yet may I learn
 Always the best in others to find,
 And in my judgments, O Lord, make me kind."
 —Selected from *The Herald of Life*.

The Intermediate State

As Inferred From the Old Testament

THE whole problem of the intermediate state of man hinges on the question of what significance we are to place on the three terms, body, soul, and spirit; and on the essential nature and constitution of man himself. For our knowledge of origins we are largely dependent upon divine revelation. Archeologists and geologists may infer from the scattered traces of the past, but for a sure, definite assurance as to how things came to be what they are, in a general way at least, we are dependent upon the Book of Genesis. So, in the matter of the nature of man, philosophers may theorize, and scholars may speculate, but if we are to have a sound conception of what man is we must return to the Book of Origins and find out what God made him out of and how he put him together. We must first determine just what man is and what there is about him that can experience an intermediate state. In this paper it is the purpose only to consider those parts of the Book written before Christ, as to this condition and state, and little reference will be made hereafter in this paper to any scripture without the scope of the Old Testament. When we turn to the Books of Moses we find a conception of the nature of man that seems to be at variance with that of many of the great philosophers of the world.

Body, soul, spirit—what are they and how are they different from each other? Is there not some place where we can compare the terms in one passage sufficiently clear and plain, and free from suspicion of symbolism and poetic license? We find such a passage in that very account in Genesis 2:7, where the origin of man is outlined. Here the essential elements of man's nature are noted and also how they are combined. We find that Jehovah formed man (doubtless the *body* of man) of the dust of the ground, and breathed, or inspired, into his nostrils the *neshamah*, or breath, or spirit, of life, and man became a *nephesh chayam*, or a living soul. From this very clear passage, given to the inspired writer to illuminate our minds as to how man came to be, just as the preceding chapter outlined how the world came to be, we see that man is constituted of two essential parts, viz., the body, or the material element, and the divinely inspired essence or spiritual element, by the union of which he *becomes* a living soul. Neither here nor in any other passage of the Old Testament is there any direct statement that man has or has had given to him at any time any "soul" in the sense in which that term is used by the Greek and Latin writers, but that he, himself, by the union of the material substance and the divinely inspired spiritual essence *constitutes* a soul. In short, he is a soul. Old Testament names are used not of a disembodied entity, but of the physical man even when dead.

This idea of the dual nature of man is carried all through the Old Testament. It is utterly impossible in a short paper of this type to cover a writing such as this

Book except in the most cursory manner, but it is possible to point out briefly that the Hebrew words for soul and for breath or spirit are not used interchangeably, but that the body and soul *are* frequently used alternately and apparently interchangeably, particularly in the Hebrew poetry: as for example, Isaiah 13:5; Job 32:3; 24:14. The one exception to this is in Isaiah 57:16 where the word *neshamah* (spirit) is translated "souls" for no very obvious reason.

Furthermore, if the soul is some possession of the man that can exist in a conscious condition without the body, then all the beasts have them, for in Genesis 1:20, 21, 24 and 2:7 we find the phrases "moving creature," "living creature," and "living soul" all translated from the same Hebrew combination, *nephesh chayan*, and applied to the fish of the sea and the beasts of the field as well as to man. Our translations differ, but the original Hebrew is the same in all these instances.

We find that a soul can die and be killed (Num. 3:10). In Leviticus 21:11 the priests are forbidden in the law given by the voice of God Himself, to come near a dead soul or *nephesh*. True, the translators, not believing that a soul could die, translated this *nephesh* by the English word "body," but, reasoning forward from Genesis 2:7, rather than backward from philosophy of the day in which they translated, there is no reason for so doing. We find that logical conclusion of the man formed and inspired as in Genesis 2:7, in Ecclesiastes 12:7, where we read that the material part of man, or the dust, returns to the earth and the immaterial spirit returns to God at death.

We now come to a consideration of the question of the condition of the intermediate state in the Old Testament. This must be prefaced by a word in regard to the views expressed in this part of the Book concerning natural immortality. We found from the way in which man was created, that his being naturally immortal depended upon the presence of the divine breath or spirit of lives. Only as the spirit is present is he a *living* soul; when this is withdrawn or given up he must, perforce, become a *dead* soul. This is borne out by the first great prophecy of the Book, when God said, "In the day that thou eatest thereof thou shalt surely die." Eating of the Tree of Knowledge made man a mortal creature, knowing good from evil. Genesis 3:22 would indicate that if he *had* eaten of the Tree of Life man would have become an immortal creature, living forever, but God deliberately put an angel in the way to keep man from so doing, so that *he would not become immortal*. From this time man seems to have been a dying and perishing creature, but one that God so loved that He sent His Son that if man believed on Him he might not perish, but have eternal life, which he apparently did not have in himself, and could not in any other way obtain. "Christ hath brought life and immortality to light through the gospel"—

this is the good news and the good tidings of great joy.

What, then, is the place and condition of the dead from the Old Testament point of view? Sheol, or the place of the dead, has been a problem. The ways in which the word is used in the Old Testament did not fit in at all with the current conception of the after life in the minds of the translators. An evidence of their great perplexity is found in the variety of English terms used by them to make this ancient Hebrew word fit in with later philosophy—such terms as death, pit, hell, grave, etc. We may obtain much information about sheol from the plain Scriptures (not the hyperbolic and poetic passages) themselves. Sheol is first of all *down*. Scores of scriptures give this inference. It is *within the earth*. In Numbers 16:30-33 Korah and his associates are swallowed up by the earth, and this is said to be going down into sheol (Deut. 32:22). In the parallelisms of Hebrew poetry, the grave is used alternatively with sheol many times. Gesenius describes it as a place where "thick darkness reigns," where all men after death live without thought or sensation (Psa. 88:11, 12). In Psalm 6:5 we find that there is no remembrance there. In Psalm 146:4 we read, "His breath goeth forth, he returneth to his earth, in that very day his thoughts perish." In Ecclesiastes 9 we find that the "dead know not anything," there is "no work, nor device, nor knowledge, nor wisdom, in the grave." It is a place of silence—no praising of the Lord. It is a place where men *themselves* go. In our modern parlance we speak of John Smith living, but when he dies we sometimes refer to his buried body as John Smith, and sometimes to his "disembodied soul" as John Smith. There is no such ambiguity of language in the Old Testament. The language of the modern funeral sermon is not found there. When John Smith dies his spirit is given up, but John himself is laid away with his fathers in the tomb. The personal name is applied to nothing but the body, either a living body or one underground. It is a place of death, not life. Only some poetical passages infer life in Sheol.

The intermediate state is referred to as a condition of *sleep*. Those who die are said to have fallen asleep, and the resurrection is looked upon as an awakening (Dan. 12:2): "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." When? At the time of the very end. Job says, "As the waters fail from the sea, and the flood decayeth and drieth up; so man lieth down, and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep" (14:11, 12). Those who are raised from the dead in Old Testament times all appear as though they had slept. They give no evidence of having been alive and conscious. The widow's son brought to life through Elijah, the dead man who was cast upon the bones of the Prophet—in these cases no voice called them from the tomb. Lazarus was really raised in Old Testament times and he, having the most glorious opportunity that ever man had to bring a message from the dead world, is entirely dumb.

In summary of the Old Testament position regarding

the intermediate state let me take as an illustration the history of one whose life is as fully revealed to us as that of anyone in the Bible. David was born in Judah. In 1 Kings 2:10 we read that he died and slept with his fathers—dead and buried. In Acts 2:29 we find that David, not his soul, nor his spirit, but David himself, is still buried in his tomb in the hillside; and then in Acts 2:34, after the crucifixion, after the resurrection, after the ascension, after the descent of the Holy Spirit, and obviously under its influence, in one of the greatest utterances ever delivered under its power, Peter says, "David is not ascended into the heavens."

In conclusion we may state that, based upon the easiest understood passages, the Old Testament teaches that:

1. Man was created by the union of the material and the spiritual or immaterial.
2. He does not have a soul, but he *is* one;
3. Created *mortal*, with the potentiality of immortality, he fell by sin and came under sentence of death.
4. As far as the Old Testament is concerned, this death is a sleep in an unconscious state, and the place is Sheol or the grave.
5. His only hope is in the Messiah of God who will one day come to bring life and immortality to light.—E. K. Gedney in *World's Crisis*.

(Send ten cents in stamps to the National Bible Institution, Oregon, Illinois, for a collection of tracts treating the above subject.)

UNEMPLOYED CHRISTIANS

(Continued from front page)

if he repent, has a far better chance of entering the kingdom of God than the professed Christian who has lain down on the job."

"And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more" (Luke 12:47, 48).

"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. And let us not be weary in well doing: for in due season we shall reap if we faint not" (Gal. 6:7-9).

There are only two classes of Christians so far as Christian activity is concerned. They are "the employed" and "the unemployable." There is never a lack of opportunity in Christ's vineyard. Into which of these two classes do you fall? Think it over!

THE CHURCH

(Continued from page 3)

Jesus Christ—and crime will continue to the end of the chapter.

THEN HOW SHALL THE CHURCH MEET THE CHALLENGE?

Then I ask again, How shall the church meet the challenge of the world? There can be but one reply. It must answer the challenge in the same way that the early church answered it, by faithfully carrying out the requirements and obligations placed upon it by Jesus when He gave the Great Commission:

“And he said unto them, Go ye into all the world, and preach the gospel to every creature. . . . And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen” (Mark 16:15, 20).

Such was the answer of the early church to the challenge of the world.

How did the plan work out? Here is one striking example given in the Acts of the Apostles, which might well be called “A History of the Early Church”:

“At that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles. . . . Therefore they that were scattered abroad went every where preaching the word. Then Philip went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. . . . And there was great joy in that city. . . . 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 8:1-12).

“Great joy” came to the city of Samaria when the church met the challenge of the world by preaching the gospel of the kingdom of God and inducing men and women to believe in Jesus as the Christ and to seal their faith and hope in baptism! The same glorious message of truth will bring “great joy,” great peace, great assurance, and, eventually, a “great salvation,” to any city or village or countryside in which the citizens with “one accord” listen, believe, and obey it.

NOT A PROGRAM OF MORAL REFORM

The early church gave but scant attention to the moral, social, and political conditions that prevailed in the world in which it lived and labored. The disciples of that period looked upon the entire existing order as but transitory at best. It must speedily pass away. There could be no profit in attempting to reform it. *It was past reformation!* Its salvation could be accomplished only by the King who was to come, and before He would come a cabinet, the church, must be taken out of the world and qualified to assume the responsible office it was to occupy in His kingdom.

Such was the answer of the early church to the challenge of the world.

A SERIOUS OBJECTION ANTICIPATED

At this point we must pause to consider a serious question which we are sure has arisen in the minds of our readers and which has thus far gone unanswered. “If the salvation afforded by the church is limited to those who believe the gospel,” they will ask, “has the church no responsibility at all in the matter of the world’s social, moral, and material condition at the present time? Must we permit suffering and injustice to continue without protest, without making any effort to relieve the situation?”

My answer to this natural query is twofold. First, as has been previously indicated, the early church looked upon the world as sin-sick beyond the possibility of recovery. More than that, it was already *dead*—“dead in trespasses and sins.” There was hope for the individual, but not for the mass! Men and women must be “called out” from the world or they would perish with it. Their interest must no longer be centered in it. They must no longer “love the world, nor the things that are in the world.” Such must be the attitude of the disciple toward the moral, social, and economic structure where they made their homes but in which they had no part. They must be made to realize that the greatest blessing they could bring to suffering men and women was the gospel of Jesus Christ, by which they would be separated from the world and from all for which it stood.

To assume this attitude of aloofness from the rest of mankind does not mean that the church must disregard the claims of human sympathy and helpfulness, for quite the reverse is true. The church that takes the name of the God of love, mercy, and kindness, must manifest the qualities of character of the One it serves. The great Founder and Leader of the Christian movement “went about doing good” everywhere and has left us an example that “we should follow his steps.”

When the first general conference of the church of God was held in Jerusalem, one of the few obligations which the elders placed upon Gentile converts was this very thing, Paul declares, “that we should remember the poor” (Gal. 2:10). To provide for the needy is not only a Christian duty, but a Christian privilege as well.

But the responsibility of the church does not end with acts of charity. Paul’s statement in Philippians (4:8) is very inclusive on this point. “Finally, brethren,” he says, “*whatsoever* things are true, *whatsoever* things are honest (honorable), *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.” For a Christian to *think* on a thing in this way is to *do it*, to put it into practice, so far as it lies within his power to do so.

Yes, there can be no question about it—the church must engage in every good work if it would walk in the footsteps of its Master—its preaching must be accompanied by Christlike deeds of mercy and helpfulness or it will be ineffective and its service incomplete.

GOOD WORKS WILL NOT SAVE THE WORLD

Philanthropy, almsgiving, charitable ministrations, how-

Berean Department

Cecil A. Smead, Editor, Blanchard, Mich.

Elijah the Tishbite

"What doest thou here, Elijah?" (1 Kings 19:9).

When the above question was asked of Elijah he was very discouraged. He was so discouraged he had prayed for death. Now, since Elijah appears to be a type of the church it would be well for us to study into the cause and cure of his discouragement. It is yet a common malady among Christians.

Elijah had everything to be courageous about. Disgusted with the sin of his day he had prayed for a drought (James 5:17), and three and a half years of drought came. During the drought God had fed him by ravens and by a widow's barrel of meal miraculously replenished day by day. He had prayed for a dead boy to live again, and it came to pass. He had called for an evidence of God's approval upon him as he stood before the people of Israel at Mount Carmel, and "the fire of the Lord fell, and consumed the burnt sacrifice" (1 Kings 18:38), to the utter humiliation and death of the four hundred prophets of Baal. In his ears had sounded the shout of the people, "The Lord he is God" (1 Kings 18:39). Then he had prayed for rain, and it came. Elijah had everything to be courageous about, even as you and I. God was on his side.

And then a woman threatened to kill him. Wicked Queen Jezebel, who stirred up Ahab to work wickedness in the sight of the Lord, was furious with him. Her favorite prophets of Baal had been slain. And Elijah was the guilty person. So he ran for his life, discouraged.

In spite of the many evidences of God's care for us we, too, get discouraged over some loss or disappointment. And in our church work we work so hard and produce what seem to us such small results.

The Mountain of God

But Elijah when he ran, unlike Jonah, went in the right direction. He ran to the mountain of God, Mount Horeb (1 Kings 19:8). Now a mountain is symbolical of a kingdom (Isa. 2). And if we will do as Elijah did when we are in trouble, we, too, will run to the mountain of God. When everything is going good, and all is well, we are apt to forget about the coming of Christ and the kingdom He is to establish on the earth. But when troubles come that we are unable to overcome, as incurable sickness, or death of some loved one, or a world torn by hate and war, we turn our thoughts in hopeful anticipation toward the coming kingdom of God. For in that coming kingdom will be found a solution for the world's evils. So we find peace in our hearts.

Then, as we in our trouble long for the coming of Christ, God sends us into our present world with a work to do. He assures us, as He did Elijah, that there are many other

faithful ones who have not bowed the knee to Baal. And He gives us a charge toward the Gentile, the Jew, and the Christian. So in fleeing to the mount of God we find a strong consolation.

A Prophecy in Type

Here in Elijah's experience on the mount, we see a prophecy of the coming of Christ. We know that the church is to be caught away to meet the Lord as He comes (1 Thess. 4:17), leaving the rest of the world to face the judgments of the "great tribulation" (Rev. 7:14). So we see Elijah here hid in a cave while the elements raged.

"A great and strong wind rent the mountains, and break in pieces the rock before the Lord" (1 Kings 19:11). There will be a breaking up and overthrowing of kingdoms during the tribulation period. "And after the wind an earthquake." A greater war than ever, shaking all peoples in its fury, popularly called, "the battle of Armageddon," is destined to usher in the kingdom of God. "And after the earthquake a fire." The judgment of God upon the peoples of the earth will be as a purifying fire. There were three Hebrew children thrown into a fiery furnace once. But they walked out by faith without "an hair of their head singed" (Dan. 3:27). But the men who threw them in were burned. So shall Christ judge the world, "and gather his wheat into the garner: but he will burn up the chaff with unquenchable fire" (Matt. 3:12).

"And after the fire a still small voice," or, as the Companion Bible translates it, "the sound of stillness." The Prince of Peace will be revered by all the inhabitants of the earth. "I will extend peace to her like a river" (Isa. 66:12). "The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea" (Hab. 2:14). In view of the reverence all will pay Him then, when "at the name of Jesus every knee should bow" (Phil. 2:9), we ought to go often to church, and be reverent now. Some day the kingdom of God shall come, and all shall dwell together in righteousness and peace.

Eternity Will Be a Busy Time

Elijah was sent out with a commission to anoint kings for a Gentile nation and for Israel, and to anoint a prophet, Elisha. Now, it's out of date to think that in the future life each Christian shall be given a harp and told to sit and play upon it throughout eternity. Naturally harps will be used on occasion, but even as now there will be many ways of praising God. You praise God now by a "labour of love." So you will then. "We shall reign on the earth" (Rev. 5:10), is not an idle hope. When the kingdom comes then we will understand some of "the things which God hath prepared for them that love him" (1 Cor. 2:9). There will be a great work to do.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"Whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ."

Better Than the Mighty

"O let us love each other,
For that is God's own way,
And helping one another
Will make a happy day.

"In moments of temptation,
When angry feelings rise,
Yield not to vexation,
For Jesus grace supplies.

"The bravest hearts are tender,
The greatest are most kind;
Love's service let us render
With meek and lowly mind.

"Speak softly to each other,
With sunny smiles and bright,
Give joy to one another,
As children of the light."

Peter's Right Answer

After healing the deaf and dumb man, as we learned in last week's lesson, Jesus again fed a multitude of people with just a few loaves and fishes. Look in your Bibles at Mark 8:1-9, and see how many people He fed this time, how many loaves and fishes He had, and how many baskets of crumbs the disciples gathered up after the meal.

All these people had been with Jesus for three days listening to His teachings. He felt sorry for them because He knew they were hungry. So He fed them all before He sent them to their homes. Just another example of Jesus' love and care for every one!

The next miracle Jesus performed was also one done because of His love for people, but it was a quite different one. Look in the same chapter of Mark, verses 22-26, and read the story. Do you notice anything different about the way in which this cure was brought about from the way Jesus performed most of His miracles?

How wonderful the Savior was! Always ready to do something for some one, and generally it was something that made life so much happier and fuller for the one receiving the blessing. As usual, He told this man not to go about publishing the story of the miracle.

Once more Jesus felt the need of taking His disciples to some quiet place where He could teach them, for He knew His time to be with them was growing short. So they went into northern Galilee up near the source of the Jordan River. Here they could be alone and quiet.

Then it was that Jesus asked His followers that important question found in verse 27. Read the different answers they gave Him. Now read the answer Peter gave Him.

Don't you think Peter's answer made Jesus happy? It also helped the disciples because it strengthened their faith. I think that they must have thought of it often during the time of sorrow that was not so far away. For this was only a few months before Jesus was to die on the cross.

Peter didn't want all those dreadful things to happen to his Lord. But Jesus showed him how they must come to pass if He would be their Savior.

And so Jesus proceeded to show His disciples how that the way to make any life really worth while is to suffer and serve—suffer not for wrongdoing but by denying oneself to help others. The selfish use of our time never brings happiness to us. Jesus gave His entire life for others and that gift means life for the entire world.

In turn, the disciples gave their lives for others, carrying the gospel story into all the world. Though they could not understand all that Jesus tried to show them that day, yet gradually it became clear to them after He had ascended to heaven. And we learn that every one of them, except Judas, proved faithful to Jesus' trust, following His example of service and sacrifice.

CAN YOU FIND—

"Blessed are the peacemakers: for they shall be called the children of God"?

"The light of God is falling
Upon life's common way;
The Master's voice still calling,
'Come, walk with Me today.'

"No duty can seem lowly
To him who walks with Thee,
And all of life grows holy,
O Christ of Galilee."

AMONG THE CHURCHES

PRE-EASTER MEETINGS

St. Cloud, Minn.

Bro. C. E. Lapp, pastor of the St. Cloud, Minn., church sends word that he will conduct a week of pre-Easter meetings in that church. They will begin on Sunday, April 10, and end on Easter Sunday. All within driving distance are urged to attend, at least on Easter Sunday.

"THE ILLINOIS EVANGELIST"

The page devoted to the work in Illinois appears once a month in The Restitution Herald, but under normal circumstances is printed only in the papers which are sent to brethren in that State. The matter provided for the current number, however, is of such general and timely interest that we are publishing it for the benefit of all our readers.

DRIGGS, ARKANSAS

I am sending a report of our monthly meeting held at Driggs, Ark., by Bro. T. A. Drinkard, beginning on Friday night before the fourth Sunday in each month and continuing over Sunday.

We are trying to build up the work here, and much interest is being shown. May God help us to do so, is my prayer.

Mrs. J. W. Storts.

THE GOSPEL IN FLORIDA

Last January 20 we parked our house trailer in Bro. C. E. Good's citrus grove and began a very pleasant work at their home near Kendall.

We found it the busiest time of the year for them, as they are farmers, and they wished many times that we could be with them in the summer when they would have more time to get friends and neighbors in for the services. However, they were never too busy to make everything pleasant for us.

In February we were pleasantly surprised to have two sisters call and remain in the vicinity several days, Mrs. Lillian Railton of Ponthill, Ont., and her sister, Mrs. Guest of Fredonia, N. Y. Sr. Kincheloe of Virginia also had planned to be with us there, but circumstances at home prevented her coming, and we had to forego that pleasure.

One year ago Bro. Thayer did a work at Kendall resulting in five immersions, and now we are pleased to introduce three more to the household of faith: Joseph W. Somerville, Kendall, Box 94; Harold Smith, South Miami; and Mrs. Leola Fritch of Kendall, Box 94. This makes a total of nine believers in this group. Only one of them had heard the gospel as we present it prior to last year.

Sr. Stilson taught a class of children during the time we were there.

We are much impressed with the fact that brethren who enjoy the fellowship of church association and regular worship do not understand what it means to be isolated and not have the influence of a community worship and Bible studies.

We left this point March 23 for Sarasota to rest a short time before starting home, where we expect to be by the middle of April.

May God bless them in all good things.

F. A. Stilson.

SOUTH LAWN CHURCH, GRAND RAPIDS

The Sunday school contest for comparative gain in class attendance completed its three-months' run the last Sunday of March with Mrs. Holmes' class of girls in the lead. The men's class ran a close second. Superintendent Stevens, always looking to the continued welfare of the Sunday school has announced another program of interest for the next three months. While these events may not mean so much to adults they are a wonderful inspiration to children, and consequently make the Sunday school much more interesting to all of us.

Plans for Easter are well developed. The choir is working hard on appropriate music, and a full, inspiring day is anticipated. We extend again a very cordial invitation to any who "love his appearing" to be our guests at Easter.

The interior of the church is very bright and cheerful with its fresh dress of paint. All in all, we are sincerely trying to be "The Church That Lights the Way."

F. E. Siple, Pastor.

SUMMER TRAINING SCHOOL

See Particulars on Opposite Page

ILLINOIS QUARTERLY CONFERENCE

The spring quarterly conference was a successful meeting as far as we could observe. It was held at the Ripley church with an attendance of over one hundred twenty-five. The first service was Saturday afternoon at 2:00, when Bro. L. E. Conner gave an inspiring Bible lesson on the first few verses of 2 Peter 1. This was followed by an hour or so of Bible games.

At 7:30 in the evening Bro. Paul C. Johnson gave a sermon which reminded us that we as children of God should obey Him.

Sunday school began at 9:45 Sunday morning, with an attendance of 93. Bro. James McLain gave the morning sermon, revealing the beauties of God's world and also that if we yield ourselves to His creative power our lives can become the beautiful products of God's hand.

Bro. Conner gave an instructive talk just before the Communion service.

At noon all enjoyed a basket dinner.

After dinner Bro. Johnson spoke of our State Evangelistic work and the responsibility that rests upon each one of us. Several prayers were offered for the strengthening of this work.

At 2:45 Bro. Gerald Cooper spoke on "Eternal Life Insurance," and showed the necessity of keeping fit for service at all times. An hour of Bible questions, memory exercises, etc., proved very interesting and instructive.

At 7:30 Bro. Conner gave the closing sermon of the conference, based upon the last half of Hebrews 12, concerning following peace with all men, the character of Esau, and our great reward when the New Jerusalem is established.

There were visitors from Chicago, Oregon, Dixon, Macomb, Camden, Eldorado, Plymouth, Quincy, Timewell, Ripley, Mt. Sterling, Rushville, Rockford, and St. Louis.

Harvey Krogh, Jr.

MT. OLIVE, ARKANSAS

The Church of God at Mt. Olive is rejoicing in having Bro. T. A. Drinkard with us on Tuesday, Wednesday, and Thursday nights before the fourth Sunday in March, with a good sermon each night. We had good interest. Bro. Drinkard promised to be with us again the same time next month, which we appreciate very much. Mt. Olive Church is on Route 2 from Magazine, Ark. Everyone is invited to meet with us. Cleasie Cox.

THEY MUST BE REMINDED

"Christian stewardship is the concrete expression of a living faith in God and of a sanctified obedience to His will."

"The Christian is the steward of the mental, spiritual, and material resources given to him by Almighty God, and is accountable to the Almighty for those resources."

"Stewardship of material resources is best taken care of by a regular program of tithing."

These and other profound truths were discussed at the recent Philadelphia meeting of The United Stewardship Council. Yet it was deplored that after generations of preaching these truths church congregations, by and large, do not fully understand them, or at least do not give concrete evidence that they do.

It seems that the minister and his official family must continually use every means to remind churchgoers of these profound and fundamental truths. And preaching alone will not do it.

Experience of hundreds of churches indicates that the most effective way to teach this lesson is by means of the systematic and tactful distribution of literature. One series of this literature is varied as to literary style. Some tracts in the series are inspirational, some are Biblical, some are narrative, and others testimonial.

In some churches a small committee entirely independent of the official relationship takes over the distribution of the pamphlets.

Sometimes the program lasts three months, sometimes for three years. A vast accumulation of evidence testifies to the effectiveness of this program.

The series referred to is sponsored by The Layman Company, 730 Rush St., Chicago, Ill., a non-profit organization engaged in publication and distribution of literature on Tithing and Stewardship. This company will send to any address a complete set of thirty-two complete bulletins, postpaid for ten cents in stamps.

CONTRIBUTIONS TO N. B. I.

W. A. Reid	\$2.00
Maybelle Hanson	4.00
E. L. Boyer	7.35
Mrs. R. L. Adams	1.00
P. G. Coverston	3.00
Frank Switzer	\$2.80

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

W. A. Reid; Mr. and Mrs. J. H. Williams; Maybelle Hanson; Mrs. Eva L. Page; Ella M. Siple.

GEORGE FINNEY

Bro. George Finney was born in Delaware County, Ind., June 8, 1875, and fell asleep in Jesus in Clinton County, March 22, 1938.

He and his brother were baptized into Christ by Bro. Waggoner about forty-four years ago. Since that time both of these brothers have been true to the Master. Both were members of the Church of God of Hillisburg, Ind. Bro. George was the song leader of this church. He leaves the wife and one son, Harold, at home; a daughter living east of Frankfort; a step-daughter, Nora, wife of Lonnie Anderson of South Bend; and some other step-children and grandchildren; one brother, Albert; one sister, Sr. Hugh Huffer of Winchester, Ind.; the members of the church; and a host of friends to mourn his passage.

Funeral services were held in the church on Thursday, March 24. After the service he was laid away, just south of Michigantown, to sleep until Jesus comes. A very large crowd attended the funeral and heard the truth about the dead and the hope that God's people shall live again by being brought out of the graves by Jesus when He comes.

J. H. Anderson.

SUMMER TRAINING SCHOOL

Folders announcing the forthcoming Summer Bible Training School, July 5 to August 14, have been mailed to the ministers and to as many prospective students as we had on our list. If pastors can use more of the programs, they will be gladly furnished on request. If any who are interested or who might be interested in taking the course, who have not yet received a prospectus of the school, will fill out the blank below and mail to the address given, your copy will be mailed at once.

It is necessary that those who are planning on attending the school notify us at once, so that arrangements can be made. If there is sufficient enrollment the dormitory will be used; otherwise, other plans will have to be made. If the dormitory is to be used, we must know in the immediate future, so that help can be secured.

Then, too, the teachers are preparing their material for the classes and they are anxious to know the approximate number of students and what age groups they will have. Your prompt response will greatly lighten the work of those in charge.

Don't delay to enroll! It is natural for one to put off such matters. If you enroll and later find out you are unable to carry out your plans, there will be nothing binding on you. So, don't put off this important beginning. **DO IT TODAY!** Fill out the blank by checking under the proper heading and sign your name and address and mail it to the committee chairman.

Training Class Committee,
C. E. Randall, Chairman,
Fonthill, Ontario

Dear Brother:

I am planning on attending the Summer Bible Training School at Oregon, Ill., July 5 to 14.

I am interested in the Summer Bible Training School and would like to receive a prospectus of the courses offered.

Name
Address

THE RESTITUTION HERALD

Published by
National Bible Institution
Oregon, Illinois

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

INDEBTEDNESS FUND

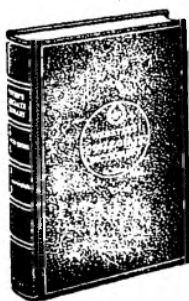
Notes payable		\$4,309.00
Amount received	\$1172.80	
Maurertown, Va., S. S.	4.79	
Ripley, Ill., S. S.	16.29	
Skelton, W. Va., S. S.	2.51	
Oregon, Ill., Church	4.57	
Burr Oak, Ind., S. S.	2.00	1202.96
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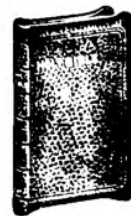
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NATIONAL BIBLE INSTITUTION
Oregon, Illinois

The Illinois Evangelist

EDITORS: HARVEY KROGH, JR.
J. W. McLAIN

THE full benefits of Christian society have accrued to the world because of the small group of zealous disciples in each successive generation who have faithfully transmitted the Word, built schools, and preached the things concerning the kingdom of God. The notable spirit of all such true servants of Christ has been, and will continue to be, *evangelism* coupled with personal sacrifice and devotion.

The multitude of would-be disciples of today are little different from the would-be disciples of Christ's day. They, too, were full of excuses when any demands were made on them. The rich young man went away sorrowing when demand was made on his possessions. Some turned back when they learned that the Christ had not where to lay His head. When many were invited to the feast, they seemed very much preoccupied with their own affairs. One had a wife to take all his attention; another must look after his land; the latter must go to prove his new oxen (to be more modern, we would suppose that he would be off on a Sunday to prove his new car).

As at the first, so now, those faithful in prayer and worship are those instrumental in spreading the gospel. These same few are the ones who plan for every forward-moving evangelistic effort and then dig way down deep to make it possible. It would surprise the average reader how small a group is carrying the burden of the Illinois State evangelistic effort now. Are you one of that group?

The editors of this page deem it advisable to suggest that the articles contributed to this page are not necessarily the policy of THE HERALD. This page has been obtained as the most convenient medium of conversation among the members of the Illinois State Conference. Our aim is to promote an understanding of the immediate *evangelistic* opportunities and needs of the State.

You can help us make this page more vivid and true to life if you will send the editors any true-to-life accounts of evangelistic self-sacrifice and zeal among our own members. Names of individuals will be withheld. We are losing an appreciation of the fact that there are stirring tales of true witnessing for Christ in this late day. We are subtly led to believe that people will no longer walk for miles and stand for hours to hear the gospel. The fact is that the demand for truth is greater than our supplying of it.

During the meetings held at Christian Neck recently, one man walked eight miles to hear the gospel. There were as many as seventy who traveled through the mud. Many walked. It gives one a sort of thrill to stand in the door of the church and watch the lanterns converging toward you through the night, knowing that with each lantern is at least one soul who is willing to walk through the mud to hear the Word.

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

We are extremely curious to find an answer to the following question: "Why are tithe payments harder to make than easy payments on cars and luxuries?"

"A new club under the direction of John Mercer met in Room 17 for its first meeting in activity period on Tuesday, February 22. It was decided to name this organization the Biblical Questionnaire Club. Officers for the club were elected as follows: president, John Mercer; vice president, Frank Roberts; secretary, Wayne Schlegel; treasurer, Wayne Peterson.

"This club is a voluntary, non-denominational, student discussion club. It is for the purpose of promoting understanding or the exchange of views on the Bible and religion rather than the promotion of any certain creed. Such questions as: How do we know the Bible is true? What good does it do to obey God's laws? If God has power over everything, why doesn't He force people to obey Him? were among the questions discussed.

"This club meets every Tuesday in Room 17. Students wishing to become members should report to Room 17 Tuesday during activity period."

This clipping taken from the Macomb High School News gives fresh evidence to the value of evangelistic effort. Brother John Mercer was one of those baptized by Brother F. L. Austin during the Illinois State's evangelistic campaign in Macomb last year. Already the implantation in his life is bearing fruit and is being replanted in the lives of his classmates. The last report received on this study group organized and conducted by Brother Mercer was that it was still gaining interest.

Macomb is planning a series of special evangelistic meetings in the near future. The speaker will be contacted immediately and notice made in this column. The State is backing this program. This gives each member of the State Conference another opportunity to share his eternal hope with those who have not as yet obtained hope by contributing freely to the Illinois Evangelistic Fund, care of Treasurer H. U. Krogh, Jr., Ripley, Illinois.

The Ripley church is to hold a series of meetings with Brother Frank Siple as speaker, the last week in April and the first week in May.

If all of the tithers were in one church, the rest of the churches would have a hard time getting money enough to pay the minister and the regular expenses.

If all of the tithers were gathered together in a great meeting, God would surely be in their midst.

An advantage to the tither is that when God needs more money for His work the tither is always blessed with nine times as much money as God needs from the tither.

THE RESTITUTION HERALD

VOLUME 27

OREGON, ILLINOIS, APRIL 12, 1938

NUMBER 28



His Promise

There is a deathless promise,
 Ringing across the years,
Cheering in our sadness,
 Mingling with our tears.
Time cannot hush its echoes
 Born in the faraway,
Deathless they ever linger,
 Defiant o'er decay.

It whispers in our sorrow,
 Breathes by our beds of pain,
Telling the glad sweet story,
 "I will come again."
It tells the message over,
 In cadencies divine,
And whispers, "He is coming,"
 Your living Christ and mine.

The tomb has held its treasures,
 Through ages long gone by ;
The resurrection morning
 At last is drawing nigh.
For still His promise echoes
 Down all the aisles of pain,
Joy ! Joy to earth and heaven—
 The Savior comes again !

—R. H.

Abreast of the Times

Pertinent Comments on the News of the Day

G. E. Marsh, Editor

New Celestial Wonders Revealed

"He calleth them all by their names" (Psa. 147:4).

PRINCETON, N. J., April 2.—Certain stars which appear to the unaided eye as a single point of light, are in reality closely associated groups of from two to six or more massive orbs revolving in a common orbit. Such is the discovery said to have been made by Prof. Albert Einstein, Jewish scientist, and Prof. H. P. Robertson, noted cosmologist of Princeton University.

They have found a most important new "law of gravitation," which is an extension of Prof. Einstein's famous law published as the "General Theory of Relativity" nearly twenty-four years ago. It is said that the practical application of the new law is best shown in the study of double stars. These are twin stars of nearly the same weight, which circle around each other by mutual attraction. The effect of that attraction on the stars' motion is what the Princeton scientists have determined by relativity methods for the first time.

"Easiest to understand is a double star," Prof. Robertson said, "in which each star is about as weighty as the sun. The two stars are separated by one astronomical unit; that is, the distance between the earth and the sun, nearly 93,000,000 miles." Application of the new "law" enables the astronomers to determine with marvelous accuracy the motion of the double star and also to calculate the tidal effects of one star upon another.

The widespread application of the Einstein-Robertson discovery can be realized by considering Sir James Jeans' statement that about one of every five stars visible to the naked eye is really a family of two or more stars closely related, traveling together.

The discovery does much to magnify the name of the Creator of these heavenly wonders, in that the number of the stars known to man is vastly multiplied. What has been taught to be single orbs are now known to be several, and our *God knows them all by their names!* He made them all for His own eternal purpose.

Economist Pleads for Spiritual Revival

"Let us draw near hither unto God" (1 Sam. 14:36).

BABSON PARK, Fla., April 4.—Reviewing business conditions throughout the world, Roger W. Babson, famous economist, says that the present "recession" is not limited to the United States but is practically world-wide. The most serious slumps, however, have occurred in Great Britain, France, Netherlands, and our own country, while the "busiest areas now are South Africa, Germany, and Scandinavia. . . . Italy is very busy, but a poor country today. Unemployment has been almost eliminated, but workers are badly

paid. Taxation is enormous and the lira—the national currency—is weak. Abyssinia (Ethiopia) is a big drain. . . . Mussolini, like Hitler, is headed for economic chaos." Asserting that recovery in America would result in general improvement everywhere, Mr. Babson, with the insight he so often displays, concludes, "I believe that such a recovery may be ahead. Surely a world spiritual revival could bring it about."

The greatest economic recovery the world will ever see is described in the Bible as "*the restitution*," and that will follow the greatest "spiritual revival" of all time when the dead in Christ shall be "revived" and "out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

Social Scientists Deny Radicalism

"They have not known my ways" (Psa. 95:10).

CHICAGO, March 30.—Denying the accusation that many social scientists in Chicago University and similar institutions of learning are radicals, William B. Benton, vice president of the University said today that the political scientist, economist, and sociologist perform valuable research. "I have met a lot of them in recent months," he said, "and I haven't found one yet who is not sold completely on democracy and who isn't trying to preserve it against the forces that threaten it. A great university cannot live except in a democracy. Dictators fear the truth. That is one reason why they kill their universities."

There is much of truth in what Mr. Benton says. And we might add that religion flourishes best in a land where freedom of speech and of press is guaranteed. Such freedom is especially valuable to minorities, political and religious. Under dictatorships those who differ in religious or political opinion from the government that is in power have no rights which the dictator is compelled to respect. How sincere should be our appreciation of the protection afforded us and the liberty granted us in America! Let us pray for the continuance of our democracy until the Lord comes.

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RESURRECTION

By Sydney E. Magaw

RESURRECTION as taught in the Bible is deliverance of the dead from their graves. The several resurrections of Bible times, where only temporal life was restored, are but types of the real deliverance, a coming work of Christ. Closely akin to the coming resurrection work is an instantaneous change of the living faithful to the same new life of the resurrected faithful, and that new life will be the glorious life of Christ, immortality (1 Cor. 15:49-53).

Resurrection is beautiful, but complex. Like archeologists, scholars are ever uncovering deep and long-hidden truths. The resurrection of the faithful to immortality is not all of the resurrection work. A nation, even Israel, is to be resurrected. John "saw the dead, small and great" (Rev. 20:12); and Paul taught "a resurrection of the dead, both of the just and unjust" (Acts 24:15). Christianity is about due for a new birth! Justice will be resurrected. Then shall "judgment run down as waters, and righteousness as a mighty stream." Some shall be raised "heirs of God, and joint-heirs with Christ"; some shall plant and build; some shall be "least in the kingdom"; some shall be raised for judgment.

No arc nor angle of geometry suggests resurrection. Science offers no "Q. E. D." to our theme. That is as it should be; for faith, not sight, marks the path and life of the people of God. "Your faith should not stand in the wisdom of men, but in the power of God," and "without faith it is impossible to please him."

PROPHETIC

Resurrection is prophetic. Therein is a reason for human inability to demonstrate it. Bible prophecy invariably refers to the incredible that, when fulfilled, men may know that God is true. Anyone with two guesses can predict whether the unborn child will be a boy or a girl; but God foretells the seemingly impossible.

God said there would be a flood. Few, very few, believed. The unbelievable flood came! Pharaoh little regarded Moses: but there was an Exodus! How could Zedekiah be led captive into a land he would not see? It happened, for his eyes were first burned out! God said of Nineveh, "I will make thy grave": and at last Nineveh was buried! A fallen temple was unthinkable to the Jews in Christ's time: but the temple fell! Yesterday men died to make the world safe for democracy, and war was to be thereafter outlawed: but Christ's prophecy of "wars and rumours of wars" is today's headline. A doubting clergy is today mocked by the Jews' return to Palestine. Such are prophecy and fact.

The National Berean Society has issued the following excellent study on the resurrection in tract form. We were accorded the privilege of publishing it in THE RESTITUTION HERALD that it might be brought to the attention of our readers everywhere.

26:8). "God is not a man, that he should lie," and "the things which are impossible with men are possible with God."

HOPE OF THE HEBREWS

The word "resurrection" is from the Greek *anastasis*, hence does not appear in the Old Testament. However, the Hebrew writers believed in resurrection, and wrote vividly of it.

Job, before the days of Moses, asked, "If a man die, shall he live again?" He answered his own question, "All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands . . . I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God."

Abraham "offered up Isaac . . . accounting that God was able to raise him up, even from the dead."

Joseph charged Israel to carry *his bones* out of Egypt into the Promised Land when the Exodus should take place. Surely he visioned the morning of resurrection.

David wrote: "My flesh also shall rest in hope, for thou wilt not leave my soul in hell (sheol, i. e., grave); neither wilt thou suffer thine Holy One (Christ) to see corruption. . . . As for me, I will behold thy face in righteousness: *I shall be satisfied, when I awake, with thy likeness.*"

Isaiah prophesied, "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust."

Jeremiah promises resurrection of the babies slain by decree of Herod when Jesus was sought, saying, "Refrain thy voice from weeping, and thine eyes from tears: . . . they shall come again from the land of the enemy . . . Thy children shall come again to their own border."

ESCHATOLOGY

Pagan thought has warped modern theology. At funerals the dead are often whisked off to heaven because they were so very good, you know, and they are pictured as more alive than when alive. The Bible says, "David . . . is both dead and buried, . . . David is not ascended into the heavens" (Acts 2:29, 34), though he was a man after God's own heart. A close study of (Please turn to page 11)

A Shattered Dream

By the Editor

WE DO NOT believe in dreams, you and I who live in this age of enlightenment, sophistication, and skepticism, and consequently you will not be surprised when I tell you about *A Shattered Dream*.

It was the most wonderful dream that ever came to men and women in all the history of the world. It was no nightmare of horror, reeking with sulphurous fumes of poison gas and reverberating with the thunders of war! It was a dream of quietness and peace, of beauty and of hope, of heavenly joy and unending bliss! But, like so many splendid dreams that have spread their entrancing tints and shadows across the canvas of men's minds in the past, this wonderful dream was shattered, shattered by the ruthlessness of ungodly men.

No, we no longer believe in dreams. At least that is the proud boast we make. The ancients believed in dreams—they believed that God sometimes spoke to them in visions of the night. Our own Anglo-Saxon ancestors believed in dreams, and were moved to action by them. The ignorant savages of heathen lands believe in dreams, and are governed in what they do by what they think is thus revealed to them. But you and I do *not* believe in dreams.

But is it really true, that we do not believe in dreams? Of course it is not true! For "where there is no vision, the people perish," and we are unwilling to confess that we are a perishing people. The American Revised Version adds somewhat to the thought of the older translation in its rendering of Proverbs 29:18:

"Where there is no vision, the people cast off restraint." And this is literally true. Both translations suggest obvious facts, facts attested by history and supported by God's Word. "Where there is no vision," no dream inspired by God, "the people perish" because they "cast off restraint"—all restraint.

Because they have no vision of divine law and duty, no conception of what constitutes man's obligations to God and to humanity, because they have no clear and definite assurance of future rewards and punishments, they give themselves over to immorality, selfishness, and sin.

But, I say, *we do believe in dreams!* Our lives are ruled by them. Were it not so, civilization would not have girded the continents with bands of steel and ships would not now be plowing telegraphic cables under the muck of the ocean's bed. Culture never would have been born, inventions never conceived, and scientific discoveries would not have been made, had it not been for the beautiful dreams that men have entertained and the splendid visions in which they have come to believe. Of all the nations of earth, America is the land of the most glorious dreams and of the most



promising visions. So I say again, we *do* believe in dreams!

The Shattered Dream, of which I speak, was not unlike, in some ways, the dreams that our forefathers had when they started on their perilous journey to the shores of the New World. For they dreamed of a land of freedom and of opportunity wherein they could live and worship God without fear and establish for themselves homes that they could call their own.

THE SHATTERED DREAM RECALLED

"We trusted that it had been he which should have redeemed Israel!" Such was the way in which the two disciples summed up to their unrecognized Lord the tragic destruction of their hopes. But what was the substance of that hope? What did they mean by the redemption of Israel? What was the dream those sad-eyed men had seen before it was so ruthlessly shattered on the granite of Golgotha's hill?

There were so many wonderful things involved in it that it would be impossible for us to recall them all on this occasion, for "the things desired of all nations" (Hag. 2:7, margin, A. R. V.) are included. But we may suggest two or three of the splendid accomplishments to which those Jewish followers of Jesus looked forward in their vision of things to come.

A DREAM OF NATIONAL RESTORATION

Practically all students of the Bible agree that in the days of our Lord's earthly service the hope of the Jews (and all the disciples of Jesus were Jews at that time) pointed first to their own restoration as a nation. They "trusted" that Israel would be "redeemed," *bought* back, *brought* back, from the lands of their enemies and firmly established once more in their ancient home. The Jewish historians declare that such was their hope at that time, even as it is today. The Christian historian, writing of the same period, assures us that this was their hope. The profane recorder of events agrees with his Jewish and Christian contemporaries. Even the "higher critic" and the "modernist" unite with the "orthodox" and "fundamentalist" of today, no matter how widely they may differ in other questions, in affirming that Christian and non-Christian Jews and Jesus Himself at the time He was here, hoped for a literal restoration of the Israelitish kingdom. I know of few other Biblical subjects upon which there is such universal unanimity of opinion among scholars as there is here.

Of course there are those who, while confessing such a hope to have been the dream of Jew and Christian in

(Please turn to page 16)

Another Mary Views the Empty Tomb

By Mary A. Gesin

ONE may read the story of that first Easter morning innumerable times, and yet it retains its sublime quality. The human mind cannot quite fathom the far-reaching significance of the empty tomb, and the wonder and glory of the risen Lord escapes its feeble conception. Let us follow the steps of Mary Magdalene as the story is given us by John the Beloved.

Very early on the first day of the week, while it was yet dark, in fact, Mary, in company with two other women, took the path that led to the tomb where Jesus had been buried. As they hurried on the way they wondered among themselves, so Mark tells us, who would roll away the heavy stone that had been placed at the entrance. But when they neared the spot they saw that it had already been removed. Peering in, they found the tomb empty.

Fearful and puzzled they approached Peter and John who were just coming up the path. "They have taken away the Lord out of the sepulcher," they cried in distress, "and we know not where they have laid him."

Neither of the men could explain the empty tomb and the linen clothes, neatly folded and left behind. Pondering the unaccustomed sight they returned home, but Mary remained behind, at the sepulcher. True to their natures, no doubt, the men sought an answer, but Mary only stood, looking into the tomb—weeping.

Two angels, one at the head and the other at the foot of the place where the crucified One had lain, spoke to her and asked the cause of her tears. "Because," she replied, "they have taken away my Lord, and I know not where they have laid him."

Through her tear-dimmed eyes she saw another standing near, but she did not know that it was Jesus until in gentle tones His beloved voice spoke her name. We can but faintly imagine the joy that was in her reply—"Master." As she returned to bring the word that she had seen the Lord and that He had talked to her, we know that even then there must have been much that puzzled her in the unusual event. She only knew she had seen and talked again with the One they all loved so much.

Perhaps we have often thought how dim of understanding were the disciples and the women who had been blessed with daily, personal contact with Jesus. True, they had seen Him bring back to life their friend, Lazarus, and they knew He had restored a dead son to his mother's empty and aching arms. But that He Himself would be brought back to life and vigor was quite beyond their utmost expectation as, only three days before, they had reverently laid His body in its quiet resting place.

How much of the glorious import of Jesus' resurrection escapes us, we sometimes wonder! Do we see in it merely the crowning result of the life of perfect obedience and sub-

mission which He lived? Or do we also recognize the full meaning to us in His words, "Because I live, ye shall live also" (John 14:19)?

The victory of Christ over death was a personal victory, and yet it was more than that. For it was one in which all who believe have a part. As we view the empty tomb we realize that the true importance of Jesus' resurrection lies in its significance to us and to our dear ones now sleeping quietly in their graves. He had taught His disciples that though He should lay down His life yet He would take it up again (John 10:17). And His victory over death established the truth of His teachings.

Shall we not also put our implicit trust in His assurance to the sister of Lazarus that "he that believeth in me, though he were dead, yet shall he live" (John 11:25)?

"Marvel not at this:" Jesus reasoned with her, "for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth." And we are not wrong in believing that He spoke those very words for our comforting, as well.

Indeed, as we study the life and teachings of our Lord we are impressed with the wealth of His words concerning His own resurrection and that of all those who should come to believe in Him. A superficial reading does not give us an adequate appreciation of the depth of meaning in it all, and we stand perplexed and fearful as even those fearful disciples.

Jesus assures us that "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). To those of us who are wives, mothers, daughters, or sisters, these words are significant. For not one of us but that the cold hand of death has touched our lives and left us despairing. Despairing, did I say? No! not despairing, when we have a risen, a triumphant Christ who has the keys that will unlock the grave.

For "if we believe," the Apostle Paul tells us (and we do believe it most fervently) "that Jesus died and rose again, even so them also which sleep in Jesus will God

(Please turn to page 16)

What a Wonderful Change!

"What a wonderful change when our Lord shall appear,
O how precious the thought that the time is so near
When the dead shall awake in His likeness sublime,
And the living be changed in a moment of time!

"When His bright shining presence shall end the dark night,
All sorrow will turn to immortal delight;
Then our crosses for crowns we'll exchange at His feet,
With our loneliness lost in reunion so sweet!"

The Eternal Glory of the Terrestrial

LET us suppose that Adam, instead of sinning, had gone on peopling the world with holy generations as Jehovah commanded him: would not this earth have continued to be the happy home of the race, beautiful and "very good" forever?

What other opinion will the Scriptures permit us to entertain? Yet Christ is "the second Adam," come into this world for the expressed purpose to arrest the current of things which set in with the fall of the first: His whole mission and work looking to the restoration of the race, exactly what the first Adam lost. And if the obedience of the first Adam would have exempted the earth from all trouble, danger, and destruction, we may rest assured that the glorious redemption of the second Adam will not leave it in a condition less hopeful, secure, or blessed.

But the Scriptures have not left us to argue this point upon mere general principles. They have spoken respecting the duration of the fabric of nature, including this earth, in a manner which should put the question forever at rest in the minds of all believers. Hear what the Psalmist says: "Let the sun, and the moon, and all the stars of light praise the Lord: for he commanded, and they were created. *He hath also established them for ever and ever.*"

The same inspired singer in another place makes these material orbs of creation as permanent as the very promises and immutable oaths of the Deity. He singles them out as the perfect emblems of the infallibility of God's covenant of mercy.

"Once have I sworn," saith the Almighty, "that I will not lie unto David. His seed shall *endure for ever*, and his throne as the sun before me. It shall be established *for ever as the moon*" (Psa. 89). "One generation passeth away," said Solomon, "and another generation cometh; but the earth abideth *for ever*" (Ecel. 1:4). God "laid the foundation of the earth, that it should not be removed for ever" (Psa. 104:5). "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*" (Isa. 45:18). "The righteous shall inherit the land, and dwell therein *for ever*" (Psa. 37:29).

Daniel, in his vision of the last things, after the descent of the Son of Man in the clouds of heaven, saw "the kingdom and dominion, and the greatness of the kingdom," not in some other world, but "*under the whole heaven*," which is nowhere but upon this very earth, "given to the people of the saints of the most High, whose kingdom is an *everlasting kingdom*" (Dan. 7:27).

If these holy and divinely inspired men knew anything about the subject, and if words have any meaning in them, I do not see that there is much ground for the apprehension

In this, the second article on the Age to Come, by Dr. J. A. Seiss, which we are republishing from the Expositor and Advocate after a lapse of more than eighty years, the author declares that the earth is to be the eternal home of God's immortalized and glorified people.

that this orb, or any other, is likely to fall into oblivion.

Neither does the language of the New Testament on this subject differ from what is said about it in the Old. Jesus declared, "Blessed are the meek: *for they shall inherit the earth*"

(Matt. 5:5). But where is the blessedness of inheriting the earth if the earth is to be destroyed? This passage, as I take it, points to the fact that the saints are to have this earth as their final delightful home, when once the curse of sin has been rooted out of it. As things are now, it is not "the meek," but the proud, aspiring, ambitious, and rapacious, who succeed to most of this world's possessions. And if the earth is not to continue, or is not to be the future home of immortality, I am at a loss to find any meaning in this saying of the Savior.

According to Paul (Rom. 4:13), the promise to Abraham and to all his spiritual seed is that they shall be "*heirs of the world.*" But is it not a poor sort of heirship which offers an inheritance that is to be eternally annihilated? Peter gives it as the promise of God and the glad hope of the saints, that the earth, notwithstanding the fires that are to pass over it, is yet to be the home of righteousness, and hence, of course, also the possession of the righteous. But this cannot be if the earth is to pass away.

According to John, "*We shall reign on the earth!*" (Rev. 2:26; 3:21; 5:10). What does this mean, if it does not contemplate the earth as enduring beyond the scenes of judgment and furnishing the theater for the sublimest joys and honors of our mortality? And as John looked down the pathway of futurity—beyond the day of judgment—he "saw a new heaven and a new earth," and "the new Jerusalem descending" upon it; and "heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. 21:1-4).

Now what is there in all this that looks like "the wreck of matter," "the crush of worlds," or the everlasting disappearance of "the great globe itself"? No, no! Creation is not to be destroyed. The vast and splendid mechanism of the worlds is not to be broken up and thrown aside and consigned to oblivion! None of these great products of creative power and wisdom shall ever come to naught, or be forgotten. The footsteps of the Son of God upon the earth have consecrated it and made it too sacred ever to be blotted from the page of being! Shall the soil that was saturated with the precious blood of His unspotted heart be

consigned to irrevocable ruin? Shall the theater of His great labors, agony, and death, and triumphs, disappear "and leave not a trace behind" to mark the orb on which His mighty deeds were done? Shall men hold those spots sacred on which great patriots and benefactors lived and died, and the eternal God blot out the world on which His dear Son performed the sorrowful pilgrimage of human life and accomplished the stupendous work of the redemption of its inhabitants? I do not, I *cannot* believe it! It goes against all my deepest conceptions of God and His great purposes of love.

A NEW EARTH TO SPRING FROM THE OLD

Aside from all this, it seems to be a settled law of the divine operations, always to work out what is to be from what already exists; and to bring in no new creations beyond what are absolutely necessary. You remember the miracle at the marriage in Cana—the first miracle the Lord performed? Jesus could just as easily have filled the water-pots with wine without requiring them first to be filled with water. But He preferred to take an existing element, and from that to develop the cheering fruits of His marvelous power. So in feeding the five thousand in the wilderness, He could just as easily have dispensed with the few scanty loaves and fishes; but He chose to take what they had and to make that the basis of His wonderful provision.

It would not be more difficult for (God) to create a new race of men upon the earth than to redeem its present inhabitants; but it seems best to Him to take the old materials and out of them to effect His great ends of goodness. He is not prodigal in the use of His power, or wasteful of His creations. Every fragment must be gathered, "that nothing be lost." He always takes the sinner to make a saint, and the corrupt, dying body to make an immortal one. No matter how humble or unpromising the basis may be, so long as there is a basis on which to proceed, He invariably adopts it and works from it, in preference to an entirely new creation. I do not know a single exception to this rule. I argue then, that as He brings "the new man" out of "the old Adam," and the glorified body out of the "natural body," and the new harvest out of the old seed, so He will also assuredly bring the "new heavens and new earth" out of the old heavens and old earth, and thus make a paradise of God out of this very wilderness of our present dwelling place. My faith is, that these very hills and valleys shall yet be made glorious and immortal in body and soul.

WHY SHOULD MEN RESENT THIS MATERIAL CONCEPTION?

And why should we start back from such ideas, or wish that it were different? There is nothing essentially corrupt or degrading in matter. It did not detract from Adam's goodness or happiness that he stood in connection with a material system. It did not render Christ less pure, exalted, or adorable, that He . . . abode upon earth, and was manifested in the flesh. After all, there is much in this world that is beautiful, attractive, and good. Though it has been much disfigured and disordered by reason of the sins of its inhabitants, we may still trace upon it the foot-

prints of deity, and behold in it many lingering relics of the smiles of its God.

"Look," says Cummings, "at the floor on which you tread, so exquisitely carpeted with verdure, with fragrance, and with blossom; look at the sky that is above you, where worlds are subservient as lamps and lights to ours; look at the whole economy in which you live, the oceans of air you breathe, the infinite provisions for your comfort; and why should you want this world destroyed? Go to some of its fair glens, its lovely scenes, its bright panoramas, and you will be constrained to say, Take away sin, take away corruption, take away heartaches, envy, malice, uncharitableness, and all the evils that sin has given birth to, and I could wish for no lovelier heaven to dwell in forever and forever."

Jesus Himself points us to the humble lilies of the field and tells us with emotion that "even Solomon in all his glory was not arrayed like one of these"! Just take from earth the curse of sin that has marred it; let its pristine beauty be renewed; plant in it the throne of my Redeemer's glory; consecrate and sanctify it with His holy and perpetual presence; and fill it with the happiness, love, peace, and righteousness foretold in the Scriptures; and there certainly can be no reason why we should wish any better heaven, or even think of its annihilation.

(Another article by Dr. Seiss will appear shortly dealing with "The Fires of Earth's Regeneration.")

HOLDING TO SIN

A child was one day playing with a valuable vase when he put his hand into it and could not withdraw it. His father, too, tried to get it out, but all in vain. They were talking of breaking the vase when the father said, "Now, my son, make one more try; open your hand and hold your fingers out straight, as you see me doing, and then pull."

To their astonishment the little fellow said, "Oh, no, I couldn't put my fingers out like that, for if I did I would drop my penny."

How like people today! They get into trouble, but unless they are willing to "forsake" their sins God cannot help them.—*New Century Leader*.

THE CHURCH IS NOT THE KINGDOM

The church is not the kingdom. The church is the training school for kingdom citizens (and rulers?). The kingdom will embrace *all the redeemed*. The church is an election, a called-out company—a *part* of the kingdom brought into a special relationship to the King. The church is an instrument through which Christ is manifested, for the purpose of bringing others into His kingdom. The church is not the totality of the saved. The kingdom embraces all and with the personal return of the King, the kingdom will be the universal order on earth.—Keith L. Brooks, editor of *Prophetic Monthly*.

The Story of Living Things of Long Ago

Part 1

THE story of the world of long ago is a most interesting one; because there were many long ages before any human beings were in the world, when forests of trees grew, and shells lived in the sea or animals walked on the land. We can find out much about all this from the rocks; because many beds of

rock are full of shells, and ferns are as beautifully preserved as in a collection of pressed plants; and there are also fish, and the bones and teeth of animals, as well as their footprints on the stone. These fossil remains in the rocks have been very carefully studied, and much has been learned as to which things came first, and the different types or classes of creatures that lived at different times.

If we look over all these past ages, in a general way, we do not find that everything went on steadily and continuously from the beginning. There were long ages of quiet, and then some great disturbance or upheaval would take place, when new mountain ranges would be thrown up, and volcanoes break out. In the next quiet time, the plants and animals would be different. For the race of creatures which had the leading place in the age before would die down, and another quite different kind of creature would come upon the scene and hold the ruling place in its turn. These changes during the geological ages are very like what we see in human history. Some great empire arises, like Egypt of old, which dominates the world for centuries, but its glory fades away; and although there are still Egyptian people, they are no longer a great military power. The countries of Europe have become dominant instead, and the British Empire is now the leading empire of the world. The way that one type of creature has followed another in geology is not unlike this.

We cannot find a better account in a few words, which tells us of the plant life and the animals of long ago, than what we have in the first chapter of Genesis. From the time that the land first rose out of the waters, we have this order: (1) Plants and trees grew out of the ground; (2) the seas were filled with swarms of creatures, such as shells and corals; (3) there was an age of great monsters, which we call reptiles; the largest now being the crocodiles; (4) then came the land animals and cattle; (5) and last of all, man. This is the order in any standard work of geology; and it is the same in the book of Genesis. We find the account of it in chapter 1:9-13 and 20-28; and it all happened by the command of God and through His power. All the plants and animals thus came into being from the third to the sixth days of creation; and these are the days that geologists can best tell us about, from the fossils found in the

In these days, when scientific theories are threatening to undermine the faith of thousands of students, it is refreshing to discover a man, widely recognized for scholarship in this very field, standing strongly for the truth of God's Word. The articles by W. Bell Dawson, M.A., D.Sc., F.R.S.C., originally appeared in The Presbyterian.

rocks, since the time that any plant life or animal life was in the world. Yet we know that the history of life does not take us nearly back to the beginning of things.

HOW THE ROCKS WERE FORMED

There is every reason to believe that there was a time when

the world was covered by a universal ocean; and that out of this ocean the first land appeared, just as the Bible says. We are probably right, also, in thinking that there was no life in the world before this; for the account in Genesis does not speak of any, and geology does not indicate any plants or animals before there was some land, and seas that had shores. So we may take the rise of the land out of the ocean as our starting point.

What this first land was made of, we do not well know; but it was not probably smooth and flat like a sand bank, for we read in the Psalm of Creation that when the land appeared, "the mountains rose, the valleys sank down" (Psa. 104:8). When the land was pushed up into great ranges of mountains, it would be very much broken, and would begin to wear down rather fast. The rain and snow would wear it down, and mountain torrents would cut into the steep hillsides. The mud and sand washed down in this way would settle in the sea, along the edge of the continents. This would form layers which afterwards became beds of rock, lying one over another.

There are other ways in which beds would be formed, such as the accumulation of shells in layers, or beds of gravel. There were not many deposits that formed on the land, however; the most important being the beds of coal, which are made up from trees and plants that grew rankly in wide stretches of swampy country. There are also beds of lava as well as ashes from volcanoes, which were often widely spread over the land. But by far the most of the bedded rocks, as we now find them, were deposited or formed in the water. We can understand then that the remains of plants and trees are not so frequently preserved as the sea creatures; because beds were mostly formed in the waters off the shores. It is also plain that the lower beds are older than those that lie above them.

PLANTS AND TREES

In the world at present we can easily see that there is a wonderful variety in the great realm of vegetation; from the humble mosses and ferns to the oak and the fruit tree. There are many ways in which these can be divided into groups or classes, according to the way they grow, or where they grow, such as land plants, water plants, and seaweed.

But we can best place them in classes by grouping them all according to the seed they have. When we divide vegetation into classes by the character of the seed, we are really following the hint which we find at the beginning of the Bible; for when God first commanded the herbs and fruit trees to grow out of the ground, it is their seed that is specially spoken of (see Gen. 1:11, 12). We find also that the groups which we distinguish in this way came into the world in succession during the ages of the past. In following these in their order, we can judge whether it is at all likely that one kind changed into another as the evolutionists say.

Vegetation as a whole can therefore be divided, according to the seed, into three great groups or classes: (1) Those that produce spores, which serve as seed from which they grow. These spores are almost as fine as dust; and they help the plants that have them to spread widely, for they are easily carried in the wind. The mosses and ferns are examples of this group. (2) Those that have naked seeds, such as the pines, spruces, and cedars have. (3) Those that have berries or fruits in which the seeds are enclosed; or nuts which also count as fruit. Peaches, apples, and currants belong to this group, as well as everything that has flowers.

When we go back into the past, by examining the rocks, we find that the first of these groups comes first. There were seaweeds and mosses and ferns that belong to it. But the surprising thing is that instead of being small and humble, the mosses and ferns in those early days grew to be trees. There were forests of trees, large and branching, which were in reality immense club mosses; a kind now only a few inches high. Other trees resembled tall straight rushes, or they were like gigantic horsetails. There were even ferns that outclassed themselves by bearing true seed, which none of their tribe in the present world are able to do. This group could hold its head very high in its day; but instead of changing into something better still in its pride, it has sadly come down in the world; and the only ones that have held their own are the tree ferns, found in some countries. Those of this group which are still living are mostly the poor relations, such as the horsetails, club mosses, and ordinary ferns. So there is nothing that points toward the evolution of better grades of their kind.

The second group is well represented by the pines. This is a very ancient family which goes a long way back. Yet the fiber of its wood (which has a special structure) is exactly the same now as in those distant ages, and its needles and cones are no better than at the first. We do not find, therefore, that any groups or families come to an end by turning into something else. There are some to represent them right on to the present day.

We see very clearly the way that a change takes place, when we come to the third group. It includes the flowering plants and the ordinary trees which are most familiar. When this great group came upon the scene, it took the place to a large extent of those that had been before in the swamps and forests. So these higher types of plants and trees did not develop from lower types; they superseded

them. The forests now are beeches, maples, and oaks, instead of trees with the shape of moss and rushes; and the fruit trees are something quite new, different from anything that was before.

So the way that things went on is quite the opposite of what we would expect to find if evolution were true. Yet writers who are evolutionists try to make little of differences which are really important; or they point to plants which seem halfway between two different kinds, to make evolution appear probable. But when we go back into geology, we may find that these all live together; or they did not come in the order that they should, if one had developed from another. Many such things are put into textbooks in a way that is very unfair, when these books are meant for beginners who do not yet know anything of the subject. For, instead of teaching us about plants and trees, or explaining geology, many schoolbooks take evolution for granted or even misrepresent purposely to favor it. When we are learning, we need to be well on our guard not

EASTER MORNING IN OLD SALEM

IN THE dark hours of Easter morning the piercing summons of trumpet and trombone sound through the streets of Winston-Salem, North Carolina, from two to four o'clock, arousing the ancient town and some thirty thousand pilgrims from all over the Union for the celebration of traditional resurrection rites that go back to pre-Revolutionary days in this country and, long before that, to the little Moravian village in Saxony.

By five o'clock the three hundred men and boys of the band are assembled before the old Moravian church, and as the clock in the belfry strikes the hour, the bishop appears in the doorway and delivers to hushed thousands the triumphant proclamation:

"The Lord is risen—He is risen indeed!"

Instantly the band, the combined choirs of the bishop's province, and the assembled pilgrims respond:

*"Hail, all hail, victorious Lord and Savior,
Thou hast burst the bonds of death . . ."*

Then, in the light of flaring torches, the bishop leads a procession down the quaint old square to the ancient graveyard, the bands playing antiphonally, trumpets and trombones rising high and thrilling. Entering through the Resurrection Gate, the bishop mounts a pulpit under an old oak and looks on the living and the dead. White headstones, sunk low in the earth to signify that all men are equal in death, stretch out before him to form a giant cross. As dawn shows gray in the sky, the bishop proceeds with the Moravian liturgical service, the ancient ritual of an ancient faith which spiritually descends from the Bohemian martyr, John Huss, burned at the stake in 1415.

Then day breaks and the sun scatters the morning mists, ending a service unique in America for significance, pageantry, and music.—Margaret Davis in *The Baltimore Sun*.

to be misled in this way. Botanists, who know the subject fully, and understand how plants began in geology, find it hard to believe in evolution; because each new type is so unlike the one before it that they are contrasts and not links in a chain to connect one with another.

Is it not more reasonable to believe what we read in

the Bible? For when God said: "Let the earth bring forth grass, the herb . . . and the fruit tree," He also commanded each type of plant and tree to continue "after its kind." All things that grow have been under this law of God from the first, and it is thus a law of nature; so that one kind could not change into another kind.

An Affirmation of Belief

FIFTEEN years ago hands of ordination were laid upon my head and I was launched forth into the career of a Christian minister. That night I had certain hopes and ambitions. Some of them I have realized and some of them neither I nor anyone else ever will in this life. Fifteen years is not a long time, but it can change a man's thinking, and his thinking should be a great deal clearer at the end of such a period. I think I can put down a few of my convictions without the fear of some elder rising and saying my ideas are the result of my extreme youth, although I have had that experience, too.

I was in the war to make the world safe for democracy. True, I didn't have a very large place in it, but it affected my life and at the close of it I was certain that the effort that had been put forth was not in vain and that there would as a result of it emerge a better world. One cannot contribute even a small part to such an endeavor without hoping that the desired ends can be gained.

I have been blessed with fine, intellectual friends. Whether they have thought that I, too, was intellectual, or whether I have imposed upon them I am not prepared to say, but the fact remains that I have had good brains as companions. I have been impressed with the idea that if God set this world in motion He must have some purpose with it, even in this age, and that certainly the imprint of a Savior on the world should leave a more lasting impression than footprints on sand. I have never said publicly that I thought the world was getting better, but I have been slow to think that it was as bad as some people pictured it. I have censured privately those who were forever pouring cold water on every good intention.

In other words, I have tried to believe that the church and Christians were making some impression on the world and that we could continue to do so, and that we should preach a message of continuing labor in a world not altogether unfriendly.

Then, the first of this year, 1937, I stepped out of the pulpit. I took a job, and that job has carried me into places no minister would of himself go and has thrown me into situations I hadn't been in for years. No longer did I have the protection of a cutaway coat and striped trousers. I was just another man and people could be as filthy as they wanted to and they used the opportunity to the full.

Tonight I am willing to put into print my own convictions and conclusions. They may surprise some and be dis-

appointing to others. They may not coincide with yours, but they are mine, and painfully arrived at. I do not need the whole of this paper in which to express them. They can be made rather concise.

First of all, I think we are living in the rottenest age the world has produced, barring none, Grecian, Roman, or the glorious French. Nor do I apologize for the word "rotten." There isn't a more apt word in the whole English language. I believe that women have lost their decency and men have dug even deeper holes into which they might sink. Mere children are drunk and given to sexual excess.

It matters not one whit to me that psychologists who know a lot more than I do tell me that the younger generation is simply more frank, not more sinful. I know better. Illegitimate children, courts filled with rape cases, men guilty of barbaric attacks upon children—all this may be the result of a frank age, but it sounds like a piece of hell on earth.

Again, I haven't one bit of confidence that peace will ever reign on this earth as a result of human endeavor. Everything is stacked against it. Instead of peace we can look forward to a more inhumane war, a killing of non-combatants, and a deprivation of human rights. The Oxford Group, the churches, individuals, all can predict peace, work for peace, pray for peace, and hope for an answer to their prayers, but it won't come in this age.

I have longed for the day when social justice would reign on the earth and in my small way have worked for it. I never expect to see it as long as I am clothed with mortal flesh. One of the inherent crimes of mankind is selfishness. It seems to make very little difference who is crushed in the rush for material things. Underpaid men and women will continue to have to strive to live on next to nothing while those that have get more.

The reader by this time will probably be of the opinion that I am a sour man. Perhaps I am. However, a sour man would write *finis* to this article right here. I believe in God. Believing in God I cannot believe that God will allow this world to continue on as it now exists. God must be good, and a good individual must revolt at conditions that now obtain. God must be all-powerful and therefore it rests within His province to do something about the maladjustment of things about us. And I believe He will and I believe that He has outlined His method of procedure.

My belief, strengthened in the past few years, is that

eventually God through Christ will establish His kingdom here on this earth in which nothing but good will be found. Then, and not until then, will be peace, social justice, equality, and sinlessness. I believe that that kingdom will be brought into being by and at the second personal appearing of Jesus Christ. I believe that certain prophecies give us an inkling as to when we may expect such an event and I believe that we are nearer to it than most people, including Adventists, believe.

I believe in holiness and victorious living, but I am convinced that there is no more effectual way to produce such states of being than a belief that one is soon to meet his Maker. I believe that the future of our body depends upon a wholesome return to the doctrines that made us a people and an intellectual presentation of them by men well trained and filled with the conviction that they are correct. I believe that there are thousands of people like myself in this country who are hungry for substantial religious food, longing for a hope, and searching for spiritual satisfaction. I believe that this group, rightly approached, will be the backbone of the church—if the Lord tarries.—Myles D. Blanchard in *The World's Crisis*.

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“Reason does but one quaint solution lend
To nature’s deepest yet divinest riddle;
Time is a ‘beginning’ and an ‘end,’
Eternity is nothing but a ‘middle.’”

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RESURRECTION

(Continued from page 3)

Acts 2:29-36 will reveal this significant truth: the one to be exalted “by the right hand of God” was the Messiah—“both Lord and Christ.” Had David ascended to heaven, he would have fulfilled that office! But such was not the case, and David knew that place was for the Savior, and prophesied of it. Now, does it not follow that those who claim their place at death is in heaven with God are encroaching upon the exalted position of Christ?

God said to Adam, “Dust thou art, and unto dust shalt thou return.” God said to Hezekiah, “Thou shalt die, and not live.” Solomon said, “The dead know not any thing.” Paul said, “The wages of sin is death.” Jesus said, “Lazarus is dead,” and “I go, that I may awake him out of sleep,” and, “Lazarus, come forth”—not down—and when Lazarus came forth from his tomb he had no trip to glory to tell about. According to Martha he had started to corrupt—and only the resurrection power of Christ saved him.

The earth is planted with the dead. The seven seas are vast, cold tombs. Only the resurrection power of Christ can redeem the dead that are scattered everywhere. Jesus, modest, but Heir to God’s power, said, “I am the resurrection, and the life.” Only that Nazarene could say, “I am he that liveth and was dead; and, behold, I am alive for ever-

more, Amen; and have the keys of hell and of death”—not Dante’s hell, but “hades,” i. e., the grave. Think of the sealed vaults with their treasures awaiting the return of the one who holds the keys! He is coming.

WHEN CHRIST COMES

When Jesus ascended, “and a cloud received him out of . . . sight,” angels said that He would “so come in like manner.” Jesus had also promised, “If I go . . . I will come again.” Peter wrote, “When the chief Shepherd shall appear, ye shall receive a crown of glory.” “The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God.” “The trumpet shall sound, and the dead shall be raised.” Christ “died for us, that whether we wake or sleep, we should live together with him.” He “shall change our vile body, that it may be fashioned like unto his glorious body.” “Now we see through a glass, darkly; but then *face to face*.” A thousand years before the nativity David wrote, “I shall be satisfied, when I awake, with thy likeness,” “for no good thing will he withhold from them that walk uprightly.”

ORDER

That groups shall be raised at different times is indicated in, “Every man *in his own order*,” and in, “Blessed and holy is he that hath part in the *first* resurrection,” and in, “The rest of the dead lived not again until the thousand years were finished.” It is apparent that each group will have its own position before God. Those in the first resurrection of Revelation 20:6 are to be kings and priests, and the second death has no power on them. Others raised will have inferior positions and, following the “great white throne” judgment of Revelation 20:11, some shall be “cast into the lake of fire,” “which is the second death” (Rev. 20:15; 21:8). Jesus is “the firstborn among many brethren,” and “afterward they that are Christ’s” shall be raised “at his coming.” It is folly to not belong to Christ. The wheat will be spared, and no one need choose to be a tare.

BAPTISM AND RESURRECTION

Christ’s baptism was not to wash away His sin: He had none. “To fulfil all righteousness” Jesus consecrated Himself to God, knowing it meant death, burial, and resurrection. In His baptism that was typified. The shadow of Calvary’s cross reached the bank of the Jordan River, and Jesus walked in that shadow to His death. He “endured the cross” because of the “joy that was set before him.” Baptism meant that much to Christ! Hence came His question, “Are ye able . . . to be baptized with the baptism that I am baptized with?”

Are you, friend, able to be baptized in the watery grave, knowing that it typifies the offering of your life to Christ?

There is a *promise* to help you! The promise, in Paul’s words, is, “If we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection” (Rom. 6:5). The promise in the words of Christ is, “He that believeth and is baptized shall be saved” (Mark 16:16).

Berean Department

Cecil A. Smead, Editor, Blanchard, Mich.

“Joint-Heirs With Christ”

“For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us” (Rom. 8:18).

It staggers the imagination to contemplate the possibilities attached to being a joint-heir with Christ. First, you think of the coming kingdom. All the power on earth is to be delivered into the hands of Jesus Christ. “His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace” (Isa. 9:6). He is calling out a people now to be His associates in administering that coming kingdom. What a glorious future lies before the Church of God when it enters into its inheritance. Associates of Christ! Kings and lords, for He will be “KING OF KINGS AND LORD OF LORDS.”

But the joint-heirship does not stop with offices, it takes in nature and character as well. Jesus is immortal. We look for His coming again, “who shall change our vile body, that it may be fashioned like unto his glorious body” (Phil. 3:21). Just think what that will mean!

The incorruptibility is not only referring to a body that never dies. It takes in incorruptibility of righteousness. To be beyond “the infirmities” which cause us to give way to horrid passions! To have resident in us the righteousness that Jesus demonstrated. He had supreme forgiveness on the cross. Some day we shall be like Him. We shall look on others through the eyes of God—merciful, forgiving, helpful, never giving way to meanness!

At the present time we look forward to that coming glory with earnest anticipation. We have a seed in us now that will blossom forth at the coming of Christ into that magnificent inheritance. That seed is the Word of God (1 Peter 1:23) which we have received and do now cherish. That seed makes us try to be like what we really will be like in the coming glory, that is, it makes us try to be like Christ now. We try to be loving, forgiving, faithful, and true. We try to have the “fruit of the Spirit.” But we have “infirmities” (Rom. 8:26). We, “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). So “the Spirit also helpeth our infirmities.” “We know not what we should pray for as we ought.” So the Spirit helps.

Some day we shall possess the actual patience of Christ in us; but now we labor under a handicap. We so often lose patience, but patience is a result of experience. Therefore, though we may know it not, “the Spirit helpeth our infirmities” by sending the experience we need.

Therefore our conclusion in the whole thought of being a joint-heir with Christ is this: It will be glory, indescribable to us now, in office, in nature, and in righteousness of character. We should let the Spirit of God work freely in

us now—“All things work together for good to them that love God, to them who are the called according to his purpose” (Rom. 8:28).

Notice

I am challenging every Berean society of the Church of God: If your society is an active society you will write me at once to learn the nature of the challenge, for I am withholding it from publication for the time being, except for those societies who are ambitious, who desire to do something worth while. To those societies who will write, who are ambitious, will be given the opportunity for doing a good and lasting work for the Lord.

Vivian Kirkpatrick,
Aurora College, Aurora, Illinois.

What Is a Christian?

* * * *

By Mary Richardson, Hammond, La.

Just what qualities and abilities make up a Christian? we ask. What distinct characteristics set a Christian apart from others?

Please note the following verse: “And the disciples were called Christians first in Antioch” (Acts 11:26). From this verse we have the evidence that a Christian is a disciple of Christ. But the next problem that confronts us is how we can know the evidence of discipleship. The only sure evidences we have are two: faith and works.

The first of these two supreme evidences we will discuss now. In John 8:31 we find recorded these words: “If ye continue in my word, then are ye my disciples indeed.” True Christians have their faith based on God’s Word sent from heaven. They do not adhere to traditions of men, but rather have faith in God’s Word. A Christian is one who believes what is in the Word.

Note John 15:8: “Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.” Christians may be identified as bearing that fruit of the Spirit mentioned in Galatians 5:22, 23—love, joy, peace, long-suffering, gentleness, etc. If believers bear through faith the fruit of the Spirit, their works are Christian works.

A better way by which a Christian may identify himself is by love, for since love is the fulfilling of the law, all Christian works will be works of love.

If you are a Christian every one will know it (John 13:34, 35). Our light will shine out if we show such love as Jesus showed.

The pathway of a Christian is straight and narrow, therefore few seek this way. The world needs true Christianity very much.

Let us ever strive to be a disciple of Christ, and live a life that will characterize a Christian.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

“And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay.”

Hail to the Risen Lord

All hail this glorious Easter morn
When earth arises newly born;
The daffodil has left the mold
To praise the Lord with lips of gold.

The butterfly its coffin rends
And to the sunlit sky ascends;
And every tree and bush and clod
Uplifts an offering to God.

Salute that glorious Easter day
When angels rolled the stone away;
And from the dark and lowly door
The Lord, arisen, came of yore;

His feet among the lilies white,
His garments aureoled with light,
And in His hands for thee and me
God's gift of immortality.

—Author unknown.

Victory Through Christ

You have often heard and read the story of the resurrection of our Lord. All of you girls and boys know how the two Marys came very early in the morning, the first morning of the week, to anoint Jesus' body with spices, as their custom was in those days. But to their astonishment and fear they found the tomb empty and the linen clothes folded neatly and put aside.

Then you recall that after their first fright they noticed a young man, an angel from God, sitting at the open door of the tomb. He told them that the One they loved and mourned was alive again and that He was gone into Galilee. There they were to meet Him, as He said. Today let us listen to Peter as he tells the story of that first resurrection morning.

Some one has said that it was a great occasion, a great preacher, a great sermon, and a great congregation. It was all of those things, we know. For their Lord whom they had seen laid away in the silence of the grave was alive forevermore, and no sermon could have a greater text than that. Peter had been encouraged by the words of forgiveness his

Lord had spoken to him and was filled with zeal to tell this vast number of people all about Jesus and the resurrection.

This sermon was given on the day of Pentecost, fifty days after the crucifixion. We find a very different Peter here than the one who, because he was afraid of his life, had declared he never knew Jesus. Then he had been a coward: now he was a fearless man, telling the people that they had crucified his Master.

It was true, for among this great crowd were Jews from every part of the world as they knew it then. And though they had not been actually guilty of putting Jesus to death, yet they belonged to the race that had rejected Him and had given Him over to the Roman soldiers to die.

Then Peter showed them that this same Jesus had been raised from the dead to live forever and had ascended to be at His Father's right hand. He showed them that the Jesus whom David had prophesied about was this same Jesus who now was Lord of Life. Peter showed them that David was not speaking of himself but of Jesus who was of David's royal line.

God had raised His Son, declared Peter, far above all others in giving Him honor and glory and immortality. Many had seen Him and talked to Him after His resurrection—the eleven apostles and the women who had loved Him and ministered to Him before His death. Then there were more than five hundred other people, the Apostle Paul tells us in 1 Corinthians 15, who had seen Him.

No one could contradict the testimony of all these people. No one could say that Jesus was not alive, for they had seen Him face to face.

“Because I live,” He had promised them, “ye, too, shall live.” Isn't that the greatest promise of victory He could give His followers?

That same day, we are told, three thousand people repented, believed Peter's words, and were baptized. Three thousand! Wasn't that a wonderful result? Each of them could go back to his home and tell others the marvelous news of Jesus' resurrection, and because of it, their hope of resurrection and ours, too.

CAN YOU FIND—

“Behold my hands and my feet, that it is I myself”?

AMONG THE CHURCHES

HE'S IN FOR A BUSY SUMMER

Bro. S. J. Lindsay as usual has a very busy summer ahead of him, according to the schedule of prospective services which appears in the current number of the "Messenger of Truth." His detailed appointments are as follows:

June 12-19, Delta, Ohio.
 June 26-July 3, Marshall ("Salem"), Ill.
 July 5-Aug. 14, Oregon, Ill.
 Aug. 14-21, Holbrook, Neb.
 Aug. 21-28, Blush, Mo.
 Aug. 29-Sept. 2, St. Louis, Mo.
 Sept. 4-11, Omaha, Neb.

Bro. Lindsay remarks that "some of these dates overlap, but we feel sure that part of it can be arranged to the satisfaction of all concerned."

TEMPE, ARIZONA, PLANS A NEW CHURCH

A letter from Bro. S. J. Lindsay, pastor of the Church of God in Tempe, Ariz., says:

"We bought two lots in the heart of our town this week, just across the street from the Baptist Church, upon which we expect to build a church just as soon as we can get at it. We are all feeling pretty good over it and enthusiasm runs high among us."

We are sure that our readers will join in the rejoicing of the Tempe congregation in this forward movement. We have found that a body of people can accomplish far more locally when it has a home of its own in which to worship. Furthermore, such a united effort as is required to accomplish the construction of a church building has a tendency to bring the believers into closer unity than they have ever been before. We pray that God's blessing may attend the work in Tempe.

PLAN TO REORGANIZE TEXAS STATE CONFERENCE

The Church of God at Austin, Tex., voted 100 per cent to reorganize the state conference this summer. The conference was discontinued some years ago after many years of successful work. The time set for the general meeting in Texas is July 15, 1938, and the place appointed for the gathering is Austin. There is a beautiful grove near the new Church of God Tabernacle that was recently erected by the local congregation, that can be secured for camping purposes at little expense.

Elder E. O. Stewart was with the Austin brethren the week-end of March 27. An all-day meeting, with dinner served in the church, was held on April 3. "Fair attendance and good interest" is the way the results are summed up.

"The work here is moving on in a very pleasing way. Some very fine people are helping the church and others are interested in the truth. Pray for us," writes Mrs. Claud Davis, secretary of the congregation.

SUMMER TRAINING SCHOOL FUND

Eva H. M. Fletcher	\$5.00
Ella Boyer	3.00

CALIFORNIA QUARTERLY CONFERENCE

The next quarterly conference of the Church of God in California will be held at Pomona on May 15, beginning at 9:30 a. m. The program is in the hands of Sr. E. C. Railsback of Los Angeles, Bro. J. Eagleston of Pomona, and Sr. Jessie Kauffman of Riverside. As soon as additional plans are made, they will be published.

Laura Marie Bleasdale, Conf. Sec.

LOS ANGELES, CALIFORNIA

A happy time was enjoyed by the congregation on the first Sunday when the conference board convened to make plans for the next quarterly conference. The board members from Riverside and Pomona, with others who accompanied them, enlarged our congregation.

It was good to have our aged and faithful Sister Mary Calkins with us again. A new face among us is Sr. A. Hamilton, formerly of Iowa. We are glad to have her with us. Also Sr. Mary Howard of Temple City, who gets in only occasionally.

Our hearts were made glad recently when a young physician who has been studying the Scriptures with us announced his desire to be obedient in baptism and accept the Christ who had been rejected by his people for many generations. A small group assembled at the church on March 22, and he was planted in the likeness of Christ's death and arose in the likeness of His resurrection, and we can now introduce to the household of faith, Dr. Samuel Philip Myers.

Sr. Charlotte Rahn gave the sermonette, and sang a duet with her mother, Sr. Verna Rahn. Emma C. Railsback, Pastor.

REPORT OF EVANGELIST T. A. DRINKARD

My detailed report for March is as follows: Ater, Tex. (5, 6), 2 sermons; Little Rock, Ark. (15, 16), 2 sermons; Cleveland, Ark. (18-20), 3 sermons; Mt. Olive, Ark. (22-24), 3 sermons; Driggs, Ark. (25-27), 2 sermons. Places visited, 5. Sermons delivered, 12. Receipts, \$42.43. Expenses \$13.58.

The work during March among those to whom I have gone preaching the gospel of the kingdom of God, has been very encouraging indeed, even though it was rainy weather while I was at Cleveland and Driggs.

There is a beautiful rainbow of promise for happy results in this great field, if it can be worked properly. When error has been permitted to go unchecked it will cause discouragement and a general breakdown, against which Paul warned the church of God, even in his day (Acts 20:5-31). I do not seek to please anyone except our God, His Son, and my brethren who are contented with God's way and gospel. I am seeking to build that which has fallen (Hag. 1:2-14). May God open our ears to the call for service. God in the past gave the increase, and even now you may see an increase in this field by a renewed courage and determination to build up that which has fallen in decay. We need help, and God has promised that necessary needs will be cared for.

May God richly bless each one who has contributed to our effort in the South, and even those who plan to do so. Will you keep our needs in mind, and give as unto the Lord?

T. A. Drinkard, Handley, Texas.

CONTRIBUTIONS TO N. B. I.

Leila E. Whitehead	\$5.00
Charles & Mabel H. Netts	5.00

Board of Evangelism

Preach the Word

C. E. Randall, Superintendent



The following have sent in money since the last report: Vivian Magaw, \$5.00; C. E. Mills, \$9.00; Harriet Boice, \$4.00; Mr. and Mrs. Emery Macy, \$2.00; St. Cloud, Minn., Church, \$9.00; Clarence Poland, \$4.00; Jessie M. B. Kauffman, \$2.00; Mr. and Mrs. Clyde Rinehart, \$10.00; Paul M. Hatch, \$30.00; Mrs. Judd Lyon, \$1.50; Mary E. Hatch, \$25.00.

If I have overlooked anyone, please let me know about it.

Bro. J. M. Morgan of Bristow, Okla., is trying to revive the work in that section. We are giving him \$10.00 per month to help pay expenses on his car. They have rented a room in Bristow and are holding regular services. Bro. Morgan also drives out in the country and holds services. He and Bro. T. A. Drinkard will hold a two- or three-weeks meeting in

Bristow beginning June 1. We are expecting to help them some with that meeting.

There has been a call from a brother minister who wants to put on an evangelistic campaign, but whose church is unable to finance it. It is very probable that we will help this church. Full details will be given when all arrangements have been made.

With \$20.00 per month going out regularly, and these two meetings in prospect, you can see that we are going to need funds right along. Don't forget us.

Are there other places needing evangelistic services? If so, let us know. Address all communications and send funds to the undersigned.

James A. Patrick,
Orange Road, Ashland, Ohio.

BLAIR, NEBRASKA

I am very happy to be able to report that the interest and attendance at the Sunday evening services at the DeSoto Schoolhouse are still very good. The attendance is seldom below 30 and reached a peak of 63 two weeks ago, when several carloads of our members came up from Omaha. Our seating capacity was tried to the limit that night. We were very glad to have them come and hope they will do so again. There are new faces to greet us nearly every Sunday night. We are praying that God will choose out some for His name.

We still meet on Thursday nights at the homes for Bible study and plan to use the Truth Seekers' Quarterlies as our lesson material, at least until we start our Sunday school again.

I have been preaching for the brethren in Omaha on Sunday mornings for the past month, but it is getting to the busy time of the year and I can't keep it up much longer. They are looking for a location to buy, with the expectation of building, a move highly to be recommended, for their present meeting place is entirely unsuitable for expansion and growth. The children are working on an Easter program. Mrs. C. R. Appleby.

SUMMER TRAINING SCHOOL

Folders announcing the forthcoming Summer Bible Training School, July 5 to August 14, have been mailed to the ministers and to as many prospective students as we had on our list. If pastors can use more of the programs, they will be gladly furnished on request. If any who are interested or who might be interested in taking the course, who have not yet received a prospectus of the school, will fill out the blank below and mail to the address given, your copy will be mailed at once.

It is necessary that those who are planning on attending the school notify us at once, so that arrangements can be made. If there is sufficient enrollment the dormitory will be used; otherwise, other plans will have to be made. If the dormitory is to be used, we must know in the immediate future, so that help can be secured.

Then, too, the teachers are preparing their material for the classes and they are anxious to know the approximate number of students and what age groups they will have. Your prompt response will greatly lighten the work of those in charge.

Don't delay to enroll! It is natural for one to put off such matters. If you enroll and later find out you are unable to carry out your plans, there will be nothing binding on you. So, don't put off this important beginning. **DO IT TODAY!** Fill out the blank by checking under the proper heading and sign your name and address and mail it to the committee chairman.

Training Class Committee,
C. E. Randall, Chairman,
Fonthill, Ontario

Dear Brother:

I am planning on attending the Summer Bible Training School at Oregon, Ill., July 5 to 14.

I am interested in the Summer Bible Training School and would like to receive a prospectus of the courses offered.

Name
Address

APPLEBY - LIVERMORE

On Saturday afternoon, Mar. 26, Miss Pearl Appleby, daughter of Bro. and Sr. Harley Appleby, and Delbert Livermore were united in marriage at the Congregational Church in Arlington, Neb. The ceremony was performed by Mrs. C. R. Appleby, aunt of the bride. Attendants were Miss Elsie Appleby, sister of the bride, and Kenneth Livermore, brother of the groom.

The bride, lovely in a pearl satin, ankle length gown, with a net veil, and carrying a bouquet of sweet peas, entered on the arm of her father, to Lohengrin's Wedding March, played by her aunt, Mrs. Elza Appleby. Previously her uncle, Elza Appleby, had sung two selections.

A reception for sixty friends and relatives was held in the church basement at the close of the ceremony, when the young people received congratulations and best wishes for a happy life together.

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Georgia and Wayne Thompson; Leota B. Hanson; Mr. and Mrs. Paul C. Johnson; Golden Rule S. S., Cleveland, Ohio; Adult Class, Cleveland, Ohio; Eva H. M. Fletcher; Helen M. Chisholm; Mr. Ray Maysilles; Jessie M. B. Kauffman.

HERALD RECEIPTS

Mrs. Barbara Addington; Mrs. Mauvine H. Greene; Mrs. George Reighard; Charles D. Balliet; C. W. Johnson; Mrs. C. S. Prime; Mrs. H. H. Kent; W. W. Cooper; Earl H. Reinhard; J. H. Williams (for another); Mrs. E. C. Olmstead; Mrs. Alvin Bennett; Elvora Waldo; E. H. Robbins; Mrs. James Buchanan; Mrs. May Moore; Ella C. Boyer (for self and another); Mrs. Lottie Sealine; Mrs. Ella M. Rose; A. E. Renneker; R. L. Funk; Melvin Richardson; Mrs. George Halverson; Mrs. Lawrence Bollin; Fred Knodle; Willard M. Naylor; Mrs. Anna Fales; Mrs. Josephine Engebretson; Lewis Romine (for others).

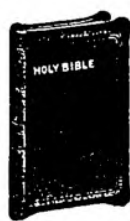
INDEBTEDNESS FUND

Notes Payable		\$4,309.00
Amount received	\$1,202.96	
Charles D. Balliet	2.00	
Ella M. Siple	8.00	
Dixon, Ill., Church	5.00	
Fonthill, Ont., Church	3.50	
Willard & Doris Naylor	10.00	
C. & E. Lapp	2.00	\$1,233.46
		<hr/>
		\$3,075.54

THE RESTITUTION HERALD

Published by
National Bible Institution
Oregon, Illinois

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



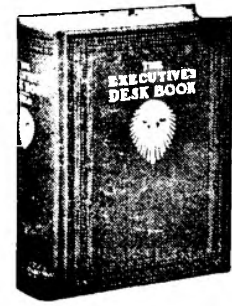
Bible 6453X. Genuine leather, overlapping covers, leather lined; 450 pages of helps—concordance, Bible dictionary, subject index, full-color maps; India paper, red-under-gold edges; marginal references; good blackface type, pronouncing; page size, 6 1/2 x 4 1/2 inches; index of books stamped on inside front cover in gold. Bible No. 6453X, postpaid, \$7.00.

Bible 1006. Text only; excellent pronouncing blackface type; maps; 64 pages of helps; artificial leather, overlapping covers; Bible paper, red edges; 8 illustrations; page size 7 x 4 3/4. \$1.00.

Bible 4914. Genuine leather, limp (no overlapping edges); Bible paper, red-under-gold edges; marginal references; excellent pronouncing type; illustrations; maps; concordance, dictionary, 4000 questions and answers, 100 pages of miscellaneous helps; special family record and marriage certificate; page size, 8 x 5 1/2; 2 inches thick. \$5.00.

Bible S108X. Genuine Persian leather binding, overlapping covers; India paper, red-under-gold edges; large clear type, self-pronouncing; maps and map index; thorough concordance; marginal references; page size, 8 1/4 x 5 1/2 inches; only 3/4-inch thick. \$8.00.

The above Bibles are all the King James Version. Thumb indexes, 50 cents extra.



Executive's Desk Book: contains a 100,000-word dictionary; atlas of the world; digests of grammar, business law, finance, selling, secretaryship, public speaking, parliamentary law; and many other features. A one-volume cyclopedia. Thumb indexed. Illustrated. \$5.95.

Bible Atlas: more than 100 maps of Bible lands; historical, geographical, biblical data in exhaustive text; chronological tables; thorough map and textual indexes; numerous photographs; graphs in full color. \$3.50.

Bible History: a history according to the Bible arranged chronologically from Genesis to Revelation; numerous tables; maps; charts; biblical accounts harmonized; 430 pages. \$5.00.

The Translators to the Reader: a study of the purpose of the King James Version, written by Edgar J. Goodspeed, author of the New Testament portion of An American Translation of the Bible; contains the original King James Preface; one of the most valuable books about the Bible yet published. Postpaid, 60 cents.

NATIONAL BIBLE INSTITUTION
Oregon, Illinois

A SHATTERED DREAM

(Continued from page 4)

early times, boldly assert, as did a preacher to whom the writer listened some time ago, that "nobody believes it any more!" And there are also devout Bible students who believe in the inspiration of the Scriptures and acknowledge that the apostles undoubtedly looked for a speedy restoration of Israel as a nation, who attempt to shatter this wonderful dream by asserting that the disciples were mistaken in their hope, that they had misunderstood the teaching of Jesus, and that the regathering of God's scattered people and the restoration of their national life constitute no part of Christian faith.

"We trusted that it had been he which should have redeemed Israel!" But the beautiful dream was shattered when His rebellious subjects "killed the Prince of Peace" and demanded that a murderer should be released in His place!

A DREAM OF UNIVERSAL PEACE

Another very important element in the dream of those disciples who walked toward Emmaus on that strange day of mystery, reached out far beyond the borders of ancient Israel and touched with glory all races of men. It was a dream of universal peace. The Jews had long believed that the kingdom of Israel was the kingdom of God (1 Chron. 29:23), and even though it had been overturned and suspended for a time its throne would one day be rebuilt and its authority extended "from the river unto the ends of the earth." As a result of such an enlargement of the empire of Jehovah, universal peace would dawn upon the world. There would be no independent nations with border lines to be defended or invaded, no armed forces anywhere, for God would be King over all the earth in that day and none could oppose His rule!

But that inspiring dream of peace was shattered on Calvary! The awful fact was written upon the cross itself in three languages, Greek and Latin and Hebrew: "JESUS OF NAZARETH THE KING OF THE JEWS!"

A DREAM OF LIFE

Faint and misty though it may have been, the Jews and the disciples of that early day had caught a vision of a future life. Like all other elements of their faith, their anticipation of an existence after this one rested upon what God had spoken through the mouth of His holy prophets. Isaiah had assured them that their dead men should live, that their dead bodies should arise, that the earth should cast out its dead (Isa. 26:19). Job, long before, had indicated his confidence that Jehovah would not forget those who had served Him faithfully in life and then slumbered in the dust, but would call them forth again (Job 14:13-15). Daniel asserted that "many that sleep in the dust of the earth shall awake" at the appointed time (Dan. 12:2). David likewise drew comfort from the same thought, resting in the knowledge that the soul of the Redeemer, though it must be poured out in death (Isa. 53:12) for the sins of

the world, would not suffer corruption (Psa. 16:9-11; Acts 13:34-37).

So a dream of life everlasting, joy-filled, pain-free life—was constantly with them *while their Lord Himself remained alive!* But He died, He upon whom they had depended for life, and their entrancing dream of immortality was shattered when the symbol of their hope trickled in crimson drops from the riven side of Jesus Christ.

The whole bright dream had passed—passed with the passage of the One they loved into the darkness of Joseph's new tomb! Hope was dead—the glorious hope of a restored Israel! Desire had failed—the desire which men of good will feel so keenly today for peace among the nations! Even their longing for life after death, as well as their faith in such a possibility, perished utterly when the sun went out in darkness and three crosses rose above a rounded hill!

"THE MORNING DAWNS, ARISE! ARISE!"

"Why seek ye the living among the dead? He is risen . . ." But words fail me! Who can tell the most glorious news that ever went ringing over God's beautiful earth as it should be told? Who is able to put into the language of men or of angels the love-betokening, faith-awakening, heart-rejoicing message that went forth on that resurrection morning! I cannot! I dare not even try! As I type these words a thrill of heavenly ecstasy floods my entire being!

Christ lives! He lives again to die no more! The hope of Israel lives with Him! The peace of the world is assured forever! Life out of death, life without end, life devoid of all that pains, distresses, and brings sorrow to mankind will be ours at last, *for Jesus Christ* our Lord has risen as He said! Come, ye doubters! Come, ye sorrowing! Come, ye distressed of every race and clime! See the place where your Lord was, but where He is no longer—where He will never be again! He lives and He is coming soon to fulfill the glorious promise His resurrection instills within us! Let all the earth rejoice this day!

ANOTHER MARY VIEWS THE EMPTY TOMB

(Continued from page 5)

bring with him. . . . For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first" (1 Thess. 4:14, 16). Surely, we can "comfort one another with these words."

No doubt to many the physical phases of the future kingdom of God with all of its attendant blessings appear to be most attractive. But to women, from that first Mary who beheld with weeping and uncomprehending vision the empty tomb, on down through the ages, even to us, the promise of reunion with those we have "loved and lost a while" is most precious. It is the incentive that brightens our days and urges us onward to fuller service and more complete devotion,

THE RESTITUTION HERALD

VOLUME 27

OREGON, ILLINOIS, APRIL 19, 1938

NUMBER 29

Religious Journalism

By the Editor

NO ONE now living ever heard the voice of the Son of God nor listened to the teaching of one of His apostles or immediate disciples. Nor, so far as we know, has anyone since the time of Jesus been miraculously inspired to reveal to mankind truths hitherto unknown. Then how have you and I come to know "all that Jesus began both to do and teach, until the day in which he was taken up" into heaven? In other words, how have we, who live some two thousand years after Christ, obtained the wealth of detailed information we possess concerning the words and works of Jesus upon which we rest our hope of eternal salvation?

Surely God has not spoken to each one of us as He spoke or otherwise revealed His will to the prophets of old! He did not speak to every man and woman in Israel in those days. He delivered His messages of warning and of promise to certain "holy men" who were required to *write* in books or letters all that He made known to them. But even these "holy men" did not always limit their writings to that which was revealed by the Holy Spirit—they sometimes ventured to express their own personal opinions, and readily acknowledged that what they said on such occasions was not written under the direct command of God. For example, when Paul gave instructions about marital relations he said very plainly, "I speak this by permission, and not by commandment. . . . But to the rest speak I, not the Lord. . . . Concerning virgins I have no commandment of the Lord: yet I give *my judgment*, as one that hath obtained mercy of the Lord to be trustworthy" (1 Cor. 7:6, 12, 25, A. R. V.).

But let no doubt enter our minds as to the truth and righteousness of such human observations found in the Bible! The mind of God governed in each of these instances. Paul, while confessing that his advice here was not given by "commandment" of the Lord, says it was written by divine "permission," that is, with God's approval. All that we find in the Bible may, then, be accepted without reserve as bearing the stamp of truth, approved, if not commanded, by the heavenly Father.

To return to our main question:

If no one now living ever came into actual contact with

Jesus or with any of His apostles qualified to speak for the Lord, how have we obtained the definite knowledge of God's will upon which our faith is based? The answer, of course, is obvious. There can be but one answer: *The Bible*—"the books"—which *men have written* under the inspiration and by the authority of God.

Our knowledge, then, upon which faith depends, rests entirely upon a *literary* or *written* foundation. All that we know about God and about Jesus Christ has been derived from these same literary sources. The title applied to the Sacred Volume by those who have brought it to us, indicates that this is true. *The Bible*, signifying "the books," suggests this thought, while "the holy scriptures," or "the sacred writings," as others translate the passage in 2 Timothy 3:15, express the same idea. *Writing* occupies, therefore, a very important place, in fact, a vital place, in the scheme of salvation, for without it we would know little or nothing about what God requires of us or about what He has planned for our eternal well-being. "Whatsoever things were *written* aforetime," we are told, "were *written* for our learning, that we through patience and comfort of the *scriptures* (writings) might have hope."

Writing is the preserver of truth. It provides the casket in which truth is protected against the destructive elements of time. Writing *seals* the facts which have been revealed throughout the ages and prevents them from being distorted by the errors of tradition. Tradition generally starts out hand in hand with truth. But as time passes, this word-of-mouth record, as it goes from one generation to another, gradually loses its factual purity and takes on new and erroneous meanings. But writing remains unchanged. It carries the truth forward from generation to generation and from age to age, with all of its original vitality and veracity.

Writing is the preserver of knowledge of all kinds. It provides the chief source of learning, for it gives life and immortality to the thoughts of scholars whose once marvelous brains have resolved into dust and ashes. Writing perpetuates thought. It encourages beauty and clarity of expression. It develops observation, (*Please turn to page 11*)

Abreast of the Times

Pertinent Comments on the News of the Day

G. E. Marsh, Editor

Sentenced to Learn the "Lord's Prayer"

"Lord, teach us to pray" (Luke 11:1).

OMAHA, Neb., April 1.—To commit to memory the Lord's Prayer by next Saturday night or go to jail for ninety days was the sentence imposed on a sixteen-year-old boy in police court here yesterday. The lad had saved ten dollars and invested the money in an old automobile. Borrowing one license plate from his father's truck, and accompanied by six other boys and girls, he drove away to try out his "new" car. He was arrested, however, for driving without license plates and a safety sticker on the windshield, and spent the night in jail. At his hearing the next morning the police judge asked him whether he said his prayers. "There are so many of us," he responded (there are nine children in the family), "we were too busy taking care of ourselves to learn prayers." Then it was that the judge pronounced the sentence named.

We have known parents in the Church of God who were quite as lacking in understanding of what constitutes Christian practice as was this police judge. One mother *punished* a sleepy boy within our hearing because he crept into bed without saying his usual prayer! What an awful thing to do! We have heard of another who required her little boy to remain after Sunday school for the church service a certain number of Sundays as *punishment* for some misdemeanor at home! Prayer should be the happy privilege of childhood and the "sweet hour of prayer" the happiest time in the entire day. Attendance at Sunday school and church should be suggested as a season of real joy and never, O never, a period of *imprisonment* or punishment! How can we expect children to learn to love communion with God when parents and public officials make *talking with God* equivalent to "doing time behind the bars"?

Matter Unreal, says Einstein

"The seen is temporary, but the unseen is eternal" (2 Cor. 4:18, Weymouth).

PRINCETON, N. Y., March 28.—Matter is not the fundamental reality of nature. Such may be the astonishing conclusion of science in the near future, declares Dr. Albert Einstein in a new book out today. The one great reality, he says, will be found in "the field," something that both permeates and surrounds matter and man. Familiar examples are cited. Gravitation is such a "field" that one feels but does not see. Magnetism is another "field." A person in a magnetic field feels nothing; but his watch feels something, a force that causes it to stop. Another example is the electro-magnetic field. An indication of the essential unity of "the field" is shown by the fact that light and electricity travel at the same velocity. "We could regard matter,"

Professor Einstein states, "as the regions in space where the field is especially strong." (Does the power of "cosmic rays" enter here.—Editor.) All the known examples of "the field" are manifestations of energy. Matter and energy have been shown for many years to be interchangeable. Energy has actual weight, although ever so slight. So "the field" has some weight.

This is one of the most interesting scientific theories from a Biblical point of view that has been introduced for some time. "The Spirit of God," a real, but invisible and immaterial, energy, "moved upon the face of the waters. And God said, Let there be light: and there was light." This, the Bible student believes, is the original source of energy from which all power of life and motion is derived. The Spirit of God "permeates and surrounds matter (in all its myriad forms) and man," either living or dead.

If Dr. Einstein's new theory is correct, it provides us with more than an analogy between the spiritual and the natural—it establishes their essential unity.

Dr. Henry Drummond more than half a century ago, in his *Natural Law in the Spiritual World*, asked this question: "Is there not reason to believe that many of the laws of the spiritual world, hitherto regarded as occupying an entirely separate province, are simply the laws of the natural world?" Dr. Einstein's new theory would help us to answer the question definitely and in the affirmative.

We trust that some of our scientifically minded writers will give this suggestion consideration from the standpoint of the possibility of a future life and from that of the restitution.

Paganism Revived in Germany

"He maketh a god; they fall down, yea, they worship."

NEW YORK, April 15.—The *New York Times* reports that ancestor worship such as that practiced by the Japanese and Chinese has appeared in Germany along the Baltic seacoast, notably in Mecklenburg, which has become the center of extreme Germanism and neopagan experimentation. Unused chapels are to be transformed into "ancestral halls," containing symbols of near-by families.

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Pleasures of Youth

By J. R. LeCrone

"SO, my dear Christian youth, you have given your heart to Jesus and desire to give Him your life, but you are greatly puzzled as to just how to accomplish this much desired end? In your attempts to live the Christian life you find much that is contradictory and paradoxical and you are wondering just how you can ever straighten out the tangled mess and know for a certainty what is right and what is wrong for the Christian young person to do? You find such a difference between what older people tell you is right and what the 'best people' are actually doing that you find yourself so confused that you don't know which way to turn. What, specifically, are some of these baffling problems that you are meeting?"

Whenever and wherever we meet with Christian young people, we find ourselves sooner or later confronted with the question as to how the young Christian can make his daily life conform to the principles laid down by Christ, and when we hear his side of the story we don't wonder that he is confused. When pressed for details, his story is usually somewhat along the following line:

His grandparents assure him that no sincere Christian would even consider taking part in a social diversion that requires two individuals of opposite sex to move over a polished floor while in a double embrace to the rhythm of music, the tempo of which is admittedly taken from the sensuous and primitive beat of the savage's tom tom. Yet, when he goes to school he finds the gymnasium periodically turned into a ballroom, and the young people encouraged to take advantage of the opportunity to develop such "social graces" under the supervision of the teachers.

He is warned that the use of hard liquor is absolutely foreign to respectability, and is then faced with the spectacle of the government that he has been taught to respect issuing licenses for its sale and encouraging its use in order to collect taxes from it. And all too frequently when he goes home, he finds his parents laughing and joking about the antics of some intoxicated person, as though there were something clever about it all.

Gambling, he is told, is a habit that is sure to lead to poverty, and will, in all probability, leave in its wake crimes and broken lives. But when he goes to the church bazaar, he is asked to buy a chance on this rug, to guess at the number of beans in a jar (at 10 cents a guess), to try his luck at the spinning wheel, and to play beano. All of this, he reflects, in the name of Christ.

What answer can we give in explanation of this topsyturvy world in which our young Christian finds himself? To him it appears that the standards of Christianity are changing, and what was wrong yesterday is right today. Can we blame him for coming to the conclusion that there are no stable standards of conduct and that it really makes

comparatively little difference what he does?

How can we make him understand that the standards of Christianity have not and will not change? What does change is mankind's regard or disregard of those standards. The rewards for observing those standards are the same today as they have always been, and the punishment for refusing to obey the commandments of Jesus are as severe as ever. Public sentiment has changed, but God does not base His judgments upon the shifting tides of public sentiment.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets" (Matt. 22:37-40). With these words the Christ laid down the foundation principles of all Christianity.

It immediately becomes apparent that if we follow these principles our activities shall be such that God can approve them and our neighbor will not be harmed by them.

That God does not condemn a thing because we find it pleasurable is as certain as it is that all sin is not fun. God assures us that "a merry heart doeth good like a medicine" (Prov. 17:22), but bluntly warns us that when men become "lovers of pleasures more than lovers of God" they are unfit companions for anyone who would live godly in Christ Jesus. He advises the Christian concerning them by saying, "From such turn away" (2 Tim. 3:4, 5).

Nor does He leave us in doubt as to how important He considers the conduct of His people. "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers nor extortioners, shall inherit the kingdom of God" (1 Cor. 6:9, 10). No chance for a wrong interpretation here. He says plainly that they that do these things *shall not inherit the kingdom of God.*

An even more impressive list is found in Romans 1:28-32, where we find Paul warning the Romans about certain practices in their city. In speaking of the doings of certain wicked people, he writes: "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful

(Please turn to page 16)

The Golden Text of the Bible

God's Nature Revealed

By Mary A. Gesin

THOUGH so familiar to the readers of God's Word, no other text in all the Bible contains as much food for study, as much material for meditation, and as much wonderful promise than are found in the words of John 3:16. Within the compass of these few lines is revealed the entire plan of God for the redemption of men. In its depths is found the key that unlocks the treasure house of the Lord.

With the reading of the first few words a feeling of reverence and awe pervades our minds. Our thoughts turn to the Creator of the universe, the One who, above all others, is concerned with the welfare of His handiwork. For we know that "thou, even thou, art Lord alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all; and the host of heaven worshippeth thee" (Neh. 9:6).

"Ask me of things to come concerning my sons," the Lord God says further, "and concerning the work of my hands command ye me. I have made the earth, and created man upon it . . . and I will direct all his ways." For He "created it not in vain" (Isa. 45:11, 12, 18).

Thus do we see that God does not look upon man, the crowning work of His hands, merely in the guise of Creator. For "to us there is but one God, the Father, of whom are all things, and we in him" (1 Cor. 8:6). And He Himself declares that He will be a Father unto us, "and ye shall be my sons and daughters" (2 Cor. 6:18). These are the words of the Lord Almighty—words of assurance and comfort.

An insight into the nature of the Creator and the Father of mankind should be most beneficial to us, His creatures. There are several attributes of God revealed to us in His Word which we may come to appreciate fully, though His ways are higher than our ways and His thoughts are not our thoughts (Isa. 55:8).

Perhaps the first that comes to mind is His wisdom. He is the possessor of all knowledge. In Job's reply to the Lord, he said, "I know that thou canst do every thing, and that no thought can be withholden from thee" (Job 42:2).

And the Apostle Paul exclaims in wonder, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! . . . For of him, and through him, and to him, are all things: to whom be glory for ever" (Rom. 11:33-36).

"Neither is there any creature," Paul counsels us further, "that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

to do" (Heb. 4:13). But because of this knowledge on the part of our Creator and Father we need have no fear, as we shall see later.

The God we worship is truthful and just; we can depend upon His every word. "He is the Rock," Moses assured Israel, "his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he" (Deut. 32:4). Paul tells us (Titus 1:2) that God cannot lie, and John the Revelator declares that His ways are just and true, and His judgments true and righteous (Rev. 15:3; 16:5).

In addition, His justice is tempered with that quality of mercy so often found lacking in men. "Justice and judgment are the habitation of thy throne," says the Psalmist, "mercy and truth shall go before thy face" (Psa. 89:14). Paul calls Him the Father of all mercies (2 Cor. 1:3), and Micah the Prophet says that He delights in mercy. Turn to those words in Micah 7:18, and ponder on the wonder and beauty of them. In the writings of Nehemiah and Isaiah also we find over and over again the same expressions of praise to the God that is gracious and merciful to all.

No doubt the attribute of God that is most apparent to us is His power, "for with God nothing shall be impossible" (Luke 1:37). Innumerable times He is called the "almighty God." The opening pages of His Book proclaim Him in those terms, and a glance through the verses of Genesis will reveal Him thus. The kings of Israel and Judah, when they remembered the God of their fathers, sought His help in times of great stress.

"Art thou not God in heaven?" inquires Jehoshaphat, King of Judah, "and rulest not thou over all the kingdoms of the heathen? and in thine hand is there not power and might, so that none is able to withstand thee?" (2 Chron. 20:6).

But the most precious characteristic of the God we worship is His love. We have considered His wisdom, His knowledge, His truth, His justice, His mercy, and His power. The seventh attribute which we shall consider is, we repeat, the most precious of all—His love. True, love is a quality found sometimes in mercy, but it goes further than mercy does. And without it, all other attributes would awe and frighten us. We would tremble as we worship.

We know that God loves His only begotten Son, our Savior. We find that assurance again and again upon the pages of His Word. But when we consider that He loves us also and delights to call us His sons and daughters those that endeavor to please Him, we kneel in humility before

Him, realizing full well our utter unworthiness.

The text under consideration recalls to us God's love, and we need make no exhaustive search to find it elsewhere in the Bible. We naturally turn to the words of the beloved Apostle for reassurance. "Behold," he invites us, "what manner of love the Father hath bestowed upon us, that we should be called the sons of God" (1 John 3:1). And he urges us to "love one another: for love is of God. He that loveth not knoweth not God; for God is love."

"In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be

the propitiation for our sins" (1 John 4:9, 10). Thus does John word anew the Golden Text of the Bible.

"God so loved this sinful race below
That He longed His mercy's depth to show,
Sent His Son, our Savior, to bestow
Eternal life.

"God so loves this wayward world today,
How can we His blessed Gift repay?
Do His will and merit, if we may,
Eternal life."

Our next in the series of seven studies on "The Golden Text of the Bible" will be "God's Purpose Revealed."

Where Are the Living?

By C. E. Lapp

REAMS of paper have been used and thousands of words have been written on the subject "Where are the dead?" May they rest in peace. But what about the living? Are they to be utterly forgotten and passed by? It is a known fact that we become like the things we think about, and if we think only of the dead, what will happen to the living dead: those who are alive, but dead in sin? There is no possibility of changing a dead man, but where there is life there is hope. "A living dog is better than a dead lion."

Even after the resurrection of Jesus, some were so faithless as to consider only the dead. Three heart-rending days and nights had just passed. As the darkness of the third night began to flee before the oncoming rays of a new day, several women, very close friends of Jesus, stole into the place of the tombs. They were bearing spices to anoint the body of their beloved Lord and Master.

Much to their surprise the stone was rolled away from the door of the tomb. They went inside, but the body of Jesus was gone. Bewildered, they turned to go, when two angels stood beside them and said, "Why seek ye the living among the dead?" Why were they so unbelieving and faithless? Jesus had said He would rise again after the third day. Had they no hopes save only in the dead? They were seeking the dead, when they should have sought the living. Had they only believed, they would have been thrilled beyond all human conception by seeking and finding the *living Christ*, the first-born from the dead!

How much longer must we continue to spend a large portion of our time and energy in thinking about the dead? So long as we do we shall remain dead. How about those who are dead in sin? Are they not lost unless somebody rescues them? Did not Jesus die to redeem them? Does not Jesus command us to bring a *living* gospel to them? Can we bring a man to new life in Christ when we dwell so much on the opposite thought?

The Bible says those who live in sin are dead while they live. How many have we rescued during this past year? How many of our churches have sponsored real, live evangelistic meetings, with a sincere desire to bring sinners to Christ? Let us awake from our slumbering, and present to the world a living Christ who can save from sin now, and give life eternal in the hereafter. The crying need now is that men and women might rise from their dead works of sin into a new life with Christ; that all professed Christians might throw off the works of unrighteousness; that all might be quickened in Christ to be fruit-bearers; and that we all might feel deeply concerned about those in sin who are lost, and without Christ.

If we as a church expect to hear the words of Jesus, "Well done," it will be necessary for us to get out of our lukewarm condition. We may well take heed to the command in Revelation 3:19: "Be zealous therefore, and repent!" Repent of our dead works and get busy in the work of the Lord. The harvest of human lives is ripe, the laborers are few, the call comes daily to us and what do we intend to do? Shall we meet the challenge and go on to victory through Jesus Christ?

Then let us reestablish the Training Class to provide ministers for the churches in need. Let us work and urge the young people to give themselves to the Lord's work, and the salvation of souls. Let us give of our *tithes* and *offerings* to carry on the gospel work, and thereby lay up for ourselves treasures in heaven. Let us ask the Lord for a great burden for the unsaved until we are willing to pray daily for them. We can through Christ.

Jesus is not dead. He is *living*! He gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people *zealous* of good works. If we are a *live* church, let's serve a *living Christ* with *living works*!

The Fires of Earth's Regeneration

AFTER considering what I have previously said regarding the perpetuity of the earth, some will be disposed at this point to remind me that the Scriptures speak of an *ending of the world*. The disciples asked

Jesus what should be the sign of His coming, "and of *the end of the world*" (Matt. 24:3). On an earlier occasion the Savior said, "The harvest is *the end of the world*"; and as the tares are gathered and burned in the fire, "so shall it be in the *end of the world*" (Matt. 13:39, 40); and that He is with His ministering servants "always, even unto *the end of the world*" (Matt. 28:20).

I had not overlooked these expressions; nor do they present the least embarrassment to the doctrine of the earth's eternal perpetuity. The word "world" often has no reference to the material earth, much less to the general universe. When Jesus said that *the world* hated Him and that *the world* would hate His disciples (John 15:18) He certainly did not mean the inanimate globe.

VARIOUS MEANINGS OF THE WORD "WORLD"

The word "world," you will thus perceive, has different significations, and is used in our English Bibles where very different words are used in the original Greek. The proper Greek word for the material earth is *gee*; but this word is not found in either of the passages which speak of the ending of the world. In two of them the word rendered "world" is *aion*, which means a space of time, an age, an era, a dispensation. In the other two the word rendered "world" is *cosmos*, which denotes the exterior order, arrangements, investiture, and embellishments of the earth. These shall end when Christ comes and give place to something new; but the *gee*, the earth itself, has no end assigned it anywhere in all God's Book of revelation. Ages shall terminate; dispensations shall be consummated and disappear; "the fashion of this world passeth away" (1 Cor. 7:31), and present outward configurations of things shall vanish; but the earth itself shall abide.

Already we have had at least one ending of the world since man's fall; and from that we may form some idea of what the next shall be. I refer to Noah's flood. Peter says of it: "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*" (2 Peter 3:5, 6).

Now what was it that *perished*? the material earth? Not at all: when the flood was over Noah found it still rolling in its accustomed orbit, where it will continue to roll forever and ever. Peter says it was the *cosmos* that perished; that is, that outward order and constitution of things which existed in antediluvian times. There was no extinc-

The fiery judgments which God is to pour out upon the sinful world in the future, declares Dr. J. A. Seiss, will not result in the utter destruction of the earth and its inhabitants, but in the purification of both.

tion of our globe, no missing of our planet from among the heavenly constellations; and yet Inspiration says, "The world that then was perished."

May there not, then, be another ending or perishing of the world without bringing oblivion upon the material orb on which we dwell? Surely the Holy Scriptures authorize the remark that "the end of the world" which is yet to come shall not be so destructive to the earth as the flood of Noah was. When Noah came out of the ark, "the Lord said, I will not again curse the ground any more for man's sake, neither will I again smite any more every living thing, as I have done" (Gen. 8:21).

These are not human conjectures, but the words of the immutable covenant of Almighty God. And, as the perishing of "the world that then was" was not an annihilation or destruction of the globe itself, so neither will the ending of the world which now is any more damage or affect the existence of this planet.

But Peter says, "The heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men;" that "the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up;" that "the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat" (2 Peter 3:7, 10, 12).

Does not this teach the utter ruin and extinction of material things? Certainly not! The Apostle guards particularly against such an apprehension. "Nevertheless we, according to his promise, look for"—not *another* heaven—but "new heavens;" not *another* earth, but "a new earth, wherein dwelleth righteousness" (v. 13). The whole passage taken together, then, is nothing more nor less than the assertion of a regeneration of the material world by fire.

THE EARTH SHALL NOT PASS AWAY

The earth shall not pass away. It shall live on—survive its baptism of fire, exist through the mysterious regeneration and come forth minus its curse, to flourish with all its sister orbs forever in its Maker's smiles. Fire cannot reduce matter to nothing. It may alter the modes and qualities of it; but it cannot destroy its substance.

And when we come to examine what Peter says these last fires are designed to accomplish, it is made plain that they shall not be such as to depopulate or make an utter end of this planet. Men of science tell us that the deeper we penetrate towards the center of the earth, the warmer do we find the temperature; and that if we could carry our in-

vestigations deep enough, we would find the interior of the earth "one rolling, restless flood, like burning lava that pours from Vesuvius, finding its occasional safety valve in the volcano." It is evidently to this fact that the Apostle points, when he says (as some translate his words), "the present atmosphere and earth are *stored with fire, reserved unto the day of judgment, even the perdition of eminently wicked men.*"

(NOTE: Dr. Seiss' comments are, of course, based on the theory held by scientists of eighty years ago, that is, that the interior of the earth is composed of liquid fire, a theory that is now generally discarded. "Now we know," declares Dr. H. Horton Sheldon, professor of physics in New York University (1929) that the interior of the earth is solid. We know that there is a gradually changing condition as we go down. We now assume that at the depth of volcanic origin, twenty or thirty miles, there exists, not a reservoir of molten material, but a chemical and physical condition which gives rise to volcanoes. At this depth it is assumed that the materials are solid, not because of low temperatures, but because they are kept solid in spite of the temperature by enormous pressures. . . . The condition which is immediately responsible for a volcano is thought to be a slippage of the rock formation"—the same phenomenon which, under different conditions, also produces earthquakes—a condition "perhaps due to immense loads of sediment which accumulate on the ocean floor. The displacement of the crust by a mere fraction of an inch would cause enormous changes," with consequent chemical readjustments and reactions productive of tremendous heat, "within the earth."—Editor.)

The last fires, then, are those which already exist, but which are imprisoned by the great Creator's word until the day of judgment, when they are to be let loose, not for the annihilation of the world, but for the destruction of the openly apostate and the persecuting enemies of Christ and His kingdom. The scene, which the Apostle declares is not universal but particular and local, is not greatly different from volcanic phenomena which have often been witnessed.

Read the descriptions of some of these terrific eruptions. Dana says of one which occurred at the great volcano in Hawaii, "The stream (of fire) plunged into the sea with loud detonations ('with a great noise'). The burning lava on meeting the waters was shivered like melted glass into millions of particles, which were thrown up in clouds that darkened the sky and fell like a storm of hail over the surrounding country. Vast columns of steam and vapors rolled off before the wind, whirling in ceaseless agitation; and the reflected glare of the lava formed a fiery firmament overhead."

Kenney says, "The intense heat of the fountain and stream of lava caused an influx of cool air from every quarter. This created terrific whirlwinds, which constantly stalked about like so many sentinels bidding defiance to the daring visitor. These were the most dangerous of anything about the volcano. Clouds approaching were driven back and set moving in wild confusion."

Now bring distinctly before your minds this terrific

scene: the sky filled with flames, the loud roar and crash, the fused elements pouring forth from the earth, the disordered rush of winds, and the dreadful danger of coming near, and then take up the literal words of Peter, and you will see that it is altogether a similar scene which he describes. The day of judgment is to unchain the imprisoned fires; and then the atmosphere will pass with a rushing noise; and the elements being kindled will melt; and the earth and the works in it will be burned up.

"As then all these are (to be) *loosed*, what manner of persons ought ye to be in holy deportment and piety, looking for and earnestly awaiting the coming of the day of God, in which the aerial regions shall be let loose (to rush in fiery whirlwinds), and the elements being fired shall melt."

The picture is exceedingly awful and, when realized, shall be dreadfully destructive to those upon whom God's vengeance shall thus fall; but what it portrays is evidently volcanic and confined to particular regions. Hence, says David N. Lord, after a very thorough, critical, and satisfactory examination of the whole passage:

"The notion of the conflagration and dissolution of the heavens and earth at Christ's coming, is *without any ground whatever in the Apostle's words*, and springs wholly from attaching to them a meaning which they do not involve. The fires by which the impious are then to be destroyed are to be but local and temporary, and are to offer, there is reason to believe, no more obstacle to the safety of the population of the globe at large than the volcanoes have that have already raged in the depths of the earth and ejected their burning elements into the atmosphere."

For myself, I cannot see how any man can take God's words to Noah, promising never again to smite every living thing, and yet believe that the last fires of which Peter speaks are to be the agents of a complete and universal destruction.

SCRIPTURE MUST BE COMPARED WITH SCRIPTURE

It is an inspired maxim that "no prophecy of the scripture is of any private interpretation" (2 Peter 1:20). We dare not take what one prophet says separate and apart from what another prophet says. We must take all together, contemplate the whole in the parts, and the parts in the whole, and explain what is presented in one place by what is contained in another.

The conflagration in the day of the Lord of which Peter speaks, is the same as the fires of which other prophets have spoken in the same connection. But we must search the Scriptures in vain for any corresponding prediction which describes a universal burning up of all earthly things. We read that "the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel" (2 Thess. 1:7, 8). We read that "the beast and the false prophet," when the King of kings appears, shall be "cast alive into the lake of fire" (Rev. 19:20; 22:10). We read that "the Lord . . . shall suddenly come to his temple . . . and he shall sit as a refiner and purifier of silver," that "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" (Mal. 3:1, 3; 4:1); that "our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him" (Psa. 50:3); and that "a fiery stream shall issue and trail forth before him, and *the beast be slain* and given to the burning flame" (Dan. 7:10, 11, quoted from an unnamed version—Editor).

But we find nothing to warrant the idea of a *universal* conflagration, much less such a burning as shall depopulate and annihilate the earth. On the other hand, it is explicitly stated in connection with these descriptions of the last fires, that the eminently wicked alone are to be visited by them. Archbishop Usher (author of the dates found in the margins of many Bibles) says they will take away "only the gross hypocrites and formal professors." Of other classes it is said, "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 do this,

saith the Lord of hosts" (Mal. 4:2, 3). Upon Gog and his hosts God will pour "great hailstones, fire, and brimstone." He "will send a *fire* on Magog, and among them that dwell carelessly" (Ezek. 38:22; 39:6). But in the same connection we read of others who live on unharmed by these avenging fires, while "the great globe itself" continues steadfast in its place. (Compare Dan. 3:19-27.)

Now, taking all these things together, I regard it as settled and certain that Peter never meant to teach the utter depopulation and destruction of this planet. He tells us, in harmony with other prophets, that there shall be dreadful fires in the day of judgment. He tells us of the present existence of those fires, and whence they will proceed. He tells us their object: "the perdition of ungodly men."

He also describes something of the terrific phenomena which shall attend them. And he exhorts us, in view of these awful revelations, to be devout and upright. But I do not find anything in his language to contradict the declaration of the wise man, that "*the earth abideth forever*" (Eccl. 1:4).

(*In his concluding article, Dr. Seiss will summarize the prophecies pertaining to "The Glorious Restitution."*)

Conditional Immortality

A SHORT time ago the writer heard a minister of a popular denomination, speaking at a funeral service, say: (1) "There is need of immortality!" (2) "There is a desire for it!" (3) "There is evidence of present possession."

To the first we heartily agree, that men need immortality. To his second statement we give full assent. But when he says there is evidence that men now possess immortality, we honestly demur.

We supposed this pastor of a big city church would bring scriptures to prove his third premise, but not a single verse did he quote. Why? It must be for one or two reasons. Either he must have thought the idea was so universally accepted that no evidence was needed or else he did not have the evidence.

As we have gone in and out among the people as pastor and evangelist for years, we have found many who do not believe that men are naturally immortal. Experience, actual observation, reason, philosophy, and revelation, all fail to prove it.

It is reasonable to conclude, and so far as we know it is not disputed, that immortality, if possessed by any, is possessed by all who are born into the world. As we turn the pages of Holy Writ, we fail to find the evidence that immortality is a present possession. Quite the contrary, we find many scriptures to bear testimony that immortality or eternal life will be bestowed upon those who meet certain definite Bible conditions, which we are sure may be summed up in the graphic language of the great Apostle to the Gentiles in Romans 2: 7: "To them who by patient continu-

ance in well doing seek for glory and honour and immortality, eternal life."

Together let us search the Scriptures as for hidden treasures. Our Lord has said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6). Followers of Mahomet (one fourth of the population of the earth) reject the Christ, as do many others of various religious sects and cults throughout the world. As all have natural life, Jesus must have referred to eternal life in the above mentioned text. If those religionists already mentioned will not go to the Savior for life and immortality, they will never receive these blessings. Immortality is conditional.

It is the general belief of the orthodox church that all, good and bad, have immortality as a present possession. If true, this view involves more than its adherents will be willing to admit.

First, for the righteous it means eternal life in happiness, independent of Christ. Secondly, for the unrighteous, misery and woe, uninterrupted throughout eternity. Or, thirdly, its adherents are forced to accept universal salvation in order to harmonize that scriptural statement, "God is love," with the longings and desires of the human heart.

The Redeemer 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. My Father which gave them me, is greater than all; and no man is able to pluck them

(Please turn to page 10)

The Castle of John

(The Closed Door)

By James W. McLain

CHARACTERS

JOHN, who might be any one of us. The master of the Castle, which is sometimes called his tabernacle. The Castle has many rooms, which might be called areas of life.

DARKNESS, the evil one who has gained control of the Castle and dictates every act and policy in the Castle.

THE SERVANTS OF DARKNESS, Doubt, Uncleanness, Ignorance, Lust, Impatience, Pride, Unkindness, Selfishness.

THE MESSENGER, who brings news of Light.

THE LIGHT, who seeks to overthrow the rule of Darkness and to free his victim, John.

THE SERVANTS OF LIGHT, Faith, Virtue, Knowledge, Temperance, Patience, Godliness, Brotherly Kindness, Charity.

SCENE

(John in shackles conversing with Darkness and his Servants.)

John: Surely there is something better than this. Why am I to be bound always?

Darkness: Truly, what seems to be bonds is only a delusion. It is only because of the solicitude of my servants that it is possible for you to have the freedom you enjoy.

Doubt: There is none else to help.

Uncleanness: True freedom is the free expression of every desire. We allow you this freedom—in this you are not bound.

Ignorance: You are enjoying the best that life can afford. There is no better way.

Pride: Are you not the master of the Castle? Have you need of anything?

Selfishness: As long as we are your servants, you have everything to gain. You need have no scruples as to methods. The world is yours for the taking.

(Enter The Messenger)

Messenger: Ho! friend John, I bring you news of a deliverer, one who is to set at liberty the captives, and to dispel Darkness and his evil servants.

John: What is this I hear, is there any who can offer me anything that I do not have?

Doubt: Banish this fool who comes here talking of nonsense.

Messenger: God so loved the world, that He gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Doubt: There is no God.

Selfishness: He is seeking something for himself. Do not listen to him.

Unkindness: Turn away from this drivell, stone him, do away with him.

Messenger: Jesus loves you. He died for you and has ascended to the right hand of the father to intercede for you.

John: "Love"—that is a strange word you speak. Can it be that one is interested in me? (To Darkness and his Servants.) Perhaps the man has something of interest to me. I'll hear him out.

(In the ensuing conversation, Light enters with his Servants. A short, fierce struggle between the two opposing forces takes place, during which Darkness and his Servants exit.)

John: My life has been one of misery, despair, and darkness. The Light is more beautiful than anything I had dreamed of. Tell me what I must do to keep the Light.

Faith: You must believe that Jesus is the Son of God.

Virtue: You must be found blameless in His sight.

Knowledge: Study to show thyself approved.

Temperance: Thou shalt not fulfill the lusts of the flesh.

Servants of Light (together): Love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.

John: In all my Castle you may freely reign. I am completely in your hands.

Light: We are come that you might have the more abundant life, and that you might have hope.

(Exit John, Light, and Servants of Light)

(Enter Darkness and his servant, Selfishness. They converse cautiously.)

Darkness: We are not undone as yet. We still have one more trick that seldom fails. We must work fast, for our time is short.

Selfishness: I have carried out your instructions, master, here is the key. All doors have been opened to the Light but one. That must remain closed to him if we are to foil him.

(Exit both)

(Enter John, The Light, and Charity)

Charity: Friend John, we have entered every room of your Castle, spreading the glowing cheer and comfort that only Light can bring, but we have found one locked door.

Light: There must be no locked doors. Where there is a closed door there is no Light. Darkness still abides there.

John: But I have given all into your hands, what is there yet to be done. What is this door that is locked?

Charity: It is the door to the treasury. Except it can be

opened I cannot safely abide. Much of my work depends on free access to the treasury. It was the treasury of another that made it possible for the Messenger to come to you to tell you of the Light. Selfishness closes the door, and he is the servant of Darkness.

John: Light must prevail. Selfishness tricked me into keeping the door to the treasury closed, but from this time on Light is to have free access to every room in my Castle, that I may be a blessing and that some one else may have an opportunity to see the Light. My determination is to be able to say, "Here I am, God, whatever I am, whatever I have, they are yours entirely to be used of Thee as Thou shalt require it of me. Here is my all."

(Enter the other servants of Light)

All: Blessed be God the Father, and Jesus His Son, for Light has prevailed and Darkness and his evil Servants have been overcome. Let us send forth messengers to tell others of the Light.

SOME DAY WILL BE THE LAST

"Behold, I come as a thief."

Some day will be the last,
For the toiling, and the trying,
For the suffering and the sighing,
For the weeping and the dying—

In a moment all is past!

Some day—such a day as this,
In a moment the skies sunder!
In a moment caught up yonder!
Oh, the rapture, and the wonder—
We are with the Lord in bliss!

Some day will be the last,
For the church's long affliction,
Striving for earth's benediction,
Mourning for her Lord's rejection—

In a moment all is past!

Some day—such a day as this,
Suddenly, the Lord descending,
Victory His steps attending,
Suddenly, the conflict ending—
Share we His triumphant bliss!

Some day will be the last!
Keep us, Lord, from idly throwing
Hours away, so quickly going;
Let us use each moment, knowing
Sunset shadows lengthen fast,
Some day—and it may be this—
In a moment, work is ended;
No more marred, and no more mended;
Past, the time for the intended—
Wheels and whirl of labor cease!

—*Morning Star.*

CONDITIONAL IMMORTALITY

(Continued from page 8)

out of my Father's hand. I and my Father are one."

If immortality is a natural possession, then the death of Jesus was unnecessary, as He would die to bring men something they already possessed. Shall we so repudiate the wisdom of God? It is evident that a Bible teaching can be sustained by Bible language. If immortality is conditional, we shall find it plainly revealed in God's Book.

No less a personage than Shaler Matthews, Dean of Chicago University some twenty-five years ago, said: "The trend of theological thought is toward Universalism or Conditionalism." Some of the bold champions of this great truth have been William E. Gladstone of England, Dr. Charles Parkhurst of New York, Dr. J. Agar Beet, at one time head of the Wesleyan College and also a prolific writer on this subject. Dr. Lyman Abbott and Charles M. Sheldon have to some extent espoused this cause, together with Dr. John Cummings of the Scotch Church, and our beloved hymn writer, Horatius Bonar. Thus we find ourselves in good company when we accept this Bible truth.

As this article is written for the common people, we will not enter into an extended discussion, but will let the Scriptures be our only defense. In Ezekiel 18:4 we read, "Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die." Also a part of the 19th verse: "When the son hath done that which is lawful and right, and hath kept all my statutes, and hath done them, he shall surely live."

Romans 6:23 declares: "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." I think I hear some one inquire, "If the wages of sin is death, when does the punishment begin?" We answer, Not while the person is living, for "the wages of sin is death." Not while the person is dying, for "the wages of sin is death." The punishment begins when the person is dead. How long does punishment continue? Just as long as the person is in the death state. And nowhere in His Word has God said that He would raise men from the second death. This makes Matthew 25:46 very clear. Having found that the punishment for disobeying God is death, Matthew 25:46 tells us the duration of that punishment. It is everlasting! This is reasonable, logical, Biblical, therefore, true.

Searching the Word, we find that the word "immortal" occurs but once in the Book. This is in 1 Timothy 1:17, and refers to God only: "Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory forever and ever. Amen." Surely man cannot appropriate these attributes for his own. Looking on we see that the word "immortality" is found five times in the Bible. In 1 Timothy 6:16 the Apostle is speaking of God, "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." After this declaration by the pen of inspiration, it does seem

strange that puny man should claim immortality, when God alone possesses it. In 2 Timothy 1:10 we read of Jesus Christ who has abolished death and has "brought life and immortality to light through the gospel," or, by overcoming death and the grave. He has served notice on Satan, the author of death (Heb. 2:14), that the time is surely coming when the head of the serpent (Satan) will be bruised (Gen. 3:15). This will result in Satan's death, and

"The dream of prophets long foretold
Will be at last fulfilled,
While death gives up his sullen reign,
And vanquished, quits the field."

In 1 Corinthians 15:53, 54 we are given a glimpse of Jehovah's vast plan in eschatology, or the last things. Here it is stated that "this mortal must put on immortality." This positive statement should be conclusive to every Spirit-led child of God. Inspiration's solemn statement is that it is at the resurrection (not at birth or at death) that men are to receive immortality.

Paul, in 1 Thessalonians 4:13, 18, makes it plain that with the coming of Christ and the sounding of the trumpet will occur the resurrection of the dead and the translation of God's living saints. Romans 2:7 declares the conditions upon which immortality is to be obtained: "To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life." The ungodly will receive just the opposite, "tribulation and anguish," and ultimately, death (Rom. 6:23). *(Please turn to page 16)*

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"Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass, and wither as the green herb."

STORIES OF GREAT HYMNS

By Mary A. Gesin

"ABIDE WITH ME." The author of this beautiful hymn, Henry Francis Lyte, had been the minister and comforter of the people in a small seaport town on the east coast of Devonshire. Because his health was failing his physician advised him to leave England, in the hope of prolonging his life. His last message to his people and his last administering of the Communion were given September 5, 1847. As he enjoined them to lead holy lives the tears of all fell thick and fast. He walked down to the sea in the afternoon, spending his last hours in the setting of nature that he loved so well. Returning to his home he went to his room and composed the original hymn of eight stanzas. The next day he started on his journey to Italy, but died before he reached there.

Some one has well said, "Henry Francis Lyte made songs for his little ones, hymns for his hardy fishermen, and hymns for the sufferers like himself."

RELIGIOUS JOURNALISM

(Continued from front page)

and careful, logical reasoning. Lord Bacon was right when he affirmed that "reading maketh a full man, conference a ready man, and *writing an exact man.*"

"Of all those arts in which the wise excel,
Nature's chief masterpiece is writing well."

In these days of almost universal education, when books are in greater demand than ever before and periodical publications growing in number, in circulation, and in influence—the Church of God needs *writers*, competent, qualified, consecrated writers, who know how to appeal to the popular mind, even more than it needs preachers and evangelists!

This is distinctly a literary age. "The ghosts of authors gather nightly at fifteen thousand public and semi-public libraries. Book authors, periodical writers, and newspaper scribes created these libraries and continue to maintain them. Their novels, essays, serials, tracts, manuals, and other screeds support the librarians and their organizations—enough people to populate a big city," says Edward Mott Woolley.

"The Congressional Library at Washington has 3,500,000 books, and the New York Public Library counts 3,000,000. . . . Here in the libraries, too, and in all educational fields, we strike . . . a class of authors, requiring long, exhaustive training and practical experience for their profession. These are the textbook and technical writers, upon whom all education, all science" (and we may add, all knowledge of salvation and of God), "is predicated. With this background, the writing profession possesses stupendous powers" (how enormous that power is in the religious field!) "which ordinarily it does not realize, and which it uses merely to a small fraction of capacity. Powers to influence and mold the destinies of individuals, families, and the nation. . . . The future of America rests in the hands of the writers, editors, and publishers."

In the Summer Bible Training School there is to be presented a short course in *Religious Journalism*. The instructor appointed for this department is planning to include not only religious journalism proper, that is, the preparation of articles for periodical publications, but also suggestions concerning the writing of tracts, books, and reference works pertaining to religion, according to modern literary standards provided by our great universities. The committee, of which Brother C. E. Randall, Fonthill, Ontario, is the chairman, would like to know as soon as possible as to the number planning to attend (July 5 to August 14, 1938) the various classes, that the instructors may be enabled to provide the reference and lesson material that will be required. So please write him at once that *you* wish to be enrolled.

(Further particulars and an enrollment blank will be found on page 15 of this issue.)

Berean Department

Cecil A. Smead, Editor, Blanchard, Mich.

Summer Training School

The forthcoming Summer Training School provides a splendid opportunity for those who want to prepare themselves for better Christian service. The Church of God needs more ministers, teachers, and leaders in various places and such training as this six weeks course provides is essential to this work.

We urge every young person who is at all interested in this course to get in touch with Bro. C. E. Randall, Font-hill, Ontario, and he will furnish you with all the necessary information concerning the courses offered, and the cost to each student.

Inasmuch as the National Berean Society is backing this school in a financial way, we suggest that each class or society make a contribution to the school in order that all expenses will be taken care of properly. Send these contributions to Leota Hanson, treasurer of the National Bible Institution, Oregon, Illinois, and the money will be placed in a separate fund.

Harry Goekler,
President, National Berean Society.

Repentance

* * *

By Thelma Richardson, Hammond, Ia.

What is repentance? It is a spiritual necessity in life that everyone has the privilege of experiencing. Repentance includes sorrow for sin, and a turning away from it—a new page in life. We shall not reject sin unless we see its sinfulness; until we turn away from it in heart there is no real change in life.

There are many who fail to understand the true nature of repentance. The sinners are sorry that they have sinned, but they are ashamed of themselves so much that they are afraid to repent. The sinner has a sense of the righteousness of Jehovah, and feels the terror of appearing in his own guilt and uncleanness before the Searcher of hearts. He longs to be cleansed, but is afraid of God. This is not repentance in the Bible sense. He laments the suffering that he thinks will come upon him, rather than the sin itself. Such was the grief of Esau when he saw that the birthright was lost to him forever. Balaam, terrified by the angel standing in his pathway with drawn sword, acknowledged his guilt lest he should lose his life; but there was no genuine repentance for sin, no conversion of purpose, no abhorrence of evil. Judas Iscariot, after betraying his Lord, exclaimed, "I have sinned in that I have betrayed innocent blood." Pharaoh, when suffering under the judgments of God, acknowledged his sin, in order to escape further punishment, but returned to his defiance of heaven as soon as the plagues were over.

The right thing for a sinner to do is: "Repent and be

baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts 2:38).

When we see the great love that God has for us, when we understand something of the infinite sacrifice that Christ has made in our behalf, the heart is melted with tenderness and contrition. Repentance is near.

Bereans

Have you:

1. Read the challenge on last week's Berean page?
2. Called it to the attention of your Berean society?
3. Made sure your Berean class has accepted and written for particulars of the challenge?

Is your Berean society a live-wire group, one meeting to:

1. "Search the Scriptures"?
2. Discuss the best way of Christian living for this day and age?
3. Do their share toward preparing themselves and others for the coming of Christ and His kingdom?

Or is your society meeting predominantly for:

1. A social good time?
2. Talking over worldly events and worldly problems?
3. The pleasure to be derived from such meetings?

Whether your society is active or passive, aggressive or ineffective, alive or dead, write at once for the challenge. The longer you wait the harder it will be to meet the challenge.

Write at once to— Vivian Kirkpatrick,
Aurora College, Aurora, Ill.

Pass on the Light

Suppose Simon Peter had failed to obey

The vision he saw in a trance?

And suppose that Cornelius had not learned to pray

Or give alms in his sad ignorance?

The gospel, then, being held by the Jews,

Could have shed on the Gentiles no light.

But Peter obeyed and spread the good news

To a world that was lost in the night.

Suppose that we Christians do not respond

To the Spirit's direction to say

The words that will liberate souls from the bond

Of darkness existing today?

Then men will remain in the realm of the lost,

Whom Christ has redeemed by His death.

Let us pass on the light, whatever the cost,

As long as our Lord gives us breath!

—Selected by Alice M. Hersey.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"There was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him."

The Sabbath Bells

List, the bells are ringing,
Ringing far and near,
Pealing forth a welcome
To the children dear.

Happily they gather
While the bells still ring,
Singing joyful praises
Unto Christ their King.

Sabbath bells, so holy,
How we love their chime,
On the soft air pealing
Melody divine!

Ringing, ringing, list the sweet-toned bells,
Ringing, ringing, how the music swells!
Hear them calling, Cease your work and play,
Seek my house for praise and worship on
God's day.—From *Beginner's Songs*.

On a Mountain With Jesus

It was just six days after Peter had given that wonderful answer to Jesus, "Thou art the Christ," when Jesus asked him, "Whom say ye that I am?" The Master had taken three of His disciples with Him on a little journey. These three were Peter, James, and John, the three who seemed closer to Him than the rest and whom He often took apart from the others to teach a special lesson.

After the four had reached the mountain top the One they loved and followed suddenly became transfigured before them. That is, His appearance became changed, white and dazzling, before their very eyes. The glory of God shone on His face. Standing beside Jesus appeared Moses and Elias, two servants of God who had lived many, many years before.

Do not forget, boys and girls, that this was a vision, not a reality. For Matthew tells us in chapter 17, that as the four walked down the mountain side Jesus told them not to tell the "vision" to anyone.

Now when they had reached the mountain at first the three disciples had been tired and had fallen asleep. While they slept Jesus prayed, as He often had done. When Peter

and James and John awoke this heavenly radiance shone all about Jesus and the two, Moses and Elias, appeared to be talking to Him.

Only a few minutes the vision lasted, as did all other visions we read of in the Bible. One couldn't stand to look upon such glory for very long at a time. But it served to strengthen the faith of the three that Jesus was indeed God's beloved Son. Peter never forgot the glorious sight nor the words, and when he was an old man he wrote about it.

Turn in your Bibles to Peter's second letter, chapter 1, verses 16 to 18, and see what he says about it there. He says that he hadn't followed fables when he preached about Christ's power and glory, for he had seen these things with his own eyes. And those who read Peter's words, as well as those who heard them, can be sure that they are true.

So, all these happenings make our faith stronger, too. We know that Jesus was the Christ, that He was sent by God to be the Savior of the world, and that we ought to "hear him," that is, listen to His words.

What do you think all these happenings meant to Jesus Himself? Remember the time of His betrayal and death was drawing closer all the time. And that period couldn't help but mean very great suffering for Him. Don't you think it helped Him bear His pain and sorrow, knowing that God approved of Him?

Can you remember any other visions that God sent to men on earth? What about Moses when God called him to return to Egypt to lead His people out of slavery? Read the story in Exodus 3.

Do you remember the vision of Paul, who was then called Saul, when he was on the road to Damascus to take Jesus' followers to prison? Read about it in Acts 10, and see what a great difference that vision made in Paul's life from that day forward.

CAN YOU FIND—

"His face did shine as the sun"?



AMONG THE CHURCHES

TREASURER ABSENT

Sr. Leota B. Hanson, our treasurer and bookkeeper, was unavoidably called away some ten days ago and consequently acknowledgment of receipts and other correspondence pertaining to the business of the office has been delayed. We are expecting Sr. Hanson back this week, however, and all such matters will be cared for.

EXPERIENCE

(The following interesting account of how the gospel was advanced in one community is given by a faithful sister who desires that her name be withheld.)

The editor has suggested that the experiences of some of the older members might be beneficial or encouraging to others, so have decided to write some of mine.

In 1890 we left our old home for a new location on account of my husband's health. Where we located there was one family of our faith and he did a little preaching in his own home. Soon after we arrived another man and his wife were added to our number. A year later the minister moved away; then my husband took charge of our class. We met for Bible study each Sunday. Three years later my husband died and we had no leader, but we kept up our class and did the best we could. Then came a time when the other family decided that they could not come on account of their business and our class closed for a time.

Later I decided that we must have a class on account of my children, so I went to the other family and told them that I would start the class again and would come to their house if they desired. They suggested that I had better start it at my home, as there were times when they could not attend. We continued in that way for years.

In the meantime, we had one of our preachers come about once a year for a short series of meetings. At first we met in town, but we had no success there. Later a schoolhouse was built in the neighborhood where the other family lived and we started a Sunday school there. We lived over three miles from them and the roads sometimes were terrible. There were no cars, so we used horses and wagons. When we had a minister, he spoke in the schoolhouse.

Finally we got a nice little group started, but people are never satisfied and several families moved away. Then one young man, a member of our group, married and settled about fifteen miles away. He succeeded in getting an interest started down there, so when we would get a minister for a series of meetings we would send him there to preach a few sermons for them also. Finally they built a church and when the country schools were discontinued, we fell heir to the schoolhouse which we have remodeled into a nice little church. We still are few in number, but rich in faith. All are poor in this world's goods, but are trying to be faithful to the Master.

My children all obeyed the gospel, and although they are scattered far and wide, I trust they are all trying to be ready to meet the Master at His coming. We now have a pastor who serves both churches.

May God add His blessing to our efforts to serve Him.

EASTER ECHOES

Can one believe in a resurrected Christ without first believing in the actual death of Christ? Can one believe in a Christ who "died for our sins" without first believing in the mortality of Christ and of all men? Is the final purpose of salvation through Christ deliverance from sin; or deliverance from death which is the result of sin? If we "keep in memory," i. e., if we continue to believe in the literal death, burial, and resurrection of Christ we "are saved" (1 Cor. 15:1-4). But can we believe these things and also believe that Jesus was "the second person" of the deathless Trinity? In other words, is it possible for one to believe "to the saving of the soul" in the death, burial, and resurrection of Christ and not first believe that man is mortal?

"THE GOLDEN TEXT OF THE BIBLE"

John 3:16

This remarkable text is no doubt the most familiar and best loved verse in all the Bible. It contains a summation of the entire plan of salvation as it is revealed in the Scriptures. Some time ago we asked Sr. Mary A. Gesin to prepare a series of articles based on this splendid passage, and we are pleased to introduce the first of the series in this issue on page 4.

The subtitles of the series will be: (1) "God's Nature Revealed"; (2) "God's Purpose Revealed"; (3) "God's Gift Revealed"; (4) "God's Invitation Revealed"; (5) "God's Requirement Revealed"; (6) "God's Creation Revealed"; and (7) "God's Reward Revealed."

We know that you will want to place this inspiring series in the hands of your friends as widely as you can. In order that The Restitution Herald may cooperate with you in this commendable effort, we make the following offer: Send us the name and address of anyone whom you want to have this series of articles, accompanied by 25 cents in coin or stamps, and we will mail the seven copies of the paper in which the articles appear directly from this office. Please let us hear from you at once, as our supply of the present issue is limited.

EASTER AT OREGON, ILLINOIS

One of the largest Easter audiences the Oregon church has known assembled Sunday morning for worship. The Sunday school numbered 158 (the preceding Sunday 154). A pleasing worship program was presented by a chorus of young people directed by Sr. Harold Starbuck, cooperating with the superintendent.

In spite of a thunder storm, the evening audience numbered more than sixty and was made up of representatives of practically all the denominations in the city. In the morning the pastor spoke on "Spiritual Implications of the Resurrection of Jesus," and in the evening on "Assurance of Future Immortality."

The mid-week services will be resumed at Golden Rule Home this week. Last week the meeting was omitted owing to union pre-Easter services in which the church participated.

MULLIN, TEXAS

The Church of God at Mullin, Tex., was blessed with having Bro. T. A. Drinkard with us the second Saturday night and Sunday of April. Bro. Drinkard expects to be with us the second Sunday in each month. We will have a two-day meeting in July, beginning the second Sunday. God being our helper, we hope to keep the good work going.

H. H. Stebbins.

Jon Wendell Doeden is the name. He arrived at the new home of Mr. and Mrs. Wendell Doeden on West Washington St., in Oregon, Ill., on April 8. His mother, before her marriage, was Sr. Leila Mae Siple, daughter of Bro. and Sr. George Siple. The young gentleman was welcomed by a brother Robert.

APPRECIATION

In renewing her subscription, Sr. Nora Johnson of Fort Collins, Colo., takes occasion to comment kindly on The Herald as follows:

"I do so enjoy the paper's weekly visits with its splendid articles, 'Abreast of the Times,' and personal communications. I look upon it as a barometer of the times in which we live, and I surely would not want to be without it in our home. May the Lord ever bless and direct your every effort in the cause of truth."

ROSA HARRIET SEALINE

Rosa Harriet, daughter of Isaac and Flora Fish, was born in a log house on a farm north of Maxwell, Iowa, April 20, 1895, and died at her home near Stanhope, April 9, 1938.

She spent her early life at home, receiving her education at the rural school near by, after which she was employed for about ten years in the telephone office at Maxwell.

On August 17, 1929, she was married to Arnold F. Sealine of Stanhope, at the Little Brown Church near Nashua by Bro. C. W. Howe. They made their home on the Sealine farm southwest of Stanhope, where she spent the remainder of her life.

She had been afflicted with a serious illness for two years, which she endured with remarkable patience and sweetness of disposition, ever hoping for recovery.

Always affectionate and kind, Rosa was possessed of much Christlikeness, having in early life followed the call of the gospel, to which she was always true. She was a loving, faithful wife and mother, and an exemplary Christian.

Two children were born to her, a daughter that died in infancy, and a son Orien, age 7, who, with the husband, survives. She also leaves seven brothers and sisters, Flossie Torrey of Nevada; Stella Cummings of Colo; Nina Bowen, Bernice Witmar, Beulah Richardson, Lee and Arthur Fish, all of Maxwell; and many other relatives in Iowa, Kansas, Minnesota, and Oklahoma, who with her many devoted friends cherish her memory. She was preceded in death by her father and mother.

Funeral services were held at the home by Bros. J. W. Williams and O. J. Allard. Burial was at South Marion Cemetery, Stanhope. Her nephews well pallbearers: Robert Bowen, Alton Berggren, Conrad and Eldred Lundquist, Melferd and Edward Sealine.

Esther Sealine.

THE TITHING BULLETIN

The bulletin, as prepared by The Layman Company, offers every church the most effective of tithing education plus relief from half of the expense and worries of the ordinary church bulletin.

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The Pine Woods Bible Class, by W. H. Wilson: 480 pages; cloth binding; a discussion in conversational form, based upon actual class work by the author, on various phases of the gospel; 75¢, postpaid for cash National Bible Institution.

SUMMER TRAINING SCHOOL

Folders announcing the forthcoming Summer Bible Training School, July 5 to August 14, have been mailed to the ministers and to as many prospective students as we had on our list. If pastors can use more of the programs, they will be gladly furnished on request. If any who are interested or who might be interested in taking the course, who have not yet received a prospectus of the school, will fill out the blank below and mail to the address given, your copy will be mailed at once.

It is necessary that those who are planning on attending the school notify us at once, so that arrangements can be made. If there is sufficient enrollment the dormitory will be used; otherwise, other plans will have to be made. If the dormitory is to be used, we must know in the immediate future, so that help can be secured.

Then, too, the teachers are preparing their material for the classes and they are anxious to know the approximate number of students and what age groups they will have. Your prompt response will greatly lighten the work of those in charge.

Don't delay to enroll! It is natural for one to put off such matters. If you enroll and later find out you are unable to carry out your plans, there will be nothing binding on you. So, don't put off this important beginning. **DO IT TODAY!** Fill out the blank by checking under the proper heading and sign your name and address and mail it to the committee chairman.

Training Class Committee,
C. E. Randall, Chairman,
Fonthill, Ontario

Dear Brother:

I am planning on attending the Summer Bible Training School at Oregon, Ill., July 5 to 14.

I am interested in the Summer Bible Training School and would like to receive a prospectus of the courses offered.

Name

Address

THE RESTITUTION HERALD

published by
National Bible Institution
Oregon, Illinois

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

Commenting on a recent editorial, "Growth in the Kingdom of God," Bro. Ira E. Bever, Nevada, Mo., expresses his approval of the article and then says, "I will be glad when the kingdom of God is established on the earth, with the administrative office in Jerusalem, when Jesus will be King over all the earth. It is up to each one who wishes to have a part in that kingdom to strive to make himself clean before the Lord comes."

"I regret to report that Sr. Ed. Ring of Cleveland, Ark., was in a highway accident on April 13. Two busses collided on a bridge. Sr. Ring's left arm was so badly crushed that it had to be amputated above the elbow. I am sure she would appreciate hearing from those of the faith. She may be addressed at Cleveland, Ark.," writes Bro. T. A. Drinkard of Texas.

The Emphatic Diaglott, by Benjamin H. Wilson: the New Testament retranslated; interlinear Greek-English translation; fabrikoid binding; Bible paper, gold edges; Bible dictionary and index; \$2.50. National Bible Institution, Oregon, Ill.

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The Translators to the Reader: a study of the purpose of the King James Version, written by Edgar J. Goodspeed, author of the New Testament portion of An American Translation of the Bible; contains the original King James Preface; one of the most valuable books about the Bible yet published. Postpaid, 60 cents.

NATIONAL BIBLE INSTITUTION
Oregon, Illinois

PLEASURES OF YOUTH

(Continued from page 3)

ful: who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them."

God is preparing a kingdom wherein the dominant characteristics shall be, first, love of God and, second, the love of men. We would not ask nor expect that one who consistently made these secondary to either the pursuit of wealth or of pleasure should be admitted. It would defeat the whole purpose of the kingdom. Yet, investigation sometimes discloses the fact that those who drive miles to a dance have excused themselves from attending church services on the grounds that "the church is too far away." Many whom we see cheerfully offering their quarters at the box office of the movie once or twice a week insist that they "cannot afford to support the church in their community." Still others who never miss a ball game, a movie, or a carnival are "too busy" to take part in Christian activities. Christian young people, are we judging too harshly when we conclude that they are "lovers of pleasures more than lovers of God," and as such are in danger of losing eternal life?

"But I am only human after all, so don't expect me to be perfect," is the excuse sometimes offered for the disregard of Christian principles. We agree that all men are human, fallible, and incapable of perfection. God does not require us to be perfect. In fact, He gave His own Son as an atonement for our sins. *But He does ask and expect that we strive toward the perfection that was embodied in Jesus our Example.*

But since the young person insists upon a direct answer to a direct question, we will try to give it. Shall the Christian young person attend and take part in the ballroom dance? No! The sensuous rhythm and degenerate routines of many of the modern dances, combined with the demoralizing effect of liquor and the convenience of the automobile, form a combination that has turned many an evening that started out to be an evening of innocent pleasure into a night of lust and consequent tragedy. Aside from the fact that men of medicine tell us that the ever-increasing prevalence of social diseases among young people can be traced directly to the influence surrounding the modern dance hall, consider the following: The Scriptures tell us plainly that "neither fornicators, nor adulterers shall inherit the kingdom of God." Are you willing to encourage with your presence and patronage a form of entertainment that leads so many into these sins that are listed as reasons for exclusion from the kingdom?

The question, "Shall I drink?" should, in the light of the foregoing discussion, need little consideration. No honest person any longer questions the very obvious moral, physical, and spiritual harm done to the one who partakes of alcoholic liquors. Even more important, we find the drunkard included in the list, given in the first chapter of Romans, of those who shall be excluded from God's kingdom. No one, when he took his first "social drink" ever in-

tended to be a drunkard. Yet four out of every hundred who form the alcohol habit do become drunkards. *And there is no way of determining beforehand which four it shall be.*

God decreed that man should earn his living by the sweat of his face, and every attempt upon the part of man to circumvent that decree brings disaster in its wake. If the gambler wins, he is taking that which does not belong to him and giving nothing in its place; a practice expressly forbidden by God. If he loses he is "spending his money for that which is not bread," which is equally odious in the eyes of our heavenly Father. The fact that the churches sometimes use gambling as a means of raising money does not change these laws. The habitual gambler forms habits of mind that will, if allowed to develop, prove to be insurmountable handicaps in religion or business.

Are all pleasures, then, denied the Christian youth? Certainly not! A candid examination will reveal that only such activities that will weaken him spiritually, morally, and physically are denied. All forms of healthful and wholesome recreation are open to him, and will be enjoyed by him the more because he has not destroyed his capacity for finding pleasure in them through unwholesome living and dissipation.

Chief among these is the capacity for finding pleasure in the service of the Lord. David had developed this capacity to a high degree. "How excellent is thy lovingkindness, O God! therefore the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures" (Psa. 36:7, 8), is the way in which he expressed at one time his deep appreciation of the blessings that God has in store for those who will accept them.

"Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (1 Tim. 4:12).

(The above article has been published in tract form and may be secured by addressing the National Berean Society, Oregon, Illinois.)

CONDITIONAL IMMORTALITY

(Continued from page 11)

Even the oft-quoted text, John 3:16, is a conditional text: "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." Here we are plainly told by the Chief of teachers, that unless we believe on Jesus Christ, we shall perish. And in perfect harmony with the above text we read Psalm 145:20: "The Lord preserveth all them that love him; but all the wicked will he destroy." From the scriptural citations given, it is very evident that immortality is conditional.—Burr Eggleston in *Present Truth Messenger*.

THE RESTITUTION HERALD

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NUMBER 30

The Pentecostal Evangelistic Sermon

By the Editor

THE first great purpose of the church is evangelism. "Go ye into all the world, and preach the gospel to every creature," "for the gospel must first be published among all nations" as a "testimony" before the Lord comes.

All too frequently men get the idea that they must preach to the general public, the unbelieving masses who know nothing of the gospel of the kingdom of God, on such subjects as prayer, consecration, piety, and "service" (whatever "service" may mean to one who has not yet enlisted under Christ by faith in the gospel).

It would be both profitable and no doubt enlightening, if "evangelists" would study carefully the evangelistic sermons contained in the Acts of the Apostles, for it is only in Acts that we have such sermons given in full as they were delivered by the first great missionaries of the church.

THE FIRST EVANGELISTIC SERMON

The words "evangelist" and "evangelistic" are transliterations, not translations. They are derived from the Greek words *evangelion* and *evangelistes*, which in turn are derivatives of the word *evangelion*, meaning, "good news" or "glad tidings." This latter word the translators of the King James Version inaccurately rendered "gospel," an Anglo-Saxon term signifying "godspell" or "good spell." "Gospel," however, in the process of time, has taken on the true meaning of *evangelion*, and is defined by Webster's New International Dictionary as expressing "especially the good news concerning Christ, the kingdom of God, and salvation."

Thus the very meaning of the word "evangelistic" restricts the scope of an "evangelistic" or "gospel" sermon. Such a sermon can treat only of "the good news of the kingdom of God and the name of Jesus Christ" (Acts 8:12, Goodspeed). In this verse the phrase, rendered in the King James, "preaching the things concerning the kingdom of God," is, in the Greek, "*evangelizo ta peri tes basileias ton Theo*," translated by Moffatt, "preached the gospel of the reign of God." To be really *evangelistic*, a sermon must have especially to do with the gospel, the first principles of truth upon which saving faith is based. Con-

versely, it cannot have as its purpose the instruction of those who are already believers in matters pertaining to spiritual development. *An evangelistic sermon introduces the glad tidings of the kingdom of God to those who do not know them.*

It is quite generally conceded, and we believe correctly, that the first evangelistic sermon delivered after the ascension of Jesus and under "the Great Commission," was preached by Peter on the Day of Pentecost. It is recorded in the 2nd chapter of Acts, verses 14-40. Let us see what Peter included in his discourse as of evangelistic significance. As we study his address, we should keep in mind that long before Paul came into the church, "God made choice . . . that the Gentiles by" Peter's "mouth should hear the word of the gospel, and believe" (Acts 15:7). Peter, not Paul, was the first divinely appointed evangelist sent to the Gentiles.

AN EVANGELISTIC TEXT

In this, the first Christian sermon (there were no Christians until after the death, burial, and resurrection of Christ) ever preached, the evangelist chose as his text a passage from the Prophet Joel. This in itself is exceedingly significant. The gospel message is, and must ever be, essentially prophetic, for it is good news of the kingdom, the coming of which is still in the future. The gospel does not deal with facts concerning the past or even the present, but with the future. Belief in the gospel does bring rewards of infinite blessing today, but these rewards are not essential elements in the gospel. So may we not forget that the evangelistic sermon is first of all a sermon on prophecy. It begins and ends (Acts 2:39) with the announcement of the promises God has made concerning the coming of His kingdom.

"It shall come to pass in the last days, saith God . . ." The evangelistic text of Peter had to do with conditions which were to arise "in the last days," and with what God had foretold concerning them. (For the applicability of the phrase, "last days," to the period in which Peter preached, we would suggest that the entire (Please turn to page 9)

Abreast of the Times

Pertinent Comments on the News of the Day
G. E. Marsh, Editor

Russia Opens New Atheistic Drive

"The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works."—David.

RIGA, Latvia, April 19.—Members of the Russian Society of Militant Bezbozhniki (the society of the "Godless") are urged by their leaders to become "passionate fighting atheists." Emalijan Gubelmann, president of the organization, declared recently, "During the past we have been too tolerant. The Militant Bezbozhniki have been suffering from kind-heartedness, with the result that believers continue to collect money for new churches and chapels and attract communist members of the Komsomol (communist youth movement) into choirs and church work. . . . We must not fight against the believers, many of whom are loyal to the Soviet Government, but against religion itself, the church, and its leaders and workers. We must explain to the believers that persons proselyting religion are allied with spies and that wandering evangelists are paid agents of enemy countries."

Gubelmann reluctantly acknowledged that despite eighteen years of communist atheistic rule in the country, religion still maintains a strong hold on the Russian nation, especially in the villages, where church life continues normally, and cites localities where religious revivals have taken place recently.

The editor of Abreast of the Times believes that Mr. Gubelmann and his godless followers might feel a degree of encouragement were they able to sit for a little while under the pulpits of some American churches! In an interdenominational gathering of ministers he attended some time ago he listened (but not without protest) to several preachers openly express their disapproval of our form of government and advocate the establishment of the principles of communism in this country.

The flag of the United States, praise God, still represents religious and political freedom and assures to all the right to worship or not to worship, to believe or not to believe, and to propagate freely by press and pulpit the principles of truth and righteousness laid down in the Bible. Consequently no opportunity should be neglected to show our respect for that flag and our love for the great nation it symbolizes.

Moscow, April 20.—Easter in Russia comes on April 24, due to the old calendar which is still in use there. Children have been instructed by the Government to disobey their parents if the latter ask them to take part in the Easter festivities, asserting that the new constitution guarantees freedom of conscience to children as well as to adults. Communism is opposed to parental authority as well as to religion.

Churches Asked to Unite Against Communist and Fascist Dictators

"They are the servants of corruption" (2 Pet. 2:18, 19).

NEW YORK, April 1.—Bishop William T. Manning of the Protestant Episcopal Church calls upon the churches of America to unite in an aggressive campaign against the twin dangers that threaten all forms of religion in the world today, communism and fascism. "At the bottom," he declares, "they are the same. They are both of them tyrannies and the enemies of human liberty. . . . We are living in fateful and momentous days," the Bishop asserted. "We are witnessing in a large part of the world the abolition of liberty and a movement backwards to despotism such as none of us ever expected to see, or believed to be possible. All over the world we see signs of this movement toward dictatorship and there is no country which is not to some extent endangered by it. . . . We are living in a world that is distraught, dismayed, and threatened with catastrophe. The whole fabric of civilized life is shaken. In nation after nation, we see both civil and religious liberties assailed and overthrown, the ideals and teachings of Christ rejected, and men, in their desperation, turning backward to some form of tyranny and dictatorship in the hope that this might save them."

The Bishop offers as a remedy for this condition, a revival of the spiritual and political power of the church. Is this eminent churchman, who sees so clearly the deplorable conditions now existing, forgetful of the two thousand years of effort the church has put forth along this line, only at the end to see the world is in a worse state than when it entered upon its self-appointed task of reform? The thing the Bishop, like the majority of religious philosophers of these days, has overlooked or disregarded is the *prophetic Word*, which not only foretells the coming of these problems but assures us that the solution of them does not rest in the hands of a divided (or united) politically minded church, but in the capable hands of a coming divine Sovereign!

THE RESTITUTION HERALD

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G. Eldred Marsh	Editor
Paul C. Johnson	Associate Editor
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The Golden Text of the Bible

God's Purpose Revealed

By Mary A. Gesin

IN OUR first study of this, the most comprehensive text of Scripture, we considered God, the Creator of the universe and the Father of mankind. We sur-

veyed His attributes and found His nature to be far above every conception of man. His wisdom and knowledge, His truth, justice, and mercy, His power, and His love, all are vastly superior to every ideal cherished by us, His creatures. Withal, He is the One to be worshiped and revered, but also to be loved in return. "We love him, because he first loved us" (1 John 4:19).

In our second study we will endeavor to determine God's purpose with respect to all of His creation, but more particularly, the earth. Later it will be our pleasure to discover God's plan for man individually. Between these two phases, however, there exists no discrepancy. Make no mistake—the one is interwoven with the other.

"For God so loved the world . . ." When God looked upon all creation and viewed the work of His hands, He called it good and very good. And if the all-wise and all-powerful God called it good it must have been very good indeed. A careful reading of Genesis 1 and 2 will reveal this to us.

In time man, no mere automaton, but possessing the power of choice in all his actions, disobeyed God's law and brought a blight upon God's perfect earth. The One who had placed man in a beautiful garden and given it to him for his home, made of him only one requirement.

"Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it" (Gen. 2:16, 17). The penalty for disobedience was pronounced, "Thou shalt surely die."

Thereafter the ground brought forth thorns and thistles. The beauty and harmony of the garden were marred. All because man chose to disobey. Upon man himself was imposed the sentence of wearisome toil all of his days and finally—death.

But across this forbidding scene there flashes a gleam of light. "God so loved the world . . ." Therefore He did not turn from it in anger or dismay. And thus, "in the beginning" He planned for man's redemption from sin and with it the restoration of His creation to its Edenic beauty.

When you become overburdened with the realization of the chaos in the world about you and wonder what is the purpose of it all, turn to the pages of God's Word and find the solution. God's purpose is that all men shall "come unto the knowledge of the truth" (1 Tim. 2:4), and His plan embraces all the earth.

"For the earth shall be filled with the knowledge of the

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

glory of the Lord, as the waters cover the sea" (Hab. 2:14).

"And the Lord shall be king over all the earth: in that day shall there be one Lord, and his

name one" (Zech. 14:9). No more oppression of the poor when the Lord is King and when His knowledge fills men's hearts!

Even the animals will be at peace in that earth renewed and restored, and no harm can come to the defenseless child. Isaiah, in the 11th chapter of his book, assures us of this in beautiful language: "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."

In another chapter of only ten verses Isaiah opens up a panorama of beauty undreamed by mortal man. Read chapter 35, and try to "spiritualize" its meaning! It cannot be done consistently. For the message God has for us there concerns a real earth, wherein now we find solitary places and desert sands, parched grounds and habitations of wild beasts. All such unfavorable conditions will be renewed when God comes "with a recompense." No wonder those who are ransomed will come to Zion "with songs and everlasting joy upon their heads: . . . and sorrow and sighing shall flee away"!

During the ministry of God's beloved Son on earth it was His joy to proclaim this gospel, the good news of this coming condition when the governments of earth shall once more be in the hands of God. He continually exhorted His hearers to repent and thereby prepare themselves for that kingdom which should come. References are scarcely necessary, so familiar is this to all students of the Word. Matthew 4:17, 23; Mark 1:15; Luke 4:43; John 12:44-50, and countless more reveal this to us.

All of this vast purpose of God for the redemption of the world will be accomplished through the efforts of His own beloved Son. To achieve it "he shall send Jesus Christ," Peter declared in his stirring sermon delivered after the healing of the lame man at the gate Beautiful, "whom the heaven must receive (or retain) 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 3:19-26). Just the very promises of restitution which we have been reviewing!

Is not all of it worth our every effort of study and practice? Are not our minds enthralled by the prospect of such blessing? Can greater promise of peace and perfection be conceived by mortal man? Let us earnestly apply ourselves to learn exactly what God has in store so that we may be partakers of it and share in (Please turn to page 16)

Glorious Restitution

THE effects of human apostasy from God are very deep and far-reaching; perhaps much more so than we sometimes think. The whole earth has been involved in it. "The whole creation groaneth and travaileth in pain" in consequence of it. But with the deep depths of the distress which has been struck into all the pulsations of sublunary nature by reason of man's iniquities, the Scriptures do furnish the sublime hope that it shall all be again extracted. There is a time of restitution coming. There is a day of deliverance at hand. That universal wail, which has been going up for the past six thousand years, shall yet be hushed and lost amid strains of *halleluia* that shall never end.

"It is important," declared Martin Luther, "for us to recur to Adam's original condition, as we expect all things to be brought back again to that. . . . All things are now disordered and decayed; whence Peter says that the heavens must receive Christ until the time when all things shall be restored again to what they were in Paradise; thus agreeing with Paul, that the whole creatureship has been made subject to vanity, and that it is to be hoped that not man only, but the earth and heaven, shall again be brought back to the Edenic state."

The testimony of John Calvin is to the same effect: "I expect with Paul," he says, "a reparation of all the evils caused by sin, for which he represents the creatures as groaning and travailing."

Charnock expresses a similar conviction: "As the world, for the sin of man, lost its first dignity, and was cursed after the fall, and the beauty bestowed upon it by the creation defaced, so shall it recover that ancient glory, when he shall be fully restored, by the resurrection, to that dignity he lost by his first sin. As man shall be freed from his corruptibility, to receive that glory which is prepared for him, so shall the creatures be freed from that imperfection and those stains and spots on the face of them, to receive a new glory suitable to their nature, and answerable to the design of God, when the glorious liberty of the saints shall be accomplished."

THE PROPHETS PREDICTED THE AGE OF RESTITUTION

But let us hear what God Himself has said with regard to all this:

"In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the Lord's house shall be like the bowls before the altar" (Zech. 14:20).

"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

In his concluding article, Dr. J. A. Seiss paints a glowing picture of the splendid age of restitution that is to be ushered in with the coming of the Lord, when all of the rich promises of God will be seen in process of accomplishment.

war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid" (Micah 4:3, 4).

"And the floors shall be full of wheat, and the fats shall overflow with wine and oil" (Joel 2:24).

The waters of the Dead Sea shall be "healed" (made fresh) by the waters which flow out of the temple. And by the stream of this water shall grow all manner of trees, whose leaves shall not wither and whose fruit shall not decay. They shall yield their fruit monthly and their leaves shall be for the "healing of the nations."

"The creature" (creation—A. R. V.) "itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God" (Rom. 8:21).

"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. The cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain" (Isa. 11:6-9).

"Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound" (Isa. 30:26).

"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" (glowing sand, A. R. V.) "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" (Isa. 35:5-7).

"Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree" (Isa. 55:13).

"And the inhabitant shall not say, I am sick" (Isa. 33:24).

"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).

These are glad and glorious descriptions, and they are given by the Spirit of God. Whatever meaning people have attached to them, all agree that they set forth a condition of things which is yet to be realized upon this earth. Some say we must take them literally; others interpret them figuratively; and others understand them spiritually. But no

matter how we take them, one thing is settled and incontrovertible, that they include a *physical* as well as a moral redemption. They describe the lifting off of the curse from all creation around us, as well as from the souls within us. They exhibit suffering and disordered nature once more free, harmonious, congenial, restored, and forever at rest. They portray vast and happy changes in things spiritual and in things physical, animate and inanimate, human, animal, vegetable, and elemental. They show us the earth with its deserts fertilized, its elements harmonized, its inhabitants made congenial to each other, its products rendered abundant and sanatory, and its possessors invested with perfect happiness and immortality.

TO BE REALIZED ONLY AFTER CHRIST COMES

Some have looked for the fulfillment of these glorious promises in a fancied millennium previous to the Savior's coming. They would have us believe that these sublime predictions relate to the universal triumph of political freedom, general wisdom, and exalted piety. But how will the mere reign of righteousness and love in the hearts and conduct of mankind extend redemption to the physical world, or work a deliverance to the animal and other kingdoms? Knowledge, holiness, and liberty combined and spread over the earth from one end thereof to the other, cannot save a man from bodily aches, decay, and death. They cannot take the taint from the atmosphere, nor the malaria from the earth. They cannot cover Sahara with fertility, nor hush the storm and tempest, nor close the volcano's crater, nor stop the Maelstrom's whirl, nor stay the earthquake's giant tread, nor relieve the creature of its groans.

Make every meal a sacrament, and every day a sabbath, and every thought a prayer to God; and all that, in itself, cannot take away the curse with which God has cursed "the ground" for man's sake, nor relieve these dying bodies from the many ills.

The case calls for greater changes in earth, air, and sea, and in the whole present constitution of terrestrial things, than can by any possibility result from existing processes, or from mere natural developments. We must have special electric influences to quiet the atmosphere and adapt it better to the wants of humanity. We must have volcanic, or some other action upon the earth, to change some of its surface, consume its impurities, and renew its wastes. We must have a complete revolution in the present order of things. In a word, we must have another putting forth of divine power upon this world. It must be retouched by the hand that made it. It must come under a renewing potency which can raise the dead. And all this shall be only when the Son of God shall come from the heavens.

Accordingly we read, that when the times of restitution come, God "shall send Jesus Christ." "And then shall they see the Son of man coming *with power*" (Matt. 24:30). "He shall call to the heavens from above, and to the earth, that he may judge his people" (Psa. 50:4). "He shall have dominion also from sea to sea, and from the river unto the ends of the earth" (Psa. 72:8). "The Son of man shall send forth his angels, and they shall gather out of

his kingdom all things that offend, and them that do iniquity" (Matt. 13:41), and shall "destroy them which destroy the earth" (Rev. 11:18).

"The Lord shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yea, roar; he shall prevail against his enemies" (Isa. 42:13). "The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake" (Joel 3:16). "All that are in their graves shall hear his voice, and come forth" (John 5:28); "them also which sleep in Jesus will God bring with him" (1 Thess. 4:14). And He "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. 3:21). "Then shall be brought to pass the saying that is written, Death is swallowed up in victory" (1 Cor. 15:54).

"And there shall be no more curse" (Rev. 22:3). "And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills flow with milk" (Joel 3:18). "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" (Amos 9:13). "Then shall all the trees of the wood rejoice before the Lord: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth" (Psa. 96:12, 13). "The government shall be upon his shoulder: . . . (and) of the increase of his government and peace there shall be no end" (Isa. 9:6, 7). "He shall come down like rain upon the mown grass: as showers that water the earth. In his days shall the righteous flourish; and abundance of peace so long as the moon endureth" (Psa. 72:6, 7). "And in that day will I make a covenant for them with the beasts of the field and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely" (Hos. 2:18). "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 . . . the Lord God . . . who only doeth wondrous things. . . . And the whole earth shall be filled with his glory; Amen, and Amen" (Psa. 72:17-19).

Thus, then, will He who sits upon the throne "make all things new"! "There will be wonders in heaven above, and signs in the earth beneath, blood, and fire, and pillars of smoke." But out of trouble shall come joy; out of darkness shall go forth light; and in place of groans and tears and death shall be songs of joy and glorious immortality.

"The age of crime and suffering yet shall end;
The reign of righteousness from heaven descend;
Vengeance forever sheath the afflicting sword;
Death be destroyed and Paradise restored.
Man, rising from the ruins of his fall,
Be one with God, and God be all in all."

"Write," says the Son of God "*for these words are true and faithful*"! It is not a poetic dream, but a divine revelation. God hath spoken it by the mouth of all His holy prophets since the world began. It was the hope of

Adam as he went forth an exile from Eden. It was the light that illuminated the tents of the pilgrims of old with a sweeter halo than the recollections of Paradise. It was the stay of faithful Abraham as he sojourned in tabernacles with Isaac and Jacob, "heirs with him of the same promise."

It shone in the serene imagination of Isaac and supported the dying head of Jacob and caused Joseph to turn away from Egypt's mausoleums and ask that his bones might be carried up to the land of the redeemed. It shortened the centuries in which the Lord's chosen toiled in servitude and cheered the house of affliction with songs. It kindled glad expectations amid the darkness of Gentile apostasy, and taught even the heathen to prophesy of deliverance. It fired the hearts and tongues of all Judah's minstrels, as they swept from the harps of inspiration those lofty anthems which filled the home of the Shekinah with praise.

Thousands upon thousands have not counted their lives dear unto themselves for the excellency of this hope, and were tortured, not accepting deliverance, that they might obtain the better resurrection. Even irrational nature seems to be filled with the promise, and until now is earnestly expecting and waiting for "the manifestation of the sons of God" and the redemption which shall be effected when death shall be no more. It cannot, therefore, be a fable. A lie could not be so deeply graven. What has been so fondly believed, so long looked for, so earnestly desired—what has been the hope of the good in every age, the theme of their songs and the joy of their hearts, what has ever been pointed to as the solution of earth's enigma and Jehovah's great vindication—certainly cannot be a falsehood—it can-

not be delusion! Creation's loosened strings shall again be tightened up to their primeval tone and concord, to accompany the songs of God's saints with immortal harmonies!

"The barren wastes shall rise,
With sudden greens and fruits arrayed—
A blooming Paradise.

"True holiness shall strike its root
In each regenerate heart;
Shall, in growth divine, arise,
And heavenly fruits impart.

"Peace, with hero lives crowned, shall stretch
Her wings from shore to shore;
No trump shall rouse the rage of war,
Nor murderous cannon roar.

"Lord, for those days we wait; those days
Are in Thy Word foretold:
Fly swifter, sun and stars, and bring
The promised Age of Gold!"

"Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless." It would be a sad thing, if after all these sublime arrangements of our Maker, we should eventually come short of the inheritance! Let me, then, exhort you to "give all diligence to make your calling and election sure."

If you are prayerless, I beseech you to go and call upon God. If you have been thoughtless and careless, I entreat you to consider and to lay these great matters to heart. If

(Please turn to page 16)

THE TRINITY

By R. H. Judd

WE WISH to give a brief sketch of the history of the Trinity and a short resume of the whole subject. There is one fact that I have strongly desired to impress, even at the risk of seemingly needless repetition: that is, that true Christianity does not seek support from any other religious system; indeed, as we have often said, it glories in its contrasts to them, and in none more so than in this very matter of worship.

Let anyone note the God-given reasons for the calling of the children of Israel, and the outstanding fact that God wished them to be a "peculiar people," separate and distinct from all the nations of the earth, and how above everything else the matter of who and what they should worship was the first and foremost consideration. This is very clearly brought out in such passages as Deuteronomy 4:14-20;

7:5-11, where the contrast between the gods of the heathen and God "himself" (note the pronoun) is remarkably pronounced. See also Deuteronomy 32:15-17, where the contrast is, perhaps, even still more marked.

The God of Israel is one God; the Gods of the heathen are many. Can we estimate the righteous jealousy of God as He majestically proclaims the unity of His person in verses 38-40 in this very chapter? That Moses, who, we are told, was "learned in all the wisdom of the Egyptians," should be used of God in proclaiming this stupendous truth, viz., that there is "but one God," who ruleth over all, is surely most significant.

Long before the Hebrew people existed as a nation, crude doctrines of Trinitarianism existed in almost every heathen land, and it was against these systems of idolatry

and heathenism that Israel, both as a people and as individuals, was warned, in solemn and serious language, to keep themselves aloof.

The fact is this doctrine of the Trinity comes, like many others, from a heathen source. Nearly all heathen nations had their trinitarian deities. Take the following instances as proof; and let me say that I am indebted to a defender of the Trinity for some of these facts.

SOME PROOFS OF HEATHEN DERIVATION

The Emperor of China, once every year, offers sacrifices to the Spirit of Trinity in Unity. Lao-tzu, the great philosopher, to whom the Chinese pay almost divine honors, who lived 600 B. C., says: "Tao (i. e., the intelligent principle of all things) is by nature one: the first begat the second; both together brought forth the third; these three made all things."

The Indian "Trimurti" (or Trinity) is Brahma, Vishnu, and Shiva, who are also represented and worshiped as three persons, though the original divine principle is but one. One of their "Puranas" (sacred writings) plainly declares that the great unity is to be distinctly recognized as three gods in one person. In a commentary on the Rig Veda" (a book of sacred hymns collected 1300 and 600 B. C.), it is said: "There are three deities, but only one godhead, the great soul."

The Chaldeans, the Babylonians, the Phoenicians, the Egyptians, the Grecians, the Scandinavians, the ancient Irish, the ancient Prussians, and the ancient Americans had their Trinities. One of the great idols of the last named was called "Tangalanga," that is, "One in Three, and Three in One." The three gods, who emanated from the original spirit, they called "Trininaaka" (the Trinity).

Just as the ancient nations had their three-headed image representations of the deity, so has the so-called church of Christ. The papacy has, in some of its churches, for instance, images of the Triune God. There is one in the monastery of the Trinitarians at Madrid, with three heads on one body. Imagine Paul or any of the apostles going to the heathen world in support of their belief—to that world which with all its wisdom "knew not God." They professed to know Him; their images and their teachings proclaimed that, but Paul says they knew Him not, which is but another way of saying that they were self-deceived, and that their teachings were not in harmony with the truth. If that is so, and of it there can be no doubt, then those who today hold and teach the same can be no nearer the truth than they.

That the doctrine of the Trinity was no part of primitive Christianity is readily traced from the history of its association with it, and we give data which unmistakably shows how it gradually crept into the church from outside heathen sources.

About A. D. 29. Jesus Christ, on being asked which was the first commandment, puts on record the fact that "the Lord our God is one Lord" is the first commandment and the greatest (Mark 12:29), and in doing so by the use of the word "our" includes God as His God, thus recognizing the unique truth of the commandment in its absolute sense.

About A. D. 57. Paul said, "For though there be that are called gods, whether in heaven or on earth; as there are gods many and lords many, yet to us there is one God, the Father . . . and (beside Him) one Lord Jesus Christ."

There is no possible chance of misunderstanding the meaning of the words Paul uses here and the way he contrasts the many gods of the heathen with the one and only living God. To alter the meaning so as to in any sense bring it into harmony with the doctrine of the Trinity, is to assert, and that very plainly, that Paul was not true to fact.

About A. D. 150. Justin Martyr introduced Greek philosophy. "I believe in God the Father, etc."

About A. D. 150. Justin Martyr introduced Greek philosophy.

About A. D. 170. The word "Trias" appeared first in Christian literature.

About A. D. 200. "Trinitas" was first introduced by Tertullian.

About A. D. 260. Sabellius said: "Father, Son, and Holy Ghost are three names for the same God." The Methodists, in their issue of April, 1918, of *The Berean Quarterly*, a paper for Sunday school teachers, officially adopted this view. Evidently a recoil from the Athanasian Creed. There is about as much reason in one as the other, and that is very little.

Up to A. D. 300. Trinitarian forms of prayer were unknown in the church.

A. D. 325. The Nicene Creed affirmed Christ to be very God.

A. D. 370. The well known orthodox Doxology, "Glory be to the Father, etc.," was composed. Compare Romans 16:27 and 2 Peter 3:18.

A. D. 381. The Council at Constantinople gave the finishing touch to the doctrine of "three persons in one God."

A. D. 383. Emperor Theodosius threatened punishment to all who would not worship the Trinity. Some writers claim from this that the worship of the Trinity is the "mark of the beast" and will be more literally fulfilled in time to come. Certain it is that the present-day tendency is toward union of the churches under a common creed with the doctrine of the Trinity a staple factor in the creed.

A. D. 519. The Doxology was ordered to be sung in all the churches.

A. D. 699. Clergymen were commanded to memorize the Athanasian Creed.

A. D. 826. Bishop Basil required the clergy to repeat the Athanasian Creed every Sunday.

Much of the information herein gathered together is from the writings of C. C. Walker, F. G. Janaway, and Joseph Bland.

When we recognize how completely the laity were ruled by the clergy, it is easy to understand how it is the doctrine of the Trinity has gained such widespread acceptance. Not one in ten thousand will attempt to explain it. Not one can prove his belief. The first one who does so will make God a liar, for God has said: "I am God and there is none else; there is no God beside me."

History of Rome Unfinished

ROME, a city of 1,350,000 population, the capital of Italy, is located in the center of a large basin surrounded by a circle of small mountains that furnish relief from the summer heat and provide for about ten months of good climate. The sea is to the west twelve miles. The Tiber flows through its center.

Ordinarily a visitor arriving in a strange city can pick up a folder at the hotel desk and ascertain places of interest to visit. But not Rome—400-page books are for sale on the news stands and naturally a voluminous guidebook could not do justice to a metropolis whose history fills volumes in every library and dominates school textbooks.

VATICAN A TOWN IN ITSELF

In lore of antiquity the city is fabulously rich. To see and describe all has not yet been done. A quick flash of the capital's offerings of interest gives first the Vatican City with St. Peter's Cathedral.

The Vatican is a little town of 3,000 inhabitants all within its own boundaries and located near the center of the mother city. It is the small capital of the immense spiritual empire of the Catholic world. Its principal attraction is its museum and art galleries, said to hold the finest collections in the world.

Entering the main gate by paying a small admission fee, one climbs a double circular stairway which makes five circles before the treasure floors are reached. The great halls, flanked by large exhibition rooms, are packed with every conceivable work of art and sculpture.

ARTS VIE FOR SUPREMACY

Immense tapestries vie with the painter's brush and the sculptor's touch for supremacy. The mosaic floors and painted arched ceilings are in harmony. Even the novice observer is stupefied with admiration.

In addition to its art treasures and the pope's palace, the Vatican has its many beautiful gardens, landscapes, shops, stores, barrooms, and a railroad station. It even has its own money, which is different from that outside.

St. Peter's Cathedral is renowned for being the world's largest church, with a floor area of 162,200 square feet. To give some idea of its size, some dimensions may be interesting. The vestibule or front facing the square is 468 feet long, 66 feet high, and 50 feet from the church doors to the huge marble columns decorating the entrance side.

The inside, designed in the form of a huge cross with two alcoves on each side forming small crosses, is 609 feet long and 499 feet wide at the maximum. It is so well proportioned that one only appreciates its size by comparing the infinitesimal space a person occupies in it.

Rome seems to justify its ancient title of "The Eternal City," as it remains throughout the ages alive, vital, and influential in spite of the beating storms of time. Captain M. M. Corpening, special correspondent of the Chicago Tribune, presents an interesting picture of modern Rome that should be of special interest to prophetic students.

The dome over the center of the major cross rises 448 feet high and is 148 feet in diameter at its base. The interior decorations of sculpture, painting, architecture, and arrangement are beyond all power of description. The place is so immense that different services are held in different locations at the same time

and roaming visitors are lost in the part unoccupied.

CATACOMBS BY CANDLELIGHT

Probably the next most interesting spot of Rome is the catacombs. Some six miles south from the city is a small church where one enters and buys a ticket. A monk picks up a large candle, hands the visitor a small one, lights both, unlocks an iron door, and down you go. No one knows how long the tunnel is, because they are still excavating and extending it—the guide says eight miles. The dimensions of a cross section are roughly three feet by six.

The tunnel winds around by incline and short steps to four floors below ground. Every few feet one sees an excavated open crypt on the sides showing the old coffins, some containing skeletons and others just dust. The crypts are different sizes, depending on the family. Every so often one passes a small room or chapel where persecuted Christians lived and worshiped. Many mosaic masterpieces, writings, and carvings are around. If one is inclined to be superstitious, it is a spooky place.

COLOSSEUM OUTLINE PRESERVED

On the way back to town is the old Colosseum where Christian victims were tossed to the lions. The outline is still intact—a magnificent construction. The arena is 282 feet long by 177 feet wide with a high wall around it. It probably seated from 40,000 to 50,000 persons. The entrances and stairways are more numerous than those of our modern stadia.

The Pantheon, after which the dome of St. Peter's was patterned, is next on the tour. Old Roman walls, forts, monasteries, prisons, are everywhere. There are over four hundred churches here, each of historic interest.

The ruins of the baths of Caracalla, covering a piece of ground the size of a small farm, were the old health institute of the Romans. One thousand six hundred persons could take baths at once, while an infinite number of others were indulging in gymnastics and physical culture.

Modern Rome to many would be of more interest than the ancient. Premier Mussolini's office building with its famous balcony where Il Duce makes his speeches is simple and unpretentious compared with his palatial home which occupies a city block surrounded by a twelve-foot stone wall.

(Please turn to page 16)

Faith and Works

"OUR pastor is teaching our young people that they must do something to earn salvation," said a member of a certain church to a friend recently. "He doesn't believe in 'free passes' into the kingdom of God, he says. But I do not agree with him. I believe we are saved by faith, not by works," she added. "This is the teaching of the New Testament."

This question of the value of faith and works in God's plan of salvation is as old as the gospel. It forms the subject of an extended argument by the Apostle James in the 2nd chapter of his Epistle. One reading that chapter can have no doubt of James' position on the question: "Even so faith, if it hath not works, is dead, being alone." "Ye see then how that by works a man is justified, and not by faith only." These statements sum up his conclusions.

Some have misunderstood James, claiming that he puts works above faith; but this is not so. It is true that he says, "Was not Abraham justified by works, when he had offered Isaac his son upon the altar?" But in the very next verse he adds: "Seest thou how faith wrought with his works, and by works was faith made perfect?"

Faith in the abstract is invisible, but when it is accompanied by works it becomes manifest to all. Faith that is living can be seen. "When Jesus *saw* their faith, he saith unto the sick of the palsy, Son, thy sins be forgiven thee" (Mark 2:5). These friends of the sick man had pressed through the crowd around the house, made their way up to the roof, and let their friend down through a hole which they had made in the tiling. Here was faith combined with works, that brought the commendation and blessing of our Lord. It was living, saving faith.

But, does not Paul say, "By grace ye are saved through *faith* . . . *Not of works*, lest any man should boast"? And does he not hold Abraham up as an example of justification by faith, not by works? Yes, he says, "Faith was reckoned to Abraham for righteousness" (Rom. 4:9). And in the preceding chapter he says, "We conclude that a man is justified by faith without the deeds of the law" (Rom. 3:28). This would seem to make faith alone sufficient for salvation. To confirm this we might add Paul's answer to the Philippian jailer: "Believe on the Lord Jesus Christ, and thou shalt be saved."

Does Paul, then, contradict James? Not at all. Both are right. Salvation is by faith; but it is a faith that works. The faith that saves is the faith that shows itself in works. "Why call ye me Lord, Lord, and do not the things which I say?" asked Jesus. Any other faith is mere profession.

What are the things which Jesus said? We find some of them in the Sermon on the Mount. Here are a few:

"Except your righteousness exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

"Whosoever is angry with his brother without a cause, is in danger of the judgment."

"If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee . . . first be reconciled to thy brother, and then come and offer thy gift."

"Whosoever looketh on a woman to lust after her hath committed adultery already with her in his heart."

"Give to him that asketh thee, and from him that would borrow of thee turn not thou away."

"Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."

These are some of Jesus' sayings. Why do you not obey them, if you call me Lord? He says.

While it is true that to obey them in letter only will not insure salvation, these are "things which *accompany* salvation," and we cannot ignore them and still be His "disciples indeed." Faith comes first, but there are things to be *added* to faith. Peter lists them as follows: virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity (love). "If ye do these things ye shall never fall," he says, "for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ" (2 Peter 1:5-11).

And what if we do not do these things? "He that lacketh these things is blind," says Peter. He has ceased to follow Christ; for He Himself said, "He that followeth me shall not walk in darkness, but shall have the light of life."—H. L. Babcock in *The Herald of Life*.

THE PENTECOSTAL SERMON

(Continued from front page)

gospel age is rightly included under that term, for this is the period in which the glad tidings are to be announced and a people called out and prepared to assume rulership in the kingdom when it comes.) Any prophetic evidence that points to the establishment of the kingdom is admissible in an evangelistic discourse.

"It shall come to pass"—observe again the prophetic note—"that whosoever shall call upon the name of the Lord shall be saved." That those who call upon the name of the Lord shall be saved, is "good news" but it is not the essential part of the gospel message, which, as we have seen, and as is indicated in the preaching of John the Baptist, Jesus, and the apostles, is the assurance that God is again to extend His personal rulership over the earth through His Son. Those who believe the gospel of the kingdom shall be saved, that is, they shall be assigned a place in the kingdom.

(OVER)

HISTORICAL INTRODUCTION

"Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know," comprised Peter's introductory remarks.

The evangelistic sermon has much to do with history as well as with prophecy. It appeals to history to substantiate its prophetic claims. Having as its object the proclamation of the glad tidings of the kingdom, it first introduces the King—"Jesus of Nazareth." But the mere assertion that Jesus is the rightful heir to the throne of the Lord (1 Chron. 29:23) was not sufficient to convince the Jews that this was true. They must have evidence that He was the One who was to come as David's great successor. So Peter reminded his Pentecostal audience of the miracles "which God did" through Jesus—miracles which they could not deny because they had witnessed them with their own eyes—by which God had set the seal of divine approval upon all the claims of Messiahship the Lord had made. These were facts of *history*, recent history, which were familiar to the Jews throughout Palestine.

Continuing his appeal to recent events in his effort to convince his hearers that Jesus was the promised King of Israel, Peter told of the Lord's death, burial, and resurrection, emphasizing the fact that God had raised Him from the dead. This was positive, irrefragable proof that Jesus was what He claimed to be, "the Christ, the Son of the living God." Paul, seeking to convince an audience composed of the philosophers and scholars of Athens, adduced the same fact as evidence that Jesus was divinely appointed to "judge" or rule "the world in righteousness" (Acts 17:31).

The purpose of Peter's entire argument thus far, was to establish the right of Jesus to the throne and kingdom which he was proclaiming in his gospel message. To omit the kingdom idea from an evangelistic sermon robs it of its richest and most essential element of truth.

THE EVANGELIST INCLUDES THE HOPE OF LIFE

Addressing, as he was, a Jewish audience, the evangelist's next logical step was to turn again to prophecy.

"For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: therefore did my heart rejoice, and my tongue was glad" (many of David's songs voiced his joy in foreseeing the coming of the Messiah and His reign of peace and righteousness); "moreover also my flesh shall rest in hope: because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Thou hast made known unto me the ways of life; thou shalt make me full of joy with thy countenance."

Professor Goodspeed brings out the thought here very clearly, rendering verses 26-28 as follows (in part):

"My heart is glad, and my tongue rejoices,
And my body will still live in hope.
For you will not desert my soul in death,
You will not let your Holy One be destroyed.
You have made the ways of life known to me,
And you will fill me with joy in your presence."

While this quotation from the 16th Psalm was obviously produced as further evidence that Jesus was the Messiah, because He fulfilled the prediction made by David, we may not overlook the fact that we have in this passage a reference to *life*, at least an implication that the soul will not be left forever in the grave. The "ways of life" were made known to the Psalmist when he foresaw the resurrection of God's Holy One. The assurance of Christ's resurrection brought hope to his own flesh or body.

We may conclude, then, that life, through a resurrection from the dead, may well be included as a subtopic in an evangelistic sermon. The promises of the gospel cannot be realized in their fullness unless a resurrection of the righteous dead takes place.

In connection with the thought of resurrection, Peter touches definitely on the mortality of man in his evangelistic sermon. He declares that David, elsewhere described as a man after God's heart, is "both dead and buried," that he "is not ascended into heaven," but reposes in the sepulcher where he was placed some ten centuries before.

Here Peter introduces a negative argument, denying that the good go to heaven when they die and asserting that they remain in their graves until the Lord comes to call them forth to a place in the kingdom He is yet to establish.

The evangelistic sermon, then, may well include a powerful argument for the mortality of man and the sleep of the dead, to point out the truth that "flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption," that in order to do so "this corruptible must put on incorruption, and this mortal must put on immortality."

THE THRONE OF DAVID AN EVANGELISTIC THEME

Again and again the first great evangelistic sermon returns to its central theme—the kingdom of God. In the 30th verse, Peter once more appeals to the prophets of the Old Testament in support of his contention that Jesus is indeed the promised King of kings and Lord of lords. But his citation from the Psalms serves a dual purpose. It not only adds to the force of what he has already said regarding the right of Jesus to the throne of "his father David," but it reiterates and reemphasizes the thought that the final purpose of Christ, the end of His redemptive work, will be reached when He comes to occupy His throne. Peter implies that the real reason why Jesus was resurrected from the dead was that He might fulfill His God-given destiny of reigning "under the whole heaven" forever.

If we are to be guided by the example of the first evangelist that ever preached a gospel sermon under the "Great Commission," as to what constitutes proper subject matter to present in an evangelistic campaign, we must conclude that the Kingship of Jesus, His right to reign on David's throne, and the resurrection of the righteous dead to reign with Him in His earthly kingdom, comprise the essential truths to be presented in such an effort, for *these facts constitute the gospel of the kingdom of God.*

(Continued next week)

WHY I BELIEVE THE BIBLE TO BE GOD'S WORD

SEVERAL years ago at our midweek prayer meeting service we considered this question informally. Many interesting questions were asked. Some of them I felt unprepared to answer satisfactorily offhand. I felt the need as I never had before of going more deeply into the question. The outcome of my study was that I prepared seventeen sermons dealing with different evidences of the inspiration of the Book. I give the title of these lecture-themes at the close of this article.

Every one ought to know what he believes and why he believes it—both what and why. There are a large number of people who believe that the Bible is the Word of God, who are no more able to give a reasonable, intelligent answer as to why they believe in the Bible as a God-breathed book than they are to tell why they believe or do not believe in the scriptures (writings) of Buddhism, Hinduism, Confucianism, or Mohammedanism. Some look at the Bible as a mingled tissue of truth and falsehood, and yet inconsistently profess to believe the Bible. If the Bible is the Word of God it is true not in parts only, but true and trustworthy from beginning to end.

It is not too much to presume that somewhere there is a written revelation of God. "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). Is it not reasonable to believe that an almighty God who has created man upon the earth has given light upon the great problems of human life and destiny? Plato lamented that he was adrift upon a raft upon an open sea, with no rudder nor star above to guide him; yet this pagan philosopher ventured the hope that in good time "the gods would give us a staunch boat to sail in." Here is the expression of a universal instinct. God is bound to reveal Himself to man. There is, then, somewhere in the world, a clear and authoritative Word of God. Where is it? What is it?

The Bible claims to be the Word of God. "Thus saith Jehovah" (2 Peter 1:19-21). Is the claim verified? Is this Book the Word of God? It may not be wise for the average minister or teacher to spend much time in public discussion of this question. Both minister and teacher should most thoroughly believe the message from this Word which he brings to the people, and know why he believes it. Yet it is well sometimes to stop and consider thoughtfully the evidences of the inspiration and authority of the Bible. Some years ago when I presented some of these themes at Ekalaka, Montana, I placed the following paragraphs on the back of the card advertising the subjects:

"The Bible is here. Whoever made it, wherever it came from—it is here. Good or bad, true or false, from God or from man, inspired or uninspired—it is here. It has been here for a long time. It seems to have come to stay.

"There are those who accept the Bible as the veritable Word of God, simply because they were brought up to believe it to be the Word of God, but who are unable to give

a reason of their faith. There are those who know whether or not the Bible is the Word of God. Others would like to know.

"One who has considered well the evidences for and against the divine origin of the Scriptures, wishes to be helpful to others in dispelling doubts, strengthening faith, and bringing joy and blessings. Therefore these lectures."

Here are the titles of the seventeen messages: (1) The Unity of the Book; (2) The Influence of the Book; (3) An Inexhaustible Book; (4) An Indestructible Book; (5) The Finished Completeness of the Book; (6) The Immeasurable Superiority of the Bible to All Other Books; (7) Proof of the Bible From Secular Writers; (8) The Testimony of Christ to the Old Testament; (9) The Testimony of Fulfilled Prophecy; (10) The Testimony of National Results; (11) The Testimony of Infidels; (12) The Weight of Personal Testimony; (13) The Evidence of Modern Missions; (14) The Evidence of Paul; (15) The Evidence of the Martyrs and the Early Church; (16) Internal Evidences of the Divine Origin of the Bible; (17) Evidences From Archeology of the Divine Origin of the Bible.—W. S. Bowden in *Present Truth Messenger*.

FOR THOSE WHO PREACH

A time may come when God shall say,
"Concerning these ye shall not pray" (Jer. 7:16).
Till then I'll lift my hearty prayer
For those who for the churches care.

How can this young man preach the Lord,
Who does not know the living Word?
How can he know, who has but learned
To hear all creed and dogma spurned?

Down on my knees I'll hold his name
Before the God of praise or blame.
Here I present him now to Thee
Who walkest midst the seven-branched tree
(Rev. 1:16; 2:1; 3:1).

Teach him to know Thy saving grace;
Lead him to view Thy radiant face;
Let him believe Thy living Word;
Bring him to call Thee, God, the Lord!

O yes! some time my God may say,
"Concerning these ye shall not pray."
Till then I'll raise my daily prayer
For those who for the churches care.

—Mrs. T. T. Edwards in *Sunday School Times*.

"Young man, attend to the voice of one who has passed a certain degree of fame, and who will shortly appear before his Maker. Read the Bible every day of your life."
—Samuel Johnson.

Berean Department

Cecil A. Smead, Editor, Blanchard, Mich.

Unless Ye Have Believed in Vain

"Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures" (1 Cor. 15:1-4).

In the above verses of Scripture, the Apostle Paul, in writing to the Christian brethren at Corinth, suggests to them the possibility that their belief, that Christ had died for their sins, might have been in vain. In the Emphatic Diaglott we find the word "inconsiderately" substituted for the words "in vain" that appear in the Authorized Version.

The inspired Apostle does not consider that a mere mental acceptance of the fact that Christ died for our sins and rose again the third day according to the Scriptures is sufficient. It is not enough merely to believe. One must believe "considerately."

The one who believes considerately will thoughtfully and prayerfully contemplate the far-reaching influence of Jesus' death and resurrection and the effect that it should have upon the life of a believer. "Whosoever will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it" (Mark 8:34, 35).—J. R. Le-Crone, Virginia, in *The Assistant Pastor*.

Is This True?

When Jesus becomes precious to us then we will find time to study God's Word to learn the truth.

When there is a question and you want to say, "What is the harm to do this?" why not say, "What is the good?"

If you want to get close to some people's heart just touch their pocketbooks.

Only a gift shows love; meeting an obligation never does. The tithe is an obligation.

The Scripture says, "Train up a child in the way he should go." The best way to do this is by our example.

—C. E. Lapp, St. Cloud, Minn., in *The Gleaner*.

Pulpit Echoes

Our bodily proportions are automatically controlled by glandular activity, but no such control has been placed over spiritual growth. If our spiritual proportions could materialize in physical form, what grotesque figures some of us would turn out to be! Some would be lopsided with Bible knowledge but with little love in their heart; others mis-

shapen with much emotion but little reasoned faith; some, all Christian one day of the week and all pagan for six days. Oh, for the well-proportioned character which the Master longs to see developing in each of us!—M. W. Lyon, Cleveland, Ohio, in *Golden Rule News*.

What Is the Gospel?

* * *

Thelma Richardson, Hammond, La.

What is the gospel? The word "gospel" means "good news," a "good message." It is the "gospel of God."

The next question that would naturally occur to us is, What is the good news about? To learn what the gospel is, turn to Matthew 24:14: "And this gospel of the kingdom shall be preached in all the world for a witness."

Mark 1:14: "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God."

Again, in Luke 8:1 we find that Jesus went about all the country, in every village and city, preaching "the glad tidings of the kingdom of God."

But wouldn't it be most reasonable to believe that the disciples delivered the same message? Yes! Luke 9:2: "And he sent them (disciples) to preach the kingdom of God."

Philip preached the gospel of the kingdom (Acts 8:12).

In Rome Paul spent two whole years in preaching the kingdom of God and those things concerning the Lord Jesus Christ (Acts 28:30, 31).

In Galatians 3:8 we learn that the foundation promise of the kingdom was made to Abraham and was "gospel" to him.

From these references we find that the kingdom of God is the subject matter of God's message.

Another question that probably occurs to many: "Is it necessary to believe the gospel of the kingdom?" We say, Yes! The reason is found in Romans 1:16: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth."

What would be the hope of the gospel? We are told there is but "one hope" (Eph. 4:4). As there is but one set of promises, there can be but one hope.

In Titus 3:7 Paul calls it "the hope of eternal life," which is necessary to an inheritance in the kingdom.

In Acts 23:6 we find that it is "the hope and resurrection of the dead."

In Titus 2:13 it is called "that blessed hope."

Acts 26:6: Paul says he was "judged for the hope of the promise made of God unto our fathers."

So, after all, there is but one hope and that is the hope of the promised kingdom.

May we all help to spread the good news of the kingdom of God; to believe the good news and to have but one hope.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"Thy word is a lamp unto my feet, and a light unto my path. Teach me, O Lord, the way of thy statutes."

God Watches O'er You

O little blossoms that grow and grow,
God watches o'er you, and that's why you grow;
Summer and winter, yes under the snow,
God watches o'er you, and that's why you grow.

Leaves dancing lightly on all the green trees,
God is still watching, and He made the trees;
He's ever near you, He sends the light breeze,
God is still watching, bright leaves on the trees.

O little song birds, how sweetly you sing!
God watches o'er you and that's why you sing;
None are forgotten, bright birds on the wing,
God watches o'er you, and that's why you sing.

—From *Primary Songs*.

At the Foot of the Mountain

Immediately after the wonderful events of last week's lesson, when Jesus' appearance had changed and God's glory had shone around Him, the disciples with their Lord came down from the mountain top. Up there, you remember, Jesus had spent some time in prayer, while the disciples had slept. And in that fact lay the secret of the failure of the disciples and the success of Jesus, no doubt.

There was work waiting at hand to be done as soon as Jesus and the three returned. A distracted father had brought his suffering son first to the disciples for healing and then to Jesus. And if ever a case looked hopeless this one did.

This was the man's only son, and students tell us he was an epileptic. Perhaps some of you have seen such and know just how dreadfully they suffer and what little help there is for them. The nine disciples had failed to cure him while their Master had been up on the mountain top, and they couldn't understand why.

The disciples had been given power over diseases, but Jesus told them they had failed because of their little faith. So Matthew explains it in chapter 17. Prayer must go hand in hand with power, Jesus told them. They must often talk with God if they wanted to do His work.

Notice the dreadful things that had happened to this boy because he didn't know what he was doing. No wonder

the father was so distressed! But Jesus placed a great hope before him in verse 23.

"If thou canst believe," He said, "all things are possible to him that believeth."

"Lord, I believe," the father cried, "help thou mine unbelief."

Now read how instantly Jesus healed the afflicted boy and then took him by the hand and lifted him up. Can you imagine the joy of both the father and the son? The father's joy was, no doubt, the greater, for the boy had scarcely known what was wrong with him all those years, while the father had suffered dreadfully watching him.

Do you know of anyone near you who needs the Master's healing touch, one whom the doctors have not been able to help? Some day, when Jesus returns He will heal everybody who comes to Him and asks for help.

Not only will Jesus heal us of our sicknesses and raise our dear ones back to life, but He will forgive all our sins. And further, He will cleanse our hearts and minds so that we will not sin again.

But if we want Him to give us these great blessings we must follow and obey Him now just as carefully as we can. The more we study His Word, the better we will know just what He wants us to do. And the more we read about Him, the more we will love Him and want to serve Him.

How many of you have a dear old grandmother living with or near you? To her God's Word is very dear, and she reads it over and over. She thinks like this about her Bible:

"Though the cover is worn
And the pages are torn,
And though places bear traces of tears,
Yet more precious than gold
Is the Book worn and old
That can scatter away all my fears."

CAN YOU FIND—

"Trust in him at all times"?



AMONG THE CHURCHES

WHAT'S THE ANSWER?

What Englishman went to Rome about 400 A. D., and taught that all men are mortal, with the official approval of the Roman church?

What renowned reformer issued "a valuable little book against (the) wild doctrine that the soul sleeps from death to the resurrection" (1534 A. D.)?

What body of people in America, in 1705, took the name, "Church of God," and had as the first article of its statement of faith the following: "I. We believe that unto us there is but one God, the Father, and one Lord Jesus Christ, who is the Mediator between God and mankind, and that the Holy Ghost is the Spirit of the Father"?

When was Pastor C. T. Russell, founder of the International Bible Students' Association, which is now under the leadership of Judge Rutherford, an editor of a Church of God journal?

What are the important doctrinal differences between the Church of God and the Advent Christians? When and under what circumstances was the latter church organized as a distinct denomination?

When was the first official outline of faith, representing the Churches of God throughout the United States, adopted and what were the tenets it emphasized?

When and by whom were the believers who hold to the distinctive doctrines of the Church of God organized in Scotland? in New Zealand? in Australia?

Who are some of the able scholars who have given their services as editors and evangelists to the Church of God during the past century?

Answers to these and hundreds of other similar questions pertaining to the history of the Church of God and the doctrines it holds will be given in the course in Church History which is to form a part of the curriculum of the six-weeks' Summer Bible Training School, to be held in Oregon, Ill., July 5 to August 14, this year.

Write to Chairman C. E. Randall of the Training School Committee for further information. He may be addressed at Fonthill, Ontario.

LAWRENCEVILLE, OHIO

The Sunshine Class of the Lawrenceville Church of God held its monthly meeting, Friday evening, April 1, 1938, at the Gerhardt home. Eleven were present. After the business session Bible references were read pertaining to the promise of Christ's literal return. Following the discussion of the texts read, the evening was spent socially. The next meeting will be held at the home of Bro. J. Homer Overholser, on May 6.

CONTRIBUTIONS TO N. B. I.

Miss Nagol	\$6.00
Mrs. Nora Johnson	2.00
Geraldine Miller Stewart	2.00
J. LeCrone	1.00
Mr. and Mrs. P. Overholser	2.00
Frank Switzer	1.26

PENNELWOOD CHURCH, GRAND RAPIDS

Another anniversary of the resurrection of our Lord was very appropriately passed with the regular order of services, plus a well-attended sunrise service and a union service in the afternoon at Southlawn Park Church, at which time the ordinances of baptism and Communion were observed.

Those assisted in baptism by Bro. Abbott were Miss Lucille Paxson, 120 Himes St., Grand Rapids; Miss Edith Bloore, 35 Berkshire St., Grand Rapids; Mr. Kenneth Richardson, Hudsonville, Rt. 3; and Mr. Ray Wickson, 3215 Jefferson Ave., Grand Rapids. We trust that these young people may render many years of Christian service if the Lord should tarry.

A new high was reached in Sunday school attendance when the record showed 237 present Easter Sunday.

The day was made more enjoyable by the fellowship of the following from out of town: Mr. and Mrs. Allen Richardson and son Kenneth of Hudsonville, and Mr. and Mrs. Jesse Chase and Mrs. Ethel Hall of Coats Grove.

The Cecil Koon family, with the exception of Mr. Koon, have been quarantined with scarlet fever for the past three weeks, Patty and Audrey having had the disease. We hope to have them with us again soon.

Mrs. L. F. Slocum, Secretary.

ELDORADO, ILLINOIS

At a specially called meeting of the congregation, held on Easter Sunday, the Church of God at Eldorado, Ill., extended a call to Bro. Gerald Cooper of Ripley, Ill., to become its pastor. Bro. Cooper has served in various localities in Minnesota, Wisconsin, and Michigan in the capacity of evangelist and supply pastor, so comes to his new charge with a helpful background of experience. He was a student at the Bible Training School some years ago. Bro. Cooper has accepted the invitation of the Eldorado church for a tentative period of three months, beginning early in May. If the work proves successful, more permanent arrangements will be made.

We congratulate both the Eldorado church and Bro. Cooper, as we believe that their mutual effort marks a forward movement for all concerned.

Easter Sunday was observed at Eldorado with a full program of church and Sunday school activities. Fifty-seven were present at Sunday school, after which Bro. Cooper gave an inspiring sermon which was followed by Communion.

In the afternoon some forty or more friends met at the home of Mr. and Mrs. Marshall Wiggins in celebration of the seventieth birthday of J. C. Wiggins, Marshall Wiggins' father. The affair, which was a happy surprise to the elder Mr. Wiggins, included a delightful basket dinner and a pleasant period of talking over old times and reviewing past experiences with his many friends.

"Open thou mine eyes, that I may behold wondrous things out of thy law."

SOUTH LAWN CHURCH, GRAND RAPIDS

Easter week was a memorable one for South Lawn Church. A special devotional service was held on Tuesday night of the passion week, and on Friday morning a sunrise service in honor of our crucified Lord was participated in by several different members and enjoyed by all.

The intermediate Christian Endeavor young people began the activities of Easter Sunday with an early morning breakfast at the annex. Sunday school at 9:45 was well attended, and at the morning worship period the church was filled to capacity. Joyous faces, thankful hearts, bountiful flowers, the resurrection story from the pulpit and the choir, all attested to the glory of the wonderful victory of Christ over mortality and the promise of a like victory to those who are His.

After dinner at the annex at noon, Southlawn Church welcomed the Pennellwood brethren as we held a joint baptismal and Communion service at 2:30. This service was a joy to all. Southlawn Church introduces at this time the following new members: Mr. and Mrs. Leon Kiper, 3525 Birchwood St., S. W., and Robert Baird, Johns Ave., S. E. The latter is a young man of high school age.

At the evening service the new junior choir made its initial appearance, and the church is justly proud of these twenty girls who, under the direction of Bro. Robert Barr, have made such splendid progress in such a short time.

We were delighted to have Sr. Fletcher with us from Kalamazoo, as is her custom, and also her two daughters and their families. Bro. and Sr. Skeels were also able to be with us for the first time in many weeks. For these blessings we thank God.

The pastor and family entertained for the Easter week-end their daughter Marcile, and Miss Elizabeth Ann Swanson, from St. Luke's Hospital, and Mr. and Mrs. Richard Duval and son David, all of Chicago.

Active workers in the church are planning to take charge of the services here during the two weeks that the pastor and his wife will be absent in meetings at Ripley, Ill.

F. E. Siple, Pastor.

Bros. James W. McLain and Harvey U. Krogh, Jr., are conducting evangelistic services at the Independence Schoolhouse north of Camden, Ill. Good attendance and interest are reported.

LITTLE ROCK, ARKANSAS

Two very interesting sermons were given by Bro. T. A. Drinkard at Little Rock, on the second Sunday in April. The services were held at the home of Mrs. Della Small. One sermon on faith was especially helpful. We surely enjoy his monthly appointments with us.

Mrs. R. D. Stanton.

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Mrs. Ida F. Orem; R. H. Judd; Silas M. Claypool; Mrs. Mary Calkins; Mr. and Mrs. Ezra Railsback; Delos and Mabel Andrew.

SOUTH BEND, INDIANA

Mr. and Mrs. F. A. Stilson have returned to their home in South Bend after vacationing in Florida during the winter months. We are glad to welcome them home.

A short Easter program was held during the Sunday school hour at the Church of God. Songs and recitations were given by the children.

The choir rendered a beautiful Easter anthem which was followed by a sermonette by Bro. F. A. Stilson on "The Resurrection." A male quartette was also represented on this program and gave a very splendid number.

Elder J. H. Anderson will preach for the church in South Bend on the fourth Sunday evening, April 24. Mrs. Dessie Fox.

WITH THE RESTITUTIONS FOR SIXTY YEARS

"I have had the papers (The Restitution and The Restitution Herald) much of the time directly or indirectly for about sixty years," writes Bro. J. F. Strong of Washington. "My father, P. A. Strong, was a subscriber living in Woodland, Calif., during the period of 1870 to 1880, and later at Spokane, Wash., until his death. I joined the Church of God under the preaching of Elder Richard Corbaley at Willow Slough, Calif., in 1876. Alvira Corbaley of Puyallup, Wash., is a son of Richard Corbaley and a minister of power and faithfulness. I meet him occasionally at Wenatchee, Wash., where I spend part of my time. I am eighty-two years of age, enjoying reasonable health and greatly blessed by God's great providence in very many respects. Though not possessed of much in this world's goods, I do have a definite hope of a resurrection to a life everlasting at the coming of our Lord and Savior Jesus Christ; which hope is a great comfort in these my declining years."

That is a splendid letter from a man of any age, and if our readers could see the penmanship displayed it would add to their appreciation of it. May God bless all of our good brethren who have grown old in His service and reward them richly soon at the return of our Lord.

MRS. LILLIE DIMICK

Mrs. Lillie Catherine Dimick was born in Ohio March 2, 1865, her parents being Nathaniel and Rebecca Young. Mrs. Dimick, with her husband, was baptized in 1902 into the fellowship of the Church of God at Argos, Ind., by Elder F. L. Austin. They were active members until moving to Fort Wayne, Ind., where they resided many years.

She died at her home near Burr Oak, April 6, after a lingering illness. Surviving are her husband, her son Glenn, and daughter Mary; also two grandchildren; one great-grandson; and two brothers. Funeral services were held at the home by the writer. Interment was in a South Whitley cemetery.

W. J. McKnight.

HERALD RECEIPTS

Mrs. Catherine Townsend; Samuel T. Kee; Ira E. Bever; Mrs. Claude Rinehart (self and another); George L. Huffman; W. F. Hoskins; J. W. Helms; Mrs. John Taylor; Mrs. Ada Simpson; Mrs. Mary Goekler; F. E. Wilson; C. W. Leeds; Mrs. E. E. Jewell; Mrs. John Eckroy; Mrs. J. H. Snow; Rose Miller; B. A. Cummings; Bernice C. Tinlin; Mrs. Ralph H. Kennard; Clark Ballentine; Mrs. N. B. Robison; B. H. Carpenter (for others); Mrs. Charles Dupree; Clint Scott; Mrs. Edith Barber; Nora Johnson.

MRS. A. B. WILSON

Elma Mason, daughter of James and Ann Mason, was born at Wilton Junction, Iowa, Oct. 9, 1873, and died at the home of her son, Wayne Wilson, north of Bartley, Neb., March 14, 1938. She was the tenth child of a family of eleven, of which there is only one brother, Albert, of Santa Ana, Calif., surviving.

In 1883, after the death of her father, she, with her mother and brother and sister, moved to Holt, Neb., where she lived until she was fifteen years of age, returning then to Iowa, where she graduated from high school. Afterward she attended the University of Iowa at Iowa City. She taught ten years in the schools of Green County, Iowa, and two years in Nebraska, her first term being in a school in Holt County.

On November 25, 1903, she was united in marriage to Addison B. Wilson at Jefferson, Iowa. To this union four children were born. Wayne, Carol, Beulah, and Bryce, all of whom were at her bedside when death claimed her.

She was baptized in the name of Jesus Christ on October 30, 1915, and united with the Church of God, to which she remained true to the end. Until three years ago when she was first stricken she was an active worker in both Sunday school and church. Since that time she has been, and will continue to be, sorely missed.

Several communities in this part of Nebraska where the family resided—near Lexington for a few years, north of Holbrook, where the children grew to young men and women, and later near Orleans—learned to respect and honor them for their hospitality and the Christian atmosphere of the home where everyone was welcome.

Those left to mourn are: her husband, A. B. Wilson; two sons, Wayne and Bryce; and two daughters, Carol and Beulah; her brother, Albert Mason; and a grandson and granddaughter; besides these a host of friends and especially her class of young people which she taught at Sunday school for so many years.

Funeral services were conducted at the Church of God of Holbrook, in charge of Elder Grover Gordon, and burial was in the Holbrook cemetery, where she awaits the Lord, who will come from heaven with a shout, with the voice of the archangel, and the trump of God to awaken her from sleep.

The Pine Woods Bible Class, by W. H. Wilson: 480 pages; cloth binding; a discussion, in conversational form, based upon actual class work by the author, on various phases of the gospel; 75¢, postpaid for cash National Bible Institution.

THE TITHING BULLETIN

The bulletin, as prepared by The Layman Company, offers every church the most effective of tithing education plus relief from half of the expense and worries of the ordinary church bulletin.

The bulletin consists of four pages. Pages 1 and 4 are for the use of the local church. They may be printed, multigraphed, or mimeographed at one impression. Pages 2 and 3 carry any one of 32 of the famous Layman tithing messages.

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Sample set containing 32 different tithing bulletins, 20 cents. When ordering, please mention The Restitution Herald; also give your denomination.

The Layman Company,
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WELCOME TO NEW ZEALAND

With fraternal appreciation we welcome into our Truth Seekers' Sunday School Quarterly family and into our Berean Bible study groups the Churches of Christ of New Zealand. Although we have never had the pleasure of meeting with these brethren on the other side of the world, nevertheless we have come to know them through correspondence and through their publications and to feel that their great religious purposes and our own are closely akin.

This is the second quarter that the Truth Seekers' Quarterly has been going half way around the world to aid pupils and teachers in their study of the vital spiritual, prophetic, and doctrinal revelations of God's Word.

At the next general gathering of the New Zealand churches, which convenes this coming summer, the use of our literature is to be urged upon all of their churches and Sunday schools.

We earnestly pray that the Lord's blessing may rest upon these faithful defenders of conditionalism and that a feeling of fraternity may be cultivated between those who, in all parts of the world, are waiting, watching, and praying for our Lord's coming and the establishment of His kingdom on the earth.

We plan in the near future to introduce these brethren to the American Church of God more fully by publishing a brief outline of the history of their work which we now have in preparation.

SUMMER TRAINING SCHOOL FUND

Mrs. Effie Hess	1.00
Frances Pierce	7.00
Just a Sister	15.00

INDEBTEDNESS FUND

Notes Payable		\$4,309.00
Amount Received	\$1,233.46	
Miss Nagol	15.00	
Mr. & Mrs. Claude Rinehart	5.00	
Mrs. Merofodi	22.00	
Mrs. John Taylor	3.00	
A Friend in California	5.00	
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THE RESTITUTION HERALD

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

HISTORY OF ROME UNFINISHED

(Continued from page 8)

Out three miles beyond the central park is Mussolini's new Forum. Over an area about half a mile long and a quarter of a mile wide he is building a new Roman playground. In the center is a big statue of himself. There are two large amphitheatres, tennis courts, swimming pools, promenades, and marble statues galore. Historians of tomorrow will say that Roman emperors of yesterday were second raters at building show places when Il Duce gets through with his Forum. That is, if the pocketbook holds out that long.



The most popular drive into the country from Rome is the one going east to Tivoli, a small town located in the low circular mountain range that forms the basin for the capital. Rome being very compact, the tourist is able to gain the countryside quickly.

The road is fairly straight and of the average tar paved construction, double car width. One is impressed with the absence of traffic. There are practically no passenger vehicles and few trucks along the way. Several horse, mule, and oxen carts are encountered. The landscape on both sides is open rolling country. Cultivation at this season of the year is mostly winter wheat. There are many groves of olive trees and plentiful grape vineyards.

WOMEN IN THE FIELDS

Human activity is conspicuously absent. A few women in presentable dress are working here and there. A group of eight women and one man, all carrying hoes, were noticed returning from one field. One merely has to compare the picture with the streets of Rome, which are literally filled with men in uniforms, to draw a conclusion.

Many sheep are along the highway and a few cattle. Fences are a mixture of rock walls, small poles, and two strand barbed wire. Occasionally an exceptional farmhouse of ancient vintage is passed, but generally they are commonplace stone construction.

Hay and straw stacks being used for winter feed are interesting. Instead of letting animals eat them away or pulling them apart with a fork, the farmers meticulously carve their requirements out with a knife. The stacks in different stages of demolition have the appearance of a neatly carved cake, the outline of a building, or something else, depending on the talent and ingenuity of the farmer. Draft animals in the fields are mostly oxen. No modern machinery is observed anywhere.

HADRIAN'S VILLA LONG WALK

Some fifteen miles out, at the foot of the Sabine mountain range, are the ruins of Emperor Hadrian's villa. Just the wall outline remains, but if one is inclined to go from one big room to another, from one garden to swimming pool, portico to theater, a good hour's walk is in store.

The architecture is plain with one or two exceptional arches. The original construction was brick and mortar, with dashes of marble and mosaic floors. A five-minute drive upward on the mountain from Hadrian's villa is the little town of Tivoli and the Villa d'Este. The latter, now owned by the Government, is one of Rome's show places. From the top floor of the old castle a beautiful panorama of the plains in the distance and the beautiful adjoining grounds below is obtained. Prominent in the villa gardenings are row upon row of small fountains, with large ones in between. Huge cypress trees dominate the shrubbery.

Walks lead down many flights of stairs of the castle to the lattice work of fountains. The whole layout is, of course, a work of art. Near by is a natural narrow waterfall of 200 feet vertical drop, but the built-up community and the somewhat barren hills adjoining detract from its beauty.

GLORIOUS RESTITUTION

(Continued from page 6)

you are a sinner, repent, repent *now*. And from this hour let each one who hears these things set out in earnest, prepare to meet his God. Soon your day of grace will be over. Soon your opportunities of becoming participants in the glad scenes of a restored creation will be at an end. "The end of all things is at hand; be ye therefore sober, and watch unto prayer. And above all, have fervent charity among yourselves, for charity shall cover a multitude of sins. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ; to whom be praise and dominion for ever and ever. Amen."

THE GOLDEN TEXT OF THE BIBLE

(Continued from page 3)

the manifestation of His love for the world.

We repeat the words of our own beloved poet, Brother A. J. Eychaner, who now sleeps awaiting God's call to the new life:

"Those beautiful days, those beautiful days,
When earth from the curse shall be free,
When Jesus shall reign as King of all kings,
His glory as broad as the sea;
When earth shall be filled with goodness and truth,
When death and all sorrow are o'er,
We'll drink from the fount of the River of Life
And eat of the fruit on its shore."

Our next study, number three in the series, will be concerned with the theme, "God's Gift Revealed."

THE RESTITUTION HERALD

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The Spirit of the Church

By C. E. Randall

IN a previous article we promised to review the development of the work in the West and Northwest. Before touching on the growth of the church in the State of California, I wish to recall some of the early activities in the State of Minnesota. Whenever I need to stimulate my enthusiasm for the spread of the gospel or renew my vigor for the church, I read the history of our church in some section of the country. For a few minutes this morning a hasty review was made of the early growth of the Minnesota work. The account is thrilling! It is simply amazing the way the gospel spread the first few years. Many of the churches were in rural communities, with services being held in schoolhouses and homes, and one of the conferences was held in a cooper (barrel) shop. What of it? The gospel was being preached and, after all, this was their task. It is ours! In those days the church was thoroughly possessed with an evangelistic spirit. With the passing of time the church began to take stock of its progress and lay plans for the development of the already established congregations. The flame of evangelism was subdued with the enthusiasm for strong local churches. This change in policy gradually, but surely, sapped the life-blood out of the work. It has been this way everywhere.

The ringing challenge thrust out by Brother Vivian Kirkpatrick in a recent issue of THE HERALD is so terribly true that I am afraid that the majority will take it as a mere matter of fact. There can be and is only one solution for the church in its crisis, and that is evangelism.

Hello California! We salute you pilgrims of truth in this column of evangelism. Like other states, you have plenty of spiritual forbears whose zeal for evangelism and spreading of the gospel should inspire you to great labors in the Lord. Los Angeles has been the center of the work in the State. Some of the pioneers of Church of God evangelism in California are mentioned in a paragraph which we lift from a letter from Sister Emma Railsback, present pastor of the Los Angeles Church.

"Much effort was put forth to promote the truth in California prior to the organization of the church in Los Angeles, in the spring of 1920. Bro. Richard Corbaley was one

of the first to come to the northern part of the State and to spread the glad tidings in that section. Then, too, Bro. L. V. J. Kimball and family settled in the northern part and soon contacted other believers through a notice in *The Restitution*. Bro. and Sr. Stone, Bro. and Sr. B. F. Cook, Bros. Benjamin and Thomas Wilson, were all able defenders of the things pertaining to the kingdom of God and the name of Jesus Christ. In 1897 Bro. Kimball and family moved to Los Angeles, where he held services in his home and in rented halls until his death in 1921."

Other workers who have given of their strength for the gospel in and around Los Angeles are: Bros. O. J. Allard, S. J. Lindsay, G. E. Marsh, Paul C. Johnson, N. J. Macleod, and Sr. M. A. Woodward, and of course the present worker, Sr. Railsback. This list does not include all the workers. Space does not permit mention of all the defenders of truth. All these God will bless in the day of awards.

Up until last year the Los Angeles Church was without a building of their own. In June of last year their very fine building was dedicated to the glory of the Lord and became a lighthouse for gospel evangelism. It was through the sacrificing spirit of Brother and Sister Railsback that this church was made possible. They mortgaged their home property to get the money with which to build. Their regular banker refused to loan them the money. Not that their security was insufficient, but he said they were too old to take such chances. He was not reckoning with their love for the truth. They went ahead and floated the loan elsewhere. The church was built and God is being praised. The members are standing behind them loyally in raising the money to liquidate the indebtedness. The payments are being reduced faster than any had expected.

Dear readers, the Church of God needs more members whose love for the church is so strong that they are willing to take more than "bankers chances" on the Lord. The lack of aggressive evangelism is directly due to a lack of love for the truth. Love for the truth coupled with sacrifice will produce a growing church.

There are some very faithful workers in Pomona meeting in Williams Street Chapel. (Please turn to page 11)

Abreast of the Times

Pertinent Comments on the News of the Day
G. E. Marsh, Editor

Religionists Plan Anti-Atheistic Campaign

"God hath chosen the foolish things of the world to confound the wise" (1 Cor. 1:27).

CHICAGO, May 2.—Protestants, Roman Catholics, and Jews will meet in this city tomorrow evening on a common platform for the accomplishment of a unit purpose—the defeat of atheism. Recognizing that modern civilization draws its inspiration and strength from a belief in the reality of God, and that these three great religious systems are alike based on the Hebrew Christian Scripture and on a belief in the same supreme Deity, leaders, representing 120,000,000 Jews and Christians in North America, plan to make a united counterattack on the enemy which has been waging relentless warfare against their most sacred convictions.

While sympathizing fully with the thought by which the conferees are animated, we are exceedingly pessimistic regarding anything practical resulting from this attempt to stay the advancement of unbelief in God. It is true that at the present time in America and in other parts of the world as well, there is an obvious and almost "popular" movement toward a return to religion. The editor now has in preparation an editorial dealing with this changing attitude but, as he will point out, the "revival" tendency is confined to a very limited number of churchmen and has had little or no influence over the great mass of professing Christians. Nevertheless, it is all very significant and will bear watching by those who are waiting for the Lord's return.

Nazis to Seize Jewish Goods

"Judah, . . . they were thy merchants: they traded in thy market" (Ezek. 27:17).

BERLIN, Germany, April 27.—Field Marshall Hermann Wilhelm Goering, economic dictator of Germany, issued a sweeping decree today authorizing the confiscation and utilization of Jewish property, amounting to nearly \$3,000,000,000, to finance his four year plan of German economic self-sufficiency. According to the viewpoint of Zionists in other parts of the world, this action means "the economic extinction of Germany's Jews." The decree covers property owned by Jews who have fled to foreign lands as well as that which is still held by Jews resident in the German-Austrian "empire." An Economics Ministry spokesman made it clear that German Jewish refugees living in the United States, who had been forced to leave money and property behind because of the stringency of the German *devisen* (bequeathment) laws, are required to register their German holdings under the new decree.

Fifty-Five Jews Kept on Barge in River

"Thus saith the Lord, Even the captives of the mighty shall be taken away, and . . . I will save thy children" (Isa. 49:25).

VIENNA, April 29.—Forbidden to return to Austria by the Nazis and barred from entering Czechoslovakia, fifty-five Jewish refugees are forced to remain on a barge anchored in the river that separates the two countries until some other nation may be prevailed upon to grant them a haven.

The Jew is becoming a more difficult problem with each passing day (see "The Problem of the Jew," in THE HERALD of March 8, 1938), and it is becoming apparent to statesmen everywhere that the only solution is the establishment somewhere of an independent or semi-independent Jewish state. One of the more recent suggestions is that an attempt be made to settle them in Ethiopia. (See "Abyssinia for the Jews," in next week's HERALD.)

Advise Lutherans to Liberalize Policy

"Instead of (being) blown from our course by every passing wind of doctrine, we are to hold by the truth" (Eph. 4:14, 15).

ROCKFORD, Ill., April 29.—Discussing problems facing the churches at this time, Dr. P. O. Bersell, president of the Augustana Synod which is in session here, termed it a "mistaken policy for the Lutheran Church to hold itself aloof from all that is going on and only find fault with what other Christian brethren are doing."

From a secular and sentimental standpoint there is much to approve in Dr. Bersell's suggestion to his people, but from the standpoint of vital truth it is exceedingly dangerous. Truth always suffers when churches "lay aside their differences" in order that they may "come together." One of the greatest dangers that threatens the Church of God today is the tendency to look upon doctrinal truth held by the church as not essential in order to meet on fraternal terms with other denominations.

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The Golden Text of the Bible

God's Gift Revealed

By Mary A. Gesin

THERE are gifts and gifts. Some gifts are bestowed with very little thought. Some are given selfishly, the donor considering himself only. Others are

given for display; they are conferred in order to parade one's generosity. But, we are happy to note, the giving of many gifts is prompted by love alone.

"For God so loved the world, that he gave his only begotten Son." In this, our third study on the Golden Text of the Bible, let us consider the greatest Gift ever given—God's own beloved Son. The second in this series briefly presented Him as the One through whom all God's purposes for man's redemption will be realized.

God's love for men, which we considered in our first study, is reflected in Christ. Paul tells us in Hebrews 1 that "God . . . hath spoken unto us by his Son . . . being the brightness of his glory, and the express image of his person." Thus we see that the attributes of God are expressed in the character of His Son—His truth, justice, mercy, and love, because He is the image of His Father. "For it pleased the Father that in him should all fulness dwell" (Col. 1:19).

When man through disobedience forfeited his right to life God's love provided a means by which he might be restored to favor. "For God sent not his Son into the world to condemn the world; but that the world through him might be saved" (John 3:17). The first hint of this purpose of God was given immediately after man had disobeyed.

"I will put enmity between thee and the woman, and between thy seed and her seed," God declared to the tempter, "it shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:15). Though evil should conquer for a time and disobedience prevail, yet finally "all things shall be subdued unto him . . . the Son" (1 Cor. 15:28). A hint of the glory of that restitution which God promised in the beginning!

Through His death on the cross Jesus accomplished man's forgiveness and restoration to God's favor. We turn again to John 3 for verification of this fact, and we find the Redeemer Himself saying that "as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him might not perish" (John 3:14, 15).

The great Apostle acknowledged himself to be in need of such a Savior in these words: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief" (1 Tim. 1:15).

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Peter subscribed to the same belief, saying of Christ that He "bare our sins in his own body on the tree, that we, being dead to sins, should live unto right-

eousness" (1 Peter 2:24).

"But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us," we read in Romans 5. "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous" (v. 19).

Because of Christ's life of perfect obedience to His Father's will, God did not allow Him to remain in death, and therein lies our hope. "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" (v. 10).

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit" (1 Peter 3:18).

Can we look with indifference upon such a Gift? Can we be so callous as to allow God's love to go unreturned? Can we return naught to Christ for His suffering and sacrifice on our behalf? An entire lifetime spent in willing service to Him would not cancel our debt. "Now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." Carefully and prayerfully read the entire 6th chapter of Romans.

In addition to being our great Gift from God as a Sacrifice for our sins, Jesus is now our Mediator at the right hand of the Father. He is our Peacemaker, so to speak, interceding between a righteous Father and an erring child. "For there is one God, and one mediator between God and men, the man Christ Jesus" (1 Tim. 2:5). He has entered into heaven itself, we read in Hebrews 9:24, "now to appear in the presence of God for us."

Since we have this Mediator, our High Priest at the right hand of God, One who may be touched by the feeling of our infirmities and weaknesses, having been Himself tempted in all points as we are, yet sinless, "let us 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).

We will touch but briefly here upon the fact that Jesus will not always remain at the right hand of God as our Mediator. For that will be brought out more fully in a later study. But we know that "Christ was once offered to bear the sins of many; and unto them that look for him shall he appear again the second time without sin, unto

(Please turn to page 11)

The Pentecostal Evangelistic Sermon

(Continued from last week)

By the Editor

NOTHING is omitted in this great evangelistic sermon that is vital for men and women to know before they are baptized, and all necessary truths are strongly emphasized. The initial conditions of salvation, which we will consider later, are clearly stated and even the means whereby the disciple is to be aided in his effort to cultivate Christ-likeness in himself are indicated. In presenting this phase of his evangelistic sermon, Peter once more turns to the Old Testament prophet, David, whose words he so forcefully employed before.

"Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this (the gift of tongues) which ye now see and hear. For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool."

While Peter does not explain at this time the nature of the Lord's work at the right hand of God as John does (1 John 2:1), nevertheless in the bestowal of the Spirit upon the early workers of the church, the evangelist sees evidence of the continued spiritual presence of Christ with His people for their comforting and blessing.

THE RESTORATION OF ISRAEL

We now approach the summing up of Peter's powerful evangelistic sermon. He had spoken from the standpoint of *prophecy*, of *history*, and of *current events*. His every statement had been thoroughly substantiated by scriptural references. He asserted that Joel had foreseen the events that were occurring on that day; that David had predicted the death, burial, and resurrection of the Holy One of God; that all of these predictions had been fulfilled by Jesus up to the present time. "Therefore," he said in conclusion, "let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye crucified, both Lord and Christ."

To the Jews who comprised his vast audience, Peter's words could convey but one meaning: that same Jesus whom they had caused to be crucified was, indeed, their own long-promised Messiah, who would fulfill the prediction of Jacob and gather unto himself the scattered tribes of Israel (Gen. 49:10); that He was the One "whose right it is" (Ezek. 21:27) to occupy the throne of David and to restore Israel to her former position of greatness and power among the nations of the world.

Such were the ideas that Peter's final words would arouse in the minds of his Jewish hearers. Jesus was their rightful King whom God had chosen to redeem His people

from their enemies by first turning them away from their iniquities.

That they were not mistaken in interpreting Peter's words in this way is evident, for had they been laboring under a false and altogether illusive conception of his meaning, the evangelist would have hastened to correct their mistake, for he was obviously deeply concerned for their salvation. But this he did not do. His understanding of what the work of the Messiah was to be was in perfect agreement with theirs. *Jesus was to be the Restorer of Israel!*

PETER CONCLUDES HIS EVANGELISTIC SERMON

When compared with the modern evangelistic sermon, the conclusion of Peter's discourse, its final appeal, appears quite as strange as does his subject matter. *He gave no invitation!* He did not suggest that anyone should pray for their own salvation or for the salvation of anyone else. He summed up his argument in an impressive but simple manner and *left the result with God!* No insistent plea on his part could give added force to the gospel which in itself possesses all the power required for the salvation of men.

He invited nobody to "come forward"—*but three thousand came!* Three thousand men who had been responsible for the death of Jesus Christ came pleading for definite instruction, for the words of Peter had pricked their hearts, convinced them that they had committed the awful sin of regicide—they had murdered their own King! So many there were who sought for a means of escape from the result of their dreadful act that Peter alone could not answer them all, and they cried to the entire group of disciples, "*Men and brethren, what shall we do?*"

This was no artificially aroused emotional explosion! It was the power of the gospel of the kingdom of God that was operating within them! They were honestly, they were sincerely, they were profoundly moved by the knowledge they had just received that *Jesus was the Messiah and they had killed Him!*

How did the first inspired evangelist answer these "inquirers"? Did he tell them to come to the altar and pray? to walk up the "sawdust trail" and permit others to pray with them and for them until they were "prayed through"? Did he ask them to confess their sins publicly so that others might know how evil their lives had been before Jesus "saved" them? Did he even question them in detail as to whether they accepted "Jesus Christ as their personal Savior" or not?

Strangely enough, Peter at the close of his great "revival" effort did none of these things. He simply told those who asked him as to what they should do to "*Repent, and be baptized every one of you in the name of Jesus Christ*

for the remission of sins." To encourage them to act at once, he assured them that the promise of forgiveness which God had made through Jesus (Mark 16:16) was intended for them and for their children and for all others "afar off" who would meet these simple conditions of faith in the gospel and obedience in baptism.

FAITH, REPENTANCE, BAPTISM

While Peter makes no direct reference to the necessity of faith, we observe that throughout his entire sermon he is insisting that Jesus is "both Lord and Christ" and permits his audience to interpret these words according to the usual Jewish understanding of them, that is, that Jesus was the true Messiah and rightful King who was to regather Israel and reestablish their kingdom upon the earth. That was the one outstanding subject of his evangelistic sermon. It was because they believed this was true, because they had faith in Jesus as their literal Sovereign, that they were so deeply affected. They were filled with remorse because they had slain their King and even though He was alive again (a thing which they also now strongly believed) they themselves would be shut out from the kingdom because of their awful crime of rejecting and crucifying Him. They had faith, they believed the gospel of the kingdom of God and confessed that Jesus was the rightful Heir to David's throne.

"What shall we do?" That was the bitter cry of their distressed hearts. "Then Peter said unto them, *Repent.*" They must turn away from the sin that had brought them to so sad a state. They must withdraw their denial of Jesus' Messiahship. They must show by their actions as well as by their words that they were anxious now to "crown Him King" and permit Him to be Ruler over them. Their tears of sorrow must be turned into deeds of service by which they would acknowledge their complete submission to His authority.

"Repent" was the thing that they must "do" first of all, and in addition to what had already been said regarding the significance of that act, repentance involved an acknowledgment that they had believed a lie, the lie uttered by their leaders at the time of Jesus' crucifixion, that He was an imposter and a blasphemer. To turn away from a false doctrine which one held in the past is as much an act of repentance as it is to turn away from blasphemy, murder, or adultery. The greatest sin Adam and Eve committed was when they believed the serpent's lie, that they should not surely die. To repent of sinful *deeds* is not sufficient to assure one salvation—he must also repent of sinful thoughts, and that requires first of all a turning away from false conceptions of Jesus Christ and the gospel.

Faith, to be effective under any circumstances, must be translated into terms of life. "Faith without works is dead," it is without power, or purpose, or value. Faith must *live*, and life is motion, activity. There can be no "lively hope" without a lively faith, an active faith, one that expresses itself in works. The first indication of life is *movement*, the doing of something requiring the expenditure of energy. Hence the first sign that suggests that the

"new creature" life has begun as the result of the implanted Word, is that the one who has received the Word repents, *turns away*, first, from unbelief and false doctrine and, second, enters the waters of baptism. Unless these two successive steps are taken in their proper order there is no real scriptural evidence that a new spiritual life has been generated.

Repentance and baptism are wholly voluntary acts. The one who hears and believes the gospel may or may not put his newly gained knowledge into practice. If he puts it into practice, his belief, his mental acknowledgment that the gospel is true, is transformed at once into faith—it *lives*. His baptism seals his faith and his repentance because it proves their reality.

The first great evangelistic sermon, then, included instruction regarding the necessity of faith expressed in deeds, shown by genuine repentance, and sealed in baptism as a symbol of the believer's cleansing and as an assurance of his death to sin and unbelief, and of his determination henceforth to live according to the pattern given him by Jesus Christ.

THE EVANGELIST'S FINAL APPEAL

While the substance of this great evangelistic sermon is recorded fully, much that the Apostle said on that occasion is of necessity omitted. We are simply told that after he had finished his discourse and had presented the entire gospel plan and stated clearly what the sinner must do in order to be saved, he continued to "testify and exhort" with "many other words," urging his hearers to save themselves from the evil generation of which they were a part. We may rest assured, however, that these further "words" added nothing of *fact* concerning the nature of the gospel, nor did they change the conditions of salvation that had been already laid down.

THE EVANGELISTIC SERMON SUMMARIZED

This mighty evangelistic sermon was based on *prophecy*. It was, in fact, a sermon on prophecy. Peter insisted that in order to be saved men must believe that Jesus was the promised King of the future kingdom of God upon the earth; that Israel would be restored and become a part of that kingdom; that its throne would be the actual throne of David in Jerusalem; that good men did not go to heaven when they died but were consigned to the grave; that the only hope of a future life in the kingdom rested in the promise of a resurrection from the dead; that Christ's own resurrection proved the possibility of such a resurrection for those who believe in Him; that faith in this gospel of the kingdom of God and in Jesus as the King, followed by repentance (a turning away from false religious ideas and from sinful actions) and baptism "for the remission of sins" are necessary if one is to receive eternal life when the King comes.

RESULTS OF PETER'S EVANGELISTIC SERMON

"They that gladly received his word were baptized." It required no prolonged "season of prayer," no agonized

"calling upon God," to bring about the conversion of these three thousand men. In fact, prayer is nowhere mentioned in connection with this matchless evangelistic appeal. It was only after they were converted that they are said to have engaged in prayer. Their conversion was brought about not by their prayers, but by their faith in what Peter preached.

Their conversion was genuine and permanent. "Convert" means to turn about. It is a voluntary action induced

by faith in the gospel. These three thousand men turned about, they reversed their opinion of Jesus, and changed their attitude toward Him altogether. Thereafter "they continued stedfastly in the apostles' doctrine and fellowship, and in the breaking of bread, and in prayers." They entered at once upon an active Christian life of devotion and service. Such were the marvelous results that followed the preaching of the first evangelistic sermon under the Great Commission of Jesus Christ.

Was Abraham a Gentile?

By A. E. Griffiths

THE lives and origin of all Bible characters are interesting, and Abraham especially so, because he is the central figure in the plan of salvation God has revealed to us through Christ. Therefore, being a person of such great importance, we should be well repaid in seeking his antecedents and origin.

In our everyday life we frequently refer to men of note, and they become doubly interesting when we can trace their ancestors back to the Mayflower. Over in England a family is regarded with special interest who can trace their family tree back to the Norman Conquest of 1066. There are titles and estates over there now that date back hundreds of years. So if man is able to trace his family tree back this far it is only reasonable to suppose that God can trace his family back to Adam. With this thought in mind we will study God's records in relation to our subject character, Abraham.

After God had created the earth and everything in it He finally created man in the person of Adam and he was the father of all our race, so that all of us in the first place sprang from Adam, who is classed in Luke 3:38 as a son of God. To be a son of God does not necessarily imply salvation, because He has obedient and disobedient sons, and Adam turned out to be of the disobedient variety, and brought upon himself the sentence of death. But he was not the first to die, for Abel, who was more righteous than his father, was killed long before Adam's death occurred. And here we find the beginning of two branches of the family. Cain was a murderer, and after he had committed his crime was driven out from the family and eventually raised a family of his own who took after him in the way of wickedness. These people are later spoken of as "the sons of men" in contrast to the "sons of God."

"The sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose" (Gen. 6:2). Here we have a record of these two classes mingling together, which was condemned by God, and it eventually brought on the flood.

At this point we must pay particular attention to genealogy. God made this science a very important theme.

We read that "Noah found grace in the eyes of the Lord" (Gen. 6:8). And so Noah and his family were saved from the flood by the ark. Let us remember that Noah was a direct descendant from Adam on the righteous side, or from the sons of God, and was not connected with Cain and his wicked branch.

Noah had three sons, Shem, Ham, and Japheth. But here again we find only one of these sons retained the favor of God, viz., Shem. "And he said, Blessed be the Lord God of Shem; and Canaan shall be his servant" (Gen. 9:26). And so through Shem we trace the family tree, and this is made clear in the 10th chapter.

We commence in the 10th chapter (v. 2) with Japheth; Gomer, Magog, Javan, Tubal, Meshech, and Tiras. These sons are referred to in later prophecies as having given their names to nations of Europe who will be prominent in the last war of the Lord God Almighty. Verse 5 explains: "By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations."

If you look up an ancient map of Europe you will find the land settled by Japheth and his family reached from Spain to Asia, but did not include Ur of the Chaldees, therefore Abram was not a native of the land of Japheth, nor was he a descendant of his, and Japheth, according to Genesis 10:5, was the founder of the Gentiles.

Next comes Ham, and the land allotted to his family was northern Africa, Egypt, Canaan, Babylonia, and a portion of the Sinai Peninsula on the west of the Persian Gulf. This land again did not take in Ur of the Chaldees.

Lastly we come to Shem (Gen. 10:21): "Unto Shem also, the father of the children of Eber." From this word "Eber" is derived the distinguishing name, Hebrew. Here God is preparing us for the national (racial) name of Hebrew, to which people Abram belonged. "And there came one that had escaped and told Abram the Hebrew" (Gen. 14:13). This identifies him with the Hebrews, which people were by direct line of descent from Adam sons of God through Seth and Noah, who were obedient, not the disobedient sons. Another look at the map of the ancient world

shows us that Shem's territory took in the greater part of the Sinai Peninsula, as far north as the southern portion of Asia Minor and east to Elam. This includes Ur of the Chaldees, from where Abram came. This place was not in Babylonia, which was Ham's territory, but south of it.

This proves that Abram was a direct descendant from the original son of God, Adam, through the righteous branch, and was not descended from the Gentile founder, or a native of that land, but was a Hebrew by birth and could not be classed as a Gentile. (*Please turn to page 10*)

God's Kingdom

By Carl Bunch

DAVID was the first king of Israel chosen by God, and the kingdom over which he ruled continued through the reign of Solomon, who was also chosen by God. But in the latter part of Solomon's reign his strange wives turned away his heart after other gods, and Solomon did evil in the sight of the Lord. God was so displeased that after the death of Solomon Israel was divided and only the tribes of Judah and Benjamin remained in the house of David.

Israel was ruled after that by several monarchs (good and bad) until during the reign of Zedekiah, when the kingdom was overturned and Israel was left without a king or prince and with no place to worship (Hosea 3:4, 5).

Christ told them in Matthew 23:37-39, "Thou that killest the prophets, and stonest them which are sent unto thee . . . Your house is left desolate, (and) ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord."

Daniel 7:27: "And the kingdom and dominion, and the greatness of the kingdom, under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominion shall serve and obey him."

Psalms 72:8: "He shall have dominion also from sea to sea, and from the river unto the ends of the earth."

Isaiah 9:6, 7: "For unto us a child is born, and unto us a son is given: and the government shall be upon his shoulder: . . . (and) of the increase of his government and peace there shall be no end."

Luke 1:33: "And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."

Matthew 6:10 shows that God's kingdom will be established on earth: "Thy kingdom come. Thy will be done in earth, as it is in heaven."

Zechariah 2:10-12: God has promised to return and dwell with His people again and will choose Jerusalem as His holy city.

Daniel 2: The interpretation of Nebuchadnezzar's dream gives us a picture of the rise and fall of the four great nations, Babylon being the head of gold; the Medes and Persians, the breast and arms of silver; Greece, the belly and thighs of brass; and Rome, the legs of iron. God's kingdom appears in this dream as the stone that was cut without hands and smote this image, grinding it into dust until nothing was left, and this stone became a great moun-

tain and filled the whole earth. "And in the days of these kings God will set up a kingdom, which shall never be destroyed: and (it) shall break in pieces and consume all these kingdoms, and it shall stand for ever" (v. 44).

Revelation 11:15-18 states that at the time when the kingdom of God is established the nations will be angry (at war), and the day shall have come for the prophets and saints to be given their reward and for the wicked to be destroyed.

Amos 9:11-15: In that day God will raise up the tabernacle of David again and Israel shall rebuild all the waste cities and inhabit them, and they shall have vineyards and gardens and will not be taken out of their land again.

Isaiah 2:1-4 shows the Lord's house will be established in the top of the mountains and all the law and Word of God shall go forth from Jerusalem and all nations will go there to worship, and there will be no more war.

Isaiah 11:1-9 and 33:24 say the earth shall become a place where there is no sickness or sorrow. Even the animals will be peaceful.

Jeremiah 31:31-40: The days shall come when the Lord will make a new covenant with the house of Israel and the house of Judah, and He will put His law in their inward parts, and will be their God and they shall be His people.

Isaiah 65:17-25: A new heaven and a new earth will be created and the former shall not be remembered or brought to mind, and God will rejoice in Jerusalem, and joy in His people. There shall be no more an infant of days, nor an old man that hath not filled his days, for the child shall die an hundred years old, but the sinner being an hundred years old shall be accursed.

GOD'S PROMISE TO US

Revelation 2:26, 27: To the one who overcomes and keeps Christ's works to the end will be given 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."

Revelation 5:10: And He will make us kings and priests to reign on the earth.

(NOTE: The above analysis of texts pertaining to the kingdom of God was prepared at the request of Bro. S. J. Lindsay by a member of the Bible class at Tempe, Arizona. The author is a resident of Phoenix, Arizona.)

Gadgets or Grace?

I READ an article by William Allen White in *Emporia Gazette* entitled "How Far Have We Come?" He looks back twenty-five years in Emporia, Kansas, with a population today about the same as then and shows the material advantages of the present dweller over those of the past. The improvement in savings, in roads, radios, autos, abundance and variety of fruits and things to eat, improvement in homes with electric gadgets to remove drudgery. The general improvement in living conditions is pronounced. With it has come an improvement in self-respect. Our fathers would have considered it Utopia. And he goes on: "The people have a greater hand in their government since the radio. Unskilled labor, as well as skilled, live in comfort. Income taxes and inheritance taxes keep cutting off the big incomes for the benefit of the common good and if we do not try to go too fast by revolution we will get all the desires of our heart."

This optimistic article is absolutely true. Of course, it deals wholly with the gratification of our economic and material desires.

I turn the pages of the *Christian Herald* and find a statement by Dr. Herman Weber on church attendance and membership. "More than thirty millions attend churches and synagogues in America every Sunday. Church membership is growing at the rate of three quarters of a million persons per year. In the last seventy-five years church buildings have increased sevenfold. Debts of church buildings amount to only 11 per cent of their value. From 1800 to 1934 the United States population gained twenty-twofold. The church population increased eightyfold." On the surface this would indicate spiritual progress. The unchanging dogma of the evolutionist is that in spite of reverses there is constant betterment in society.

There is, however, a reverse picture. The same magazine giving church statistics tells the liquor costs in this country from 1933 to 1937. After deducting what had been paid back in taxes and in labor to the people the total financial loss to the country was something over \$15,690,790,860. A pretty stiff bill, especially in recession times! We might go on tabulating the 150,000,000,000 cigarettes smoked per year, the \$15,000,000,000 crime bill each year, the 1,350,000 girls trained in taverns and saloons to become prostitutes, tramps, gun-molls and public enemies, of 27,000,000 Protestant children with no Sunday school training and 9,000,000 Catholic and Jewish children the same way. We could tell of a fifth of our entire population that every day attends the movies and, says Roger Babson, "Such studies as I have made lead directly to the movies as a basic cause of the crime waves of today." And there is the gangster class, greater than the entire army and navy of the United States, that will shoot to get their ends. We might refer to the forty-nine summer camps where over 20,000 youths are taught to hate everything American by

their communistic leaders, of the 600 communistic newspapers in this country, the 3,000,000 members of the Communistic Party in America plotting to seize the Government. We could tell of the inroads of the deadly Marijuana cigarette—assassin of youth. We could talk of the \$38,000,000,000 Federal debt which is but a fraction of the state, county, and municipal debts of our country, the corruption of irresponsible politicians, and hectic preparations for war and gas bombs which will destroy all life within a radius of ten miles, one bomb sufficient to destroy a whole city. Well—we could make a frightful picture.

FROM WHOSE STANDPOINT IS THE WORLD GETTING BETTER?

From the standpoint of the moving-picture-educated sensuous crowd the world is becoming to their liking. I guess that takes in the majority. To those who wish abundance of things, inventions, rapid transit, an indulgent life and an indulgent government that will permit men to kick the lid off their lustful cravings within certain limitations—to that crowd with its communistic tendencies the world is getting better. And the modern church is sanctioning it to an alarming extent. It is common for churches formerly of the old line to permit dancing, smoking, card parties, and about everything the world wishes, in their vestries, so the impressive figures on church membership has about as much force as membership in the Odd Fellows or Free Masons, only these fraternal orders show more discernment in selecting members than many modern churches.

From the standpoint of the godly crowd that takes salvation seriously, they find the paganistic elements with which they are surrounded are well nigh crushing the life out of them. We can't seem to make much of any dent in the abuses of the day. While we are getting one reform under way, a hundred evils spring up worse than the one we try to reform. Then we turn around and find they have kicked over all the reform we started. The true church of Christ, that chaste virgin which centers her whole affection on the coming Bridegroom, is becoming less and less influential in the public eye. Yet she cannot be satisfied with gadgets. She must live on grace.

How about considering world improvement from the standpoint of God? Is the world more responsive to His Holy Spirit? Is Jesus Christ a more personal factor in the lives of men? This is the only argument we can permit in the court on the question of world betterment. If we fail here we have utterly failed. Whether carnal man gets what he wants has not a thing to do with it. Carnal man is today what he always has been—a contemptible failure. Rebellion to the wishes of God has been his habit since the days of the first rebellion in the garden, only it is more pronounced and flagrant today than at any period of history.

We scarcely need to quote what Paul said about "perilous times" in the last days or that wicked men and se-

(Please turn to page 11)

A Voice of Warning

IF ONE thing above another is necessary at the meeting of our General Conference next June, if time lasts, this is necessary: to get a vision of our message as a people, the import of it, and then to use apostolic methods in getting it over. We are so

tame and complacent in much of our preaching, as regards the *reason* for our existence as a people, that we do not very often even awaken our own audiences with our earnestness, the importance of our message, and eternal positivities! We have sung the old falsehood, "We are just another church; our message is not distinctive," so long that many of our adherents have taken us at face value and have gone to the large bodies where, after all, "the preaching is much the same," we hear, as we keep on flirting with those who absolutely do not know the first thing about that portion of the gospel God preached to Abraham (Gal. 3:8); or, if they do preach our Lord's soon coming in glory for His saints at 11:30 a. m., they upset the whole program before they pronounce the benediction at noon by telling the audience that their loved ones are *already* "with the Lord"! The Advent message is not twaddle; it is a divine message, God-given, God-blessed and, thank heaven, God-propagated, in spite of loose methods, undefined programs, and carelessly worded convictions.

Then, who has not seen among us just such things as Paul saw: false teachers, leading babes in Christ back to "the law" and to sabbatizing! It is one of the things Paul hits hard—this Judaizing proselyting business. And we can't hit it any too hard today. It is an abomination to Almighty God, and does despite to the Spirit of Grace.

The method of the Judaizers was to avoid open discussion with Paul, to wait until he left a church, then slip right in and begin a slimy campaign of slander against him, mixed with their false teaching. They ridiculed Paul's personal appearance and capacity, raked over his past when he persecuted the church of God, pointed out that he was not one of the original twelve apostles, and argued that he was not an apostle at all, and that he was without authority. They harped on the supposed fact that he was not married. Epiphanius says that the Ebionites peddled around the slander that the reason Paul turned against the Old Testament law was that he had been in love with the daughter of the high priest, and had been rejected by her, and now pursued this policy to get revenge.

Paul met all this unscrupulous and scurrilous slander with straightforward, public defense of his apostleship and message. How his heart burned over the corrupted faith of the churches! "I marvel that you are *so soon* removed from him that called you into the grace of Christ unto another gospel, which is not another; but there be some that trouble

The editor of Messiah's Advocate, J. J. Schaumburg, speaking of the next General Conference of his denomination, offers certain warnings and suggestions which we feel are as applicable to the Church of God as they are to the Advent Christian brotherhood.

you, and would pervert the gospel of Christ." "O foolish Galatians, who hath bewitched you, that you should not obey the truth, before whose eyes Jesus Christ hath evidently been set forth, crucified among you."

He did not hesitate to uncover publicly the character and purposes of his opponents: "False brethren privily brought in, who came in privily to spy out our liberty in Christ," those that "proclaim Christ of faction, not sincerely, thinking to raise up affliction to me in my bonds," "of whom I told you often, and now tell you even weeping, that they are the enemies of the cross of Christ." "Beware of the dogs, beware of the evil workers, beware of the concision: for we are the circumcision."

He struck out boldly in defense of his own apostleship: "Paul, an apostle, not of men, neither by men, but by Jesus Christ." "But I certify you, brethren, that the gospel which was preached by me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." The biting sarcasm of his rebuke to the Corinthians for being so easily deluded into false doctrines mingles with his thrilling review of his wonderful career of triumph and persecution and suffering: "For ye bear with the foolish gladly, being wise yourselves. For ye bear with a man, if he bringeth you into bondage, if he devoureth you, if he taketh you captive, if he exalteth himself, if he smiteth you in the face . . . yet, whereinsoever any is bold (I speak in foolishness), I am bold also. Are they Hebrews? So am I. Are they Israelites? So am I. Are they the seed of Abraham? So am I. Are they ministers of Christ? (I speak as one beside myself) I more."

Then follows the wonderful survey of his sufferings for Christ. It is gravely doubtful if any evangelist or missionary, or even Paul himself, ever wrote any more stinging sarcasm than when he prodded the Corinthians on their boastful intellectualism and their easy conquest by false teachers, nor a more stirring presentation of his own prodigious life-work. How much does he leave *unsaid*! But here are his words: "I am become foolish; ye compelled me; for I ought to have been commended of you."

But how very little he tells of himself! How our records of the life of Paul shrink in the light of these few verses! Beaten eight times; five times of the Jews, and thrice with rods! When was all this? We know of mobs seeking his life in Antioch, Damascus, Jerusalem, Lystra, Iconium, Philippi, Thessalonica, Corinth, Ephesus, Berea, and other places. But the only record of scourging is at Philippi. Where were the other seven times? At Lystra he was stoned, and he suffered shipwreck on the voyage to Rome: but when were the other three shipwrecks? And when was he a "day and a night in the deep"? The voyage to

Rome was years after the writing of his second letter to Corinth. What of all these sea voyages and terrible experiences in his earlier work? And all of this in the life of a man who struggled desperately with some physical ailment which he denominates as a "stake in the flesh," something grinding, twisting, torturing, until he prayed repeatedly for relief, but found instead that God increased his strength and patience to bear it all. God set the patience of this human nature interpreter and preacher to music!

Can we ever forget that the great Apostle who accomplished so much also suffered so much? Is it possible to separate the two? A Christianity which costs nothing is a counterfeit. Oh, Paul, how you put to shame our easy-going, comfortable, effete Christianity of today! We seek respectability, and unconsciously love self-respect. We seek popularity, and avoid making trouble for ourselves, and thus betray our Lord into the hands of His enemies. But listen: "Whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it." "What things were gain to me, those I counted loss for Christ." These are key words of Christ and His followers.

Paul's entire missionary career finds its source in his passionate devotion to Jesus. The thing which corrupts our missionary methods today is the yielding to false motives. Petty blunders and occasional failures are always swallowed up in the greatness of the self-sacrificing devotion of a real Christian. But the life that lacks this moving passion is like the watch without the mainspring. There is no substitute for it. Paul's life swung out in a circle about Christ as the center. The radius of many modern missionary efforts swings out from self as the center. Self is the basis of authority and the real objective. Bishop Quayle has a great chapter in his *Pastor-Teacher* on Paul and Cicero. He compares Cicero's letters with those of Paul: Cicero as orator, and Paul the teacher; Cicero and Paul as world travelers crossing the same territory and touching the same cities. Cicero, the greatest figure in the Roman world next to Cæsar, came to Asia Minor as a Roman to win a triumph for himself. He went out and mercilessly crushed the little mountain tribes to be called "imperator," and to win a triumphal reception. Paul, the greatest figure in the New Testament, except Jesus, came as a Christian, and as he crossed these same wild mountain trails he "has on his breast, his arms hugged around it, and the blood streaming down it, a cross," and as he boldly plunged into "perils in the wilderness, in perils of rivers, in perils of robbers," he cried ceaselessly, "Behold the cross of our blessed Lord Jesus Christ." Because he lived for Christ, and not for self, not death, but life, sprang up in his path. And the death of Cicero contrasts as sharply with that of Paul: Cicero overtaken by his foes as he fled for his life; and Paul fearlessly giving his life for his Christ. "What mean ye to weep and break mine heart? I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." The secret of Paul's heroic, tremendous life and his unparalleled achievements is summed up in a single sentence by himself: "For me to live is Christ, for me to die is gain."

WAS ABRAHAM A GENTILE?

(Continued from page 7)

Our translation of the Hebrew Scriptures is somewhat vague, inasmuch as the word *goi* is translated, "Gentile," "heathen," and "nation." Our English meanings to these words differ somewhat. "Nations" generally means the different powers of the world. "Heathen" refers to those who do not know God. "Gentiles" is generally accepted as the power that is in opposition to the Jew.

Those who believe Abram was a great Gentile would never refer to him as a great "heathen," it would sound too inappropriate, and so we must use discretion in bringing the meaning of the Hebrew word into our language.

It has been suggested that Abraham was a Gentile and an idolater, but this I cannot accept in the face of the evidence produced. In the first place, Abram was a direct descendant of the first son of God, and all his ancestors knew God, though they were not all obedient to Him. Nevertheless he was brought up as one of God's children. When he was eighteen years of age, seven of his ancestors were living, including Shem, who lived six hundred years, and was ninety-eight at the time of the flood. So Abram could have obtained much first-hand knowledge about God and the future from such an ancestor, besides having six others to draw on for information. As teaching was oral in those days, he certainly had the equivalent of a very fine library in which to study.

God has always prepared men for certain work He has in view; and so He prepared Abram. Notice how He started: "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" (Gen.12:1). It does not say, "The Lord said unto Abram," but uses the past tense, "had said." When? That is not stated.

Now Moses realized that Abram had been in communication with God before he recorded this chapter of history. By referring to Stephen's apology in Acts 7:2, we read, "The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran." The land of Mesopotamia was situated between the Euphrates and Tigris rivers, whereas Ur of the Chaldees was west of the Euphrates. That being the case, Abram was partly prepared for the call that came to him. And the fact that he was to leave his father's house does not prove his father was not a good man, but that he alone was to be separated for distinctive service. And remember, he did not receive any definite promise until he was entirely separated from his family, the last member being Lot: "And the Lord said unto Abram, after that Lot was separated from him," etc. (Gen. 13:14). This agrees with Isaiah 51:2: "Look unto Abraham your father, and unto Sarah that bare you: for I called him *alone*, and blessed him, and increased him." Abraham was certainly closely connected with God. We read, "Art not thou our God, who didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend for ever?" (2 Chron. 20:7). This is endorsed in James 2:23,

Having studied the foregoing, we are convinced that after Adam's fall there were unrighteous nations organized through Cain, and again after the flood through Japheth and Ham, leaving only Shem to propagate the seed leading to Christ.

Of course this does not mean that all the descendants of Shem were righteous, because they were not, by any means, but those produced by Shem continued the "sons of God" branch of the family.

We must not forget that the truth has always been on the earth, and always will be. At one time Elijah thought he was the only righteous man left. In 1 Kings 19:14 he said, "And I, even I only, am left," but in the 18th verse God declared, "Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal." Paul quotes the incident to show that at the time he lived there was still a remnant left: "Even so at this present time also there is a remnant according to the election of grace" (Rom. 11:5).

It is only reasonable to suppose that Abram was the best man available for God's purpose at that time, as Mary was chosen because of her character and descent to be the mother of Christ. God would not be likely to choose one from outside the "sons of God" to occupy such an important position as that assigned to Abraham, and so I cannot assume that he can be other than a son of God in the direct line from Adam. In fact, he is included in the sons of God recorded in the 3rd chapter of Luke. This harmonizes with the position he occupies, according to Paul: "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:29), thus making Christ the medium through whom we may obtain the promises made to Abraham. Any man who occupies so central a position in God's plan of salvation must surely have a background in keeping with such an exalted place.

There does not appear to be any advantage gained by claiming that Abraham was a Gentile but, on the contrary, such a view reduces him to the status of a heathen. And as he is in the direct line leading to Christ this would also make Christ a Gentile, whereas He is definitely classed as a Hebrew and His mother was most carefully chosen with regard to her Hebrew descent.

Paul clearly defines the Gentiles (Eph. 2:11, 12): "Remember, that ye being in time past Gentiles in the flesh, . . . at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world."

If the Gentiles are without hope and without God, then Abraham could not be in that class, for he certainly stood high in God's esteem.

The result of this study brings us to the conclusion that Abraham was not a Gentile, but instead was the founder of the great Hebrew nation which is finally to subdue all other nations and destroy all sin from the world, and even death, which is the result of sin. As God promised he should be heir of the world, so we, by emulating his faith, may become joint-heirs with him in Christ. Let us strive for this great culmination.

GADGETS OR GRACE?

(Continued from page 8)

ducers are waxing "worse and worse," of the times before the flood being repeated before the Lord returns, and the sex license in the days of Lot finding a parallel when the Son of Man comes, of the nations in perplexity, and rich men howling in the last days. We can but warn men as Noah did, of the day of the wrath of God which lies just ahead, and tell the would-be bride to keep her skirts clean and her lamps burning, waiting for our blessed Bridegroom. "The grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts we should live soberly, righteously, and godly in this present world, looking for that blessed hope." Perhaps we may yet be able to get into the lifeboat a few of the doomed passengers, who sense their peril, before the wreck of the world goes down. The world needs grace rather than gadgets.—Frank J. Davis in *World's Crisis*.

THE GOLDEN TEXT OF THE BIBLE

(Continued from page 3)

salvation" (Heb. 9:28). It is then that He brings the reward of everlasting life promised in our Golden Text.

"One day they led Him up Calvary's mountain,
One day they nailed Him to die on the tree;
Suffering anguish, despised and rejected:
Bearing my sins, my Redeemer is He!

"One day the trumpet will sound for His coming,
One day the skies with His glory shall shine;
Wonderful day! my beloved ones bringing;
Glorious Savior, this Jesus is mine!"

Our next study of the series will be "God's Invitation Revealed."

THE SPIRIT OF THE CHURCH

(Continued from front page)

Brothers Adamson and Macleod, and others like them who are engaged in secular work, are giving of their talents to keep the gospel flowing through this channel.

May the Lord richly bless our folk in California, and may we catch the spirit of sacrifice which the Church of God has been blessed with in that State.

Oregon and Washington have some great examples for us. Some good work is being done there. In our next message we will pay a visit to our brethren of the Northwest. In the meantime, pray for our evangelistic work. If you really want to quicken your heart's interest in this great work, then make a financial sacrifice to carry it forward.

Berean Department

Cecil A. Smead, Editor, Blanchard, Mich.

Peter's Own Easter Story

Peter's experience in connection with the resurrection of our Lord tears mightily at the heartstrings. The experience of Mary Magdalene was much different. She, loyal disciple that she was, stood at the foot of the cross during those awful hours. She watched while loving hands took Him down and tenderly laid Him away. She prepared spices and appeared early at the sepulcher after long nights and days of weeping prepared to do the last futile task of embalming. And as was fitting, it was to her that Jesus appeared first after His resurrection. Hers was a wonderful experience.

But Peter went through a more trying experience. He knew the pangs of self-condemnation and bitterness to a depth unplumbed by any of the other disciples. Perhaps he was capable of more intense feeling. There are marvelous heights of joy for such a person, even as there are awful depths of despair.

SIFTED AS WHEAT

"Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren" (Luke 22:31, 32).

Now, Jesus had worked over His disciples as one who cast the wheat into the wind and fanned away the chaff (Matt. 3:12) to save the wheat, but Satan was to work on Peter as one who sifted to get rid of the wheat and save the chaff.

Therefore, Peter in the pride of His own strength, said: "Though all men shall be offended because of thee, yet will I never be offended. Though I should die with thee, yet will I not deny thee" (Matt. 26:33, 35). But the test came that very evening as Jesus stood at the cruel mercy of His inferiors. In the winnowing of that tumultuous night Peter lost his bearings, and thinking of his own skin he energetically, craftily, thinking he spoke to the common rabble only, denied Christ. But those cowardly words cut their piercing way through the mockings and revilings that filled the air of that house of hate and stabbed their way into the ear and down into the heart of that One that loved Peter best.

THE LOOK THAT BROKE A HEART

Those words smote the loving heart already bleeding from the betrayal of Judas, the desertion by the disciples in the garden, the venomous hatred of the nation to whom He first offered forgiveness and salvation. Those words entered and added their bruise to the rest. The cock crowed. Peter looked at the Lord. "And the Lord turned, and looked upon Peter" (Luke 22:61). What was in that look? Only those who know how much the Lord prizes faithfulness and loy-

alty, courage and truthfulness, can understand a little of what must have been in it. It broke Peter's heart. "And Peter went out and wept bitterly" (Luke 22:62). How he must have longed to creep up to his Master with contrite words, pleading for forgiveness, but could not. As through the night and day that followed his dear Savior was buffeted and crucified, how poor Peter must have yearned to sob out his confession to that "man of sorrows" before He died. But he could not, the soldiers, the mob, his own fearful thoughts, all kept him away. And so, befriended only by a handful of women, John, and a dying malefactor, Jesus died.

"... AND PETER"

Three days and three nights passed their weary way. Then Mary Magdalene returned from her early visit to the sepulcher. She hastily found Peter—the angel had given her a message, "Go . . . tell his disciples, and Peter" (Mark 16:7). What was that—"and Peter"? Why Peter, didn't you know that Jesus would forgive you? When you asked Him how many times you should forgive your brother if he sin against you, didn't He say, "Until seventy times seven" (Matt. 18:22)? Would not He, the advocate of infinite forgiveness, practice it Himself?

But Peter was slow to believe. He ran to the sepulcher, his feet leaden. John outran him. He went into the sepulcher, saw the peculiar position of the graveclothes, indicating that Jesus was risen, but it was too much to believe all at once. Peter did six things: He "arose," "ran," "stooped," "beheld," "departed," "wondered" (Luke 24:12). But he hadn't yet done the seventh, he hadn't "believed."

"AND HATH APPEARED TO SIMON"

Jesus had a great compassion in His heart for Peter. After He appeared to Mary Magdalene, He went and sought out Peter. We have absolutely no record of what Peter said, or of what Jesus said. Those were private words, meant only for the ears of those two as their hearts reunited. It would seem ill-bred for our listening ears to seek to hear as Peter unburdened his heart and the Lord forgave. It is sealed. But we know it happened. "The Lord is risen indeed, and hath appeared to Simon" (Luke 24:34).

"LOVEST THOU ME?"

There remained one thing more, the public confession and restitution. And so Jesus met seven disciples, the perfect number, on the shores of Galilee. And there before them all Simon Peter made his confession. Three times he confessed, not boldly, not claiming to love Christ more than anyone else, but humbly he confessed that he loved the Christ (John 21), and was willing to serve, and let his Lord's will be done.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God."

An Errand for Jesus

"There's an errand I can do for Jesus:
I can speak a kind and cheerful word;
I can make another heart grow happy
With the story I have often heard.

"There's an errand I can do for Jesus:
I have many things that I can spare,
And to some one who is poor and needy
I can go and give a willing share.

"There's an errand I can do for Jesus:
I can make the whole long day seem bright,
If I'm helpful and polite and cheery,
If I do just what I know is right.

"There's an errand I can do for Jesus:
I must do it as I go my way,
There's an errand I can do for Jesus,
It will help Him in His work today."

A Child in Jesus' Arms

It was soon after Jesus had taken Peter and James and John with Him up to the mountain where they had seen Him surrounded with that glorious light from God. They had heard God's voice saying, "This is my beloved Son: hear him." They had come down the mountain side, and Jesus had found work waiting for Him to do at once.

As they walked along the road toward Capernaum the disciples were talking very earnestly among themselves. And what do you think they were discussing? Well, it was this: Who was going to be the greatest in the kingdom that Jesus would set up!

Have any of you boys and girls ever heard other people, large or small, arguing about who was going to be the greatest? It sort of makes one ashamed, doesn't it, to think that people could be so greedy, wanting the best for themselves? Let's see what Jesus thought of it.

The disciples must have been walking a little way ahead of Jesus, for He could see they were having an argument, but He couldn't hear their words. When they got to the city He asked them what they had been saying to each other back there on the road.

Now we are sure that Jesus, even though He hadn't heard them, knew exactly what they were talking about, for He could read their minds and knew all things. But He

asked them that question so that He could teach them a lesson they needed. Mark says that they didn't answer Jesus. They must have been kind of ashamed of themselves, don't you think?

When they got into the house Jesus called a little child to Him. It may have been Peter's child, for Jesus was at home in Peter's house and went there more than any other place. Can you imagine Peter, who had been one of those disputing about being the greatest, looking on as Jesus took this little child into His arms and talked to all of them?

Our Savior, who loved every one, had a special love, we believe, for little ones. We read in another place that one day several mothers brought their little children to Him for His blessing. They crowded around Him, and the children sat on His knee, for they were not a bit afraid of Him.

On this day in Peter's house Jesus told the disciples that they had much to learn. He wanted them to know that only by serving others and forgetting themselves could they become great. And if they were humble enough to serve a little child for Jesus' sake, they would indeed be serving Him.

You know, some people like to have others see them doing things for rich people or important people. Such deeds are always noticed. But they are not so anxious to be seen serving the poor or the lowly or the humble.

The greatest way in which anyone can serve Jesus by serving others is to tell those others about Him. It is to tell them the gospel story. It is to show them that God loves them and gave His Son to be their Savior.

All of you can do that. You can tell what you have learned about Jesus, and as you learn more, you can tell more. And above all, you can show the same heart of love to those around you that Jesus did to those about Him when He walked along the shores of Galilee and the road to Jerusalem so long ago.

When you read this sweet story about Jesus calling the little child to Him and telling His disciples they must be humble and unselfish, don't you wish you had been there? Don't you wish it had been you Jesus had called to Him? Don't you wish His arms had been around you and His eyes of love looking at you?

Some day all of that will come true. For He is going to come back to this earth, and then He will walk and talk with us again. Pray that He will come soon.

AMONG THE CHURCHES

BROTHER L. E. CONNER IN ST. LOUIS

Bro. L. E. Conner, president of the General Conference, is in St. Louis this week. He begins a meeting there on Wednesday evening, May 4, which is to continue over the following Sunday, May 8. The St. Louis church is composed of some of the most zealous Bible students we have anywhere and our president is facing a most interesting "grist" of questions that has been accumulating for months. Well, we know that he is always ready to consider such perplexing matters either spiritual or economic, and generally helps us to arrive at satisfactory conclusions. We pray for the success of the gathering.

EVANGELIST JAMES McLAIN TO BE AT ST. CLOUD

The National Evangelistic Board and the Minnesota State Conference, in cooperation with the St. Cloud church, are backing an evangelistic effort to extend from May 22 to June 12. The meetings are to be held in St. Cloud, and we urge all the brethren within a radius of fifty miles to come. These meetings will begin two weeks before the State Conference and continue to the end of the Conference. We ask an interest in the prayers of all God's people that these meetings may have His blessing, and bring many to the saving knowledge of Jesus.

EVANGELIST DRINKARD'S SUMMER APPOINTMENTS

The following announcement tells of the busy summer ahead of Bro. T. A. Drinkard of Handley, Texas.

June 1-12, Bristow, Okla.; June 17-26, Driggs, Ark.; July 1-10, Ater, Texas; July 10-17, Mullin, Texas; July 22-31, McGinty-town, Ark.; Sept. 1-11, Cleveland, Ark.

These are the places and the dates of meetings for the summer, excepting that there are several others being planned, but no dates have been set. I sincerely hope that those living near these places will make the greatest effort possible to assist in making these meetings a success. They have been planned with the sole purpose in mind that God's Word might be taught the people, and that members might be added to the Church of God. May the Father add His blessing to our effort.

INDEBTEDNESS FUND

Notes Payable		\$4,309.00
Amount Received	\$1,325.46	
Lottie E. Young	50.00	
Oregon, Ill., Church	3.53	
Brother and Sister Ripley, Ill., S. S.	2.00	
Gerald L. Cooper	2.00	1,390.00
		\$2,919.00

"I always enjoy reading The Restitution Herald and know that others do. I am looking forward to Christ's coming, and may God speed the time when it shall take place," is the desire of Mrs. Elias Thorene of Mora, Minn.

PASTORAL EXCHANGES

Several of our ministers attended the Advent Christian Ministerial Conference at Aurora, Ill., last November. While there it was agreed that our two denominations would try out a group exchange of ministers on May 15. This is not the first time that our ministers have exchanged with the A. C. people but as far as I know it is the first time that a simultaneous exchange of pastors among a number of churches has been attempted.

Accordingly, eight of our churches have arranged to trade pastors for one day. Four of these will exchange on May 15, as scheduled, the other four at different dates. A schedule is given of these appointments, so that brethren who live near the Advent Christian churches where our pastors will speak may attend and hear them. If you are one of these isolated ones, by all means be present if you can, and make yourself known to the Church of God speaker. He will be glad to meet you.

- May 1—C. E. Randall at Penfield, N. Y.
R. Robinson at Niagara Falls-Font-hill.
- May 15—G. E. Marsh at Aurora, Ill., (evening only).
G. F. Richardson at Oregon, Ill.
- May 15—L. E. Conner at De Kalb, Ill.
A. H. Kearney at Dixon, Ill.
- May 15—C. A. Smead at Sylvester, Mich.
Mrs. H. Garbo at Blanchard, Mich.
- May 15—A. M. Jones at Villisca, Iowa.
W. S. Bowden at Maxwell, Iowa.
- May 22—M. W. Lyon at Columbus, Ohio.
J. W. Hendrickson at Cleveland, Ohio.
- May 29—Harvey Krogh at Auburn, Ill., (morning).
W. G. Bird at Ripley, Ill.
J. W. McLain at Galesburg, Ill.
(date in June not yet arranged).
J. F. Hurlbut at Macomb, Ill.
M. W. Lyon.

BURR OAK, INDIANA

Three weeks of successful evangelistic meetings with Bro. F. L. Austin during March and April have come to a close. Besides the spiritual growth of every member, seven were baptized and eight came into the church. We welcome George Smith of Plymouth, Rt. 4; Asa Walker and Norma Jean Currens of Burr Oak; Dale Davis, Carl Heiser, and Donald Weaver of Culver, into the household of faith.

We were pleased to have with us groups from the Pennellwood Church of Grand Rapids, Mich., Chicago, South Bend, and from many of our churches in Indiana.

W. J. McKnight, Pastor.

TWO NEW MINISTERS RECOMMENDED FROM TEXAS

The names of the following two men have been submitted to the secretary of the General Conference as worthy of recognition as ministers of the gospel. The names were accompanied by the required recommendations and consequently we present them to our brotherhood as properly accredited ministers.

Bro. W. T. Roberts, Belton, Texas, and Bro. T. A. Billingsley, whose address is Sallisaw, Okla.

LOUISIANA CHURCH NOTES

The attendance and interest at both churches continue to be good and with the loyalty and cooperation of the members being shown at all services we anticipate further growth and development.

We were pleased to have Mrs. J. C. Lindsey of Shreveport with us the past week. It is always good to have faithful brethren from a distance visit us and attend the various services. Mrs. Lindsey formerly lived here and she and her family were earnest workers in the Happy Woods Church. Though separated from us now by distance, yet her faith remains true and for this we all are thankful. We might mention also that her daughter and husband, Mr. and Mrs. J. E. Foretich of Baton Rouge, La., have been attending our services quite regularly the past two months. Baton Rouge is fifty miles from Hammond.

The Blood River and Pénchatoula Berean classes have finished Berean Book Four and have started study on another series. The interest and attendance are good.

Harry Goekler, Pastor.

PRE-EASTER SERVICES AT ST. CLOUD, MINNESOTA

We are thankful to the Lord for the blessings that have resulted from the pre-Easter week of services. One young lady, Miss Joyce Randall, 337 23rd Ave. N., St. Cloud, accepted the gospel call and was baptized into the name of Jesus on the closing night of the meetings. She would be glad to hear from any young Christians who are of the junior high school age.

On Easter Sunday morning the St. Cloud pastor had the privilege of speaking to about three hundred men gathered behind the iron bars of the St. Cloud Reformatory. The orchestra played while the men came into the auditorium. After several Easter hymns were sung, Mrs. Lapp played an accordion solo, and Mrs. T. Savage sang for them, "Have You Been in the Garden With Jesus?" The theme of the Easter message was contained in the thoughts of Jesus as a Servant: on the cross; resurrected and coming again. We thank the Lord for this opportunity to witness to these men who have sinned against society, and pray that some thought will stir them to seek the Savior.

THE RESTITUTION HERALD

Published by

National Bible Institution
Oregon, Illinois

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

CORRECTED DATE FOR MULLIN, TEXAS, MEETING

Evangelist T. A. Drinkard calls attention to the fact that the announcement made in our issue of April 19, of the meeting to be held in Mullin, Tex., in July, contained an error regarding the length of the series. Will all interested ones please bear in mind that Bro. Drinkard's evangelistic campaign in Mullin will begin the second Sunday night in July (the 10th) and continue over the following Sunday, July 17. We pray that the gathering may be a success and that the work in this vicinity thoroughly revived.

CONTRIBUTIONS TO N. B. I.

John Eagleston	\$1.00
W. A. Reid	2.00
Mrs. Louise McRoberts	2.00
Mrs. Wilma Orem Judy	3.00
Russell and Laura Harman	1.00
Maybelle Hanson	4.00

SUMMER TRAINING SCHOOL

Only a few more weeks and the Training School will be under way. The prospects are for a large enrollment. Six have already sent in their blank announcing their intention of taking the course. Many others are anxious to take advantage of this special training course, but are handicapped by a lack of funds. Some of the churches are planning on financing one or more of their deserving young workers for the course. Such investment in gospel workers will return big dividends. Perhaps there are individuals or organizations that would like to pay for the course for some one, but do not have anyone in mind. If you will get in touch with the committee, names will be furnished you. What an opportunity for helping the Church of God against the morrow!

If parents only realized what a blessing such training would be to their sons and daughters, even though they were not planning on going into the ministry, they would do everything within their power to provide them this wonderful schooling. The times which are ahead of us will undoubtedly be so critical that unless our boys and girls have a good foundation upon which to stand they will be caught in the overflowing scourge of rebellion which will finally head up under the man of sin.

To all who are considering taking the course, and who have not as yet filled in the attached blank, will you not do so at once. It is difficult to make plans without some assurance as to the number that will take the course. You do your part and the Lord will do His! Venture with Him for righteousness' sake!

Training Class Committee,
C. E. Randall, Chairman,
Fonthill, Ontario

Dear Brother:

I am planning on attending the Summer Bible Training School at Oregon, Ill., July 5 to 14.

I am interested in the Summer Bible Training School and would like to receive a prospectus of the courses offered.

Name

Address

THE WORK IN TEXAS

I have just returned home from south Texas. A meeting was held near Floresville, where two were baptized: Mrs. Charles Fuller, Floresville, and Mrs. C. R. Barber, LaMarque. These two make 492 persons I have baptized during my twenty years of public ministry.

From Floresville we went to Austin and preached part of two weeks, with splendid interest.

We have Bible class in Sweetwater on Friday night of each week, and at Abilene Tuesday night. The interest is good at every lesson. We have services at Westbrook on each third Sunday.

E. O. Stewart,
Sweetwater, Texas.

SCOTTSBURG, INDIANA

An interesting letter received some time ago from Bro. James Maggard, Scottsburg, Ind., comments as follows:

"I have taken The Herald for several years. I did not think at any time that the paper could get any better, but I find that everything improves with use. I live at Scottsburg, which is about eighty miles south of Indianapolis, on U. S. 31. I would like to get in touch with a minister of the gospel who lives as close as possible to my home."

Perhaps some of our brethren in Indiana or Ohio will write to this isolated brother and arrange to call on him when passing in the vicinity of his home.

HERALD RECEIPTS

Mrs. Clinton Appleby (for another); Mrs. Carl Weatherwax, Jr. (self and others); Mrs. Loren L. Burnett; Russell Harman; Rufus A. Curtis; Mrs. Sackie A. Dorris; Mrs. Lillian Brewer; Mrs. Howard H. Moore; Mrs. Emma Railsback (for others).

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Mr. and Mrs. J. H. Williams; W. A. Reid; Maybelle Hanson; Mrs. Mary Calkins; Mr. and Mrs. Ezra Railsback.

CHARLES THOMAS STEDMAN

Charles Thomas Stedman, son of George and Esther Stedman, was born near Savannah, Andrew County, Mo., Oct. 23, 1867, and died at his home near Moorefield, Neb., April 8, 1938.

He came with his parents to Moorefield in 1886, where he has lived for fifty-two years, with the exception of two years which were spent in New Mexico for his health.

On March 21, 1894, he was married to Lavinia Lapp, and to this union were born six children, Cora, Nellie, and Ruth, all of whom died in infancy; Willis of Milwaukee, Wis.; Delbert of Moorefield; and Iola, now Mrs. Elmer Baxter, of Weefleet, Neb. These, together with a faithful and devoted wife and four grandchildren, are left to mourn the loss of a loving father and husband.

Besides his immediate family he leaves two brothers, James of Arapahoe, Neb., and John of Lyons, Colo.; and two sisters, Mrs. Lucy Lapp of Sunnyside, Wash., and Mrs. Alice Bronelle of Lincoln, Neb.; other relatives and a host of friends.

He and his wife embraced the truth as taught by the Church of God and were baptized by Almus Adams in the early years of their married life. He remained true to the faith in the return of our Savior and the resurrection of the dead as the hope of the faithful. All of his family were with him in this faith.

He had a wide circle of friends and was respected by all who knew him. He will be sadly missed from his home, but they sorrow not as those who have no hope, for he will be among the "precious jewels" whom Jesus will claim when He comes.

Funeral services were conducted at the Union Church at Moorefield, by Elder Grover Gordon of Holbrook, Neb., and he was laid to rest in the Moorefield cemetery to await the call of the Master.

"I am still enjoying The Herald and find it very helpful and encouraging along spiritual lines, especially so during these days of the world's unrest and trouble preceding the Lord's return for His saints," writes Sr. Margaret Burns of Philadelphia.

Board of Evangelism

Preach the Word

C. E. Randall, Superintendent



Since the last report the following have sent in money: C. E. Mills, \$9.20; Orpha Sanford, \$2.00.

I am glad to report that work will begin in western Nebraska June 1. The folks in the eastern part of the State are not yet ready to begin work.

Your humble servant has been chosen to do the work in Nebraska, rather against his will. Not that I am not willing to do the Lord's work, but it has been the policy of this Board to have some one near the field of operation do the work. But the conference Board seemed to think otherwise, so I have consented to go. Will you, and you, and you pray that the blessing of the Lord may be upon the work.

I have resigned as secretary of the Board, and as soon as a man is selected to do the

work I will turn the matter over to him. It would be impossible to keep up this work and do the work I expect to do out there. I have written 114 letters, besides a number of postal cards in connection with the work since last conference. Besides, there is considerable book work.

We have \$143.26 on hand at the present time. Isn't there some place that needs work done? This money is anxious to be at work for the Lord.

I hope you will give to the one who takes over this work the same hearty cooperation you have given me.

Don't send any more money or requests to me. You will be notified by Bro. Randall where to send as soon as another person is appointed.

James A. Patrick.

The Illinois Evangelist

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

EDITORS: HARVEY KROGH, JR.
J. W. McLAIN

OUR THEME

Did you read the theme of this page: "When the Church Builds Evangelism, Evangelism Will Build the Church"? When we study that little sentence we find in it a great underlying principle which our Savior stated. It is recorded in Mark 8:35: "For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it." In other words, when we are doing something for others and for Christ, we are really doing much for ourselves. He who helps others helps himself. When churches help other churches they are helping themselves. It is not what we get out of this life that counts, it is what we put into it. Let us build evangelism and by that work we will receive the Lord's blessing of strength that we, too, may be built.

CHURCHES WITHOUT PASTORS

We have often wondered what happens to all of the money, the Lord's money, that would have been paid to a pastor for the guidance and upbuilding of that church. It is still the Lord's money, and it should still go to support the work somewhere. If every church without a pastor would help out in organized evangelistic work, some day that church may have a pastor.

WHAT WOULD YOU DO?

If you knew that Christ were coming to your home, would you—

Set the scene:

Bring the family Bible out,
Hide the True Stories,
Hide the ash trays,
Put away the cards,

as many do when the minister is coming to visit?

A GREAT NEED

The regretful picture in the present-day work is that of the isolated groups of members, who have been thoroughly evangelized from time to time, but who have not learned the necessity of fellowship and communion together in worship. They have not experienced the edification (building) that can only come through constant, mutual association with those of "like precious faith."

There is not a soul so dried as one who lives to himself. The enrichment of Christian character that comes through sharing the hopes, the sorrows, the need, and the blessings of the brotherhood have been denied to those who live apart.

It is pitiful to see the futile efforts of a parent to reach a son or daughter for Christ where family worship, meal-time thanksgiving, and assembly for worship have been neglected.

THIS WEEK'S QUESTION

When special effort is made to provide regular worship service for those who have been denied such privilege, why is there so little enthusiasm on their part?

CAN YOU AGREE?

For a minister to pursue the work of a truant officer seems out of keeping with the proper function of his office. It is surprising how many believers wait for a very special invitation from the minister to assemble to worship.

A muscle that is not exercised soon withers. A soul that does not worship dries up.

When Christ said, "Occupy till I come," He did not refer to the rocking-chair of idleness.

It is not our loud declarations of beliefs and principles that influence those near us so much as our daily attitude toward the things of God.

NEWS

Brother F. L. Austin will begin a series of evangelistic meetings at Macomb on May 2 and continue through May 22. The Macomb Church has been prospering since it was newly organized over a year ago.

Brother James McLain, pastor of the Macomb Church of God, is to be the speaker for the meetings at St. Cloud, Minnesota. He will also be speaker at the Minnesota Conference and the Indiana Conference in June.

Brother Gerald Cooper, who had charge of the Easter services at Eldorado, has been hired as pastor there to begin May 15 and continue until Bible School and Conference.

Treasurer Harvey Krogh, Jr., received a check for \$50.00 to apply on the State work in supplying regular services for new and indigent works. We praise the Lord for those who remember. Surely there are others who would like to share in the fruit that may be harvested.

*Illinois Bible School and Conference at Oregon, Illinois
August 2 to 14, 1938*

THE BRANCH THAT DIED

"Every branch in me that beareth not fruit he taketh away" (John 15:2). It was once a live branch with sap (Spirit) flowing through it from the Vine (Christ). But the time came when the branch failed to draw on the sap from the trunk, and it died. The Christian may never rest on past accomplishments. This is a changing world, and it is what you have changed to that counts in the end.

THE RESTITUTION HERALD

VOLUME 27

OREGON, ILLINOIS, MAY 10, 1938

NUMBER 32

Where Do We Go When We Die?

“HE was only fourteen years old, the little Jewish boy who last week attempted to solve the riddle of what lies beyond death by taking his own life. He had already approached his father, Dr. Leo. Oppenheimer, and his step-mother with the question. He had also asked his teachers about it at the Arthur E. Howard School, where he was a student in the eighth grade. But none of the answers satisfied his mind,” said the editor of THE RESTITUTION HERALD, addressing an audience of approximately eighty last Sunday night. “‘Somehow the answers he received just failed to make sense,’” the pastor continued, quoting the words of a newspaper reporter who interviewed the lad in the hospital where he was taken after his unsuccessful attempt to take his own life.

Commenting on the strange action of his son, Dr. Oppenheimer explained that “John is sensitive and high strung. His mind is like a fine watch—it is advanced far beyond his years. He is a tireless student, and is very introspective. He frequently spent hours in my office experimenting in chemistry and with X-rays and physiotherapy equipment. He reads extensively of fine literature. Life seemed to puzzle him more than anything else, however,” the father concluded.

This was substantiated by the lad in a conversation with the interviewer at the hospital. Propped up in bed, his dark eyes dancing as he talked, the brilliant youngster told his story:

“I had been thinking about finding out what happened after death for several weeks. Last Saturday I was ready for the test. I had Dad’s gun in my hand and was ready to pull the trigger when I heard some one at the door. I replaced the gun hurriedly, but that didn’t change my plans. I waited for another opportunity when I would be alone in the house. It came Wednesday.”

The boy then told of his mental reactions after he had sent a bullet into his chest. “I was glad,” he said, “because I thought I was dying, and I lay down on the bed and waited for the end to come. But I’m glad now,” he went on, “that I didn’t die. It would have been terrible for everyone else concerned. And then there are other experiments I want to try that seem almost as important as that about death, and from now on I’m going to give more time

to them and try not to think so much about the hereafter.”

“‘Where does one go after death? How does he get there? What happens? Can he ever come back to this life? Will he be greeted at the gates of heaven and are the streets paved with gold?’

“Such were the questions for which John Oppenheimer sought the answers when he pressed his father’s revolver to his side and pulled the trigger. But, as he told the reporter, the answers he received ‘just somehow did not make sense!’

WHERE DO WE GO WHEN WE DIE?

“It is not surprising that this should be true, for the question as to what lies beyond death is one that seers and savants, theologians and scientists have vainly tried to answer throughout the ages. Job voiced it more than three thousand years ago, when he asked, ‘If a man die, shall he live again?’ The little Jewish refugee from Germany asked it of his teachers, his scholarly step-mother, and of his physician father. But Job asked it of God! Human friends were with him, seeking vainly to comfort him in his bitter distress, but Job did not address his question to them—he knew nothing could be gained by doing so, for they could not give the answer—they did not know the answer! None of them knew what lies beyond the somber curtain that separates the living from the dead.

“‘The undiscovered country from whose bourn

No traveler returns, puzzles the will . . .’

and troubles the minds of thinking people of all ages, and it is not strange that a brilliant, introspective boy should become deeply concerned with regard to it and that his interest should be quickened by the evasive and unsatisfactory answers he received.

“Even among ministers of the gospel some are found who, when pressed, confess that they do not know what lies beyond the grave. I recall the case of a personal friend, a Gideon and active church worker, whose wife died some years ago. The preacher of the church of which he and his wife had long been members preached the funeral sermon, and in the course of his remarks, as was the custom in those days, he declared with much earnestness that Mrs. L— was in heaven. According to my friend, the sorrowing husband, he went in the evening of (Please turn to page 8)

Abreast of the Times

Pertinent Comments on the News of the Day

G. E. Marsh, Editor

Peace Without Safety

"They shall say, Peace and safety" (1 Thess. 5:3).

ROME, Italy, May 4.—It is reliably reported in diplomatic circles in Rome tonight that Premier Mussolini has rejected the suggestions of Adolf Hitler, made while the German dictator was in Rome this week, to enter into a military compact with Germany. "The Rome-Berlin axis will retain its 'basic functions,' Fascist officials said, but any military attachments to it undoubtedly would imperil the laboriously negotiated peace with Britain and France," something which Mussolini is very anxious to maintain. With the recognition of Italy's conquest of Ethiopia by France and Great Britain, the need for Roman aggressive attitude toward the rest of the world is nullified.

ROCKFORD, Ill., May 5.—Dr. John Gordon, Congregational minister, newspaper columnist, and traveler, who has just returned from Germany, Austria, Italy, and the Holy Land, states that in his opinion there is no immediate danger of war in Europe, but that the situation "doesn't look good at all. There is too much militarism, too much unrest, uncertainty, and confusion. It would not take much to start something." The plight of the Jews he described as "terrible." Long lines are "formed in front of every legation in Vienna to obtain passports to leave the country," Dr. Gordon declared.

As was pointed out in these columns some months ago, the prophets seem to foresee a brief season of outward tranquility which is to precede the next world explosion. Prophecy, history, reason, and the present trend of events support this view. It will be at a time when "they shall say, Peace and safety," that the "sudden destruction" predicted by Joel, Malachi, Daniel, and Paul shall come upon them. The years immediately preceding the World War were marked by general outward tranquility, even though, as is the case today, thoughtful statesmen were asserting that a great war was imminent. Reason indicates that the nations which are to compose the Antichrist's ten-toed monstrosity of conquest must have a season of peace in which to gather its resources and prepare its equipment for the inevitable struggle. Egypt's "treasures of gold and of silver" (Dan. 11:43) and the wealth of those other nations which the enemies of God are to overthrow, must be gathered by heavy taxation, which will require that the countries involved must experience a season of peaceful prosperity. The present trend of international events suggest the same fact, that we may look for a little season of respite before the sentence of the "Judge of all the earth" is executed upon the ungodly nations of men. How shall we occupy our time in this brief interval? Read carefully the admonitions contained in 1 Thessalonians 5:1-11.

Pagan New York

"The whole city was filled with confusion: and . . . they rushed with one accord into the theatre" (Acts 19:29).

NEW YORK, May 5.—According to *Revelation*, the city of New York, with its 7,000,000 inhabitants, has 1,074 Protestant churches, with 554,000 members. Thus 7 per cent of the population of the American metropolis is enrolled on Protestant church books. Of these members, only 40 per cent attend church, that is, 2 per cent of New York's people will be found in the Protestant churches on a Sunday. In addition, there are a total of 194,000 on the rolls of the various Sunday schools, which makes up about 2 per cent of the population. "This means that New York is one of the great needy places for evangelism," *Revelation* said.

The verse quoted at the beginning of this item has nothing to do with New York and its more than five thousand palaces of amusement called "theaters." Yet the text does describe with remarkable accuracy our largest city, filled with the confusion of commerce and pleasure intermingled, whose citizens rush "with one accord into the theatre" each Sunday instead of into the church. There are 1,765,000 Jews in New York City awaiting the coming of a Paul to convince them that Jesus is the Messiah of their long-cherished hope! Like Athens, the city of New York is "full of idols" (Acts 17:16, R. V.) and idol worshipers of every sort, including 1,733,954 men, women, and children who bow in prayer to images of "saints" and angels. The missionary seeking a place where real witnessing for the gospel is needed today, has no reason to look beyond the limits of our great American cities!

Eddie Cantor Flays Hitler

NEW YORK, April 25.—Characterizing Hitler as a "murderer, kidnaper, and No. 1 gangster," Eddie Cantor, celebrated Jewish screen and radio star, made a plea for the removal of Jewish children from Germany, Austria, and Poland and their settlement in Palestine. His appeal resulted in spontaneous contributions amounting to \$15,000 for the Youth Alivah, reports *The New Palestine*.

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Abyssinia for the Jews

Assured as we are, that the twelve tribes of Israel are to be reunited and restored forever to the land of their fathers (Ezek. 37:22), we cannot seriously consider as final the solution of the Jewish problem suggested by Dagobert D. Runes, author of the accompanying article. It is possible, however, that Abyssinia may for a time receive the overflow of Jews who cannot immediately be received into Palestine and thus become a stepping stone in their homeward path. The article, which appeared in "The New Current Digest," May, 1938, is here condensed.

MY FRIEND made a startling suggestion. He had but recently returned from Palestine, disillusioned and shocked by the latest British plan for partition, and the apparent impossibility of reconciling the Arabs to Jewish colonization. "Five million Jews in Europe are today facing economic expropriation or exile. Why not a Jewish homeland in Ethiopia?" he said. "Since the Pharaohs it has been linked with Jewish history."

Why not a Jewish homeland in Ethiopia? However, it is not sufficient to review a proposal, such as the one made above, merely from the statistical point of view; there must be room—ample room—for human bias, human sentiment as well as human need. Let us therefore begin with European diplomacy as it is developing under our eyes.

One of the terms of the present British accord with Italy provides for the cessation of anti-British propaganda among the Arabs. A corollary of this is that Italy will no longer find it profitable to support, morally or otherwise, the Arab cause against the Jews. Indeed, the new orientation of Italian foreign policy, once the conquest of Ethiopia is recognized by England and France—which is practically certain at this time—envisages a collapse of the mild flurry of anti-Semitism which broke out not long ago in certain sections of the Italian press.

And a three power alliance between England, Italy, and France may be successful in mitigating the further rise of anti-Semitism. It may perhaps start discussions for a concrete solution of the problem, without benefit of Hitler.

For Jews all over the world, and particularly those living in European countries where internal and external politics have caused them to serve as a scapegoat, this is a fair augury. It will mean that a *cordon sanitaire* has been thrown around Germany, Poland, Austria, and Rumania to prevent the further spread of anti-Semitism. In any new orientation toward the Jews, Italy will henceforth play a part. It is true, that in Italy there are only about 40,000 Jews. But, as Professor Einstein once pointed out, when

the infection is stopped among key nations, the attitude toward the Jews elsewhere will tend to become saner, the air will be cleared and healthy solutions will take precedence over discrimination and persecution. In any future solution of this question, which is now in the politically wise hands of England, France, and Italy, the Jews themselves will contribute.

The Jews in the past offered the most viable solutions to their own problem. Zionism is only one of them; colonization in undeveloped South American countries is another. Under the British Mandate in Palestine, Zionism has prospered up to a certain point, in spite of Arab hostility. Modern farming methods, scientific development of arid lands and water power, the building of the Port Tel Aviv, have been conspicuous achievements attesting to Jewish enterprise. So successful indeed have the Jews been in reclaiming the land that thousands of Arabs, who had abandoned their homes and farms, returned to profit by the multiplied opportunities for making a living from the land.

ZIONISM BECOMES REALITY

As everybody knows, it was during the war that the ancient Jewish longing for a "national homeland" became something of a reality. The orthodox Jews in the ghettos of Poland, Galicia, and Russia dreamed every Passover of returning to Zion, and always ended the feast with the nostalgic words: "Next year in Jerusalem!" However, the large majority of Jews in the western world looked upon Zionism as chimerical. The national homeland was merely a far-off dream, and the practical difficulties which lay in the path of its realization loomed as insuperable. And there were many, too, who looked with complete disfavor on Zionism as a solution of the Jewish problem.

But during the war British diplomacy saw Zionism as an idea which could be utilized to advantage. Chaim Weizmann, the famous chemist, was won over and persuaded to head the movement which Theodor Herzl had founded in the nineteenth century. It was felt that if Palestine were promised them, under British protectorate, Jews from all over the world—not only in America but in the enemy countries, Jews fighting in the German and Austrian armies—would rally to the Allied cause. Under General Allenby, with thousands of Jewish volunteers in his ranks, the British triumphantly entered Jerusalem. Later came the Balfour Declaration promising the Jews a national homeland in Palestine. It was only then that Zionism, hitherto dormant, assumed the status of a political reality.

After the war, when thousands of Jews had emigrated to Palestine, the question of Arab independence surged up, since the British had likewise made a definite promise to the Arabs, the McMahon Pledge, to establish their independence. The Arabs saw thousands of Jewish immigrants streaming into Palestine, tak- *(Please turn to page 10)*

The Golden Text of the Bible

God's Invitation Revealed

By Mary A. Gesin

HOW prone man is to cater to class distinctions! The most broad-minded among us are susceptible to such weakness and at times bow to that form of pride. We make the boast that real worth is all that counts with us, while at heart honor, possessions, the tinsel of public acclaim all have their effect upon our attitude toward people.

How different is the God we worship! There is no servile deference displayed by Him because of worldly achievement or distinction. He, in truth, as Peter learned through the vision given him, "is no respecter of persons" (Acts 10:34).

This is not to say, however, that God makes no requirement of man, that He bestows all His blessings alike upon the one who acknowledges Him and the one who does not. The requirement of God with regard to His children will be the theme of our next paper.

Our God is a loving God. He "maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (Matt. 5:45). Thus would He draw the hearts of all men to Himself by His loving-kindness.

We read further, in Paul's first letter to Timothy, his young "son in the faith" (2:4), that God "will have all men to be saved, and to come unto the knowledge of the truth." And this was no small part of that "glorious gospel" which had been committed to Paul's trust, which trust he passed on to Timothy to keep inviolate.

Where is the unfathomable love of God for erring man more deeply revealed than in the fact that He "is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance" (2 Peter 3:9)? The most fair-minded of men would, no doubt, exclude some of us who often are willfully rebellious.

Jesus Himself faced this same problem in His contact with the woman of Samaria. The twelve who had been close to Him could not understand His attitude to her, nor could they appreciate His impartial treatment of her, so swayed were they by public opinion. Let us turn to John 4:5-30, and study the incident.

Notice at the outset that the woman knew full well the position assumed by God's "chosen people" with respect to other peoples, and she expected no more cordial treatment from the One who that day had paused at the well. I wonder if we, with a feeling of "superiority" because of some little knowledge we may possess, are in danger of treating one of God's "thirsty" creatures as the Jews did the Samaritans.

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

But consider the kindness of the Christ as He conversed with this despised woman: "Thou wouldest have asked of him, and he would have given thee . . ." There was no exclusion in His mind; the only requirement was that she ask. God's "whosoever" is no more in evidence than in this touching little story and it contains a direct challenge to us.

Paul's sermon on Mars' Hill (Acts 17:22-32) demonstrates the same great truth. In it he declares that "God hath made of one blood all nations of men . . . that they should seek the Lord," and that He "commandeth all men every where to repent." Such an impartial and loving Father is He! And He sent His only begotten Son to teach by word and example this very fact. Small wonder that eventually "all nations shall call him blessed" (Psa. 72:17)!

Among the many events in the daily life of the Master the example of the healing of the Syrophenician woman makes it entirely evident that the gospel is a universal gospel. Matthew gives the conversation between Jesus and this woman in more detail in chapter 15. Jesus' apparent harsh treatment of her, we can readily see, was for the purpose of testing her faith. See how greatly it was rewarded!

Finally, the Great Commission brings this truth before us in no uncertain words. Its call sent the followers of Christ out to the uttermost parts of the earth to all races and peoples. It gave the gospel that saves to "every creature."

In turn, we, too, must carry this life-giving message to those with whom we come in contact. And the deeper we appreciate the significance of this gospel in relation to their present lives as well as their future, the greater becomes our responsibility. God's "whosoever" must not be limited by our selfishness or indifference. Let us go forward with our message.

"'Whosoever heareth,' shout, shout the sound!
Spread the blessed tidings all the world around;
Spread the joyful news wherever man is found:
'Whosoever will may come.'

"'Whosoever cometh need not delay,
Now the door is open, enter while you may;
Jesus is the true, the only living Way:
'Whosoever will may come.'

"'Whosoever will,' the promise secure,
'Whosoever will,' it ever must endure;
'Whosoever will,' 'tis life forevermore:
'Whosoever will may come.'"

Prophecy and the Present Distress

By Mrs. H. H. Kent

SOME ONE has said that "prophecy is the headlight of Christianity, flashing its rays over the track of time. It is the lighthouse of faith sending its warning beams of light over the billows of humanity. . . . It is God's alarm clock striking the hour of judgment. It is the telescope of faith revealing the glories of a future world."

How necessary it is, then, that we should study the prophetic side of the Bible! Prophecy does illuminate the life and pathway of the Christian. It is only when we are building on God's promises that we may know that we are safe, for He will not break them as mankind is apt to do. He has proved Himself true, all through human history. The past reveals to us that God has been working for ages for the good of the human family and for His children. The greatest promises are still to be fulfilled and the greatest blessings are still in store for the obedient.

At the present time we are living in a world filled with fear, broken promises, and moral bankruptcy. Wild and reckless leaders, drunken with power, sway the multitudes, while life becomes more and more a struggle for the common people. It looks as if we are headed for tremendous upheavals. We are facing crises in human affairs that will continue to affect the political, the social, the ecclesiastical, and the economic worlds. There is little security in temporal things at any time when we have forgotten God, which seems to be our trouble today from the above standpoints. When we build our hopes on man's opinions mainly, we may expect to suffer, for there is a God in heaven who has a program. When men's plans interfere with God's we may expect trouble.

Our best statesmen, with noble endeavors, have warned us for years that we are facing a debacle and that another war would wreck civilization. Every possible effort is being made to prevent war. No one wants it. But so far congresses and conferences have failed to end wars and most of them have even sowed the seeds of future wars. Christians, as they realize the solemnity of the times we are living in, are sounding the alarm for saner living. But crimes are increased by our present traveling facilities and the terrific speed of our times, because the criminal can get away with them. And since morals are at such a low ebb, crime and strife are so common that we become used to them. Where strife is there can be no peace. So it follows that as peace is harder to attain, problems multiply, until we will some day come to the place where no human mind can solve them.

The trouble has increased from personal to national, and national to international. What will the nations do, then, when no permanent solution can be found? God will answer the problem, and He alone. He will send earth's rightful King who will reign in righteousness, justice, and love.

That is the Christian's hope and the only remedy for the world's problems.

Christ will reign with a "rod of iron." This will not necessarily mean with a vengeful spirit, but with a firm, steady hand against which there can be no opposition without severe punishment. We have had some great men and some good leaders in the past, but when this time comes no plans will be usable unless they are in harmony with Christ and with that which is honorable, noble, just, and true, according to the Word of God. At that time (and we believe it will be soon) there will be a thorough "house-cleaning." All things opposed to righteousness will be ruled out.

The prophecy in regard to Christ's return as King of all the earth (with Jerusalem as the world's capital) is the greatest prophecy in the Bible. It is one that concerns us deeply at the present time. No one knows the exact time, but there is a promise to those who are watching the signs of the times that they will know the approximate time of His coming by the events that are transpiring on the earth. Christ said that it would be at a time when it would be like it was in the days of Noah—when the people had forgotten God, when the world was full of violence and judgment had to some.

Let us look at some of the outstanding evidences the Scriptures give concerning Christ's return and that assure us that He is actually "at our doors."

In answer to the apostles' question as to what would be the sign of His coming, Christ said, "There will be signs in sun, moon, and stars; and on earth anguish among the nations in their bewilderment at the roaring of the sea and the billows; while men's hearts are fainting for fear and for anxious expectation of what is coming on the world. . . . And then will they see the Son of man coming in the cloud with power and great glory" (Luke 21:25-28, Weymouth). Moffatt renders the passage: "Men swooning with panic and foreboding of what will befall the universe. For the orbs of the heavens will be shaken, and then they will see the Son of Man coming in the cloud with power and great glory. But when these things begin to happen, look up and raise your heads, for your release is not far distant." These are the words of Christ as found in part in these translations. They are addressed to His followers.

We have seen these catastrophic conditions coming on the earth. In spite of their increased intensity, because they have been so numerous and have come gradually we seem to have become used to them and treat them in a matter-of-fact sort of way. I quote from a recent prophetic writer: "That God really intends to interfere actively and forcibly in earth's affairs to bring an end to the reign of sin and death and to establish everlasting Edenic conditions, is to

the mass of unbelievers, the impossible dream of an unbalanced mind. . . . So today, in the time of the greatest distress, when mankind looks vainly in every direction for an explanation of its difficulties, and for a leader to bring them out of them, they fail to listen to those who are speaking the message of God with its satisfying and consoling explanation of present conditions."

We get more information as to what conditions will be like just before and at the time of Christ's return from the opening of the sixth seal in Revelation 6:12-17, when in connection with the signs in the sun and moon mentioned in Luke, John speaks of "a great earthquake." Most prophetic students believe this is a great social upheaval like the one we are in today, when nothing is on a stable foundation. The sun, moon, and stars are symbols of existing powers and conditions. The language describing this seal is highly symbolic. Christ always used the natural things—things that the people were familiar with—in giving His parables. Here in the sixth seal He used the most powerful things in nature to describe conditions that were to exist at the end of the age. However, the earthquake may be literal and also the other conditions, as we would infer from other scriptures. John did not understand them then, although the mysteries were left unsealed. Today the conditions for which these symbols stand are so evident that any believer can realize what they mean. Those who prefer to revel in the sins of our day will not seek an understanding of these revolutionary changes coming upon the earth and upon mankind. Daniel says that none of the wicked would understand.

As John saw the sun and moon that Christ spoke about in Luke, the sun was "black as the sackcloth of hair," and the moon "became as blood." Most of the older expositors of the Apocalypse consider this a scene of revolution and even anarchy. The sun, as is generally understood, represents the ruling powers who fail in administering justice at the end of the gospel age. So a great change is necessary and is about to take place when these conditions are evident. The moon is a lesser power than the sun.

Other events follow in rapid succession. There is a judgment that falls on the "stars." We note that John saw them "fall from heaven unto the earth." We hear of actors and actresses who are called "stars" because they have reached great heights in their professions. But there are the "stars of heaven," our great ecclesiastical leaders who have held conspicuous places in the realm of religion—high-salaried preachers, perhaps, who did not preach the truth but rather to please the people. They left their hearers in darkness and did not warn them of judgments to come and so lost their lofty positions of leadership and fell to the earth like unripe figs shaken from the tree by a mighty wind, there to lie useless and forgotten.

Returning to Christ's discourse in Luke, we read again in the last part of the 25th verse of "the sea and the waves roaring." We are told in Revelation 17:15 that "the waters . . . are peoples, and multitudes, and nations, and tongues." If this is so, may not the sea and the waves of which Jesus spoke represent nations and multitudes "roar-

ing" their dissatisfaction and "perplexity" over existing conditions everywhere today? As time goes on, as trouble multiplies, the restlessness and the tumult of the distressed peoples of the earth will continue to increase.

Daniel spoke of a time of trouble that was to come that would exceed anything that had ever been known up to that time and would never be equaled thereafter. How truly are these predictions being fulfilled today in the fears, perplexities, and perils that beset all nations! Daniel says further that the kingdoms of this world are to be broken to pieces and become so small and insignificant that the wind will blow them away! The present trend of events seems to be leading in that direction. But when these dire calamities have all taken place, the kingdom for which we so long have prayed will come. May God hasten the day!

There is a time coming, we learn in Hebrews 12:26, 27, when everything that can be shaken will be shaken. At the present there is a shaking in human affairs that goes beyond anything man has seen or known before. The haughty look of man is being replaced by fear, a fear of what is coming on the earth because of the unusual and unexpected things that are happening everywhere. This shaking that the Apostle speaks of, undoubtedly means revolutionary changes and upheavals on a scale never known before. So great is this upheaval that "every mountain and island is moved out of their places" (Rev. 6:14). Mountains and islands stand for prominent and stable conditions (and governments) that could not be easily moved unless great pressure were put upon them.

We read in Joel 3:15, 16 that "the sun and moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord shall be the hope of his people."

One could write much more of this great shaking that is to come and is even now at our doors. We will understand these things better as we watch the signs of the times and study the Bible and pray that we may be prepared for everything that comes. There are scriptures that speak of fiery judgments that will sweep over Christendom and the entire world. Fire is a symbol of purification (Zech. 13:8, 9) and also of judgment. Some will be purified by these judgments, others who will not heed will be punished.

Surely, we have plenty of evidence that this upheaval has gained considerable headway. From a Scriptural standpoint we are in the harvest time of the age. Harvest time always denotes an increase of what is sown, either good or bad. It is easy to see that we are living in days of extremes. We see and hear of "fearful sights" (Luke 21:11), and that wicked men grow worse and worse. But on the other hand, the righteous are becoming more righteous as they prepare to meet their Lord and to enter into His kingdom.

It would indeed be a dark picture if we could not see the bright side of it—the hope that lies just ahead. But because we do know of a better time to come let us rejoice because we shall see the King in His beauty. Will we be ready to meet Him? The Christian is not of the world, yet, whether we like it or not, we are in it, and must go through more or

less of this great struggle that is upon us. There are decisions that all of us must make. We will have to answer for the opportunities that we have had. We must judge ourselves that we may not come into judgment. Will we be able to keep above the storm and be among the righteous who enter the kingdom? The Bible teaches that many of

those who claim to be His servants will not be ready. Yet God has promised salvation to all the willing and obedient ones. The fault lies with man. This is not a time for Christians to be asleep, for "the night is far spent, the day is at hand; let us therefore cast off the works of darkness, and put on the armour of light."

After-Easter Meditations

By Lottie E. Young

IT IS the Sunday after Easter. The stores have been cleared of the abundance of candy rabbits, chickens, and eggs. The hundreds of lilies which a week ago were offered for sale have vanished. The congregations in the churches have resumed their normal size; and to thousands Resurrection Day is a year away, and not to be thought of for at least twelve months.

But, thank God, there are many to whom each Sunday is the anniversary of the risen Christ; and His words, "I am he that liveth, and was dead, and, behold, I am alive for evermore," continue to comfort and cheer. We in this land of limitless books and magazines can always read a good sermon if we are not privileged to listen to one given by word of mouth. But how did those early followers of the Master "grow in grace" and in the knowledge of the Savior when few could read? And there were no books telling of the One who went about doing good!

Let us take a backward look at the first Resurrection Day as described in the 20th chapter of John. Doubtless it has puzzled some of us to understand why those who were constantly with Him "knew not the scripture, that he must rise again from the dead," when He had told them so many times that the "Son of man must suffer many things, and be rejected by the elders, and the chief priests, and the scribes, and be killed, and after three days rise again," unless it was the fact that after seeing His glory as manifested at the transfiguration they could not conceive of a Messiah who would die after the Father had acknowledged Him to be His "beloved Son." They knew the prophecies which were to be fulfilled in the Messiah, but their eyes were truly "holden" as to the necessity of the cross before the crown, as among the last words addressed to Him were, "Wilt thou at this time restore again the kingdom to Israel?"

Mary Magdalene, who had loved the Savior dearly, who had stood at the cross during His dying moments, is the first visitor at the tomb "while it was yet dark," and sees the stone taken away. Alarmed, fearing theft, she goes for Peter and John, who come running. Both enter the open tomb, and after seeing the clothes which had wrapped the dead Savior, but no body, the record is that John "saw and believed."

Now Mary returns and looks into the tomb, and while seeing the two angels apparently does not get the message of comfort they give to others. With eyes filled with tears dimming her vision, she sees a figure and, supposing him to be the gardener, says, "Tell me where thou hast laid him, and I will take him away." Then comes the thrilling moment when Jesus speaks her name. The one word—"Mary"—brings her to His feet with a glad shout of, "Teacher!" and the surety of His being truly alive. It is His voice which confirms Mary so that she can tell the disciples, "I have seen the Lord."

On the evening of the day comes the memorable visit of the risen Savior to the Ten gathered in a room with shut doors, doubtless talking over the startling events of the day, when, after His salutation of "Peace be unto you," He shows them His pierced hands and side, which proves conclusively that He is the very One they had seen such a short time before hanging on a cross, dying for the sin of the world. It takes this sight to make them believe He has passed through the gates of death and has come forth Conqueror.

To Thomas has been attached the opprobrious title of "Doubting," as he needs the sight of his own eyes before he can grasp the stupendous fact which the eager disciples have told him about their Visitor. But after eight days the Lord appears again and says to Thomas, "See my hands, and touch my side, and be not faithless but believing," to which this doubter replies, "My Lord and my God."

Every one of the early disciples was of a different character, even as we are now. John believed when he *saw the empty tomb*. With Mary it was *the voice she loved*. The Ten needed *the sight of the wounds* borne for them. While Thomas required a personal demonstration. It is so today! Some grasp the simple truths of the Bible. Others say, "If I could only hear Him speak to me I could believe." Yet others, "I have studied and studied, but there are so many things I cannot understand." With still another it is, "I have tried to reason out the mystery of the new birth and the miracles of Jesus, and as I cannot understand, I will not believe."

The commendations of "great faith" given by the Lord were to those of nations outside that of His chosen people,

the Jews. Over and over again the Lord sadly said, "O ye of little faith," to the people among whom He had shown His divinity by a multitude of signs, and at the last we read that in the hour of His greatest extremity "they *all* forsook him and fled."

We have never seen Jesus physically, but if we truly believe that He is the Son of God, the One who suffered that His followers might have everlasting life, and if we are looking for His return as the King who shall reign forever, we can claim the promise, "Blessed are they that have not seen, and yet have believed." "The Lord *is* risen indeed," and I believe His words, "Because I live, ye shall live also."

WHERE DO WE GO WHEN WE DIE?

(Continued from front page)

the same day to the minister's home and faced him across his study table with this searching question:

"Where is my wife tonight?"

"They were close friends of long standing, this heart-broken husband and the pastor of his church, and they had talked over many personal questions with the utmost freedom.

"When I asked that question," Mr. L— reported, "I did so with the understanding that I was to receive a candid answer. And I did receive such an answer!" the husband went on. "This was what my pastor said when I asked him, 'Where is my wife tonight?' 'I do not know! If there is a place where the good and lovable go when they die, your wife is there. But I don't know—I honestly do not know!'"

This answer, of course, was no more satisfactory to his friend, Bro. Marsh stated, than were the answers received by John Oppenheimer. The speaker then recalled a question very similar to the one asked by Mr. L—, which was addressed to himself.

"But it was answered differently," he said. "Several of us had been present at the burial of a mutual friend and were returning after the service. One young man, who had acted as pallbearer, turned to me and asked: 'Mr. Marsh, where is Jim?' Knowing me to be a preacher, the others with us paid close attention, possibly to see if I would agree with the clergyman who had preached the funeral sermon and said that our friend was in heaven. But instead of replying directly, I exercised my privilege as one of Yankee descent, and answered his question by asking another.

"Where did you put him?" I inquired. "You were one of those who carried him away from his home—where did you take him?" "Why we took him out to the cemetery and lowered him into a grave!" "Are you sure of that?" I asked. "Certainly," the young man replied. "Well then," I continued, "that is very probably where Jim is right now—in the grave!"

WHERE DID THE FIRST MAN GO WHEN HE DIED?

"The Bible records the circumstances under which the first criminal was convicted and tells exactly what the penalty was that was imposed upon him," the speaker said, turning to his Bible. "In the 2nd chapter of Genesis and the 17th verse, God warned Adam of the dire results that would follow certain actions on his part: '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.'

"But Adam knew nothing about death: he had neither witnessed nor experienced it. But when he and his wife succumbed to the wiles of the serpent and the sentence of death was imposed, the meaning of it was made only too clear! '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).

"So far as Adam is concerned, the first criminal to be sentenced to capital punishment, we know where he went when he died—he returned to the earth and 'in that very day his thoughts perished' (Psa. 146:4)," the editor declared.

"But Adam was a wicked man—though he committed only one sin that is recorded—and we are more interested in the righteous. Where do the good go when they die?"

"To those who accept the entire Bible as the Word of God, Solomon answers the question conclusively: 'All go unto one place; all are of the dust, and all turn to dust again' (Ecl. 3:20). No distinction is made here between the good and the bad, or even between men and animals, as is indicated in the verses preceding. But let us consider the history of a man who was unmistakably good in the sight of God."

WHERE DID HEZEKIAH GO WHEN HE DIED?

Directing attention to the 38th chapter of Isaiah and reading the first 5 verses which tell the strange story of the warning God sent to that good king, telling him that he should "die, and not live," the pastor observed that that statement provided a definition of death that was not only true to the Bible but in harmony with the conclusions of experience and agreeable with the latest pronouncements of science.

"But where did this good king go when he died? That is the question. We are compelled to believe that he was in close fellowship with God, that his knowledge of God's revealed will for mankind, both present and future, must have been more accurate than otherwise, and consequently that he spoke with almost divine authority when he interpreted the emotion that overwhelmed him on that solemn occasion.

"I said in the cutting off of my days, *I shall go to the gates of the grave*: I am deprived of the residue of my years. I said, *I shall not see the Lord*, even the Lord, in the land of the living: I shall behold man no more when I am with them that have ceased to be' (see margin of Isaiah 38:10, 11).

"Such was the place to which good King Hezekiah ex-

pected to go when he died. The gates that stood ajar for him were not those of heaven where he would see the Lord and angels are said to welcome the faithful at death, but the 'gates of the grave' which were to keep inviolate his sleeping form until the morning of eternity dawns and the shadows flee before the rising Sun of life and righteousness!"

WHERE DID DAVID GO WHEN HE DIED?

"There was another king, still more renowned than Hezekiah, one whose goodness was attested by God in such words as these: 'I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will' (Acts 13:22). This faithful servant of the Lord also died, and where he went when he died is recorded in the most simple and impressive terms," Bro. Marsh asserted, as he turned back the pages of his Bible to the 2nd chapter of the Acts of the Apostles and read these words:

"Men and brethren—it was Peter speaking in the first evangelistic sermon under the Great Commission—'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).

"David, personally chosen by the Lord Himself to be king over His people and openly approved by Him for his faithfulness to duty, *when he died did not go to heaven, but to the grave*, where he still rested in silence a thousand years after his death had occurred!

"There are many others, whose passing is mentioned in the Scriptures, as worthy of remembrance because of their faith in God, of whom it is said that 'these all, having received a good report through faith, received not the promise' of salvation and life. Some were even 'tortured, not accepting deliverance; *that they might obtain a better resurrection*' (Heb. 11:35, 39, 40).

"It was a resurrection from the dead they desired and hoped for," the speaker insisted, "not an entrance into a mystical heaven beyond the stars!"

WHERE DID LAZARUS GO WHEN HE DIED?

"It was a friend of Jesus, a close and intimate friend, into whose death we would next inquire," the pastor resumed. "Lazarus was dead! There can be no doubt about it, for the Lord declared in unmistakable terms that such was true (John 11:14). We cannot question the relation he bore to the Savior, for he was in unison with his sister Martha, who, addressing Jesus called Him, 'Lord' (v. 21), recognizing Him as the promised Messiah and Redeemer of men.

"And so we ask again, 'Where did Lazarus the friend of Jesus go when he died?' We find the answer clearly implied in the attitude and words of the Lord when He brought him forth from death. With His eyes obviously fixed on the open grave, the Master 'cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with graveclothes: and his face was

bound about with a napkin. Jesus saith unto them, Loose him, and let him go' (vv. 43; 44).

"Lazarus," Bro. Marsh asserted, "could not have been in heaven but in the grave, for it was from there that Jesus called him."

WHERE DID JESUS GO WHEN HE DIED?

"We need not devote much time to this question because it was brought freshly to our minds on Easter Sunday. And the answer is plainly stated in John's record of the burial of our Lord. 'Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus therefore because of the Jews preparation day; for the sepulchre was nigh at hand' (John 19:41, 42).

"There we have the final answer to our question and to the question that so perplexed fourteen-year-old John Oppeheimer that he was willing to die to find an answer.

"All men, good and bad, rich and poor, *go to the grave when they die* to await the final decisions of eternal justice. And it is from the grave that the righteous will be called in the morning of the resurrection to receive their crowns of everlasting life and glory when our Savior comes.

THE MIRACLES OF NATURE

PAUL declares that the invisible things of God are understood by the things that are made (Rom. 1:20). To prove that it takes more than the inherent bit of protoplasm to evolve into a being different from that which is carnal and wicked, let us take for example cuttings or "slips" that cannot be induced to root, or at most without great difficulty, such as the camelia. This Asiatic shrub, with its beautiful white blossoms, an exceedingly difficult plant to root, may be induced to take root in six weeks by placing them basal end down in a solution of indolebutyric acid, commonly known as auxilin.

Another miraculous thing is the way in which cut flowers can be made to last by setting them in water containing a few drops of auxilin. No longer must the nurseryman and florist work in the dark with unknown factors and hope that their cuttings will strike root or that their flowers will not wilt.

How analogous is this to the miraculous operation of the Holy Spirit in connection with the Word of God in its quickening, rooting process of giving beauty for ashes in the lives of men! The point is this: the earthling, like the pigmy, though perched on the Alps of human endeavor or evolution, remains a pigmy. Unless planted and watered and God's Spirit induces a spiritual rooting to take place, all of man's bootstrap tugging lifts him no higher.

Verily, revelation and miracles are the two great pillars of Christian evidence. The most miraculous of all, and that which Peter affirms begets a living hope, is the belief in the resurrection of the entombed Son of God, Christ Jesus.

—Granville B. Leeke.

ABYSSINIA FOR THE JEWS

(Continued from page 3)

ing over the land, building towns, starting schools and colleges, cultivating, making roads. While many of the Arabs profited by Jewish colonization, many more resented this invasion, and their resentment was continually stirred up by their leaders. The result was a series of uprisings which for twenty years has made peace in Palestine merely relative. The tension has increased, not lessened, with the passage of the years, and the latest British attempt at solution seems to have pleased neither Jews nor Arabs. The proposal was, in brief, to split the strip west of the Jordan into three parts, offering the Jews less than five thousand square miles of arable land, an area utterly inadequate for the needs of colonization. The masses of Jews feel that both their Zionist leaders and the British have let them down. This bitter setback has wrecked the hopes of millions of Jews for a national homeland.

This leaves the Jewish problem still far from solution at a time when the situation of Jews in many parts of Europe is extremely critical. With the fresh onset of persecutions in Germany, Poland, Austria, and Rumania, there are—or will be shortly—some five million homeless or exiled Jews. The narrow strip of land between the Jordan and the Mediterranean—which now holds half a million Jews and a million Arabs—could not possibly absorb the Jews who are today threatened with exile.

JEWISH BACKGROUND IN ETHIOPIA

Where, then, can they go? If we except Palestine, there is no country more permeated with Jewish history and tradition than Ethiopia. This fact, I have concluded, should tend to make it acceptable to Jews.

Legend has it that when the Jews migrated from Egypt, a dissident faction cut themselves off from the main body in the wilderness and, wandering up the Nile, reached the highlands of Ethiopia where they settled to cultivate the land. They came to be known in the land of their adoption as Falashas, which means stranger, wanderer, or immigrant in the Geez language. Whether the Jews came to Ethiopia by way of the Nile, or whether they crossed the Red Sea from the Arabian littoral, they can trace their history in Ethiopia almost as far back as in Palestine. The descendants of the original Falashas now number almost a quarter of a million. They live in the highlands away from the coast and have been but little affected by the invasions of Europeans. They are dark-skinned Jews who have never lost their racial or religious identity.

When Frumentius, fourth-century Phoenician missionary, arrived in Abyssinia, this "Father of Peace," as he was called, made many converts to Christianity among the Jewish dwellers of the highlands. Having been nurtured on the Messianic lore of the Old Testament, they were ready to accept the gospel version of the coming of Christ. The primitive Christianity of Alexandria, steeped in the Jew-

ish residue, was disseminated among the natives, and thus was founded the Coptic Church of Abyssinia. The Coptic Church still observes two sabbaths, Saturday and Sunday, in addition to the other Old Testament holy days. It practices the Jewish rite of circumcision and extends it to the female sex. The church edifice is divided according to the Mosaic house of prayer; that is, into three separate parts: the holy of holies, where the ark of the covenant is kept, the altar, and the gallery for worshipers who, like the Jews, solemnly kiss the doorpost or mezuzah on entering.

The Mosaic law is held in great esteem by the Coptic Christians, although stealing, oddly enough, heads the list of Thou-Shalt-Nots. Robinson MacLean, correspondent for the *Toronto Star*, records the following reply from a native Ethiopian priest to his question: "Do you know the commandments of God?"

The priest answered: "Yes. They were written on stone, and they say not to steal, not to tell lies when some one calls you witness, to love God with all your heart, not to touch your brother's wife, and to love him with all your heart. Don't like anyone's money, and like your brother like your own self. Don't believe anything wood or tree or river. Honor the day that is God's will. Believe there is only one God, and don't try to use anything bad on somebody." Thus it will be seen how deeply the Jewish theology has entered the consciousness of the Ethiopian masses. The unbroken line of Jewish kinship is evident in the royal genealogy: Haile Selassie, Lion of Judah, prides himself on being a direct descendant of King Solomon through the Queen of Sheba. The myth goes that the son of their union, Menelek, was given an exact replica of the ark of the covenant by his father. But he was not contented with an imitation and robbed the temple in Jerusalem, substituting the copy. In the holy city of Axum, there is a Coptic church which allegedly contains the authentic ark of the covenant.

According to Ethiopian tradition, the Hebrew tribe of Gideon (Simeon?) once dominated the province of Semia. It is not necessary to accept the legend as historically accurate in order to recognize what is fairly obvious: the Falashas, the dark-skinned Jews, are a remnant of the original band of Hebrew wanderers. They are the nucleus that elung to their faith, the faith of their fathers. Others, it may be assumed, entered the fold of the Coptic Church.

Until the nineteenth century, Europe had never heard of these isolated Ethiopian Jews, who called themselves *Beth Israel*, the house of Israel. They were unaware of the existence of any Jews outside their own community.

Let us look a little closer at these African Jews. Their synagogues are known as *mesgids* and in their service they follow the orthodox Mosaic ritual which also survives among orthodox Jews in the western world today. They live in small, compact communities, the center of which is their synagogue, usually a straw-thatched clay hut, and their priests belong to the tribe of Kahanim. These Jews are excellent farmers, and they are also skillful carpenters, masons, smiths, weavers, potters, and basket makers. They do not use the Hebrew tongue. Their Bible is written in the Geez language which has not been spoken there since the

thirteenth century. Contact by western Jews with this remnant of their race was first established by Joseph Ha-levy in 1868; and in 1906 Rabbi Margolies of Florence formed a Falasha Aid Committee for the purpose of sending them Jewish literature and erecting schools.

ADVANTAGES OF ETHIOPIA

In view of the above, any suggestion to the Italian Government that Ethiopia be thrown open to colonization by the Jews cannot be ruled out on the score of sentiment or as counter to Jewish tradition. Ethiopia, with its fertile upland soil, with its virgin resources waiting development, cries for colonists. It has, at various levels, tropical, subtropical, and temperate climates. It would offer the Jew a homeland such as he has never conjured up in his wildest dreams. Ethiopia possesses an area of 350,000 square miles—almost as great as France and Spain combined—and has a population of but seven and a half millions. According to recent reports by Italian experts, more than half the territory is arable. The lowlands of Somaliland and Danakil are hot and dry, although they are not desert areas; in any case these regions can be irrigated by the diversion of the streams that feed the Nile, which is part of the new Italian plan. The lower basin of Sobat is hot and swampy. The swamps are at present being drained. In general, however, the country is healthful.

The year is divided into three seasons. Winter lasts from October to February; summer or the hot season follows and ends about the middle of June, giving way to the rainy season. The apex of the rainy season is reached in July and August, its effects being most felt in the Takazze basin. The districts of Gojam and Wallega are subject to heavy rains until the middle of September. The mean temperature is between 60 to 80 degrees.

Ethiopia is a beautiful country, with an admirable, but as yet undeveloped, seacoast close by in Eritrea, high mountains, and a great variety of vegetation. The glens and ravines are thickly wooded. In the various regions there are date palms, mimosa, wild olive, sycamores, juniper, laurel, myrrh and gum, yellow pine, fig, orange, lime, pomegranate, peach, apricot, and bananas. The grape has not yet been satisfactorily cultivated, although it can be grown; coffee, cotton, sugar cane, and indigo plants grow well in certain sections. And there are many strange trees and plants, the kusso, for instance, a species of rose that grows from eight to ten feet high and whose fruit yields seeds that are used as a pleasant spice.

The soil of Ethiopia is God's blessing for the modern farmer equipped with tractor and power plow. In the valleys excellent crops of maize, durra, wheat, barley, rye, pease, and millet are grown. There are indigenous oil-producing plants, as well as the peanut and castor bean.

In addition, there is an abundance of domestic animals. The ox is most common, and a breed of cattle resembling the Jersey. The sheep find ample pasturage in the uplands. There are many varieties of goats, including the silken-haired kind found in Arusi Galla. Small, vigorous horses are numerous; but the mule is man's best friend in this

country, used both as a mount and a transport animal. He can stand any climate, travels the mountain paths with sure foot, and easily carries immense loads. Visitors to Ethiopia agree that the country is well adapted to stock raising, and that the natives, lacking scientific methods both in stock breeding and agriculture, have not taken the first steps toward exploiting Ethiopia's potentialities.

This is also true of the mineral wealth. There are gold-bearing veins of quartz in the Wallega district and in southern Shoa. Some placer mining has been carried on in the south. Beside undetermined quantities of gold, silver, iron, coal, there is rock salt.

If Premier Mussolini would open Ethiopia to the Jews, who have always lived amicably side by side with the Italians in Italy, the problem of colonial appeasement would no doubt be made easier. The Ethiopians are a simple, naive people, although fierce as warriors; but their poverty is such that, as foreign correspondents relate, a bodyguard could be hired for less than two dollars a month, and the average wage of field workers was about two cents a day. It is reasonable to assume that they would make no objection to the immigration of Jews who, as the colonization in Palestine has shown, benefited not only themselves but their Arab neighbors. With the help of the Italians, the Jews, financed by their coreligionists all over the world, would address their industry to the problem of laid development, and in the process they would automatically raise the level of Abyssinian life. The economic and cultural plane of the people would be elevated by this threefold cooperation.

ETHIOPIA FOR THE JEWS

The Jews have been at all times admirable interpreters of Italian culture. They distinguished themselves as Italian art historians, as literary critics, as philosophers, poets, and painters. Both Mediterranean peoples, Italians and Jews, can labor peacefully side by side in a common enterprise, such as the colonization of Ethiopia presents. Il Duce prides himself on having liberated thousands of Galla slaves from their Amharic masters. But there are today in Europe thousands, perhaps hundreds of thousands of Jews, on the verge of economic and political servitude, who would grasp at the opportunity of free colonization in such a rich and unexploited land as Ethiopia. They would supply armies of farmers, technicians, engineers, teachers, and doctors.

What the Jews have achieved in past centuries in Spain, what they are achieving today in Palestine, they can achieve under favorable auspices in Ethiopia. From the sentimental point of view, Ethiopia has a unique appeal in its past history—home of a lost tribe, ruled by Queen Judith. And in the present it is the homeland of a quarter of a million children of Beth Israel who still practice Hebrew rites. All these imponderables, apart from the potential resources of the land itself, should appeal to Jews with a realistic vision, as well as to the practical administrators of the new Italian experiment in Africa.

Berean Department

Cecil A. Smead, Editor, Blanchard, Mich.

What Did He Write?

* * *

Vivian Kirkpatrick, Aurora, Ill.

For a number of years the first 11 verses of the 8th chapter of John have intrigued me. The more I have puzzled over them the more meaning they seemed to have for me. They have raised the question: "Just what did He write?"

While His mind was nimbly racing,
His fingers did a bit of tracing
On the sands of long ago.

What He wrote we do not know.

But the words that He had written
All their consciences had smitten,
On that day so long ago.

What He wrote we do not know.

Faithless Time long since erased
All the words which He had traced
On the sands so long ago.

What He wrote we do not know.

The single record we have found—
His only writing—on the ground,
Trusted to the sands below.

What He wrote we do not know.

Shall we ever, ever know
What was written long ago
By the fingers idly tracing on the sand?

What He wrote we do not know.

From this idle questioning comes another thought. Could there not be a meaning behind this idle tracing in the sand? and this led to:

We seek man's praises
Through writing and voice—foolish!
He wrote on the sand.

It is a far cry from the attempts of countless multitudes of men to write something enduring, something that would live after them down through the ages and this only account of the only writing of Christ we know anything about, and it was on the sands from which it was soon obliterated.

This very incident gives us something very serious to think about. He sought not for fame or greatness but only to improve the lot of humanity; to our knowledge He wrote nothing but these few ephemeral words upon the sands. His greatness lay in what He did, in the way He lived. True greatness is fickle—it comes to those who seek it not and those who seek it most find it not.

Minnesota Berean Conference

For their spring conference, the Minnesota Bereans met at Eden Valley, April 23 and 24. Our various local societies were well represented and a few of our isolated members were in attendance also.

At this meeting it was decided to spend all our efforts and whatever money we can on the Summer Training School rather than sponsor an evangelist for the summer. We know of about four who would like to go, and we pray more will respond before the school opens. To those who go from this State, and desire it, we are offering financial assistance. May God lay it on the hearts of many to enter the Training School. The harvest truly is great, but the laborers are few. Yes, the fields are white already to harvest. Let us therefore pray the Lord of harvest to send forth laborers into His harvest.

Roselin Fredlund, Mora, Minn.

Challenge

DEAR BEREANS: I have been rather pleasantly surprised. I had not expected to receive requests for particulars of the challenge for at least a week yet, but already two societies have answered: the Oregon, Illinois, Berean Society through Jeannette Romine; and the Golden Rule Church of God Berean Society of Cleveland, Ohio, through Ruth Tomlinson.

I hope to be able to announce next week that many more societies have answered the challenge, and I am also hoping to be able to announce the reception of the challenge by the two societies who have received the particulars.

The longer your society waits to send for the particulars of the challenge the harder it will be to meet. Write at once before you forget it.

DEAR BEREANS: It is with a great deal of pleasure I announce the last week's results of the challenge to all Berean societies which appeared in the April 12 issue of THE RESTITUTION HERALD.

In addition to the two societies announced above as writing for the details of the challenge, I wish to add the Blood River Berean Society of Hammond, Louisiana, whose letter, written by their president, Mrs. Claiborne Lee, reached me yesterday; and the Los Angeles Berean Society, whose inquiry reached me today through Gertrude Johns.

The announcement for this week which is of greatest importance, however, is that the Oregon, Illinois, Berean Society has reported their full acceptance of the challenge.

Watch the June 21 issue of THE HERALD for a complete report of the nature of the challenge, the societies requesting details of it, and the societies accepting it, along with the efforts they make to meet it.

Vivian Kirkpatrick, Aurora College, Aurora, Illinois.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"With men it is impossible, but not with God: for with God all things are possible."

Who Will Work for Jesus?

"Who will work for Jesus;
Who will battle true;
Who will march against the foe;
Who will dare and do?"

"Who will stand for Jesus;
Who will hate the wrong;
Who will win the victor's crown
With a joyful song?"

"Who will help the weak ones;
Who will hear their cry;
Who will rise when Jesus calls,
Answering, 'Here am I'?"

"We, His little children,
We, His soldiers true,
We will rally to the right;
We will dare and do."

What a Rich Young Man Needed

In the story for this week we find Jesus and His disciples traveling southward along the Jordan River. This country was called Perea, and here lived the descendants of some of the old Hebrew tribes. They were shepherds and herdsmen, and some of them were very wealthy, living on large estates.

As Jesus walked along the road a rich young man, perhaps from one of these fine estates, came running up to Him. He kneeled before Jesus and asked Him a question that most likely had been bothering him for some time.

You know, the people of the East, called Orientals, show their respect for others in quite a different way than we do. The Jews sometimes knelt down and touched the ground with their foreheads to show honor. Sometimes they kissed the hand and also the garment of another, or even kissed the feet.

This young man, called a rich young ruler, showed his respect for Jesus by kneeling to Him, calling Him "Good Master." We do not read of him either before or after this, but he must have heard a good deal about Jesus and he must have believed what he had heard.

This wealthy young man must have seen in that other

Young Man something he wished that he possessed. Perhaps it was Jesus' freedom from worry; perhaps it was His kindness and sympathy; perhaps it was the shining look of contentment in Jesus' face.

When Jesus asked him about the commandments he said he had kept all of them from the time he had been only a boy up until that day. Not all rich young men could say that! But Jesus said there was one thing he lacked.

What! a rich man lacking something? Yes, and if you will read verse 21 of the story you will see what it was. Was it another house, or more herds or sheep? Was it more costly clothing, or better food?

No, none of these! What this rich young man needed was to show that it wasn't his wealth he loved, but people. Not how much money he could pile up, but how much good he could do with it. Do you see?

He needed to show others that he really did love God above everything else, as the first commandment required. He thought he had kept all the commandments, and here had been breaking the very first one. For he loved his money more than he loved God.

The young man went away very heavy-hearted because Jesus had asked him to do something he wasn't willing to do. And we read that Jesus had been attracted to that young man, and so He must have been sorrowful too.

Then Jesus told His disciples that it is very hard for those who are rich to enter God's kingdom. Is that what He said? Oh, no, though some people think that is what He said. Look at verse 24 and see!

Those that "trust in riches," that is what He said. Jesus meant that instead of trusting in God as we all should do, some people trust in their money. They believe their money will do everything for them, and they put it ahead of God.

Most of our stories are happy ones, telling how Jesus healed the sick and the lame and the blind; how He preached the gospel of the kingdom of God to all who came to hear Him and thus gave them hope. But this is a sad story, and we also are sorrowful, as the rich young ruler turns his back on Jesus and returns to his precious money.

CAN YOU FIND—

"I am the way, the truth, and the life"?

AMONG THE CHURCHES

WHAT'S THE ANSWER?

How can a man preach to the hundred and one different types of mind in a congregation, old and young, educated and uneducated, and keep them all interested?

What is the difference between a preacher and a pastor? Can one be both?

In what ways are preaching and teaching alike? In what ways different?

Why has it been said that no one can teach anyone else anything? Is it true?

How are habits of study formed? How can you break down detrimental habits?

Why do pupils hate school (and Sunday school)? How can you change a strong dislike for Bible study into an enthusiastic enjoyment?

Why do people consistently permit themselves to be guided by their feelings rather than their reason? How can the preacher or teacher meet this situation?

What are the peculiar dangers a minister has to face, and how can he guard against them?

What are the three elements of a sermon?

What principles should govern the choice of sermon themes?

Why should every preacher be a poet?

What are the laws of learning?

How can you use your subconscious mind to reinforce your conscious thinking?

How can you compel the interest of your congregation?

How does a teacher utilize the laws of memory to make lasting impressions on the minds of his scholars?

What should a minister read, outside of the Bible?

What tools, other than the Bible, can be used in fashioning character?

These are only a few of the questions that will be considered in the course in preaching and teaching which will form part of the curriculum of the six weeks' Summer Bible Training School, to be held at Oregon, Ill., July 5 to August 14, this year.

For further information write to Chairman C. E. Randall, of the Training School Committee. He may be addressed at Fonthill, Ont.

Additional enrollments continue to come in for the Summer Training School for workers. The larger the class the more interesting will be the work accomplished. While it is the desire of the committee that those who have the possibility of many years of Christian service still ahead of them be strongly represented, no one will be denied entrance because of age.

HERALD RECEIPTS

Mrs. Catherine Davis; Mrs. I. L. Wood; Mrs. Vern Todd (self and another); T. A. Drinkard (for another); Mr. and Mrs. Marvin Herren; Mrs. Belva Maxwell; Mrs. Jessie Donaldson (for another); B. F. Skeels; Mrs. Evelyn H. Austin (for another); Frances Pierce (for another); Hugh Huffer; Mary E. Elton (for another); Mrs. Mae Magnus (for another); Maurice E. Bray; Marian R. Richards; J. W. Currens; Mrs. O. J. Dorsey; Mrs. Rona Coyner; Delos Andrew; Mattie Benjamin (for another).

THE VIRGINIA CONFERENCE

At the business session, held in conjunction with the services at Maurertown the first Sunday in May, it was reported that Bro. Harvey Krogh has accepted the invitation extended to him to be guest speaker at the coming conference. Bro. Krogh is pastor of the Church of God at Ripley, Ill. He has gained for himself an enviable record as a pastor and worker in the Illinois Conference. We feel sure that Bro. Krogh will have much to offer that will be of value to all of us.

Bro. Krogh will be accompanied by his good wife, Mary, who will take charge of one of the classes for children. Sr. Krogh has taught at the Illinois Bible School, and is recognized as a very capable teacher of children.

You will also be glad to know that Sr. Verna Thayer (who needs no introduction to the Virginia brethren) has agreed to take over her old class of youngsters for the duration of the conference. We have reason to believe that many of the oldsters will be much pleased with the opportunity to renew their acquaintance with Sr. Thayer.

The children's classes will be in charge of Srs. Krogh and Thayer, with Elders Krogh and LeCrone alternating between the young people's and the adult classes.

DO YOU KNOW THE ANSWERS?

Have you considered Old Testament history as a prophetic outline of the future? Do you know the typical meaning and value of the characters and incidents described in the Old Testament? Are you familiar with the doctrinal teaching of the New Testament? Is all that Jesus said in the Gospels applicable to the church today? What was the central theme of Paul's preaching? Were the miraculous "gifts" of healing, tongues, etc., designed to continue throughout the present age? If not, what is the "gift of the Holy Ghost" that Peter declared all who believed, repented, and were baptized (Acts 2:38, 39) should receive?

Without consulting Bro. S. J. Lindsay, who is to have charge of a class in Old Testament Prophecy and History, and who will also teach New Testament Interpretation at the forthcoming Summer Bible Training School, we feel sure that he will help you solve many such knotty questions as these if you are fortunate enough to be enrolled in the School. Bro. Lindsay's work will necessarily deal with the nature and conditions of eternal salvation in a fundamental way, and no doubt will be of inestimable value to you in your efforts to present the truth to others.

For further information concerning other courses, write at once to the chairman of the Bible Training Class Committee, C. E. Randall, Fonthill, Ont.

CONTRIBUTIONS TO N. B. I.

Mrs. Catherine Davis	\$ 3.00
Leila E. Whitehead	5.00
E. S. Logan	2.50
Mattie Benjamin	10.00

BROTHER F. L. AUSTIN LECTURES IN CHICAGO

Speaking of the lectures given by Bro. F. L. Austin in Chicago recently, a commentator says:

"Bro. Austin, during April, delivered for us (the Anglo-Saxon Federation, 332 S. Michigan Ave., Room 834, Chicago) one of the most helpful and informative series of addresses that it has been our privilege to hear. In response to insistent requests, we are inviting him back for two more addresses. Those who had the pleasure of hearing him before will need no urging. To the rest we say, Don't fail to hear him on both occasions."

The subject announced for the discourse on Sunday, May 1, to be given by Bro. Austin, was, "Hagar and Sarai; Ishmael and Isaac." Sunday, May 29, he will speak on "The Levites, Ministers of God."

CHURCH OF GOD MESSENGER

This eight-page bulletin is without question the most attractive mimeographed publication of its kind we know. It is edited by Pastor C. E. Randall of Fonthill, Ont., and Niagara Falls, N. Y., in the interest of the churches he serves. We regret that we cannot show you a copy of the last issue from which we glean the following items of general interest:

On a recent Monday night a returned missionary from war-torn China gave an address at the Fonthill Church of God under the auspices of the local branch of the Upper Canada Bible Society, of which Sr. Lillian Railton is president.

Bro. George Rennard, for many years an elder of the church at Niagara Falls, N. Y., and who has been confined to his home for a long and dreary time as the result of a paralytic stroke, thanks the many friends who have cheered him with flowers, letters, and cards of greeting, especially at Easter time. He hopes for an improvement in health this coming summer, a hope that is supported by our prayers.

The Niagara Falls church was greatly pleased to have Bro. Edward Engle among the worshipers present on a recent Sunday morning. Bro. Engle has been making a courageous up-hill struggle against the "white plague," and will not be forgotten in the prayers of those who know him as does the editor of The Herald.

Sr. Lillian Railton established her reputation as an entertaining speaker when she gave addresses descriptive of her winter's trip to Florida at the three churches of the Niagara-Fonthill district.

The young people at Fonthill are busily engaged in arranging their program for the forthcoming May Meeting. Bro. Magaw of Ohio will be the guest speaker and "we are sure that his sermons will be used of the Lord to edify each one" present at that splendid annual gathering.

Bro. and Sr. Beemer were the first of the Fonthill brethren to contribute towards the financing of the Summer Training School. "This is one of our greatest undertakings and deserves the fullest measure of cooperation of all who are interested in the future welfare of the Church of God."

REPORT OF T. A. DRINKARD

My detailed report for April is as follows: Ater, Tex. (2, 3), 3 sermons; Mullin, Tex. (9, 10), 3 sermons; Little Rock, Ark. (13, 14), 2 sermons; Cleveland, Ark. (16, 17), 3 sermons; Morrilton, Ark. (18), 1 sermon; Mr. Olive, Ark. (19), 1 sermon; Driggs, Ark. (22-24), 4 sermons. Places visited, 7; sermons delivered, 17. Expenses, \$13.86; receipts, \$43.00.

I am glad to again place before the brotherhood a report of work, this time for the month of April. A few more sermons would have been given but for rainy weather. Some suggestions are coming to me that the amount received is not as much as it should be. Possibly not, but what would you do under the circumstances? Would you set a price on your time, and if the stipulated amount was not raised, stay at home? I am preaching the gospel of Christ because I love the message, and see the necessity of presenting it to the world. If you feel that you can contribute to our needs in this great work, and wish to do so, I shall be happy to have you do it. If I cease to carry on the work it will not be done. Which shall it be?

Mullin, Tex., was added to our list of places for April. A series of meetings will be held in July. The brethren there have a building that is almost completed which is being used for services and which we are praying can be finished soon. Mullin is where Bro. A. S. Bradley lived for sixteen years, worked faithfully to see a building erected, and lived to see it started. But trouble appeared in their midst, the result of false teaching. Through it all a few have remained faithful to the truth and behind the Church of God, and have asked that I come there and take charge and build up the work that has fallen. Yes, brethren, I agreed to do so without the promise of a dollar. I haven't lost faith in God, nor the brotherhood, through whom He will work.

These several congregations stand loyally and faithfully for the Church of God in faith, doctrine, and practice. I am going forward to build up the work that has been torn down through false teaching, and pray that those who can will add their strength and cooperation in the interest of this great cause.

T. A. Drinkard, Handley, Texas.

BENJAMIN FETTERS

Benjamin Feters, son of Michael and Susan Feters, was born in Marshall County, Ind., Sept. 24, 1859, and died in Plymouth, Ind., April 28, 1938.

His marriage to Ella Z. Smith was solemnized December 7, 1883. To this union two children were born, both of whom preceded him in death, as did also his wife, who fell asleep in Jesus March 14 of the present year.

He is survived by one brother, Michael of Lucerne, Ind.; one sister, Mrs. Katherine Adams of Willoughby, Ohio; four grandchildren and two great-grandchildren.

Five years ago the writer baptized Bro. and Sr. Feters into Jesus. We can truly say of Bro. Feters that he was true to God and faithful in the work of the church. Words of comfort were spoken to a very large audience which had assembled to show respect to a worthy friend and brother. The service was held Sunday afternoon, May, 1, 1938. The text selected was Job 19:23-27. Bro. Feters was laid to rest beside his wife in the cemetery south of Plymouth to sleep until Jesus comes.

J. H. Anderson.

GLADBROOK, IOWA

Bro. J. W. Williams, pastor of Park Hill Church of God in this village, was appointed by the Gladbrook Ministerial Association last Monday to deliver the baccalaureate sermon for the graduating class of the high school, Sunday evening, May 22.

INDEBTEDNESS FUND

Notes Payable		\$4,309.00
Amount received	\$1,390.00	
Maurertown, Va., S. S.	3.18	
Cleveland, Ohio, Church	3.05	
Mrs. Jessie W. Donaldson	3.00	
Mattie Benjamin	10.00	
South Bend, Ind., S. S.	8.94	
Lawrence Howell & Family	5.00	1,423.17
		<hr/>
		\$2,885.83

SUMMER TRAINING SCHOOL

Mr. and Mrs. Delos Andrew	\$3.00
Mattie Benjamin	3.00
Mr. and Mrs. H. W. Beemer	5.00

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Mrs. Lydia Railsback; Dorothy Magaw; R. H. Judd; Mrs. Eva H. M. Fletcher; Helen M. Chisholm; Ella M. Siple; Leota B. Hanson; Jessie M. B. Kauffman; Georgia and Wayne Thompson.

Sr. Leota B. Hanson, treasurer of the National Bible Institution, spent Mother's Day where every son and daughter should spend that day when possible, with her parents in Lebanon, Ill.

RESTITUTION HERALD RECOGNIZED
BY INTERDENOMINATIONAL
MAGAZINE

In the May issue of the "Religious Digest," an interdenominational monthly corresponding to "Readers' Digest" in the secular, appeared an abridgment of the editorial which occupied the front page of The Herald on March 8, entitled "The Problem of the Jew." The selection of an article from The Herald for republication in "Religious Digest" is an indication of the growing influence of our paper. Among the editors of "Religious Digest" are such men of world prominence as William E. Biederwolf, E. Stanley Jones (India), Willis G. Hoekje (Japan), Donald MacLean (Scotland), and Norman Vincent Peale of New York. It is published in Grand Rapids, Mich.

Attention is called to the above matter for three reasons: (1) To show that our writers are recognized and their articles carefully read by thoughtful people far beyond the circle of our denominational fellowship; (2) to encourage our contributors to renewed efforts to provide our columns with the best material they are able to prepare; and (3) to induce educated young men and women of the Church of God to qualify for world wide usefulness to God and to the church by enrolling in our Summer Training School of Religious Journalism. It is becoming ever more apparent that the influence that was once exerted by the pulpit has largely passed to the editorial desk and that the printing press, rather than the voice, must hereafter be recognized as the most effective means of reaching "every creature" with the gospel's saving message.

Board of Evangelism

Preach the Word

C. E. Randall, Superintendent



Bro. Patrick having accepted work in Nebraska for the summer, finds it necessary to relinquish his position on the Board of Evangelism. He has rendered a very fine service to the Church of God through the Board and it is with regret that his resignation must be accepted. Having known Bro. Patrick all our life and having been directly associated with him in church work, we feel justified in saying that it is our honest conviction that he has during this last year given a measure of helpfulness to the church unequalled by his former labors. While he leaves us officially, yet he will continue to support the work to the best of his ability. Our best wishes and prayers go with him in his new labors.

Bro. Clarence Lapp, pastor of the St. Cloud, Minn., church has been appointed to take over the work of secretary-treasurer for the remainder of the fiscal year. Bro. Lapp is well known among our people and needs no introduction to the majority. He takes up his work on the Board laden with enthusiasm for a virile evangelism. His zeal for the united ministry of the Word and forceful spirit for a more active church will be useful instruments in carrying forward the work of the Board. We welcome Bro. Lapp on the Board.

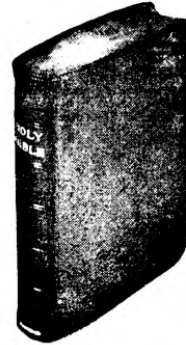
Hereafter all contributions for the national

evangelistic work should be sent to Bro. Clarence Lapp, 41 31st Ave. N., St. Cloud, Minn. The Board has made certain monthly commitments in helping establish the work in various sections of the country. These regular outlays require regular contributions. The support which has been given in the past has been encouraging, but we could extend the work of the church over a much wider territory if we had more funds with which to work.

Plans are being made to carry the message of evangelism to our people on a wide-scale basis during the summer months. Announcement of plans will be forthcoming in the near future. In the meantime, pray for our evangelistic work. One brother writes: "I really believe the Board of Evangelism is going to be one of the most worth while forward movements that we have had in some time."

There is no limit to what can be accomplished if we will pray and support the cause. May the Lord put it into our hearts to provide a stronger arm with which to carry on this work by sending in a sizable contribution. Much or little, send all the Lord puts in your mind to give. Keep Bro. Lapp's address, so you will have it at all times, and will not have to delay your regular offerings for want of the address.

A Thousand Lives for Dividends!



One life, two lives, a thousand lives—they'll be your dividends. For work at the Summer Bible Training School will train you to lead others into the eternal kingdom of the Christ, and the number you lead will be dependent only upon the way in which you apply what you gain from your six weeks' work at the School.

The Summer Bible Training School will teach you to teach others, but it will do more than that. It will show you how to get the most from Christianity *for yourself*; it will make your religion a glowing, vital force. Seven courses will give you Bible, church history, journalism, music, and general church problems.

Backed by the General Conference, the School has been created to meet the pressing need for trained workers to conduct the business of the church. It is unlike any other school ever operated by the Church of God. The six weeks' course ends August 14; so students may also attend General Conference sessions.



Where Classes Will Be Held
CHURCH OF GOD
Oregon, Illinois
July 5 - August 14

USE THIS COUPON TO SECURE FULL INFORMATION

C. E. Randall
Fonthill, Ontario

Yes! I want to know more about the Summer Bible Training School. Send me complete information at once.

Name

Address

City

State

THE RESTITUTION HERALD

VOLUME 27

OREGON, ILLINOIS, MAY 17, 1938

NUMBER 33

Who Are the "Unsaved"?

By the Editor

LITERALLY, every man and woman who lives or ever has lived upon the earth, with the single exception of Jesus Christ, is unsaved at the present time! The finality of eternal salvation is future, not past or present. Yet there is a sense in which one may be accounted saved today. But before we go into the question thoroughly, let us seek to learn what salvation is, what it means to be "saved."

Definitions are boring, I know, but unless we know the meaning of the words we use what we say will serve to confuse rather than enlighten our hearers, for they may attach quite a different significance to our language than we do. Not only that, but we will in fact be speaking in a tongue we do not understand ourselves and may say things that we do not really believe.

We might at the outset go to the recognized authorities in English to determine the true meaning of "save" and "saved," but as we are to base our conclusions on the Bible, which was not originally written in English, it may be helpful for us to consult Greek lexicons or dictionaries in order that we may arrive at the true original meaning of the words from which these English terms are derived by translation.

The first occurrence of "save" in our New Testament provides a very good beginning. The word is found in a passage that is especially significant in that no human channel comes between us and God.

"The angel of the Lord" appeared to Joseph, the husband of Mary, in a dream and assured him that his affianced bride was to bear a son by divine generation. "Thou shalt call his name JESUS: for he shall *save* his people from their sins" (Matt. 1:21).

The Greek word translated "save" in this place is *sozo*, and here is what it means, according to Thayer's Greek-English Lexicon, which is an authority in theological seminaries of all denominations:

"*To save* in the technical Biblical sense:—negatively, *to deliver from the penalties of the Messianic judgment*, Joel 2:32 (3:5); *to save from the evils which obstruct the reception of the Messianic deliv.* (Please turn to page 10)

Abreast of the Times

Pertinent Comments on the News of the Day

G. E. Marsh, Editor

Christian Unity Conference

"I hear that there be divisions among you; and I partly believe it" (1 Cor. 11:18).

UTRECHT, The Netherlands, May 9.—A world conference on Christian unity opened in the Presbyterian Cathedral here tonight. Devotional addresses were delivered in five languages and nearly all of the major denominations, with the exception of the Roman Catholic, were represented. The present gathering is an outgrowth of the conference on faith and order that was held last summer in Edinburgh, Scotland, under the chairmanship of the Archbishop of York. The purpose of the conference is to reach an agreement if possible on what form of organization shall be established for a world council of churches. The general thought is that some such plan should be adopted as that of the Federal Council of the Churches of Christ in America, through which many of the major denominations engage in cooperative religious activities.

Regrettable as sectarianism is, we can foresee little of good coming out of the present effort. To achieve harmony of action, to say nothing of organic unity, the doctrines by which the various churches entering the merger have been historically distinguished must be either consciously ignored or actually suspended, and to do this destroys the one great purpose of the church, which is *to teach sound doctrine*. It is true that many of the creedal ideas these churches have entertained were not in our estimation either true or important. But to discard definite teaching in the interest of outward harmony is an exceedingly dangerous procedure. It is equivalent to confessing that it makes no difference what one may believe "just so that he lives right." And that, as one of our old-time evangelists used to say, "is the last dodge of the Devil."

UTRECHT, May 14.—The basis on which a world federation of churches is to rest was agreed upon yesterday by the delegates at the inter-denominational conference. *All who recognize Jesus Christ as God are to be admitted to membership*. No chance here for the Church of God! For to us there is but one God, Jehovah, and Jesus is not God, but the "only begotten Son" of God, whose life began at His birth some two thousand years ago.

Changing Times Bring \$1,000 Reward

"The king's daughter is all glorious within."

BELVIDERE, Ill., May 9.—It was quite the custom years ago for a father to promise a gold watch or other reward to his son if he did not drink or smoke before he arrived at man's estate, but to make such an offer to a daughter would

have been looked upon by the community and by the child herself as an insult. But times have changed, and Mary and Alice and Edith are quite as likely to acquire such habits as are their brothers, and no one will question the propriety of holding out a reward of \$1,000 to Miss Jane Mae Moorehead by her parents, Mr. and Mrs. Guy Moorehead of this city, on the condition that she should neither drink nor use tobacco until she was twenty-one years old. A check for that amount was handed to Miss Moorehead on her twenty-first birthday, which was today, at Boulder, Colorado, where she is attending the state university. Although she is now free to smoke and drink if she cares to do so, she says she probably will not. Her two brothers earned similar rewards under like conditions when they reached their majority.

Fewer Children Entering School

"The streets of the city shall be full of boys and girls playing in the streets" (Zech. 8:5).

CHICAGO, May 20.—According to *Science Digest* for June of the present year, "a million fewer children entered elementary schools in this country last fall than in 1930 (the peak year)." This statement is drawn from reports of the Office of Education. "Births in the United States are now dropping at the rate of about 50,000 a year and deaths increasing by about 20,000 a year. Growth of the population is likely to end as early as 1945, federal statisticians calculate."

Back in the days of Queen Elizabeth, when the population of England and Wales numbered around 5,000,000, it was said that the streets and highways teemed with beggars and fear was expressed that the country could not support further increase. The population of these two countries when the last census was taken (1931) numbered 39,947,000. Under the restitution regime, when the deserts of earth shall rejoice and blossom as the rose and the now barren, wind-swept wilderness be fruitful as the garden of the Lord, there will be ample to supply a vastly increased humanity.

THE RESTITUTION HERALD

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G. Eldred Marsh Editor
Paul C. Johnson Associate Editor
L. E. Conner Business Manager

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What Becomes of the Wicked Dead?

By R. H. Judd

"But man dieth, and wasteth away; yea, man giveth up the ghost, and where is he?" (Job 14:10).

WRITING in the *Pentecostal Gleaner* of April, 1938, Rev. C. A. Lasater says with reference to the above text: "This is a question that has long been debated in the minds of the people." That may be true, nevertheless if we accept language as the expression of thought to be conveyed, and the meaning of the words contained in the text in their translatable dictionary sense, there is no room left for debate as to the answer. It is one of those problems skillfully and specifically worded with the evident objective of answering its own question, as being the shortest route to the conclusion of the matter. The answer is obviously, "Nowhere."

That the pronoun "he" stands for the "man" previously mentioned there can be no doubt. Thus by analyzing the sentence three distinct facts concerning him are very definitely brought to our notice. First, "he"—the *man* himself—dies, and the process of dying is by giving up his breath, or spirit, with the ultimate result that he "wasteth away." What, we would ask, in the ordinary course of nature would become of any living thing that first died, and subsequently wasted away? Surely our friend did not stop and look before penning his exegesis so full of self-contradictory assertions and misstatements of Scripture.

The first part of his next remark, "Our word 'hell,' in the Greek is *hades*; in the Hebrew, *sheol*," is correct inasmuch as both of these words are translated "hell" in the common version. He is, however, in error when he says these words represent "a place of departed spirits or souls." He is incorrect in thus making "spirits" and "souls" synonymous, and he seriously misinforms his readers when he suggests that Scripture anywhere teaches that conscious, disembodied souls of men go to Hades or Sheol (see Eccl. 9:10). Forgetting that he has just inferred that "spirits" and "souls" are synonymous, in his next breath he tells us that Hades is the "place where the spirits *and* (italics mine) souls of the unsaved go," and he gives Luke 16:23, 24 in proof, although spirits or souls are not once named.

Turning to the passage we read: "And in Hades he lifted up his eyes." Again the pronoun comes into prominence, and once more we naturally ask, "Who is represented by the pronoun 'he'?" It is these little words of but one syllable that witness so strongly against his theory, for "he" in this instance unquestionably stands for the "rich man" who in the previous verse "*died and was buried.*"

At the request of the editor of THE RESTITUTION HERALD, Mr. R. H. Judd of Toronto, Ontario, reviews in a kind and scholarly manner an article by Rev. C. A. Lasater, which appeared in the April issue of Pentecostal Gleaner, entitled "What Becomes of the Spirits of the Righteous and Wicked Dead?"

So far as we know the man had but two eyes, and these were buried with him. Such are the facts as narrated, and the inevitable conclusion is that the story is a parable, for the eyes of men dead and buried cannot see, much less could they recognize Abraham who lived eighteen hundred years before, and died "an old man, full of years."

In reference to Tartarus, Mr. Lasater tells us that this Greek word means "hell." Taken in conjunction with his previous remark that Sheol and Hades "both mean hell" he is probably correct if "hell" is understood to mean (as frequently translated) the "grave" in the sense of *grave-doom*. Bearing in mind the axiom that "things which are equal to the same thing are equal to one another," we have probably the correct solution of the debated question as to the meaning of Tartarus. Liddell and Scott are authority for the statement that Tartarus "later came to have the meaning of Hades." That Tartarus results in death (and *death is the wages of sin*, whether of angels or men) is borne out by three scriptures, viz., "God spared not his own Son" (Rom. 8:32); "God spared not the ancient world," and "God spared not the angels that sinned" (2 Peter 2:4). Thus we shall find before finishing our review, that Scripture has made use of *all* the various terms relating to the intermediate state, to prove the error of the prevailing opinion regarding them. "Chains of darkness" are the chains, bonds, or cords of death (see Job 10:21, 22; Psa. 88:12). What could be more descriptive of the grave?

Of Sheol, or Hades, Barnes the commentator says, "He that is in the grave is in Sheol, but he that is in Sheol may not be in a (properly prepared grave) but in any pit or in the sea. In short, it is the region of the dead." Usher says, "In those passages where the Hebrew is 'sheol' and the Greek 'hades' and the English 'hell,' the place of dead bodies is to be understood." Scripture tells us that gray hairs, worms, weapons of war, trees, sheep, and household goods, together with men and women "perish" in Sheol.

The writer of the article we are reviewing tells us that "the *abyss* is the Greek for 'bottomless pit,' and that it is for 'demons,' evil spirits who at one time inhabited the bodies of men and a herd of swine." The references he gives in support of these statements are Revelation 9:2-11 and 20:1-3; but these passages do not even mention demons. The only creatures named are locusts. These are so evidently symbolical that many (Please turn to page 11)

The Question of Primitive Religion

In few realms of inquiry have theories multiplied as rapidly and been discarded in such relentless succession as in the field of Primitive Religion. A brief review of some of the theories of the origin of religion which have had their day will serve to demonstrate the fluid and immature status of the inquiry up to the present.

The term "fetishism" was coined to describe the crude worship of sticks, stones, and varied amulets observed among Negroes of the west coast of Africa by Portuguese sailors. The word was derived from the Portuguese *fetiche* or *feitico* (meaning amulet or talisman, or something made). By an extension of the term which obscured its true meaning, fetishism was made to include animals, trees, mountains, and rivers, anything selected for adoration. It was supposed to be the very simplest, and therefore the original, type of religion.

Max Muller as early as 1856 began an attack upon the theory of fetishism, advancing in its place a theory of nature-myths. Defining religion as practically synonymous with mythology, he asserted that all figures of mythology were merely personifications of forces or objects of nature; that religion therefore was probably originally the worship of the greater forces of nature, symbolized and personified by man.

The animistic view of E. B. Tylor was that primitive man developed the conception of the soul as a result of his observations of sleep and death, and his experience of dreams and visions. Conceiving of plant and animal life as analogous to his own, primitive man attributed to them also this dual nature, and soon the world was peopled with countless spirits. In the effort to adjust himself to these spirits, man behaved religiously. From this original animistic stage, according to Tylor, there developed evolutionary process nature worship, polytheism, and finally monotheism.

Herbert Spencer sought to derive all religion from ancestor-worship or ghost-worship. He found the belief in ghosts practically universal, and argued that worship was originally ghost-propitiation. This fear-inspired practice sometimes developed into actual reverent worship, and gradually the worship of distinguished ancestors, tribal heroes, supplanted ordinary ancestor-worship, the process continuing until polytheism and eventually monotheism might be reached. It was Spencer's insistence that back of every god was a historic human personality.

Toward the end of the nineteenth century certain tribes or clans were discovered to believe that there was a peculiar relationship between the clan and a particular spe-

Dr. H. Cornell Goerner, author of the following article, is Professor of Comparative Religion at the Southern Baptist Theological Seminary. The article appeared originally in the "Review and Expositor" from which it was condensed for "Religious Digest." The origin of religion is closely associated with the development of intellect, a subject with which the editor plans to deal shortly in our columns from an archeological standpoint.

cies of animals. The animals, which came to be known as the "totem," were regarded with reverence. The underlying idea seems in most cases to be that the animal was the original ancestor and the guardian spirit of the tribe. Some sought to show that totemism was the original form of religion.

The prevalence of magical practices among peoples that were apparently most primitive gave rise to the theory that magic came first historically and that religion was an outgrowth therefrom. Closely related to the theory of magic is "Dynamism," a term used to connote the belief in a universal, all-pervasive, impersonal power of supernatural quality.

The principal criticism which was brought against the above-mentioned theories was that they were partial; that each seized upon some phase of primitive religion and sought to make it the exclusive origin whence all else was derived. Scant criticism was voiced against the general idea and the underlying assumption which all these theories held in common: namely, that the most backward, naive religious conceptions were historically the most primitive, and higher conceptions the result of development.

Although the theory of no particular scholar was endorsed unanimously, a sort of composite evolutionary hypothesis came to be almost universally assumed by the close of the nineteenth century. Some allowance was made for the possibility of retrogression as well as evolution, and for the influence of great religious leaders who rose above the level of their contemporaries, but in the main, the epic of a slow but steady progress upward, culminating in the attainment of ethical monotheism, became the accepted theory of the history of religion.

So widespread and unquestioning was the general acceptance of the evolutionary theory that it ceased to be regarded as a theory and was treated in many circles as scientific fact. This unscientific procedure is understandable only when seen as a part of the age to which it belonged. The presumption was that every phase of life had its evolutionary history and was explicable only in terms of origin and development; that the crude and imperfect invariably came first in point of time, and that higher achievement was always the result of striving motivated by the ever-present spirit of evolutionary progress.

To oppose the *Zeitgeist* of any day requires independent thinking and strength of conviction. But in 1898 there appeared a book by the title, *The Making of Religion*, from the pen of Andrew Lang. His earlier writings had been in general harmony with the evolutionary view, but Lang realized

that the popular theory was only a theory. He saw that its supporters had habitually ignored or explained away whatever did not fit into the scheme.

The chief datum with which Lang found no reckoning had been made was the fairly well attested presence among so-called "low races" of a belief in "high gods." The existence of such lofty ideas had been noted by Tylor and others, but was dismissed as the result of missionary influence—an insufficient explanation.

Taking up the possible sources, Lang found that the concept could not be derived from animism, because the Supreme Being was not conceived as a spirit, only as a Be-

ing. Nor could he be the idealized first ancestor, because he was found among races which had no ancestor-worship. Nor could he be one god elevated to a position of supremacy among the gods of polytheism, because polytheism was known among these races. By no method of reasoning, Lang concluded, could these high gods of low races be explained as late products of evolutionary process. He regarded them as probably the natural result of man's speculation upon the necessity of there being a "Maker" for all things, by analogy from his own experience of tool making.

Lang died in 1912, his theory never having been ac-
(Please turn to page 9)

Fourscore Years

(By William Bancroft Hill, celebrating his eightieth birthday)

When in His image God created man,
He gave him power, in part, like to His own
To hold the past and future plain in view,
Through recollection and through faith and hope,
That by his vision he might live aright.

At first his past is but a little span,
Filled with the joys and pangs of childhood days;
The future, too, has limits quickly reached—
Hopes near at hand and misty dreams beyond.

Then, as the years are added, one by one,
The past gains length and meaning, more and more—
If he is willing now to look and learn;
And what still lies before him, guessed or known,
Has greater force to shape his present course.
Yet most the hour in hand now fills his thoughts,
Its joys and sorrows, duties and demands
Absorbing all his time from morn till night.

But when he reaches threescore years or more,
There comes a pause from present, pressing tasks;
The work of life is lessened with one's strength;
Its burdens younger shoulders now must bear;
The inner voice no longer bids to toil
But rather to remember and to hope.

Then, having gained the eminence of age,
He backward looks and thoughtfully surveys
The path his steps have followed through the years—
The pleasant fields in which he gladly walked,
The deep, dark woods that filled his heart with fear,
The threatening waters of the swollen stream,
The steep ascent which taxed his utmost strength,
The point where once he strayed and lost his way,
The dangers clear and greater ones concealed—
All this stands out. And now, as ne'er before
He knows the course was not his choice alone,
But mapped and guided by a Friend unseen
Whose love, though sorely tested, never failed.

Grateful to God, yet penitent for much
This vision of the past has brought to mind,
He turns to view the future now in sight
No longer bounded by the bounds of time
But stretching far into the timeless years.
He sees the little space of earthly days,
Too few and feeble to cause much concern;
And then the line twixt this world and the next,
Which sometimes seems a brook, not hard to cross,
Sometimes a veil of mist, not dense nor dark—
Whate'er it be, it cannot waken dread
Since He, the Guide, stays with us to the end.

And then what is it we may see beyond,
Partly revealed and partly known by faith?
A future life, not greatly unlike this
(Not e'en its setting will be wholly new);
I shall be there, even as now here,
Not largely changed in all that matters most,
But with the power to grow unceasingly
Into the likeness of our Lord and God.

Some place I humbly hope and trust to find
Among the servants who His bidding do;
And in His name and for His sake may seek
Those who need help that such as I can bring.
Where they may be, and how I them may reach
I cannot guess, but this I surely know
That wheresoe'er the love of God extends
His messengers may haste with eager hearts
To show that love to those who know it not,
And in the name of Christ call them to Him.

Service and growth—what greater bliss can be?
To know and love and serve with growing power
Through endless years in company with those
Who share the same most blessed ministry,
And, best of all, with Him whom yet unseen
We love, but then shall see Him face to face
And know Him even as He knows us now.

If War Comes

NO INTELLIGENT person would venture to predict that the world, including our own country, will not be involved in a terrible war within the next few years. There are many who *hope* such a catastrophe will not befall us. There are many who believe that there is a possibility of averting war. There are many more than either of these who believe that war is absolutely certain and that all of our efforts to avoid it are futile. There are some who do not care! There are a few who definitely want war. Obviously, great preparations are being made. Practically all governments are engaged in a mad armament race. The peace groups, at great disadvantage, are also busy trying to stem what seems to be an inevitable flood.

There is another group preparing: the young men and women who are now growing up in our homes, living in college dormitories, and attending our high schools. They are building strong bodies and alert minds. They are the ones to whom war will mean most and who are now being prepared to be its chief protagonists.

In trying to anticipate what Christians should do if and when war comes it will be profitable for us to begin by recalling what the Christians of our country did before and during the last war. No one can chart with accuracy the exact steps by which the United States went to war in 1917. It seems like a bad dream to us now. We can be sure that there was a genuine love for idealism ("Save Democracy!" was the popular cry), contrasted with a studied greed on the part of the money masters and economic overlords who took us in. I am sure that we went into the war spiritually long before we went in physically. The books, the moving pictures, the newspapers—all were controlled by the Allies; and there was never any real neutrality. In the church there were a few prophetic souls who opposed it from the start. Men like the late Peter Ainslee of Baltimore protested until their voices were silenced. A few courageous non-resistors suffered the persecution of the Inquisition for their faith. A very few tried to retire peacefully, but this was extremely difficult and almost impossible. It is probably fair to say that the great majority of Christians honestly believed the war to be a contest between right and wrong. Some of us recall vividly the descriptions of the Kaiser as the Antichrist and the struggle as a holy war. To refuse support was to betray Christianity. The churches became recruiting agencies. Service flags appeared in prominent places. Religion was swept along irresistibly. The church lost its freedom, and *it has never regained what it had before.*

We may well anticipate that if war comes we will be subjected to inevitable tensions. None of us will escape. The aged will not go to war, but they will help create the atmosphere in which our youth will be forced to go. It is likely that women will participate more actively than ever

before. Our children will be subjected to the satanic influence of the spirit of hatred. The last war put thoughts into the minds of children which are now producing a terrible harvest in society. The economic pressure will be severe. Neutrality will be impossible to maintain in our kind of a world, for absolute neutrality would produce unemployment, strikes, mounting relief rolls, and such hard times as we can scarcely imagine. Greed will be strong, and we will soon forget the war debts which hang over us like a pall today. After all, it is not the munitions makers who carry the load of debt, but the government and therefore the people of the nation, as in the case of the Liberty loans. Spiritual tensions will be severe. Pressure will again be brought on the churches: the pulpit will not be free; religion will be regimented again; stories bearing the stamp of truth will be circulated to instill fear and hatred. Moral failure often precedes doubt and intellectual change. The personal temptations to which men yield are often followed by lowered standards. We must anticipate that all of this will be deeply and intensely emotional. War and preparation for it will never be on a study basis. . . . A nation does not *think* its way into war.

Whether we are able to stem the tide which is moving us toward war or not, there are certain attitudes which we can now resolve to maintain if war comes. We can pray that God will help us keep our heads: that we will try to view the situation objectively, though our emotions are deeply torn. Our conviction that war is un-Christian should be as good in the day of trial as it is now. We should resolve to maintain a wholesome cynicism toward press reports. It will be remembered that the war stories of atrocities in 1914-1918 all came from London and Paris, for the cable to Germany was cut on August 15, 1914. We must resolve to do our very best to keep our emotions under control. We can remember that we are Christians and that as Christians we have a prior allegiance to the kingdom of God; our citizenship is in heaven: we are servants of a King whose reign is *universal* and not *local*. But in addition to this we should remember that there will be differences of opinion *within* the church and that these differences of opinion will be intensified by hatred and external pressures. We must resolve to be charitable and give place at our altars to all. We must not let the church be divided further! Your convictions may be as deep as mine and yet very different, but we must love each other as Christians in the church. We must not be afraid. Our Lord said that we would hear of wars and rumors of wars, but we should not be troubled. We must anticipate and prepare for the moral breakdown and disintegration which is sure to come during and after another war. This will be a great opportunity for the church, if it has not sold itself, to preach with new vigor and with a larger message.

If war comes, we should not forget that the basic war spirit is *within*. The deepest reasons for war are spiritual. Its roots are in fear, hatred, and greed. There can be no lasting peace until there is peace within: until hatreds, fears, covetousness, and jealousies are turned into love, fellowship, and comradeship. One significant place for us to be *peacemakers* is in ministering to the men and women who suffer from war within. Our basic need is to unify and centralize life in Jesus Christ.

I hate war because I love people. Our business as Christians is to save people. War has no respect for human personality. It destroys everything which the Christian faith believes. Let us seek to be peacemakers, while we long for and anticipate the day when the Prince of Peace Himself shall show us how to beat our swords into plowshares and our spears into pruninghooks; until the day when a weary world shall not learn war any more.—Gerald F. Richardson in *World's Crisis*.

The Golden Text of the Bible

God's Requirement Revealed

By *Mary A. Gesin*

"For God so loved the world that he gave his only begotten Son, that whosoever believeth"

SOME ONE has said that faith is the foundation of the Christian religion, love is its expression, and hope its inspiration. In former studies we have found that love is indeed the expression of Christianity—love, first, on the part of God. His love for all men found its realization in that greatest of all gifts—God's only begotten Son to be the Savior of the world. And the knowledge of this love, with all that it means to us, begets love on our part which finds its expression in service. In our study next week we will discover how hope, the third member of this great triangle, is the inspiration of Christianity.

God has made faith the key to salvation. That is, faith unlocks all the treasures of God, all the blessings for men that salvation holds. Faith is the only prerequisite, the one necessary qualification to a proposed end. Let us find out why this is true.

What is it that motivates every act of our lives, consciously or unconsciously? To be sure, it is what we believe about certain people or certain things. Isn't it the confidence we place in them, the trust or faith that we hold, that causes us to act as we do?

When we believe in a certain person, or that a definite event will result, we order our actions accordingly. We find ourselves placing our trust or confidence in a friend, in a desired outcome, in fact, in everything in life, whether large or small. And this faith governs all our acts. Test this truth by the responses in your own life.

Thus we see that faith looms large upon our horizon. It is important because it leads to action, to work, to obedience. How important, then, that our confidence be placed in the right people, the worth while things of life, for all our future hinges upon that!

Transferring our deductions to the spiritual life, we see the reason that faith is so vastly important. We apprehend

more clearly why God has given this quality of mind first place in His plans for our welfare. God must have obedience on our part if His purposes are to reach their fulfillment in our lives.

That most prolific writer of the New Testament tells us that the gospel is "the power of God unto salvation," but only those that believe, for "therein is the righteousness of God revealed from faith to faith" (Rom. 1:16, 17).

Further, we read that the first requirement on the part of the keeper of the prison was faith, when he begged of Paul, "What must I do to be saved?" Faith in the Lord Jesus, belief in the gospel that He preached! After Paul had thoroughly instructed this man and his family in the "word of the Lord," their faith led to obedience. That is, they were baptized (Acts 16:30-33).

James tells us how God regards a faith that does not result in obedience. He says that it is a dead faith, powerless to save, because it stands alone. "What doth it profit, my brethren," he asks, "though a man say he hath faith, and have not works? can faith save him? Even so faith, if it hath not works, is dead, being alone" (James 2:14, 17).

One of the first of these "works" emanating from faith, as we have seen, is obedience in baptism. And James says that he will show his faith by his works. Other "works" naturally result from a living faith. These gradually become a part of our daily program as we progress upon the Christian pathway. The ladder in addition reveals some of them, demonstrating that faith is the first rung (2 Peter 1:5-7). Such a faith cannot be dead.

In nearly every Epistle in the New Testament we find enumerated these Christian traits which give our faith the vital quality it should have and which prove that faith is the key to God's blessings. Indeed, without faith it is im-

possible to please God (Heb. 11:6) and to please Him should be the greatest aspiration of every true follower.

“Fight the good fight with all thy might,
Christ is thy strength, and Christ thy right;
Lay hold on life, and it shall be
Thy joy and crown eternally.

“Run the straight race through God’s good grace,
Lift up thine eyes and seek His face;
Life with its way before you lies,
Christ is the path, and Christ the prize.

“Cast care aside, lean on thy Guide;
His boundless mercy will provide;
Trust, and thy trusting soul shall prove
Christ is its life, and Christ its love.

“Faint not nor fear, His arms are near;
He changeth not, and thou art dear;
Only believe, and thou shalt see
That Christ is all in all to thee.”

FREEDOM OF THOUGHT

“SHALL I cease to plead for what I honestly believe to be the truth of the Holy Scriptures, because men, as liable to err as myself, are pleased to call it speculative and untaught? I am ambitious to benefit mankind, though our effort may not square with the views of Mr. P— D—, or the opinions of ‘us,’ called ‘the reformation.’ Has ‘the reformation’ all the wisdom and knowledge? It is infallible? Is it susceptible of no increase in knowledge? No improvement in practice? Is ‘this reformation,’ in the persons of editors and writers, to brand as speculators, materialists, anabaptists, and infidels, Christian men who have the independence to think and act for themselves according to their own understanding of what God says in His Word? If this despotism is to be established, the sooner it is exploded the better. But I cannot persuade myself that at this day such a system will be tolerated by the lovers of civil and religious liberty and eternal truth.”

—Dr. John Thomas.

“Our days seem full with thoughts of gain and getting;
With selfish hope, and fear, and vain regret.
The constant plea the human heart is fretting;
‘What has the world to give?
What do I *get*?’

“False hopes that sap the well of human kindness,
And undermine the life we mortals live,
One truth alone can pierce our mental blindness;
‘Not what we get is gain,
But what we *give!*’ ”

THE FURY OF EGYPT

WE HAVE just passed the season of the Passover, a Jewish feast commemorating the night when the Lord smote the first-born of the Egyptians and passed over the houses of the children of Israel. Blood was sprinkled on the doorposts of the houses of Israel. The holy angel who was sent forth to destroy the Egyptians passed by the houses having the blood on their doors.

That was a great fact, an eternal lesson, and a prophecy of what the Lord would do. Without the shedding of blood there is no remission of sins. Behind the blood it is impossible to go and execute judgment against those who are covered by the blood. That was true then; it is true now. There is absolute safety in the blood of our Lord and Master.

The fury of Egypt was indescribable. There has been nothing like it except the fury of Hitler, and Hitlerism as it is expressed today against the Jews. The prejudice controlling the persecution of Jews and Christians is only the beginning of greater atrocities. It is impossible for the Jews to fight this battle alone. It is a battle that must be fought by the Christian church. The Christian church must take the lead, because it has been commanded so to do by our Lord and Master. Our mission and our protection of the Jews must be our first consideration, but not our first consideration from the standpoint of selfishness. It is true the persecutions now being experienced by the Jews will sooner or later reach the Christian church, but our efforts to stop racial prejudice, to defend the Jews and assist them in this great battle, must be from a disinterested standpoint and in obedience to the Lord’s command.

Those who are persecuting the Jews today are demon-possessed. They are under the fury and fire of their hellish religion, which is communism, fascism, and nazism. They have determined to wreck the world, and in so doing they propose to begin by destroying God’s people. There is nothing quite so heinous as the fury of racial and religious prejudice. Such prejudice is a violation of the fundamental principles of life, liberty, and religious freedom.

The world must have restored to it the liberty of conscience, the liberty of worship, the liberty of free speech, the liberty of assembly, and the right to express in speech and in press the thoughts of a free people.

The Jews have been persecuted from time to time, but every nation that has persecuted the Jews has suffered and gone down in defeat. Egypt has been practically destroyed. She has never reached more than a population of eleven million people, and perhaps will never reach that again. The curse for the original persecution of the Jews is upon Egypt today and a similar curse will fall upon the nations of the present and of the future which undertake to persecute the Jews.

America should never tolerate racial prejudice or religious prejudice. The right to worship according to the dictates of one’s conscience is an American principle as well as a divine teaching. A man’s home is his castle, and no man and no government on earth has a right to cross the

threshold of that home without permission or without the sanction of law in the due process of the enforcement of law.

That sacred right must be maintained and must be guaranteed to all peoples, whether they be Jews or Gentiles. To drag a man from his home and persecute him because he is a Jew is a violation of all principles and must be stopped. To go into a man's business or office and drag him forth and destroy him and his business because he is a Jew, is in direct violation of every fundamental principle of our Constitution and of man's Bill of Rights. It must be stopped. The divine hand of retribution shall fall upon Germany and Russia and upon all the nations of the earth that persecute the Jews.

The place of safety and security for the Jews is within the Christian church, and the Christian church must arise to its sense of responsibility and begin the defense of God's chosen people. The blood must again be the absolute protection. Every drop of true American Christian blood should be offered as a sacrifice for the liberty and the protection of humble citizens, whether they be Jews or Gentiles. The dictators who are today walking on the bodies of Jews shall some day tread the fires of judgment and eternal punishment. They shall not escape the destroying angel! The same divine hand of retribution shall destroy the devotees of fascism, communism, nazism, and all who hate God, His Bible, and His people.

Let me appeal to the Christian people to awaken to their sense of duty and responsibility. The house of Israel is in danger! Awake! Answer the bugle call and march forth, guaranteeing liberty, freedom, right, and protection to the house of Israel! The gates of America shall be opened to the persecuted of all lands!—Mark A. Matthews in *The Presbyterian*.

That Blessed Hope.—They wrote of it as “that blessed hope,” “a lively hope,” our “one hope,” “the hope of our calling,” and “the hope set before us.” They patiently labored on, enduring persecution and martyrdom with this one great hope before them. In Paul's Epistles one verse in ten contains it; in 1 Thessalonians, one verse in seven; and in 2 Thessalonians, one in three.—*Words of Life*.

THE QUESTION OF PRIMITIVE RELIGION

(Continued from page 5)

corded a respectful hearing by anthropologists. Shortly after his death there came from the press a volume entitled *Der Ursprung der Gottesidee* (“The Origin of the Idea of God”). The author was Father Wilhelm Schmidt, professor at the University of Vienna, founder and editor of the periodical, *Anthropos*. This book, which took up and extended the views of Lang, was the first of a proposed

series of eight volumes. To date, five have appeared, and the sixth may be expected soon. So exhaustive and so scholarly is this monumental work that it has been impossible for any anthropologist to ignore it.

Besides having a wealth of new evidence at his disposal, Dr. Schmidt has the further advantage of possessing a scientific method for determining with reasonable accuracy the comparative ethnological ages of the various races under examination. When the relative ages of the racial cultures are compared with the data concerning high gods as determined by original investigators, it is discovered that exactly those races which are most primitive are the ones among which the idea of a Supreme Being is found most prominently, whereas those races among which the idea is less clear prove to belong to a later culture. Thus the inference may be drawn that the idea of a Supreme Being was the original concept, from which man degenerated.

The most recent book on this subject is *The Origin of Religion* by Professor Samuel M. Zwemer of Princeton, published in 1935. This work is not strictly original, but is a collection of the results of the research of Schmidt and others. Dr. Zwemer adds to scientific testimony the reasoning of a theologian and the ardor of an evangelist as he argues the case of Primitive Monotheism.

There is need of a few negative words to give balance to this survey and to present these recent developments in the light of their true importance.

In view of the almost unanimous recognition by scholars of a monotheistic conception among primitive races, it might be supposed that the popular theory of development which places monotheism at the end of the process is thereby doomed. This is by no means the case. There is always a wide gap between the mind of the technical fraternity in any field and the mind of the masses. In addition to this, the theory is embedded in scores of books. Moreover, even among ethnologists who recognize the evidences of high gods, the evolutionary hypothesis is not wholly discarded, but only modified.

Theologians should avoid dogmatic use of the findings of anthropology. The very man who is most acrid in his criticism of “science” for certain supposed contradictions of “religion” is too often the first to hail with joy and propagate with vigor any pronouncement of scientists which seems to validate a religious doctrine. The tendency of course is to draw inferences more sweeping than the scientific evidence justifies. This procedure not only affords very feeble and dubious apologetics for religion, but it also serves to repel the scientific mind. For one to clothe an opinion which is essentially a religious belief in the garments of technical language and parade that belief as a scientific demonstration is to the scientist inexcusable; and rightly so, if science is to remain scientific.

The theologian may point out that certain theories which implied uncomplimentary estimates of the origin and nature of religion not only were never proved but are now actually discredited. He may state that the best scientific opinion regarding the origin of religion at present is not contrary to, but even mildly corroborative of, the view sug-

gested by reading the 1st chapter of Genesis and the 17th chapter of Acts. He must not claim that "science" has proved the Bible true in this particular, and he will not, if he is wise, intimate that the Bible stands in need of scientific support. His final position will be that, while it is interesting to note how certain evidences of science seem to harmonize with certain theological beliefs, religion would have the same value and contain the same truth regardless of the theories of men of science.

Primordial Monotheism is not proved. Scientist and theologian alike must frankly admit that the existence of a primordial monotheism has not been proved, and that, in the very nature of the case, it is practically impossible to prove it. The impression that it has been, or is capable of being, proved is largely the result of a confusion of terms and a consequent confusion of thought. "Primitive" as used by ethnologists is confused with "primeval" or "primordial." "Primitive" as applied to people has come to mean not "first," "original," but rather, "lowest in cultural attainment." "To be sure," as Dr. R. H. Lowie points out, "it is impossible to suppress the inference that what is shared by the illiterate peoples of rudest culture in contrast to those possessing a more complex civilization dates back to a relatively great antiquity; but this is an inference." And it is precisely upon this erroneous inference that the various evolutionary theories were based. It is equally erroneous when made the basis of a theory supporting the existence of an original monotheism.

The beginning of a religion, so far as scientific research is concerned, is veiled in the impenetrable fastnesses of prehistoric time. Psychology may throw some light upon the origin of religion in the human soul; anthropology may discover the form of religion among the most "primitive" peoples in existence today; but the nature of the primeval faith is undisclosed. Unless, after all, there is such a thing as revelation.

WHO ARE THE "UNSAVED"?

(Continued from front page)

erance: Matt. 1:21; from the punitive wrath of God at the judgment of the last day, Rom. 5:9; Acts 2:40; James 5:20;—positively, to make one a partaker of the salvation by Christ. . . . Since salvation begins in this life (in deliverance from error and corrupt notions, in moral purity, in pardon of sin, and in the blessed peace of a soul reconciled to God), but on the visible return of Christ from heaven will be perfected in the consummate blessings of *a aion o mellon*, we can understand why *to sozesthai* is spoken of in some passages as a present possession, in others as a blessing yet future." (The definition is quoted verbatim, including the italics, the only change being in the transliteration of Greek characters into Roman in the passages cited from the original.)

We first observe the inseparable connection between "save" and "Messianic." Those who are saved are to be

delivered from "the penalties of the Messianic judgment." This is not a danger that many people recognize, and their attention cannot be drawn to it without first instructing them in *the gospel of the kingdom of God!* A sermon that makes no reference to the kingdom of God and the coming of the Messiah contains no saving power, for it fails to point out the danger that threatens—that of the judgment of Christ when He comes, which will result in the loss of a place in the kingdom to the unbeliever.

No matter how thoroughly one may believe in the historical fact of a Savior crucified for the sins of the world, that knowledge will not save him unless he has been brought to a definite understanding of the *Messiahship*, the *Kingship*, of Jesus Christ.

Our question is answered here. The "unsaved" are all who do not understand, believe, and obey in baptism and in life, the gospel pertaining to the Messiahship of Jesus.

On the positive side, Thayer's definition of "save" in the original declares that the word means that one is to be made "a partaker of the salvation by Christ" on His "visible return . . . from heaven."

To put this in plain words: Salvation is reserved for those who believe in the *Messiahship* of Jesus, that is, in His future rulership of Israel and God's world wide kingdom which He is to set up when He comes, and who submit to His complete authority now. The preacher who fails to preach these truths to the unbelieving world is failing in his primary duty to God. He is not "saving souls" (what an unbiblical term that is!), but preaching "another gospel" that is without divine sanction or power.

Who are the "unsaved"? Some of them are "members" of the Church of God; others are found in all denominations of Protestantism and Catholicism. No matter how much they may know about Christ, no matter how earnestly they may pray, no matter how morally clean their lives may be, without faith in the gospel of the kingdom of God and obedience to it, they are still numbered among the "unsaved"! They need salvation as much as the vilest sinner. They have no covenant relationship to God through Christ. *They are lost!*

"He shall save his people from their sins," the angel said. But what did he mean? Probably he was referring to the same thing that was always mentioned by Jesus, John the Baptist, and Peter, when they preached the gospel: "Repent, for the kingdom of heaven is at hand!" The fact of the kingdom's imminence was the motive that moved men to turn away from sin and to seek for some means by which the penalty already resting upon them because of their past iniquities might be removed, and they thus be made eligible for entrance into the kingdom when it came. *Jesus was the way back to God!* In Him was pardon and restoration to Jehovah's favor and acceptance. There was no other way by which men could have the stain of sin removed and be brought back clean and holy, ready for life eternal in the kingdom of untarnished righteousness! Jesus would save His people from their sins by inducing them to repent by holding out to them the glorious reward offered in the gospel.

WHAT BECOMES OF THE WICKED DEAD?

(Continued from page 3)

Bible students believe they have reference to the modern warplanes. Indeed, the actual word "war" occurs twice within the space of two or three verses in this chapter (Rev. 9) in the Revised Version. In the passages of the Gospels, which record the story of the swine, no statement is made as to the origin of the demons, nor can it be definitely affirmed that the request spoken through the demoniac was either granted or denied. In Revelation 9:11 the *abyss* or "bottomless pit," and "Abaddon are clearly regarded as synonymous, the first being the Greek equivalent of the second. "Abaddon" occurs some six or seven times in the original, and in every instance has reference to destruction. Indeed, destruction is the meaning of the word. The word *abyss* occurs in Romans 10:7 as "the deep," as it does in Luke 8:31. In the Revised Version, Weymouth, and the Diaglott it is translated "Abyss." The comment in Weymouth's translation says, "That is, to bring Christ up from the grave"; the Authorized Version, Revised Version, and Diaglott, "That is, to bring Christ up from the dead," or "dead ones." These quotations abundantly confirm the thought that the *Abyss*, like Hades and Sheol, speaks of death and destruction, and not the preservation of life. Proverbs 27:20 tells us that "Sheol (hell) and Abaddon are never full (R. V., "satisfied")." In that respect the name "bottomless pit" is certainly appropriate.

There is one point in connection with the demons that does not seem to have been noticed by any writer, and the present writer mentions it that it may be given further consideration, and for that purpose only. Rev. Lasater, and others of his beliefs, evidently consider the demons as beings of human intelligence. How then can it be accounted for that they were able to reside in men or animals with equal ability, and that, too, in large numbers? Whatever they were they were capable of making tenancy in either man or beast, and we think that no one will question that they caused the man to speak, and that it was the lips of the man that did the actual speaking. When two thousand of them entered the swine, and caused them to rush down a steep place into the sea the swine probably spoke also but in a very different language.

Rev. Lasater has some interesting comments to make concerning Gehenna, which he says "is the Greek for hell." He puts forward three references (Rev. 20:14, 15; Mark 8:43, 44; Luke 3:17) as proof that "this hell is everlasting." Literally "Gehenna" refers to the Valley of Hinnom, well known to the Jews as a place continually devoted to the utter destruction of carcasses or other refuse cast into it. What the fire failed to destroy the worms devoured. Fires were continually burning and worms were never absent. So far as the things cast into it were concerned, in contrast to the other "hells" which Rev. Lasater says were "temporary," Gehenna was in actual fact the shortest.

Nor can any honest student question that the passage in Mark is quoted from Isaiah 66:24, and that the worms are as literally worms (i. e., maggots) in the one case as in the other. The fate of the worm is not the point at issue, but the fate of those on whom the worms feed. An unquenchable fire is simply a fire that cannot be quenched, and doubtless the author of the article in the *Pentecostal Gleaner* has seen many such. Revelation 20:14, 15 makes no mention whatever of the lake of fire being "everlasting," but it does put *life* and *death* in a contrast so complete that eternity cannot alter their natures. The same is true of Luke 3:17. Our friend will not deny that "the chaff" represents the wicked. Then why does he deny by implication that Scripture speaks the truth when it says: "the chaff (viz., the wicked) he will burn up with unquenchable fire"?

Concerning Ecclesiastes 12:7, if people would take the time to do a little clear thinking in reference to the language used, and compare it with Job 34:15, and many passages like it, they would see that the "spirit" spoken of is not the man, but is *given to* the man, and "the man" turns again to dust. The same facts are true with reference to Stephen. Stephen did not say, "Receive me," but "Receive my spirit." The Scriptures say that "they stoned Stephen," but they did not stone his spirit. "Devout men carried Stephen to his burial," but they did not bury his spirit.

Revelation 6:9, 10 is so evidently symbolical, as are the previous seals, that no intelligent reader of the Scriptures will have any difficulty in drawing a parallel from the blood of Abel which also "cried" from the ground, probably beside or beneath the very altar on which his sacrifice was made. The almost childish manner in which Rev. Lasater treats the word "spirit" by linking together Psalm 51:10 and Acts 7:59 and Revelation 6:9, 10 is amazing! He quotes (or rather, misquotes) 1 Corinthians 5:6-8 when he says, "Paul tells us to be absent from the body means to be present with the Lord." If our friend will turn to 1 Thessalonians 4:13-18, he will find that resurrection is the only means by which Paul expected to be "*with the Lord*," and that then all meet the Lord "*together*." Paul never did expect to be present with the Lord without a body.

It is with earnest appeal that the writer of this rejoinder beseeches those who undertake to teach God's Word to handle it faithfully. Because of your high position in the ministry, or the church, thousands are hanging on your word, ready to accept it as the Word of God (1 Thess. 2:13). In plain, simple language God's Word says, "The wicked shall *perish*," and every word expressive of the thought the Bible has used, showing conclusively that the wicked are not immortal but subject to death, which is to be their final destiny.

"The doctrine of the immortality of the soul, and the name, are alike unknown to the the entire Bible."

—Olshausen.

Berean Department

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The Four Rats

Mr. Anderson was a poor working man who often visited the saloon, spending his wages for strong drink. One night he had a very strange dream, and when he awoke he said, "Wife, I had a curious dream. I saw coming toward me four rats, one following the other. The first one was very fat, the next two were very lean, and the fourth rat was blind."

"I have been told that to dream of rats denoted calamity," said his wife.

The son, John, hearing the conversation, spoke up, "I know the meaning of your dream, Papa."

"What is it, my lad?" said he.

"The first rat," said the boy, "is the man who keeps the saloon you go to so often; the two lean rats are mother and I; and the blind rat is yourself, Father."

The truth dawned upon the man and he gave up strong drink.—*Selected from an old scrapbook by Catherine Davis, Freeport, Illinois.*

Challenge Report

With the advent of three more inquiries this week regarding the challenge, the number of societies heard from has reached seven. The three latest inquiries came from the Eden Valley, Minnesota, Berean Society, through Lorraine Brossard; from the Niagara Falls, New York, Berean Society, through Mrs. Grace Lent; and from the Piedmont, South Carolina, Berean Society, through Mrs. Annie Mills. The seven societies who have been interested enough in the challenge to send for particulars of it are from widely scattered localities with no two societies from the same state responding to date. So that you may see the distribution so far the following is a list of the societies inquiring about the challenge in the order in which I received their letters for information:

Oregon, Illinois, Berean Society; Golden Rule Berean Society, Cleveland, Ohio; Blood River Berean Society, Hammond, Louisiana; Los Angeles Berean Society, Los Angeles, California; Piedmont Berean Society, Piedmont, South Carolina; Eden Valley Berean Society, Eden Valley, Minnesota; Niagara Falls Berean Society, Niagara Falls, New York.

To date there has been but one reply to letters sent out outlining the particulars of the challenge. That letter was from the Oregon, Illinois, Berean Society, reporting full acceptance of the challenge.

Don't delay longer! Do not put off writing for particulars of the challenge to all Berean societies which appeared in the April 12 issue of THE RESTITUTION HERALD. Every day delayed in writing for particulars makes it that much more difficult to meet the challenge.

Watch the June 21 issue of THE HERALD for particulars of the challenge, a complete list of the wide awake societies who wrote for particulars, and a list of the Honor Roll societies who accepted the challenge, and a report from these societies as to how they went about to meet the challenge.

Vivian Kirkpatrick, Aurora College, Aurora, Illinois.

Is Faith Essential to Salvation?

* * *

Mrs. Clarence Barnum, Hammond, La.

"Now faith is the substance of things hoped for, the evidence of things not seen" (Heb. 11:1).

We find in Hebrews 11:7 (referring to Genesis 6:13-22) that "Noah, being warned of God of things not seen as yet, (by faith) prepared an ark to the saving of his house: . . . and became heir of the righteousness which is by faith."

"By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed: and he went out, not knowing whither he went" (v. 8, commenting on Genesis 12:1-4).

We also find in Hebrews 11:5 (discussing Genesis 5:22-24) that "by faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God."

Faith has to do with things not seen but hoped for, and is believing without seeing (John 20:29). Faith is dependent upon the truthfulness of another, God, who promised the "things hoped for," and who cannot lie.

We find the words of Jesus to a certain woman recorded in Mark 5:34: "And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague."

Faith is a basic principle in Christianity. "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).

We are "saved through faith" (Eph. 2:8), and "through faith" we "inherit the promises" (Heb. 6:12). It is through faith that we "receive remission of sins" (Acts 10:43), answers to prayer (Mark 9:23), and "everlasting life" (John 3:16).

According to my understanding of the Scriptures, saving faith is a faith which brings forth action, for "by works was faith made perfect," and "faith without works is dead" (James 2:22, 20).

May we all prove faithful till the Master comes.





THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"Render to Caesar the things that are Caesar's, and to God the things that are God's."

A Patriot's Prayer

Our father's God, to Thee we come
Our country's cause to plead,
That she may know Thy guiding hand
In every hour of need;
Grant that her manhood and her youth
May know the right and love the truth,
And with a purpose high and bold
Prize country's honor more than gold.

We praise Thee for the days gone by
Which witnessed to Thy power,
For tokens of Thy guiding hand
In every trying hour,
And pray that in the days before,
When we may need Thy presence more,
We may our destiny fulfill
In keeping with Thy holy will.

Let those who dwell beneath our flag
Be lovers of the good,
Nor know oppressor or oppressed,
But only brotherhood;
Let north and south and east and west
Vie each with each and all the rest,
That our fair flag shall ever be
The emblem of a people free.

—George O. Webster.

A Sermon on a Penny

We come now to the time in Jesus' life that His enemies openly tried to find something, true or false, for which they could condemn Him and put Him to death. They tried to "catch him in his words," as we read in the opening part of the lesson for this week.

First there came to Jesus those who were opposed to the Romans who were the real rulers of the country at that time. The Pharisees observed very strictly the laws and traditions of Moses, and they oppressed the weak and the poor.

Along with these crafty Pharisees were some others called Herodians. That is, members of a party who secretly

opposed Rome and wanted Jews, descendants of Herod, to rule. Both of these, the Pharisees and the Herodians, were opposed to Jesus because they saw He was gaining favor among the common people.

They came to the Master with a tricky question, intended to catch Him. But do you think they did? Read verses 14 to 17 and find the question and also the answer Jesus gave them.

They wanted to know if it was right for a Jew to pay taxes to Rome. They thought they had Him whatever way He answered. If He said, "No," then the Romans would condemn Him. And if He said, "Yes," then the common people would hate Him, for they felt the taxes were too high.

But look where Jesus found the answer! Who but the wonderful Son of God would be wise enough to answer as He did? Even those cunning men "marvelled at him," we read, and had nothing to answer back.

Soon after this incident one of the scribes, whom we would call lawyers, came to Jesus with a question. You can find it in verse 28. He, no doubt, wanted to test Jesus, and Jesus, as usual, did not fail.

The Master showed the scribe that we must love God above everything and everybody else. We must love Him with our whole heart, our entire mind, and all our strength.

The second command was to love our neighbor as ourselves. That is, watch out that we are as good to them as we are to ourselves, and that is pretty good, isn't it? We wouldn't think of harming ourselves. So we must not harm our neighbors.

What a wonderful world this would be if all of us began to keep these two commandments! What a great change would soon be noticed all about us! Our country then would be like the poem at the beginning of the page.

It isn't so much by waving flags that we show our love for our country, but by obeying its laws. And if we obey God's laws found in His book, we will obey the best laws for any country. We will be the very best kind of citizens, and only in that way can we be good citizens at all.

CAN YOU FIND—

"Let the whole earth be filled with his glory"?

AMONG THE CHURCHES

CONFERENCE CALENDAR

- May 27-29—Annual May Meeting, Fonthill, Ont.
 June 5-12—Annual June Meeting, Brush Creek Church of God, near Tippecanoe City, Ohio.
 June 8-12—Minnesota State Conference at St. Cloud.
 June 13-19—Michigan State Conference at South Lawn Park Church, Grand Rapids.
 June 10-19—Bible School at Cashmere, Wash.
 June 16-19—Northwest Conference at Corvallis, Ore.
 June 25-26—Illinois Quarterly Conference at Eldorado.
 August 2-14—General Conference, Oregon, Ill.
 August 2-14—Illinois Bible School and Conference, Oregon.
 August 8—National Berean Conference, Oregon, Ill.
 August 16-21—Iowa State Conference, Waterloo.

FONTHILL, ONTARIO, MAY MEETING

The Fonthill Church of God will hold its 34th Annual May Meeting, May 27-29, at Fonthill, Ont. The guest speaker will be Sydney Magaw.

We are preparing for a record turnout of those who come to be refreshed in the gospel of Christ and renew old friendships and make new ones in His service. Looking after the needs of the inner man is in competent hands, and there is no fear of going away hungry.

We would welcome any of our brethren who could make it a point to be in this wonderful part of the country any or all of the time. We will look well after you. And if you receive as much pleasure coming as it will give us to welcome you, you will go home with a heart full of joy.

Our invitation, our hand, and our prayers are extended to you. Why not come?

W. H. Beemer, Secretary.

SUMMER BIBLE TRAINING SCHOOL ENROLLMENTS

The following have signified their desire and expectation of being present at the Summer Bible Training School:

Leonard, Florence, and Gladys Dart; John Mercer; Lorna Macey; Delbert Jones; William Reid; and Benjamin and Eva Johnson.

In addition to those listed there are several who are seriously planning to attend but who feel that they should not actually enroll until they can be reasonably assured that arrangements can be made for their absence from home. There are several in this somewhat uncertain situation in and around Oregon, and we trust that all such may be able finally to take advantage of this splendid opportunity to qualify for more effective service.

NORTHWEST CONFERENCE

The Northwest Conference, embracing the Churches of God of the Abrahamic Faith in Oregon and Washington, will be held in Corvallis, Ore., June 16-19.

Flora E. Hogue, Secretary.
435 Kings Rd., Corvallis, Ore.

BRUSH CREEK CHURCH OF GOD Near Tippecanoe City, Ohio

The local annual June Meeting will be held June 5-12. Elder S. J. Lindsay, well known and well liked for his sound Bible work, will be our leading worker. Bible classes for all ages will meet daily at 2:00 p. m., and preaching services will begin at 8:00 p. m. The customary all-day meeting will be held on the closing Sunday, with three preaching services and basket dinner.

Friends from far and near are invited.

For the past six weeks our Sunday school has had an average attendance of about 135, which is very encouraging. Let the Lord be praised.

S. E. Magaw, Pastor.

Some months ago we published a request for the copy of an old hymn on behalf of a sister who wrote asking for it. Ten or twelve responses reached us, the first being from Bro. A. H. Zilmer, editor of "The Faith." Owing to pressure of work attendant on preparation for the Training School and Conference, we have not yet had time to make a report of the splendid response we received but will do so soon.

YOU'LL WANT TO BE THERE!

Plans for the forthcoming General Conference are slowly maturing. Several unusual features that promise much in the way of practical value and interest are being developed. Among others, one day will be set aside as "Golden Rule Home Day." The speaker provided for the evening service will be asked to emphasize the thought of homes in general and Golden Rule Home in particular. An effort will be made to have all members of the Home family present and properly recognized.

Gospel Extension will be given particular attention and some one will deliver a stirring evangelistic discourse to arouse our pure minds by way of remembrance of the one great purpose of the church—to spread the gospel throughout the world.

Sunday School Rally Day has already been designated, and our Sunday school workers are urged to bring with them samples of the work they have been doing and well-worked-out methods to place at the disposal of others.

Berean Day, as usual, will be on Monday of the second week of the conference and a large attendance of young people is anticipated.

The Sunday School Exhibit, which the Executive Board was asked last year to restore, is meeting with hindrances. In the first place, it is difficult to find some one who is qualified by experience to superintend the exhibit throughout the entire conference and, owing to the additional classroom required by the Summer Training School, it is hard to find a place where the exhibit could be given suitable display. We still hope, however, to overcome all of these difficulties.

Come to conference and see how well we succeed!

BROTHER AUSTIN LECTURES IN CHICAGO

On the last Sunday in May Bro. F. L. Austin is to deliver a lecture in Chicago on "The Levites, Ministers of God." The meeting is to be held at 32 West Randolph Street, on the tenth floor, at 3:30 in the afternoon. We suggest that those who can attend the lecture make a note of the place and time as here given, as through a misunderstanding as to the place the location of the gathering was incorrectly stated in last week's Herald.

Mrs. Anna Eychaner, who has spent the winter with her son Karl in Tampa, Fla., will start in a few days for her home in Cedar Heights (near Cedar Falls), Iowa, for the summer. Sr. Eychaner reports having enjoyed a very pleasant winter under the Florida sunshine.

CASHMERE, WASHINGTON, BIBLE SCHOOL

Plans have been made for a ten-day Bible school to be held at the Church of God in Cashmere, Wash., beginning June 10 and continuing over June 19. All are welcome. 2 Tim. 2:15; Prov. 15:28.

Lyle Rankin.

LOS ANGELES, CALIFORNIA

The Los Angeles Church of God enjoyed an especially interesting Sunday last week, and we know a number of our friends would like to hear about it.

In the morning Bro. Norman Macleod preached from Deuteronomy 28:67. He supplemented his talk by a comprehensive account of the political situation in Europe—foretelling with almost prophet-like intuition the inevitable outcome. Sr. Railsback conducted the Communion service. Sr. Charlotte Rahn of Pomona never sang more beautifully than she did in the solo of the Lord's Prayer. We are very proud, too, of our young brother Duncan Macleod. He generously sang two solos, one an Easter hymn, showing the wide range of his voice, especially the clear high tones. Sr. Leta Macleod accompanied them.

After a dinner at the church, all those of us who could went to Long Beach, where we joined in the celebration of the Golden Wedding Anniversary of Sr. Winnie Gould and her husband. Surrounded by four generations of their family, and two brothers of Mr. Gould from the East, they rejoiced over their fifty years together. They received many beautiful gifts of gold-colored pottery, glassware, linens, and even a rose bush with deep yellow blossoms. The guests were served with delicious refreshments.

Laura H. Bleasdale, Secretary.

Whether you enjoy poetry ordinarily or not, we most earnestly urge that you read and preserve the long blank verse poem entitled "Fourscore Years," which appears on page 5 in this issue. It expresses marvelous possibilities for future realization in the realm of eternal joyful service.

SOUTH LAWN CHURCH, GRAND RAPIDS

Upon our return from the Ripley, Ill., meetings we were glad to find how well the local brethren had carried on the work during our absence.

One case of serious illness had occurred in Bro. Leslie Niles, who was taken with pneumonia while visiting his sister in Detroit. We are thankful to report his present improved condition. Others who have been incapacitated are Bro. Robert Hall and Srs. Ackerman, Thomas, Witham, and Hansen. Two of our recent brides also became mothers on the same date, April 28, the ladies being Ilah Hopkins Newell and Barbara Hall Fluger. All are progressing well.

Bro. and Sr. Richard Skeels are spending two weeks with their daughter, Mrs. Carl Mixer and family in Detroit. We rejoice that their physical condition enables them to make such a trip.

On the night of May 28 the church has charge of the baccalaureate services for the local Godwin Heights schools.

Plans are now under way for entertaining the Michigan Conference at our church from June 13-19.

F. E. Siple, Pastor.

OUR RIPLEY TRIP

After an absence of eight years, it was a very pleasant experience to greet the old friends and fellow laborers at Ripley, Ill. The meeting which was held from April 26 to May 8 was well attended, and we appreciated deeply the splendid cooperation of Bro. Krogh, as pastor, and Bro. Gerald Cooper, who goes now to his new pastorate at Eldorado, as well as the loyal support of the brotherhood.

It was a comfort, indeed, to see the spirit of solid backing which these people have given to the cause, and which is bringing forth fruits.

Our earnest prayer is that God may continue to guide and bless this faithful group.

F. E. Siple.

Word from Bro. and Sr. Benjamin Johnson, formerly of St. Cloud, Minn., but now of Becker (R.F.D.), in the same State, tells of the serious illness of Bro. Frank M. Noyes who accompanied Bro. and Sr. Johnson and others from Minnesota to conference last year. He is now in the hospital in St. Paul. A cheery letter from some of those whom he met at the conference will do him good. He should be addressed: Frank M. Noyes, Northern Pacific Hospital, St. Paul, Minn.

CONTRIBUTIONS TO N. B. I.

J. W. Sweet	\$ 2.50
Mrs. Arra Hanson	1.00
Flora E. Hogue	5.00
Ida Vogel	25.00
Mabel F. Nettis	5.00

INDEBTEDNESS FUND

Notes Payable	\$4,209.00
Amount received	\$1,428.17
Gail Grimsley	5.00
	1,428.17
	<hr/>
	\$2,880.83

ST. CLOUD, MINNESOTA

Through the cooperation of the local church, the Minnesota State Conference Board, and National Board of Evangelism, St. Cloud will put on an evangelistic campaign under the able leadership of Evangelist James McLain of Macomb, Ill. The meeting will continue from May 22 to June 12. "Will you join us in praying for them, that the Lord may bless them and that some one may be saved?" asks Bro. C. E. Lapp, the pastor. We are sure our readers will be glad to take this matter to the Lord in prayer.

GOOD HOPE, ILLINOIS

A sister in Mt. Sterling, Ill., subscribed to The Restitution Herald for Bro. and Sr. D. Pestle of Good Hope, Ill., who write:

"We would like to have you express our appreciation to the brother or sister who has so kindly been sending us this wonderful little paper."

It is such thoughtfulness as that displayed by the one who ordered The Herald sent to Bro. and Sr. Pestle that proves that the Church of God is one great, loving family. "We know that we have passed from death unto life, because we love the brethren. My little children, let us not love in word, neither in tongue; but in deed and in truth."

HERALD RECEIPTS

Mrs. Fred Austin; Mrs. W. O. Steffa (self and others); Ira T. Ritenour; Mrs. Mary E. Good; Mrs. Helen Schafer; Mrs. Ruth L. Arnold (for another); Mrs. Bessie Lawrence; William Densmore.

A TELEGRAM

"Great day! Twenty-five came forward tonight and reconsecrated themselves. Five others came forward for baptism. One reconsecration at Niagara Falls this morning. Baptismal service at May Meeting."

(Signed) C. E. Randall.

FROM BROTHER JOHN LEHMAN

"I saw an article in The Herald recently that was written by J. M. Stephenson on 'The Abrahamic Faith,'" writes Bro. John Lehman of West Milton, Ohio. "It seems there are so few who know that it is necessary for one to learn the true faith, hold to it firmly, and contend for it earnestly. I was just wondering how much it would cost to have that article put in tract form. There are many members of the Church of God who need that kind of knowledge. Bro. Stephenson shows in his teaching that it is the goodness of God that leads men to true repentance.

"You surely have some good articles in the paper. Bro. A. H. Zilmer (editor of 'The Faith,' Morrilton, Ark.) is a very able man. He used to preach here as an evangelist." (The Herald has published many of Bro. Zilmer's excellent articles and has others in reserve for the future.)

"We are surely living in a time when true religion has dropped to a very low level." Bro. Lehman continues. "The things of this present evil world are about all that interest anyone in these days. But that does not change God's plans in the least, for He will finally fulfill the promise He made to the fathers and which He restated to Moses at a time of great discouragement, that He would at last fill the whole earth with the glory of the Lord. So we should not be discouraged, for God's Word never fails."

THANK YOU, BROTHER CURTIS

The editor and writers for The Herald deeply appreciate the encouragement such letters as the following provide. Speaking of the weekly visits of the paper to his home, Bro. Rufus A. Curtis, Dayton, Ohio, says:

"I prize it as the best religious publication that comes to my address. After reading each issue of The Herald I pass it out to some neighbor to read, trusting that 'the glad tidings' it so fearlessly advocates will eventually cause them to be 'turned to God from idols to serve the living and true God; and to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.'"

SAMUEL TITUS

Samuel Titus was born December 28, 1874, at Altoona, Iowa, to C. W. and Alice Titus. When a small lad his parents moved to Lytton, Iowa, and there and at Sac City he spent his early years, receiving his education at Sac City.

On March 17, 1901, he was married to Edith Garton of Varina, Iowa, and to this union were born six children, a baby who died in infancy, Ethel Ruth, Josephine Ellen, Wayne Oliver, Glen LeRoy, and Delbert, who died at the age of 2½ years. During his early married life he moved with his family to the vicinity of Varina, and there and near Albert City they resided for some thirty-three years. On June 29, 1931, his wife passed away.

On November 21, 1933, he was united in marriage with Anna Damery of Woodbine, Iowa. In June of 1936 they moved to their present home near Lytton.

Always of robust health, it was with a great shock it was discovered that his health had failed. At the hospital at Carroll it was found that an operation was impossible. Since that time he had steadily failed, though he was bedfast but a couple of weeks.

Mr. Titus' parents were pioneers of the Church of God in Iowa, and from childhood on he was a consistent attendant at all church services. During his illness he obtained much comfort from reading the Scriptures, singing hymns, and prayers. He expressed his readiness to meet his Judge, and at the last fell peacefully asleep to await the resurrection.

He leaves to mourn his loss, beside his wife, two daughters, Mrs. Ethel Bjorklund, Albert City, and Mrs. Josephine Moline, Corvallis, Ore.; two sons, Wayne and Roy of Albert City; eleven grandchildren; two sisters; four brothers; many other relatives; and a host of friends. His genial, cheery good nature made him a favorite with all who knew him, and he will be sadly missed.

Funeral services were held at the home, then at the Mission Church at Albert City by the writer, assisted by Bro. J. Arthur Johnson, and interment was at Albert City.

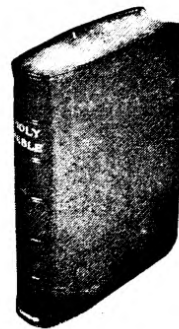
A. M. Jones.

SUMMER TRAINING SCHOOL FUND

Gail Grimsley	\$5.00
Mrs. Charles Stedman	1.00

The Pine Woods Bible Class, by W. H. Wilson: 490 pages; cloth binding; a discussion, in conversational form, based upon actual class work by the author, on various phases of the gospel; 75¢, postpaid for cash National Bible Institution.

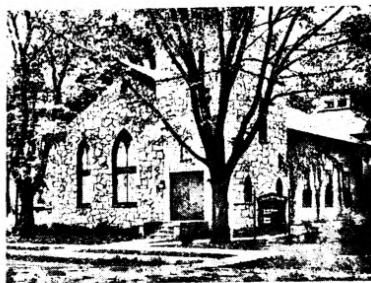
A Thousand Lives for Dividends!



One life, two lives, a thousand lives—they'll be your dividends. For work at the Summer Bible Training School will train you to lead others into the eternal kingdom of the Christ, and the number you lead will be dependent only upon the way in which you apply what you gain from your six weeks' work at the School.

The Summer Bible Training School will teach you to teach others, but it will do more than that. It will show you how to get the most from Christianity *for yourself*; it will make your religion a glowing, vital force. Seven courses will give you Bible, church history, journalism, music, and general church problems.

Backed by the General Conference, the School has been created to meet the pressing need for trained workers to conduct the business of the church. It is unlike any other school ever operated by the Church of God. The six weeks' course ends August 14; so students may also attend General Conference sessions.



Where Classes Will Be Held
CHURCH OF GOD
Oregon, Illinois
July 5 - August 14

USE THIS COUPON TO SECURE FULL INFORMATION

C. E. Randall
Fonthill, Ontario

Yes! I want to know more about the Summer Bible Training School. Send me complete information at once.

Name

Address

City

State

THE RESTITUTION HERALD

VOLUME 27

OREGON, ILLINOIS, MAY 24, 1938

NUMBER 34

Great Religious Leaders

TWO hundred years ago today, that is, May 24, 1738, a great religious leader came into being. Not that John Wesley was born on that day, but then it was that he experienced that intellectual and spiritual quickening that transformed him from a nominal priest of the English church into a preacher whose burning zeal was to fire the hearts of millions throughout the world. It was a great doctrinal idea that laid hold upon the mind of the man and wrought so tremendous a change within him. Whether that doctrinal idea was right or wrong need not enter into consideration here. What we would observe is that John Wesley came to believe something definite. When he saw in that idea a vital condition of salvation, he was lifted out of the class of mediocre preachers and became a great and influential leader in the religious world.

William Miller, through serious study of the Bible, was impressed with the thought that Jesus was soon to return to the earth in judgment. His new-found hope burned with fiery intensity in his heart. *The Lord was coming in judgment!* There was no possible deliverance from destruction for the sinner save by repentance and faith. So he shouted his warning from the housetops. He announced it in the streets. He pleaded and prayed with men and women, with professing Christians and with ministers of the gospel, to turn from sinful ways and seek pardon before it was eternally too late. *A great doctrinal idea made William Miller a great religious leader.* But his idea was not merely a theological conception, it was not just a theory that anyone could receive or reject and still be saved. It was an absolutely necessary part of saving truth. Those who rejected it would be lost and lost forever.

His zeal was contagious. Every convert became a self-appointed missionary to the world. No effort was made to organize churches or to establish conferences. There was no time for these minor things! The Lord was coming and the world was lost! Hurry! Hurry! Hurry forth with the warning and the promise of the coming King!

Benjamin Wilson, Dr. John Thomas, R. V. Lyon, H. V. Reed, Joseph Marsh, and many others of like respected memory in the Church of God, like Luther, Calvin, Wesley, and Miller, were believers in great Bible doctrines as essential to salvation. Men could not find pardon, they could (Please turn to page 10)

Abreast of the Times

Pertinent Comments on the News of the Day

G. E. Marsh, Editor

They Were Old California Residents

"Where wast thou when I laid the foundations of the earth? (Job 38:4).

LOS ANGELES, Calif., May 10.—Fifteen thousand years ago men basked in the sunshine of California, if the deductions of the scientists are correct. Mr. M. R. Harrington, curator of the Southwest Museum, who returned today from Clear Lake Park in Lake County, disclosed that crude weapons and instruments of an early American race have been discovered in that region which may indicate the presence of men in what is now America at a time as early as 13,000 B. C. "The find," he said, "holds an important clew to several thousand years of unwritten American history and makes the discovery one of major importance to American archeology." The find included 'obsidian spearheads, scrapers, knives, and drills which are associated with the ancient Folsom people, so-called from a discovery in eastern New Mexico," he added.

"The Bible gives no date for the original creation," declares David J. Gibson in "Science Proves Bible Accuracy," which appears on page 4 of this issue of THE RESTITUTION HERALD. That is a fact which the skeptic (and also the Bible student) should take into account when considering matters pertaining to the origin of the earth and its human population especially. Religion has nothing to fear from true scientific investigation, but much to fear from its misguided and illy informed friends who, in their zeal to prove the truth of the Scriptures, often misinterpret them and show a woeful ignorance of true science.

Sensitive Sound Device

"The sound of a shaken leaf shall chase them" (Lev. 26:36).

TULSA, Okla., May 15.—Restitution forces are being discovered everywhere and the possibilities that await revelation at the Lord's coming exceed the power of the imagination to foresee! A newly developed seismograph, based on the principle of similar devices used in determining the extent and duration of earthquakes, but which is of much greater sensitivity, has made its appearance in the oil fields under the name "geophone," and was exhibited at the International Petroleum Exposition which opened here yesterday. The new instrument is so exceedingly delicate that it has to be shielded against the stamping of cows in near-by pastures. The device is used to determine the presence and location of oil formations by recording "echoes" which are set in motion by the explosion of dynamite placed in drills about thirty feet below the surface. The artificial little earthquakes produced in this way, striking a layer of hard

rock, are reflected back to the surface like an echo. "The artificial quake waves travel from 7,000 to 11,000 feet a second. At this speed the geophones time the echoes in thousandths of a second and show accurately within a few feet the slopes of the buried rocks."

Without going into the scientific and commercial value of this device that is so "sensitive that it reveals that the wind blowing in tall grass causes the earth's crust to shake," we are impressed with the little men have thus far learned about the home God has given to man as an eternal abode. There are forces and powers undreamed of yet, which will be gradually released during the reconstructive period of the restitution which will provide those who are to die no more with endless opportunities for intellectual and spiritual development and growth. "Service and growth! what greater bliss could be!" And "His servants shall serve him."

Predestination Voted Out By Presbyterians

"Whom he did foreknow, he also did predestinate to be conformed to the image of his Son" (Rom. 8:29).

MERIDIAN, Miss., May 21.—The corner stone of Presbyterianism was removed from the doctrinal structure of that historic church today when the General Assembly, which is in session here, by a vote of 151 to 130 discarded two sections of its confession of faith. They are:

"By the decree of God, for the manifestation of his glory, some men and angels are predestined unto everlasting life and others foreordained to everlasting death.

"And their number is so certain and definite that it cannot be either increased or diminished."

The Westminster Confession, which forms the basis of Presbyterian theology, is thus "robbed of its chief glory." The practical result is that the Presbyterian Church no longer has any reason to continue, for the idea for which it has stood historically has been discredited. When the basic doctrines of any church are nullified that church has no reason to continue.

THE RESTITUTION HERALD

Official organ of the General Conference of the Church of God.

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"We Have an Altar"

By the Editor

"THE term 'altar' is the usual rendering of the Hebrew *mizbeah* and the Greek *thusias-terion*, both of which mean 'place of sacrifice,' that is, the place where the sacrificial victim is slain or offered, or both, the primary idea of the root terms being that of slaying."—Edward E. Nourse in "A New Standard Bible Dictionary."

An "altar" requires a sacrifice, a giving up of life. It is a place of death. The only altar the Christian church ever had or ever can have is a rounded hill outside the gates of Jerusalem upon which the Lamb of God was slain for the sins of the world. And that altar of earth (Ex. 20:24), of unwrought stones (Deut. 27:5, 6), which was the only kind of altar acceptable to God, lost its sacredness and became again what it was before—nothing but a barren hill—when the bleeding form of Jesus Christ was borne down its sloping sides to the tomb of Joseph of Arimathea. The final sacrifice had been made. The purpose of the altar was accomplished for all time. No more sacrifice for sin would or could be offered. And, with the fulfillment of its purpose, the altar ceased to be—it no longer had a place in the work of redemption.

There were no altars in the early church! It is a significant fact that nowhere in the writings of the apostles or the records of their preaching is the word "altar" used except with reference to the now valueless altars of the Mosaic system and in a single instance where mention is made of an altar dedicated to "the unknown God." It is obvious that the altar suggested in the passage from Hebrews is not a literal "place of slaughter," but points to the sacrifice made by Jesus "without the camp" (Heb. 13:13).

That latter expression should be thoughtfully considered in connection with the idea of an altar in a church or other place of Christian worship. "We have an altar," but that altar, far from being located in a building or even in our hearts, was consecrated "without the gates" and "without the camp," under the vaulted dome of heaven itself, for "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands" (Acts 17:24). His glory no longer lingers between the golden cherubim above the mercy seat. The time has come when neither the mountain of Samaria nor the once hallowed city of Jerusalem, nor any other place or building, is more sacred than another. Anywhere, everywhere, men may find *altarless* temples wherein they may acceptably worship God in spirit and in truth (John 4:21-24).

In the earliest period of their history the Christians were taunted by their heathen enemies because they had

"Jesus Christ the same yesterday, and to day, and for ever. 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. 13:8-10).

"neither temples nor altars," and apologists of the time admitted that it was true. There could be "no more sacrifice for sin," then why an "altar"? The presence of an altar would suggest that a further sacrifice was yet to be made. The words "altar" and "altars" occur but eight times in the Acts and in the Epistles and nowhere do the inspired writers suggest that anyone should "seek salvation" or "consecration" at such a place.

THE ALTAR INTRODUCED BY THE ROMAN CHURCH

When, shortly after the death of the last of the apostles (cf. 1 John 2:18, 19), apostasy began to develop under the influence of the great pagan influx into the church, "Christians, alike in the East and West," were led to regard the plain wooden tables "on which the bread and wine were put in celebration of the Eucharist . . . as an altar." The reason why the name "altar" was applied to the Communion table is revealed when we learn the significance of the Roman Catholic doctrine of the Mass.

"In the ancient churches, the public services at which the catechumens (those being instructed in preparation for final admission to the church—Ed.) were permitted to be present were called *missa catechumenorum*, ending with the reading of the Gospel. Then they were dismissed with these words: '*Ite, missa est*' (the congregation is dismissed). After that the *sacrifice* (the italics here are ours—Ed.) proper began. At its close the same words were said to those who remained. So the word gave the name *Mass* to the *sacrifice* (again the italics are ours—Ed.) of the Catholic Church."—Webster's Int. Dict.

It is thus seen that the Roman church associated the thought of *sacrifice* with the Eucharist or Lord's Supper. A further investigation of the teaching of that church indicates its reason for doing so.

Without going into the question of *transsubstantiation* (which teaches that "the bread and wine in the Mass are miraculously converted into the actual body and blood of Christ"), we observe that "the Church of Rome teaches that the Eucharist is a propitiatory *sacrifice* offered to God the Father on every occasion when this sacrament is celebrated."—Venables. *Christ is sacrificed afresh* each time the Supper is observed, is the understanding of the Roman Catholic Church. Where there is to be a *sacrifice* there must also be an *altar* on which the victim may be killed. Hence, the table on which the "actual body and blood of Christ" was placed, was rightly regarded as an *altar* by those who believed in the sacrifice of the Mass.

But Protestants generally do (Please turn to page 11)

Science Proves Bible Accuracy

MODERN science is continually widening its knowledge. New discoveries and facts are being constantly brought to the light of day, and many of these have a direct bearing upon the Bible account of the past. Some prove or confirm some passage of the ancient Book, while others throw fresh light upon many obscure or puzzling pages.

As a result of the increase of scientific learning, people today have at their command a greater wealth of historical and scientific knowledge than any other generation has ever possessed.

Among the numerous recent discoveries confirming or enlightening the Bible, the following are of unusual interest.

Scientists now tell us the Bible's first verse is right in declaring there was an original creation. The matter of this universe has not always existed. The very atoms are gradually disintegrating and breaking up. All the universe is dissipating its energy, so that, unless recharged with new power, it must finally decay and perish. "The heavens are the work of thy hands," sang the Biblical Psalmist; "they shall perish . . . yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed" (Psa. 102:26). Since the universe is running down, it must also have been started at some time. Lord Kelvin asserted, "Science positively demands creation."

The Bible gives no date for the original creation, but science has given us some figures in this direction.

Sir James Jeans, the eminent astronomer, tells us of remote island universes, at such distances from the earth that light, which hurtles through the heavens at 186,000 miles a second, takes no less than 140 million years to reach us! Hence the universe must have been created more than that length of time ago. The human mind is staggered at such inconceivable long periods of time, but in these figures science gives some meaning to the Biblical term "from everlasting."

Turning from astronomy to chemistry, we find Prof. E. Slossen, a well known analytical chemist of Washington, D. C., declaring that amazing accuracy distinguishes the Bible in chemistry. The Bible states man was formed of the "dust of the ground" (Gen. 2:7), and this chemist tells us the statement is scientifically correct, for the same fourteen chemical elements which go to make up the flesh of man are just those which compose the dust of the earth.

Then in the realm of archeology the confirmations are too numerous to even briefly list.



Dr. E. A. Speiser, director of excavations at Tepe Gawra, near ancient Nineveh in Assyria, has brought back from a forgotten past the world's oldest known city. In 1931 he reported the discovery of the impression on a bit of clay of the "Adam and Eve Seal," recovered from among neolithic remains. A man and woman are seen in the impression, slinking from the darting tongue of the serpent. Their dejected appearance shows what

sorrow was linked with man's connection with the serpent. Clearly the Garden of Eden episode was still retained in these people's traditions, hundreds of years after the event. Dr. Speiser also found a seal picturing the Babylonian hero Gilgamesh, visiting the dwelling of Ut-napish-tim (the old Babylonian name for Noah). This is the first ancient picture of the sequel to the flood.

But at Ur of the Chaldees, Prof. (now Sir) Leonard Woolley dug down in 1929 until he found incontestable evidence of the Biblical flood in eight feet of clean, sandy, water-laid deposit. "Eight feet of sediment," he asserts, "imply a very great depth of water," and the Babylonian tablets with the King Lists tell us the flood made a distinct break in history. Dr. Langdon at the same time discovered a similar deposit laid by the flood at Kish, 200 miles from Ur. Traces of the flood are also being found at other points, so that no one can assert the Bible is mythical or mere tradition because it records the deluge.

The Biblical stories of Abraham are also receiving much confirmation in recent years. Amraphel, King of Shinar, who came against Sodom, but was afterwards defeated by Abraham, is now generally identified with the famous Hammurabi, a king of the first dynasty of Babylon in Shinar. Archeologists now find that the lower Jordan Valley, where the Bible states Sodom and her sister cities once stood amidst luxuriant verdure, was at one time a most fertile and prosperous area, then in the age of Abraham the civilization there abruptly ceased, and the place has been a desolation ever since. The Bible pictures the terrific upheaval that occurred in the story of the overthrow of Sodom and the cities of the plain.

Again, the Bible tells of Abraham going to the city of Gerar in southwest Palestine, where he expected to find the inhabitants on a lower religious plane than himself, but was afterwards surprised to learn their religion was far higher than he anticipated.

In 1931 Sir Flinders Petrie, of the University of London, reported the clearing of a temple at Tell el Ajjul

(Gaza), close to the Gerar visited by Abraham. The high level of the worship is proved by the fact that in the shrine of this early age, "no painting on the white walls was seen; no images were found; the worship seems to have been as immaterial as that of Islam."

If the Pentateuch was written thus early, alphabetical writing must also have been then used. Recent discoveries fully confirm this. In 1935 a red pottery bowl was dug up in the Biblical Lachish in Palestine by J. L. Starkey, of the Wellcome Archeological Research Expedition, which dated from about 1300 B. C. On the under side of this bowl was found an inscription in archaic Hebrew, the Sinai-Hebrew script, such as the Israelites of Joshua's day must have

used. Dr. Langdon translated it as reading, "His righteousness is my hand" (or support). This, and other similar finds, testify to the correctness of the Bible in saying that the early Israelites were well accustomed to writing.

The last few years have seen a series of startling discoveries at Ras Shamra in northern Syria. Here again an alphabetical writing nearly as old as the day of Moses was found and, more surprising still, tablets describing religious, ceremonial observances and practices, so similar to those in the Books of Moses that it is impossible not to see a close connection. This demonstrates conclusively that the Mosaic worship and ritual are really of about the time of

(Please turn to page 10)

The Golden Text of the Bible

God's Creation Revealed

By Mary A. Gesin

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish . . ."

IN ORDER to understand the nature of God's creation it is necessary that we turn to the account of it as given in Genesis. "The Lord God formed man of the dust of the ground," we are informed, "and breathed into his nostrils the breath of life; and man became a living soul." To further reveal to him man's nature, God told that first man that in the day he disobeyed His Creator's direct command concerning the trees of the garden, he would "surely die" (Gen. 2:17).

It was the serpent, not God, who persuaded Adam that he would "not surely die," if he disobeyed. And apparently innumerable multitudes of men have since been believing the serpent's words rather than God's. But let us see if we cannot find in all of this an evidence of that inimitable love of God.

Let us presume for the moment God had formed man with such a nature that he could not die. The One who said, "I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done" (Isa. 46:9, 10), could look forward and see that man would choose to disobey. With an undying nature, man in all his wickedness would be destined to sin and to suffer endlessly. A just God could not allow that.

Thus we see that it was God's love that determined man's nature, as it was His love that provided for a Savior for him. "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else" (Isa. 45:22). If it had been left to man's inferior judgment, we fear, the verdict would have been that man had been warned, let him take the consequences.

But our all-wise Creator and loving heavenly Father

did not find such severity in His heart. Indeed, "who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy" (Micah 7:18).

To "die" is the common lot of all men due to the very nature bestowed in creation, but to "perish" is not the will of the Creator for His creation. God is "not willing that any should perish, but that all should come to repentance," we learn from 2 Peter 3:9, and elsewhere.

This does not mean to say that finally every one will come to repentance and find salvation. For many are the references that plainly reveal that those who will persist in their wickedness shall perish, "be as though they had not been" (Obad. 15-17). Their destruction shall be complete, for the wicked "shall be ashes under the soles of your feet," according to Malachi 4. All of this, however, we repeat, shows the love of God as well as His justice.

In those wonderful words found in Psalm 103:8-18, we are assured that God is slow to anger; that He does not deal with us according to our sins; that He pardons and pities like as a father, remembering that we are dust; and that His mercy is from everlasting to everlasting. Turn to these words and read them over and over.

If our life is no more than "a vapour, that appeareth for a little time, and then vanisheth away," as James says in 4:14, we are truly dependent upon a higher power, the power of the Creator, for the future. Peter places this hope in the resurrection from the dead, of which Christ was the first and in which those who believe in Him shall share (1 Peter 1:3-5). This hope is further amplified in the words of Paul in 1 Corinthians 15, and elsewhere. On almost

every page of the New Testament these assurances are found.

In poetical expression men have ascribed death to the body, but that "it was not spoken of the soul." What do the Scriptures of truth have to say upon this subject? Ezekiel tells us that "the soul that sinneth, it shall die," placing no distinction of the soul over the body. And in death there is no memory, for "the dead know not any thing . . . also their love, and their hatred, and their envy, is now perished," Solomon, the wise, warns us. Many other references are to be found wherein the words "soul" and "body" are used to denote one and the same thing. The student who wishes to study this further may obtain leaflets on the subject from the National Bible Institution.

Knowing that the love of God for sinful man has provided the means whereby we may obtain pardon for our sins and the prospect of a life after death through resurrection, can we do otherwise than avail ourselves of such unmerited opportunity? We exclaim with Job, "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."

"O Zion, haste, thy mission high fulfilling,
To tell to all the world that God is Light;
That He who made all nations is not willing
One soul should perish, lost in shades of night.

"Behold, how many thousands still are lying
Round in the darksome prison house of sin
With none to tell them of the Savior's dying,
Or of the life He died for them to win.

"Give of thy sons to bear the message glorious,
Give of thy wealth to speed them on their way;
Pour out thy soul for them in prayer victorious,
And all thou spendest Jesus will repay.

"He comes again: O Zion, ere thou meet Him
Make known to every heart His saving grace;
Let none whom He hath ransomed fail to greet Him
Through thy neglect, unfit to see His face."

Christianizing Funeral Customs

By Joseph Fletcher, Jr.

IT SEEMS that it is as necessary today as it was in the days of Israel, to draw the attention of God's people to certain customs and practices which are out of harmony with His will, even if the task is an unpleasant one. In that ancient period tradition frequently superseded God's law. The letter instead of the spirit of the law was heeded, which made it necessary for the Lord to say through Isaiah, "This people draw near me with their mouth, and with their lips do know me, but have removed their heart far from me."

Their attitude had changed in no way in the passing of time, for when Jesus at the time of the Passover observance entered the temple He was impelled to say: "Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves." I am wondering if the same charge might not in all justice be made against many Christian groups today? Are not churches, dedicated to God's service, being used as marts of merchandising, places of amusement, theaters for the presentation of comedies, and as restaurants where "suppers" are served for money-making purposes—all patterned after the ways of an ungodly world?

This brings us back to the subject of "Funeral Customs," which was discussed in THE RESTITUTION HERALD, December 7, 1937, and to the question of the disposal of our beloved dead.

SIMPLICITY OF EARLY CHRISTIAN BURIAL CUSTOMS

If one follows the pattern of the early Christians, the

funeral will be a very simple affair, since they believed that God was not the God of the dead but of the living, and that death was a sleep, a period of rest prior to the day of eternal service which the Lord had in store for those who longed and looked for His appearing.

We can all learn a lesson from Peter, James, John, and Paul regarding the matter of memorials. How much was spent on monuments to these faithful men? They built their own monuments in the service they rendered to Christ and which has been carried forward in their memory and to their honor by succeeding generations to the present time.

It is true today as it was when the apostles were laid to rest, the greatest monument that can be erected to the memory of anyone is to continue the good work he was doing in life. For example, our little church in the heart of the village of Fonthill, Ontario, was badly in need of increased accommodations for the Sunday school. The needed improvements were made possible by the help of a dear sister who, though sleeping in death, continues her service to the Lord. Where, previous to this added accommodation, the Sunday school had an attendance of from thirty to thirty-five, it now numbers from sixty to sixty-five, an increase of nearly one hundred per cent. Who will deny that this is fruitage from the Master's vineyard made possible by one who serves even after death has claimed her? New song books were provided for the Fonthill church and for our work at Welland by another dear brother and sister, now sleeping, and other church activities have been the result of like foresight and provision. (*Turn to page 11*)

The Fountain of Tragedy

ATTILA, King of the Huns, who destroyed about four hundred thousand human beings during his military career, was called "the scourge of God."

But those who are engaged in the manufacture and sale of intoxicating liquors are a greater scourge still. Where war destroys human beings by thousands, liquor destroys them by millions.

No industry is guilty of a greater perversion and abuse of the natural products of the earth, which God designed to be a blessing to mankind, than that which takes the nutritive grains and fruits, transforms them into liquid poison, and sells them to the people to break hearts and homes, dethrone reason, madden the brain, and destroy the body.

The liquor traffic is the greatest menace to progress and civilization. It not only destroys every noble aspiration in man, but it often also reduces him and his family to penury. Addiction to the use of intoxicants is the worst possible handicap in life.

In the old saloon days the liquor traffic took five million boys and girls out of American homes during a generation and transformed them into drunkards. It is now estimated that since the repeal of the Eighteenth Amendment, based upon the record of the last three years of repeal, seven million young men and women in the United States are on the way to becoming confirmed drunkards.

Human beings, as a rule, are strange creatures. They entertain the hope that they can escape the calamities that befell others who took a similar course. They are very self-confident. But drink always leads to ruin, and the rescue problem increases the longer it is postponed.

Only two avenues are open to those who desire to save their fellow men from the virus of alcohol. One is the spiritual appeal to the heart, and the other is the removal of the evil itself.

The spiritual appeal is a most effective method when once the heart is changed, but the process is slow because there are so few working at it.

The Devil makes ten thousand drunkards while the spiritual ministry makes one convert and cleans him up.

All our preaching and all our temperance education are of little avail so long as the liquor traffic is sustained by law. As long as the liquor traffic enjoys the protection of the law, the liquor dealers will make more drunkards annually than the temperance forces can ever hope to reform.

At a meeting of the Associated Chambers of Commerce of Tulare County, California, Captain William E. Riley of the County Highway Patrol office blamed the appalling increase of traffic fatalities to the drunken driver, and "the

"Signs of the Times," Seventh Day Adventist weekly, devotes its entire issue of May 17, 1938, to the liquor question. We condense several excellent articles for the benefit of our readers.

very lax supervision of beer joints adjacent to our highways."

"As an illustration of the growing menace," he stated, "in 1929, during prohibition, there

were 888 arrests and convictions of drunken drivers in California; in 1936 there were 14,000."

Five years ago the administration and big business and small politics, together with the booze barons, gambling nabobs, and vice lords, were dancing, rollicking, shouting, and singing a hundred catchy ditties, such as: Vote repeal, and cut your taxes; Vote repeal, and banish poverty; Vote repeal, and balance the budget; Vote repeal, and empty the jails; Vote repeal, and lift the national debt; Vote repeal, and revive business; Vote repeal, and starve the bootlegger; Vote repeal, and the old saloon shall never return; Vote repeal, and restore prosperity; Vote repeal, and save our youth; Vote repeal, and get a job; Vote repeal, and promote temperance. It was a hilarious holiday.

After four long years it is booze and boosted taxes; booze and lengthened relief lines; booze and increasing deficits; booze and jammed jails; booze and soaring national debt; booze and business broke; booze and (according to Secretary Morgenthau) "not a dent in 'bootlegging'"; booze and the doubly evil new saloon; booze and prosperity on the skids; booze and childhood as well as youth slithers down the "primrose path"; booze and no jobs—and no money.

It is the morning after the night before.

How much alcohol can a man drink and still maintain his normal efficiency?

When taken into the human body, alcohol acts not only as a narcotic, but also as a solvent. It attacks the lipid, a fatlike substance that covers, or insulates, the nerve fibers and the nerve cells. This produces a condition similar to short-circuiting in an electric light system. Disorganization of our feelings and disturbance of the functions of seeing, hearing, and the coordination of movement then result.

As soon as alcohol begins to be absorbed in the blood, the effects resemble those of any of the anesthetics, such as ether or chloroform, commonly used in surgery. First, the inhibitory influence of the higher centers of the brain is removed, resulting in the so-called excitation stage. Following this is the stage of incoordination, with the upset of mental and muscular balance, confusion of the higher centers, and physical ataxia, or loss of the power to walk straight. Next, the individual gradually becomes oblivious to his surroundings, lapsing into an unstable state, until

there is complete anesthesia and entire loss of consciousness, and he is found in a state of coma. The question may be asked, In which one of these stages is the person really drunk?

Dr. Purves-Stewart defines drunkenness thus: "A drunken person is one who has taken alcohol in sufficient quantity to poison the central nervous system, producing a temporary disorder of the faculties so as to render him unable to execute the occupation in which he was engaged at the time, thereby causing danger to himself or to others."

The fact that the very highest centers of the brain are the first to be affected makes the individual who has been drinking a dangerous man to have control of a piece of machinery of any kind. The fact that he has increased confidence in his mental and physical powers, when there is an actual decrease of reflex action and reaction time, besides loss of accuracy and muscular control, makes him especially dangerous at the wheel of a motor car. He is drunk and has no right to drive.

Alcohol is not acted upon by the gastric juice, but is quickly absorbed into the blood stream, and is carried to every cell of the whole body, including the nervous system, and makes a complete circuit of the organs of the body in approximately thirty-seven seconds, so long as any remains in the system. It has been found that alcohol is absorbed so rapidly that within fifteen minutes after it has been taken into the stomach enough has been found in the blood to have a narcotizing effect upon the delicate nervous system.

Alcohol narrows the vision. As much alcohol as is in a glass or two of beer narrows the eye span. Another effect upon the eyes is to shorten the distance of vision. "The normal eye can see distinctly about thirty feet ahead. As much alcohol as is in a glass or two of beer was found to reduce distance as much as one third (Kraepelin and Reis). Have you heard a driver say, 'I did not think it was so close'?"

The driver's reaction time is slower. With nerves narcotized by alcohol, the length of time required for the mind to register what the eye sees and send back a message to the arms or legs and bring about the necessary movement, may be greatly lengthened. "Under normal conditions it takes one fifth second to 'put on the brake.' It was found that alcohol equal to a glass or two of beer may lengthen that time to two fifths or even four fifths of a second" (Kraepelin and Reis). If a car is traveling sixty miles an hour, it will run nearly eighteen feet in one fifth of a second.

Most drinkers say, "I use alcohol in moderation." In moderate drinkers the concentration of alcohol in the blood is usually found to be about one to two milligrams in each cubic centimeter. It is in this stage of intoxication that loss of self-consciousness and self-control, and weakening of the will power occur.

The "dead drunk" seldom endangers any life except his own. It is the man who is not ordinarily considered drunk, yet who is under the influence of alcohol sufficiently to have his faculties impaired, who is of more danger so far as the lives of his fellow men are concerned. Only abstinence can make us safe.

Is there any hope of cure for the alcohol addict? Most authorities say, Yes, if the addict himself really desires the cure and is willing to undergo all that this entails. Unless this initial cooperation on the part of the addict can be obtained, unless he really wants to be helped, there is little use for him to present himself for a cure. Few physicians will offer much hope without hospitalization, which, according to the best authorities, should last a year. The first stage of the process is past when alcohol has been successfully withdrawn. The patient must be able to face frankly and unemotionally the reason why he is unable to use alcohol. When he cannot bring himself to this point, the probability of a cure is remote. The next stage includes the period in which a satisfactory substitute is found for alcohol. This is not an easy thing to do, and often taxes the ingenuity of the physician. Some avocation or hobby must be hit upon that will appeal to the patient more than the alcohol does.

Most reputable physicians seem in accord in pronouncing a sentence of continued abstinence on the cured addict who wants to stay cured. Says Dr. Alexander Lambert: "As sure as that man lives and just as long as he lives, he cannot touch alcohol in any form whatsoever without danger of relapse."

Fortunate is the patient who has put himself in the hands of a Christian physician, one who knows that there is a substitute, not only for addiction, but also for all other of life's evils, in the invitation, "Come unto me, all ye that labour and are heavy laden . . . and I will give you rest." Through accepting Christ as a means of escape from the intolerable situations of life, many an addict has found the only sure cure for his ills—peace for his soul and relief from his affliction.

"I WILL ABIDE IN THINE HOUSE" Luke 19:5

Among so many, can He care?
Can special love be everywhere?
A myriad homes—a myriad ways—
And God's love over every place.

Over; but in? The world is full;
A grand omnipotence must rule;
But is there life that doth abide
With mine own living, side by side?

So many, and so wide abroad:
Can any heart have all of God?
From the great spaces, vague and dim,
May one small household gather Him?

I asked: my soul bethought of this—
In just that very place of His
Where He hath put and keepeth you,
God hath no other thing to do.

—Adeline D. T. Whitney.

Our Inheritance in Christ—His Inheritance in Us

By John Eagleston

"In (Christ) also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will; . . . that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints" (Eph. 1:11, 18).

TO THOSE who have been fortunate enough to have parents who were able to leave each one of their family something of value whereby the start in life might be made a little easier than father and mother had, one would think he never would cease thanking God for such parents, nor ever forget how they had struggled and denied themselves privileges that their children might be provided for when they were gone. Father and Mother no doubt talked over the inheritance that would come to each one of their children, and the one who had been the most thoughtful in helping to make the farm or business a success would, naturally, be taken into more favorable consideration and his inheritance would be greater than would be that of the one who had not seemed to care whether he accumulated anything or not.

It is this way with our inheritance in Christ. The Apostle Paul in approaching his description of it, says that God knew from the very beginning that those whom He would call from among the nations, when they heard the good news and their eyes were opened to discern and their hearts to believe His great and precious promises, would surely realize them when He makes His rewards. If the faithful ones of old, who saw no more of the fulfillment of God's promise than we have seen, dared to suffer all kinds of torture—even martyrdom itself—and had such confidence in God that they could say with Job, "Though he slay me, yet will I trust him," ought we not also to trust in those same promises?

Abraham's faith was acknowledged by the Lord when He called to him as he stood ready to offer his son Isaac in sacrifice: "Abraham, halt! Lay not thine hand upon the lad, for now I know that you fear God." And Joseph showed his dependence upon God when Pharaoh said to him interrogatively: "I hear that you can interpret dreams," and Joseph answered, "It is not in me: God shall give Pharaoh an answer." It was by faith in the promises of God that Moses counted suffering reproach with the people of Jehovah greater riches than the treasures of Egypt. Joshua expressed his confidence when he said, "As for me and my house, we will serve the Lord." Samuel's declaration that "to obey is better than sacrifice, and to hearken than the fat of rams," was based on the assurances of faith. David fearlessly ran to meet the mighty Goliath, trusting the God of Israel to strengthen his arm. Nehemiah, threatened by enemies but ruled by faith, cried: "Should such a man as I flee?" When all the Jews of Esther's time were faced by death, Mordecai, strong in faith, addressing the fear-smitten Queen, said: "And who

knoweth whether thou art come to the kingdom for such a time as this?" As a result of Mordecai's faith, Haman, the bitter enemy of Mordecai, was compelled to lead the horse upon which he rode and cry to the multitude along the way, "This is the man whom the king delights to honour."

Time would fail us should we attempt to tell of all the great and notable deeds that faith in God has made possible—the faith and courage of Daniel and the three Hebrew children, of Jeremiah, Isaiah, Ezekiel, and countless others of whom Paul writes, saying, "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth."

Because of their faith, manifested under such difficult conditions, tried so frequently, tested so often, the Scriptures declare God is not ashamed to be called their God, for He has prepared for them a city, a rich inheritance indeed, which is held in store for those men and women who would rather die than be false to their Maker. O, that we in this latter time might so grasp the Word of God that we could go forth with such a spirit of faith and trust that those with whom we came in contact would wonder at the source of our courage! "What sort of person is this," they would ask, "who dares to say that Jesus Christ is the same yesterday, today, and forever; that there is a time of reckoning coming when every human being, living or dead, must stand before His judgment seat; and that a resurrection of the dead is as certain as is the rising and the setting of the sun?"

This faith, this certainty, this positive assurance of reward which we now have is a part of our inheritance in Christ. It is "the earnest of our inheritance" (Eph. 1:14), which is despised by the worldly but which some few in every locality would understand and embrace if we could get into contact with them. If we only knew who they were and where they were, we could go to them personally and tell them of the wonderful blessings they are missing and of the rich inheritance God has for them if they will believe.

We can but tell the story to those who will listen. God alone can give the increase. But if we will faithfully proclaim the same message that Jesus preached, telling the people of the kingdom of God to be established upon the earth at Christ's coming; when God's will shall be done here as it is in heaven; when every knee shall bow in worship before Him who then shall be the "King of kings, and Lord of lords," God, we say, shall give the increase from our planting—our responsibility will be ended. (OVER)

What a wonderful kingdom it is to be! How rich and glorious the inheritance of the saints in light! For under that righteous government the inhabitants of the earth shall learn righteousness and all men be led to see how foolish previous human governmental systems have been. And then the earth everywhere shall give forth its increase as it has never done before—even all of the desert lands shall yield abundant harvests from field and orchard for the benefit of humanity.

And this is surely part of His inheritance in us also, for to proclaim these things to all the world is a part of the service He expects His saints to carry out now, that in the ages to come we may show the exceeding riches of His favor toward us in Christ Jesus. It was to this end we were called. Knowing these things, happy are we if we do them!

As I try to express my appreciation of this great legacy that is left me, I confess that I am glad to know that my name is inscribed in the roll of those who have consecrated themselves to His service in past ages, that I am numbered with men who stood ready to respond whenever the Lord called them to labor for Him, for I know that soon He will call them into an incorruptible, immortal life, and give them bodies like the glorified body of the Master whose example they desired with all their heart to copy. I feel that desire often vibrating like a responsive chord within me.

What an unspeakable privilege it is to know that we have been bought and paid for, purchased by the Lord for His own special inheritance (Eph. 1:18)! Well may Paul say in another place, "Finally, my brethren, rejoice in the Lord." We have every reason to rejoice in that each can say, "What things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord."

Paul put his entire soul and body into the work that was given him to do, realizing that the inheritance that is promised demands our all. Let us also determine within ourselves that we will offer upon the altar of the Lord our bodies as living sacrifices, holy, clean, and pure that they may be pleasing to Him. My heart goes out to many brethren whom I have met who seemingly cannot realize that our bodies are the property of Him who bought us with His own precious blood, and that while we are stewards of His property we must keep our bodies clean and unspotted from the world, for it is written, "Be ye clean, that bear the vessels of the Lord" (Isa. 52:11). These words were said to Israel by the Prophet, but they apply to us today and in the future we shall indeed be immaculately and spotlessly clean in every way, in every act, in every thought.

I pray that anyone who has been entrusted with this inheritance, the inheritance that cost the life of the Son of God, will reconsecrate himself and determine not to permit the weakness of the flesh to lead him into sin or uncleanness. Let us be an example to the weaker younger brethren. Let us show them that we believe it is pleasing to the Master for us to keep ourselves from all filthiness of the flesh. Let those who use tobacco put it from them as men of God, and not allow a filthy habit to hinder their service or to bar them from the most glorious and exalted inheritance that

could be offered to any human being. Make no excuse for it—*quit it!*—and your life will tell more for the truth than all the sermons you can utter. Any brother who follows this habit is sacrificing to an idol, he is permitting that which is unclean and unholy to control him. Assert your manhood! Master yourself! Count all these things, however pleasing to the flesh they may be, as refuse and not conducive to a holy life or such as will place a clean and wholesome example before the younger brethren.

"Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13, 14).

GREAT RELIGIOUS LEADERS

(Continued from front page)

not be saved from sin and death unless they believed and obeyed certain revealed facts of Scripture. And because they were convinced of the truth and of the vital importance of those things, they willingly gave up the comforts of home and the associations of family and friends that they might preach these saving principles of truth everywhere. It was this conception of the gospel of the kingdom of God that made them the great religious leaders that they were. They could countenance no error of doctrine because error separated from God—it was the basis of sin, it would result in eternal death!

These men were *leaders*, great religious leaders of our spiritual heritage because they believed that the doctrines for which the Church of God then stood, which are the doctrines for which it also stands today, were not only true, but that they were absolutely essential to salvation. May God in these dangerous latter days raise up unto us leaders of like nature, of like appreciation of truth, of like firmness in preaching the truth, that the work of the Church of God may not languish, that its preachers may not be followers of the wishy-washy sentimentalities of other sects which teach that *feeling* is more important than *truth*, that it may press forward steadily against error in doctrine and in fellowship, seeking the lost wherever they may be found, until the Lord comes!

SCIENCE PROVES BIBLE ACCURACY

(Continued from page 5)

Moses. One can almost feel the nearness of the great Law-giver in the phrases on these tablets: "the courtyard of the tent," "the Holy Place of the Holy Places," "the table of gold in the sanctuary"; also the name of God, "Jah"; as well as the trespass offering, the peace offering, the whole burnt offering, the oblation of the first-fruits, and the new moon offerings.

Prof. John Garstang's excavation at Jericho astounded a world which has well nigh ceased to believe in miracles. His work, so carefully conducted, demonstrated that the walls of Jericho did actually fall as with an earthquake shock, and the city overrun and burned in what must have been the time of Joshua. That this happened during the harvest season, as the Bible states, is shown by the full condition of the grain bins of the city.

There are many other confirmations of the later periods of Biblical history, too many to recount even briefly. These include, however, the finding that in Joshua's time many cities of Palestine were "walled up to heaven," as the Israelites had fearfully said. In 1932 it was found that the wall of Shechem was 65 feet high and 50 feet thick. In 1934 it was reported that King Solomon's copper mines in Edom had been found. Here was obtained the enormous quantity of copper for the bronze of the temple he built. In 1932 excavators were digging out a multitude of broken fragments of ivory from the ruins of Ahab's palace of ivory (1 Kings 22:39; Amos 3:15).

Thus in the midst of an age that appears to be skeptical and materialistic, page after page of the Bible, by the ministry of active modern science and the archeologist's busy spade, is being made to leap forth into the spotlight of assured fact and proven truth; to the joy of the Bible lover and the deep interest of every truth seeker.—David J. Gibson in *The Defender*.

CHRISTIANIZING FUNERAL CUSTOMS

(Continued from page 6)

How much more would be accomplished if people could only be brought *while they are yet alive* to do unto others as they would have others do unto them! How they could help to lighten the burdens of some less fortunate brother or sister in the body of Christ!

I have known of more than one instance where brethren of financial standing, who had no immediate relatives or dependents, died and left their money or property to some one who had no connection with the church or interest in its activities. They made no provision for the continuation of the work in which they had been greatly concerned in life. They could have made it possible for some needy, lonesome one to be cared for in Golden Rule Home as long as he lived, established a fund for the support of some one in the Training School, provided a new musical instrument for a poor congregation, or arranged to have evangelistic work carried on in various places.

In fact, the money sometimes spent for flowers, burial vaults, monuments, and other "frills" associated with some funerals would pay a pastor or evangelist for a year's work of preaching the gospel. These things call for serious, thoughtful consideration. Christians themselves are largely responsible for these conditions.

The question presents itself, Are we going to continue

such paganistic practices or are we going to observe God's way?

All that has been said with regard to funeral customs also applies to many of the observances, such as Easter with its eggs and "bunnies," Christmas with its Santa Claus, and Thanksgiving with its competition to determine who can eat the most turkey or pumpkin pie!

It came to such a state in Israel that it was impossible to distinguish between God's people and the heathen nations surrounding them, so far as habits of life were concerned. I am wondering if the same condition does not exist today with regard to the church? Can the children of God be clearly recognized for what they profess to be, or are they indistinguishable from the unbelieving world?

"WE HAVE AN ALTAR"

(Continued from page 3)

not believe that Christ is sacrificed every time the Communion is observed. To them this splendid spiritual service is a memorial of a sacrifice that was made a long time ago. It reminds them that the altar has accomplished its final purpose. It need exist no longer, for we now have a High

Priest "who needeth not daily, as those high priests" (of the Aaronic order), "to offer up sacrifice, first for his own sins, and then for the people's: for this he did *once for all*, when he offered up himself. . . . So Christ was *once offered* to bear the sins of many; and unto them that look for him shall he appear the second time without sin," (or, as some render the phrase, "without a sin offering"), "unto salvation" (Heb. 7:27; 9:28. Cf. R. V.).



We quote the latter text, together with its context, from Dr. James Moffatt's translation, which clarifies the thought:

"For Christ has not entered into a holy place which human hands have made (a mere type of the reality!); he has entered into heaven itself, now to appear in the presence of God on our behalf. Nor was it to offer himself repeatedly, like the high priest entering the holy place every year with blood that was not his own—for in that case he would have had to suffer repeatedly, ever since the world was founded. Nay, once for all, at the end of the world, he has appeared with his self-sacrifice to abolish sin. (And just as it is appointed for men to die once and after that to be judged, so Christ, after being once sacrificed to bear the sins of man, will appear again, not to deal with sin but for the saving of those who are on the lookout for him" (Heb. 9:25-28, Moffatt).

The idea of an altar in the church has been carried over from what Luther called "the Roman dunghill of decretals," and Protestantism would do well to discard it once for all as having no rightful place in Christian theology.

Berean Department

Cecil A. Smead, Editor, Blanchard, Mich.

Acceptable Words

* * *

Mrs. Mae Magnus, Bloomington, Ind.

“Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer” (Psa. 19:14).

The world is harried with words—idle words, false words, angry words, searing words. Who can speak acceptably above the din and chatter of a thoughtless age? Can sage and soothsayer speak the words a troubled world is waiting to hear? The hurt and broken of spirit are waiting for a message of life and hope. Who can call happy “cheerios” across the dismal waste of failure and loss to those victims of foul circumstances whose faces are wet with tears?

We listen in vain for hope from mortal lips. Who has the saving words for sick of heart? Our merciful Savior brings peace to all hearts that are wounded and heavily laden.

“For 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” (IHeb. 4:15).

“A man of sorrows, and acquainted with grief” (Isa. 53:3), speaks these words through the blessed Book to us: “Let not your heart be troubled: ye believe in God, believe also in me. In my Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am there ye may be also” (John 14:1-3).

Again, He speaks: “Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.”

The Ten Virgins

Without offering the following as an *interpretation* of the parable of the ten virgins (Matt. 25:1-13), we do offer it as a solemn *application* to the church today to urge it on to greater watchfulness and preparation.

Merely looking for the coming of Christ is not enough. That blessed doctrine has spread like wildfire through the ranks of all churches. But in the parable half of those who looked for the coming of the bridegroom were not sufficiently ready. A belief that does not move to action is no belief at all.

The Bible is a lamp: “Thy word is a lamp unto my feet, and a light unto my path” (Psa. 119:105). We have heard much of the Bible being the best seller among books. It is marvelous to think of so many millions of Bibles in the world, in every language, each one a potential light to eternal life for some one to use.

“We search the world for truth; we cull
The good, the pure, the beautiful;
And, weary seekers of the best,
We come back laden from our quest,
To find that all the sages said
Is in the Book our mothers read.”

The understanding of the Bible is oil in our lamp. That is what makes our lamp effective to give light. “Buy the truth, and sell it not; also *buy* wisdom, and instruction, and understanding” (Prov. 23:23). The description fits perfectly: “And five of them were wise, and five were foolish.” Oil and wisdom are synonymous here.

In the life of the church not even the “wise” virgins can afford to go to sleep, for no one has too good an understanding of Bible truth. Let us not be self-satisfied, but be ever on the alert to understand God better.

They’re Out There Yet

’Twas a noble band, those saints of God,
Who went out in forty-four;
Their lamps were trimmed, their vessels full;
Pray, what could they do more?

Their robes were white with righteousness,
They had cancelled every debt;
They went to meet their blessed Lord,
And they’re out there waiting yet.

The world had scoffed when they went out,
By taunts and jeers beset;
But their faith was strong, they did not doubt,
And they’re out there waiting yet.

They had measured out on Daniel’s line,
They thought the time was set;
They went out too soon—but nothing lost,
For they’re out there waiting yet.

Thought soon they’d hear the Bridegroom cry,
Of Matthew twenty-five;
They filled their vessels, trimmed their lamps,
In hope He’d soon arrive.

They waited long, their eyelids drooped,
Were overcome with sleep;
But they’re out there yet with vessels full—
They still their vigil keep.

They’re out there yet, they’re out there yet!
Their trust they’ll not forget;
The midnight cry will find them there—
They’re out there waiting yet.

—Charles E. Bennett in *Messiah’s Advocate*.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"Love worketh no ill to his neighbour: therefore love is the fulfilling of the law."

Be a Little Sunbeam

Be a little sunbeam everywhere you go;
Help to drive the darkness from the world below;
You will see the shadows swiftly flee away
If you'll be a sunbeam every day.

Be a little sunbeam everywhere you go;
Shine, O shine for Jesus with a radiant glow;
Little ones may help this dark world illumine,
Sending golden sunshine through the gloom.

Be a little sunbeam shining bright and clear;
Some one may be wandering in the darkness near;
You may help to scatter shadows of the night,
Leading unto Christ who is the Light.

Be a little sunbeam tho' your light be small,
Let its gleam of beauty o'er the darkness fall;
You will see the shadows swiftly flee away,
If you'll be a sunbeam every day.

—Alice Jean Cleator.

How Daniel Pleased God

The lesson this week is taken from a story all boys and girls who love Bible stories have heard many, many times. It is one of which you never seem to grow tired, one that you like to hear and tell often. It is about that fine young prince, Daniel.

How many of you can find the book of Daniel in your own Bibles? It is the 27th book in the Old Testament and comes after Ezekiel and before Hosea. I wonder how many of you can name the books of the Old Testament, as well as those of the New. There are some names rather hard to pronounce in it.

Turn in your Bibles to the book of Daniel and notice what sort of young men the King of Babylon wanted. You will find it in verse 4 of chapter 1. You see, Nebuchadnezzar had conquered Jerusalem, and he had taken some of the golden vessels from the temple to use in the treasure house of his idols. It seems dreadful to think of, doesn't it?

You recall, I'm sure, something terrible happened the night the wicked King and his friends were drinking from these golden vessels. Remember about the hand that ap-

peared and wrote upon the wall and how terror stricken every one was?

Well, to return to these young Hebrew lads that Nebuchadnezzar wanted. Daniel was one that was chosen because of his fine appearance and his skill and knowledge. You know that the children of the Hebrews, or the Israelites, were raised very carefully and surely that training had much to do with their fine health and general intelligence.

Now Daniel's name in Hebrew means, "God is my Judge," and we can tell from Daniel's life that he knew whatever God decided, or judged, was right and his decisions would be the same. When he got to the Babylonian court he was given the name, Belteshazzar. Verse 5 will tell you that he was also given different food and drink from that to which he had been accustomed all his life.

But Daniel made up his own mind about all that. Read verse 8, and see what he decided. All of that really meant that he determined to remain true to his own way of living and, most of all, to his own God, even though he might be forced to live in a heathen country. He made up his mind not to yield to temptation.

What was the result of Daniel's choice? Did God notice that he had been true to Him and to the things he had been taught at home? Surely He did! Verses 15 to 20 tell the wonderful story, and only ten days were needed to begin to show the difference between Daniel and his three friends and the other captives of war.

God gave these four young men much skill and wisdom, and in addition He gave Daniel something else. Do you know what it was? He found much use for it afterwards. Look at verse 17.

In the second part of our lesson we find some of the Apostle Paul's words. He compares life to a game. You know, the Greeks of Paul's day excelled in sports, and some of their most noted games were held near Corinth, where the people lived to whom Paul wrote these words.

Those athletes worked hard to win the crown which was given the victor, and it was a garland that soon faded. Paul says that we are working for a crown that will never fade. It is the crown of eternal life.

CAN YOU FIND—

"To us there is but one God"?

AMONG THE CHURCHES

CONFERENCE CALENDAR

- May 27-29—Annual May Meeting, Fonthill, Ont.
 June 5-12—Annual June Meeting, Brush Creek Church of God, near Tipppecanoe City, Ohio.
 June 8-12—Minnesota State Conference at St. Cloud.
 June 13-19—Michigan State Conference at South Lawn Park Church, Grand Rapids.
 June 15-26—Indiana Bible School and Conference at North Salem Church near Plymouth.
 June 10-19—Bible School at Cashmere, Wash.
 June 16-19—Northwest Conference at Corvallis, Ore.
 June 25-26—Illinois Quarterly Conference at Eldorado.
 August 2-14—General Conference, Oregon, Ill.
 August 2-14—Illinois Bible School and Conference, Oregon.
 August 8—National Berean Conference, Oregon, Ill.
 August 16-21—Iowa State Conference, Waterloo.

INDIANA BIBLE SCHOOL AND CONFERENCE

The Indiana Bible School and Conference of the Church of God will meet at North Salem Church near Plymouth, Ind., June 15-26. The conference business meeting will be held on Saturday afternoon, June 25, and the Berean business meeting on Wednesday, June 22. The guest speakers for the gathering will be Elders F. E. Siple and James W. McLain.

MINNESOTA STATE CONFERENCE

The Sixty-Fourth Annual Conference of the Churches of God of Minnesota will convene at St. Cloud, June 8-12, 1938.

Bro. James McLain, who is going to hold evangelistic meetings in St. Cloud beginning May 22, will be guest speaker during the conference. He will also have complete charge of the music and song service during the meetings.

Everyone is cordially invited to attend.
 Gertrude Bennett, Secretary.

A FOREIGN MISSIONARY AT HOME

A letter from our esteemed contributor, R. H. Judd of Toronto, Ont., tells of continued efforts in the distribution of papers and tracts in widely separated parts of the world. He responds to calls for such literature to the extent of his resources, as such calls come from India, Africa, eastern Asia, and even the United States. Here is an isolated brother who supports his wife and himself at home, and at the same time is doing the work of a real foreign missionary in a field covering three or four continents!

HERALD RECEIPTS

James E. Long; F. T. Blyth (for another); Mrs. Lucy J. Lapp; June DeWitt; Mrs. Bertha Lesh; Mrs. F. M. McCrory; J. E. Herriott; C. E. Mills.

SIX WEEKS OF INTENSIVE STUDY

Such is the prospect before the Summer Bible Training School. With so much of a vital nature to be accomplished in so short a time instructors and students will have their days well occupied from July 5 to August 14. But the work will be enjoyable and of sufficient variety to maintain the interest of everyone who takes part in it. In addition to the class sessions and hours of study, social activities of various kinds will be introduced at intervals to provide necessary relaxation.

The chief purpose of the Summer Bible Training School is, as has been frequently stated, to help zealous men and women prepare for greater usefulness in the Lord's service. There is nothing frivolous in such a program. "And the limitation placed upon us by time requires that all who attend shall put as much effort into the major courses of the School as possible. "The King's business requires haste," and we must seek to accomplish all that we can in the way of evangelism before He comes.

The family of Sr. Roy Blanchard of Oregon, Ill., was struck heavily with distress last Tuesday. Within a few hours two tragic deaths occurred within the immediate family. The first was that of a sister-in-law who died suddenly of acute indigestion, leaving five small children motherless. The second resulted from an automobile accident in which a brother of Sr. Blanchard was instantly killed. How quickly and unexpectedly may family ties be broken!

INDEBTEDNESS FUND

Notes Payable		\$4,309.00
Amount received	\$1,428.17	
Maybelle Hanson	3.00	
James and Pauline Prime	25.00	
Dixon, Ill., Church (May)	4.21	
Friends in California	20.00	
Mr. and Mrs. C. E. Mills	5.50	1,485.88
		\$2,823.12

WHAT'S THE ANSWER?

What advantages does a church that is well organized have over one that is not?

The notion is quite current among the un-informed that Sunday is the minister's busiest day. Why is this idea unfounded?

How does a minister use his week days?

Should a church go in for social functions or confine itself strictly to religious matters?

How should a church be financed? Is it wise for a preacher to do much talking about money? If expenses cannot be met, what to do?

Why do so many of the older Sunday school members cut church?

Are the subsidiary organizations an asset or a liability to the church? Or might they be both?

How can you harmonize conflicting loyalties between the different organizations?

What officers does a church need? What committees?

Should a pastor or superintendent teach Sunday school?

How should a minister's time be divided between studies, visiting, reading, recreation, outside work, and private interests?

What is the value of special day observances, such as Rally Day, Children's Day, Christmas, Easter, and similar occasions?

How can services be kept interesting?

This is just a part of what's coming in the course in Church Organization and Management to be offered by the Bible Training School to be held at Oregon, Ill., July 5 to August 14. Enroll at once. For information write to C. E. Randall, Fonthill, Ont. He will be glad to give you full details and mail a prospectus of the courses to be offered.

In renewing her subscription to The Herald, Sr. Lucy Lapp of Sunnyside, Wash., sends her greeting to "the dear ones at Golden Rule Home." She also says, "We certainly are living in perilous times. The world is in a dreadful condition everywhere. But, thank God, there is a way out and that way will soon be revealed when our Savior comes."

Board of Evangelism

Preach the Word

C. E. Randall, Superintendent



May I say one more word before entirely severing my official connection with the Board of Evangelism? I know it will please every one to know that the work in Nebraska will not cost the Board one penny. Nebraska is going to finance the work and has the money on hand to do it with.

It has been stated in this column that the east and west conferences of Nebraska are planning to work in harmony from now on. I

wish to state that Bro. Grover Gordon had a good deal to do with bringing about this feeling of amity when he visited Omaha last fall on his way home from Illinois.

Again I ask that all who have access to the throne of grace pray that God will bless this effort, and not only this effort, but every effort that is put forth to further the cause of Christ.

James A. Patrick.

RIPLEY, ILLINOIS

We have just closed a very successful meeting which was conducted by Bro. F. E. Siple of Grand Rapids, Mich., and assisted by Bros. Harvey Krogh and Gerald Cooper.

The attendance was very good, considering that it was a busy time and that a meeting was held at Camden the first week and one started at Macomb the last week. These places are not very far from Ripley.

Bro. Siple began to preach Tuesday evening, April 26 and closed on Sunday evening, May 8. We had a basket dinner on the last day, with services in the afternoon followed by baptismal service. Bro. and Sr. Maurice Chapman went forward on Thursday evening and accepted Christ as their Savior.

Most of Bro. Siple's sermons were doctrinal in nature, and especially interesting to all of us were the discourses on the kingdom, yet through them all he showed very plainly that the doctrines amounted to nothing unless they made us better Christians. The last sermon was about "God's Holy Temple" and how we are fitted for that temple. We believe much good was done and we were all strengthened in our work here.

Bro. Siple renewed many old acquaintances, as he was a former pastor here. We were very glad to have his wife here also.

Loren Burnett, Secretary.

MRS. I. C. McCHESNEY

On Sunday, May 1, Sr. I. C. McChesney attended worship services at North Salem Church, enjoying Bro. Anderson's sermon. On Monday she was in apparent normal health and was busy about home and on business in Plymouth. Suddenly, in late afternoon, she was stricken with a severe stroke from which she made no rally, dying Tuesday evening.

Charlotte Viola Sluss was born on March 14, 1872, in Ohio, to Isaac and Lydia Sluss. As a small child she was brought to Plymouth, Ind. She was married to Ignatious C. McChesney on November 2, 1890. To this marriage were born: Mary, now Mrs. Glen Logan of South Bend, Ind.; Beatrice, now Mrs. Walters, at home; Lydia, now Mrs. Orville Barnett, Michigantown; Orville of South Bend; Tressie, now Mrs. Homer Snyder, Frankfort; and Inez, now Mrs. Everett Powell, South Bend. Besides the much grieved husband and the above mentioned children, there remain to mourn her great loss ten grandchildren, and three brothers: John, Summerson, and Fred, all of South Bend.

The deceased was immersed by Bro. A. H. Zilmer in 1903, and has since been an active member of the North Salem Church, located directly across the road from the residence, and from which church she was buried. The ground for this building, as also the timber for its frame, were contributed many years ago by Bro. McChesney's father, and the funeral of Sr. McChesney is said to be the first ever conducted there.

When her pastor, Bro. J. H. Anderson, was called for the funeral, word was returned that he was confined to the hospital. Therefore, Bro. F. L. Austin was called from Macomb, Ill.

Sr. McChesney was a firm believer in the gospel of the kingdom of God and earnestly endeavored to live a life of faith in Christ. Her bereaved family sorrow not as others who have no hope, for they firmly hope that she will be among those who will respond to Christ when He shall come "with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise." May it so be.

LITTLE ROCK, ARKANSAS

Bro. T. A. Drinkard met with the Church of God in Little Rock, Ark., on Wednesday night, May 11, and delivered a good sermon on "The Gospel." We surely did enjoy it, as he is so busy he doesn't know when he will be back. His presence with us was very much appreciated, and we pray that we may learn more of our Savior and hold out faithful until He comes whose right it is to rule and reign on the earth.

Mrs. R. D. Stanton.

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Silas Claypool; Mr. and Mrs. M. Fetters; Mrs. Mary Calkins; N. Goodreau.

The Pine Woods Bible Class, by W. H. Wilson: 480 pages; cloth binding; a discussion, in conversational form, based upon actual class work by the author, on various phases of the gospel; 75¢, postpaid for cash National Bible Institution.

THE RESTITUTION HERALD

Published by

National Bible Institution

Oregon, Illinois

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

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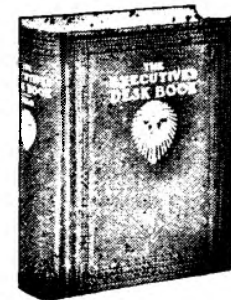
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THE RESTITUTION HERALD

VOLUME 27

OREGON, ILLINOIS, MAY 31, 1938

NUMBER 35

The Springtime of God

The flowers that bloom through the summer days,
In the autumn will be dead ;
Through winter's cold 'neath their cover of snow
Their beauty will long be hid.
But when glorious springtime comes again,
To waken them from their sleep,
Their shrouded beauty will once more appear,
Their petals again be sweet.

So is it too with the holy saints
Who have given to God their best ;
After their summer of ceaseless bloom
He will grant them a winter's rest.
The autumn winds will sweep cold and drear,
And those whom we love shall die ;
And we long for those beautiful flowers,
As the winter days go by.

But the springtime, too, will come to them,
And God will waken them all :
O, then, how pure and holy and sweet,
They will bloom to answer His call !
And Christ our Lord will the Gardener be
In that beautiful garden of flowers,
And all the earth throughout endless time
Will be filled with bright springtime hours.

—*Selected.*

Abreast of the Times

Pertinent Comments on the News of the Day

G. E. Marsh, Editor

Heart Disease on Increase

"None in the land shall say then: 'I am sick,' for all who live there have their sins forgiven" (Isa. 33:24, Moffatt).

TRENTON, N. J., May 25.—More than 300,000 persons died from heart disease in the United States in 1935, an increase of 59,000 over the number of deaths from the same cause in 1930, according to Drs. Norman W. Burritt and Howard Watson Ambruster in a copyrighted article in the June issue of *Current History*. Deaths attributed to heart disease have steadily increased in this country during the past fifteen years, say these eminent physicians, "from 159.1 to 244.9 per 100,000 population. It is now far in the lead of all causes of death, being double that resulting from cancer, which is next highest. One death out of every ten today is caused by heart disease."

Medical men have performed marvelous achievements in the last quarter century in the relief of suffering mankind, for which the world can never properly recompense them. Many physicians have literally sacrificed their own health and lives in their efforts to discover the cause and accomplish the cure of diseases. To suggest but one such example out of hundreds that might be mentioned, is the scientist who continued his experiments with the X-ray until he had lost, one after the other, both arms and both legs. Much credit and praise is due these self-forgetting men and women who have given their lives for the physical relief of their fellows. There is much satisfaction in knowing that the prophets promise that such sacrifices will not be required in the glorious age to come, for "none in the land shall say then, 'I am sick.'" The great Physician who died that we might live, "who forgiveth all thine iniquities; who healeth all thy diseases" (Psa. 103:3), shall bring about universal health by the eradication of the germ of sin that is the original cause of all our ills.

Fundamentalist Denounces Federal Church Council

"Touch not; taste not; handle not; which all are to perish with the using" (Col. 2:21, 22).

MILWAUKEE, Wis., May 27.—The Federal Council of the Churches of Christ in America, comprised of most of the larger denominations, was charged today with being "a large, radical, pacifist organization" which advocated communist and modernist ideas, by Dr. Frank J. Norris, a leader in the National Fundamentalist movement which is holding its convention here. The Northern Baptist Convention, an affiliate of the Federal Council of Churches, is also in session here this week. Referring to the Baptist Conven-

tion, Dr. Norris said, "If the Northern Baptist Convention fails to repudiate this Council the receipts of the Convention will take a nose dive in the next twelve months. The Council is a large, radical, pacifist organization. It probably represents 20,000,000 Protestants in the United States, but its leadership consists of a small, radical group which dictates its policies. I saw with my own eyes officials of the Federal Council promote the sit-down strike last year in Michigan, and this sit-down strike is the principal cause of the present depression. The fight is on to a successful finish and fundamentalists will ask for no quarter at the hands of the Moscow controlled Federal Council of Churches."

Chautauqua Promises a Revival

"Study to shew thyself approved unto God" (Paul).

CHAUTAUQUA, N. Y., May 27.—Established originally largely as a summer school for Sunday school teachers and others who wished to combine study with recreation the Chautauqua system of education shows a vigorous revival. President Theodore Roosevelt once described it as "the most American thing in America." The Chautauqua was established in 1874 by John H. Vincent and Lewis Miller and will open its 65th annual session on its beautiful assembly grounds on Chautauqua Lake, in the western part of the State of New York this summer. For some years the lecture-study-entertainment idea had rather lost its appeal to the public, but recent events show a marked improvement is taking place in the attitude of the people toward it. During the past winter hundreds of open forums have been conducted in various parts of the country in which thousands of our citizens manifested a profound interest in a wide variety of intellectual subjects. Perhaps the revival of the old town meeting, the lyceum, and the Chautauqua may result in a revival of interest in great religious gatherings. If so, we would be inclined to encourage them. People must be led to think deeply and independently before they can be aroused to the importance of serious Bible study and experience indicates that such systems of education as those named have a tendency to make people think.

THE RESTITUTION HERALD

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G. Eldred Marsh Editor
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"What Shall I Write About?"

By the Editor

THIS is a question that is often asked by those who would like to contribute their quota of service to the Lord via the printed page: "What shall I write about?" Primarily there is but one answer that can be made to that question and that is the answer that must be made to the corresponding query of the preacher and evangelist who asks, "What shall I preach about?"

"Go ye into all the world and preach the gospel!" That is the answer.

Does the gospel of the kingdom become old and threadbare with frequent repetition? Surely that cannot be! It is *good news* and people never grow tired or bored from listening to good news! Perhaps the reason why both preachers and writers, together with their hearers and readers, find the kingdom of God a wearisome theme, if so they do, is because they have not really caught a vision of the glory of the kingdom message. Possibly they have not yet come to see all that is involved in it. Paul preached continually on that one subject for two whole years and we have no reason to believe that either he or his audiences lost interest in it throughout that prolonged period.

The kingdom of God is the heart of Christ's saving message—His joyful, glorious message, by which men and women of every race and clime are to be induced to become devoted and obedient believers in Him.

Would you write or talk about prayer? Do not overlook its first great purpose, then, which is to prepare men and women, who already believe the gospel, for a place in the kingdom!

Would you write of the importance of consecration? Then ask yourself the question, What is God's real object in demanding personal consecration? Is it not that believers in the gospel may become in this life wholly submissive to God's will and so be prepared to carry on His work faithfully and intelligently in the life that is to come?

THE KINGDOM OF GOD

O what a theme that is! It staggers the imagination when we attempt to visualize all that is involved in it! It stimulates the intellect to profoundest meditation! It inspires the poet, the artist, the musician, to loftiest effort! It arouses the searching mind of the scientist to the immeasurable possibilities of earth's hidden forces! It encourages the archeologist, the paleontologist, and the historian to more diligent research!

In fact, there is no branch of science or of art which may not rightly be invoked to throw light upon the wonderful promises of a restored and perfected earth, which promises constitute the gospel. There is no essential branch of learning with which men are concerned today in which their interest may not be vastly increased by permitting them a

glimpse of what will be brought about under restitution conditions.

WHAT SHALL WE WRITE ABOUT

Let our students and graduates of the great agricultural colleges write about "Agriculture in the Restitution Age." Let them draw upon their knowledge of plant culture, soil enrichment, reclamation, reforestation, and animal husbandry, to show scientifically the reasonableness and the feasibility of the fulfillment of the predictions of Isaiah 35:1, 2, 6, 7; Micah 9:13, and Psalm 72:16.

Let those who have specialized in political science "take their pen in hand" and prepare an article on "Political Changes to Be Effected in the Kingdom of God." Let them point out the contrasts between the judicial and executive branches of present governments and those which shall operate under the reign of Christ.

Let those who are interested in education, who know from study and from experience something of the results attained under the best modern methods of teaching, compare those results and methods with the educational program suggested in Isaiah 2:3, 4, and with the results that must be attained before Jeremiah 31:34 and Isaiah 11:9 can be fulfilled. Let them write of "Higher Education in the Kingdom of God."

Let those who have studied physiology and medicine, or who know something of the mortality statistics provided by the Government and the great life insurance companies, write on "Longevity Under the Tree of Life," with such texts in mind as Revelation 22:2; Isaiah 65:20, and 33:24, pointing out from the latter passage the scientific reason for improved health conditions in the kingdom.

Let the student of sociology bring to bear what he has learned of the results attained under our present systems of government in the adjustment of human relationships between races and nations and classes of men, and contrast them with what will be accomplished in the kingdom along similar lines. In order that he may attract the attention of all who are interested in the science of sociology immediately, he might give to his treatise some such title as this: "Social Reforms promised by the Prophets," and develop his argument from the following scriptures: Isaiah 65:18-25; 66:19-23; Psalm 2:8; 72:8-14; Zechariah 2:11; 8:22, 23; 14:16-20. There are many other passages he could use with telling effect.

These topics comprise but a small fraction of the hundreds of different and timely approaches a well-informed writer may make to the great subject of the kingdom of God. Are you interested in music, psychology, ethics, militarism, law, any of the physical sciences, current events, or languages (Zeph. 3:9, observing *Please turn to page 11*)

Who Is to Blame?

By Vivian Kirkpatrick

IN a recent letter from home I received the news that two young men, in a pool room quarrel, shot and killed another young man. We don't think much of such happenings when we read of them in the newspapers, but when they hit home—people we knew, went to school with, grew up with—that is another story. These boys must still be in their teens, for they were just entering the grades when I was in high school—bright-looking little lads with rich possibilities before them, innocent lads, just starting on the venture of life. What happened? Who is to blame?

We cannot lay the responsibility for this crime entirely at the door of their parents, for no parents would deliberately bring their children up for a life of criminal activity. Neither can we lay the blame to society at large, for *society is only what the church has allowed it to become.*

Yes, I charge the church with this crime, as well as with the majority of the crimes committed by young people today! The church stands back and watches life go on; she sits back in smug complacency, seeming to feel that since she turned most of her former duties over to the people to handle through their laws, she has a part in them no longer.

I know not whether statistics show an increase or decrease in church enrollment; but I do fail to see, if church enrollment is increasing, how it can do so with its present policies and practices. (I am not referring to any one particular denomination, but to all church bodies as a whole.) The church is failing in its duty—duty to man and duty to God. The church is failing in its purpose because it is putting the emphasis on things of the world rather than on things of God. The church is more concerned with everyday problems—prohibition, labor unions, race questions, war—than it is with the things of the kingdom of God. It is more concerned many times whether its pastors have a "Ph.D." than whether he knows anything about his Bible; it is more concerned whether he can discuss the solution to social problems than in whether he can expound the doctrines of the Scriptures.

The church as a whole has turned the problem of the education of the child over to the public school but, not content with that, has been attempting to teach in its Sunday school the same things which are taught in the public school. Instead of teaching the child something which he needs and cannot receive in the public school, the church school,

by furnishing inferior teachers, drives the child away rather than attracting him.

The church is failing to provide for the church of tomorrow by giving nothing to the child of today. The church may have some splendid young people, and from this group select for the child teachers who may know nothing of teaching and nothing of the Bible. In this, the most formative period of a child's life, the church should provide some one who knows how to teach—not merely how to meet

everyday problems, but how to teach what is contained in the Bible. If the child is grounded in the Bible, he will know how to meet the common problems that arise from day to day; for, after all, the Bible and the Bible only, contains the answers to all such questions.

We cannot entirely blame these young men for what they did, because the church offered them nothing in the formative period of their lives. They were forced to seek elsewhere for a life incentive. All children, I think, early feel the need of something stable, something on which to build. But when the church, which should furnish that foundation, tries to give them something which has little place in their lives, they will seek for something else outside the church which they think will appease that longing. And the longer they seek the harder it will be for the church to bring them back to a firm foundation.

The church must change its attitude toward life, and its method of teaching the young people of this day. We cannot help matters by doing away with liquor, dance halls, pool rooms, etc., for when such things are forbidden the natural reaction is to go against convention and indulge in these things secretly. Our job lies, not in campaigning against sinful allurements, but in teaching the child in such a way that he will have no desire for them. We cannot kill such evils by fighting them outright, but we can accomplish wonders by giving the child something in his youth that will inoculate him forever against them.

The big question is, then, "How are we to accomplish this?" Frankly, I do not know. But I think that I would place my trust, first of all, in proper teaching. I firmly believe that all our teachers of children, and teachers of older classes also, should meet occasionally and compare practices and experiences, thereby strengthening each other and fusing new ideas and methods into their teaching so that

The following questions are answered in this article:

1. Who is responsible for the increase of crime among young people?
 2. Has the church failed in its duty?
 3. What does the modern church demand of its minister?
 4. Will legal restrictions solve the problem of youthful criminality?
 5. How may our Summer Bible Training School help in the solution of this problem?
-

it may be novel and unexpected, providing an experience the child will look forward to with expectation and not a place where he must go against his will until he is old enough to quit. I also believe that before any young person attempts to teach he should attend a training class to better prepare himself for his sacred task.

Our work at the present time is to insure the functioning of our Summer Bible Training School to its full capacity by sending all of our present teachers who can get away to the school that they may not only receive a broader knowledge of the Bible but have the opportunity of exchanging ideas with others.

We need more than trained teachers, however. The most effective method the church can use to reduce crime among young people is to start a "Back-to-the-Bible" campaign, and evangelize everywhere and continually. The church at

present is too concerned with social problems to have any time to preach the kingdom and the soon coming of Christ. Bible training is what is needed more than anything else. I have repeatedly heard students refuse to attend church because what was preached was something they had already heard in school or something about which they had no concern. The desire, the longing, of the majority of the young people today is not how to meet social problems, but a deep hungering for the old-fashioned *Bible* sermons that give them not only all that it is necessary for one to know about daily living, but which also tells them how to live for the future; Bible sermons that appease that craving to know something of the purpose and meaning of life; Bible sermons that will give them something to live for that is tangible and real! To gratify this desire of youth should be our purpose.

The Golden Text of the Bible

God's Reward Revealed

By Mary A. Gesin

"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."

WE COME now to the final study of the series in which we have been engaged. We trust that while pursuing these all of us have learned more about the great God that we worship and that we have thus been drawn more closely to Him and to His Son because of their love for us and their provision for our welfare.

Because that provision concerns both our temporal as well as our eternal welfare, we are constrained to give God the homage due Him and His Son. And in exchange for a few brief years of willing service on our part, "everlasting life," as expressed in our golden text, is indeed a priceless reward. Let us view the conditions surrounding such a life and discover why it is so desirable.

That man does not possess eternal life, or immortality, within himself, we learn very clearly from Genesis 3:15-24. The first man had disobeyed God's commands concerning the one tree of the Garden forbidden him. Following this disobedience God forbade him access to the tree of life, "lest he put forth his hand, and take also of the tree of life, and eat, and live for ever" (v. 22).

In His mercy God planned at once for a Redeemer, one who would eventually destroy all evil. Read these verses carefully and you will agree, we believe, with these conclusions. Compare Genesis 3:15 with 1 Corinthians 15:28 and note the identity of the One through whom all this shall be accomplished.

Knowing that man does not now possess life everlasting makes the gift of God the more precious to us. And the distressing conditions so often found surrounding the exist-

ence of many a faithful servant of God renders His reward of inestimable value. We may well place our trust in this expectation, for God "that cannot lie, promised before the world began" (Titus 1:2).

When shall we receive this great reward? Immediately at death? Do we step into this "larger life," as it is called by some, as soon as we leave this one? Paul answers the question in Colossians 3:3, 4, when he declares that Christ holds this life, in promise, for us and will bring it with Him when He comes.

The Apostle explains further why this great boon is not granted to each one at the time of death. Those much-quoted verses, in 1 Thessalonians 4:13-17, give us the clue. Notice, that the living do not precede, but all are granted the prize at one and the same time, namely, the coming of Christ and the resurrection.

This thought is emphasized in John 6:40, showing that it is God's will that all who believe in Christ shall have everlasting life, which will be granted "at the last day." Read also 1 John 5:11-13 and 3:1-3. Can we disregard God's mercy and goodness in the face of these words?

The beauty of the conditions surrounding eternal life have been sung by poet and prophet in the Old Testament, as well as the New. As we read and reread them a vista of grandeur opens up before our vision more alluring than any experienced by mortals. And the panorama extending into the future grows ever more and more lovely.

Listen! "In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. Blessed

be the Lord God of Israel, who only does wondrous things . . . and let the whole earth be filled with his glory" (Psa. 72).

"Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. . . . The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads . . . and sorrow and sighing shall flee away" (Isa. 35). Read the entire chapter and contemplate the joys in store for the faithful.

For the faithful? Yes! For this is the reward held out to them "who by patient continuance in well doing seek for glory and honour and immortality" (Rom. 2:7). James calls such a one "blessed," and names the reward given him, even "the crown of life" (James 1:12).

We ask with Peter, "Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that thou art the Christ, the Son of the living God" (John 6:68, 69).

How are we to receive this priceless treasure? It is simple, requiring faith and obedience on our part in exchange,

for "this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3).

Let us hasten to "know" Him and render the obedience of our lives from a heart filled with gratitude and praise.

"Glorious promises, spoken in love,
Key to the infinite storehouse above;
Wonderful blessings for you and for me,
Gift of a bountiful Giver, so free.

"Glorious promises, treasure untold,
Riches more precious than silver and gold;
Boundless possessions are mine to receive,
Here for the taking by all who believe.

"Glorious promises, tested and tried,
Trusting them, millions have lived and have died;
Promises precious that never can fail,
God hath declared it, His Word shall prevail."

BIBLE QUIZ A

By Sydney E. Magaw

Bible Quiz A, and a similar one to follow, were prepared especially for entertainment at any Berean or church social. Try the questions on yourself. Correct answers appear on page 15 of this issue. Check your answers for correct score, allowing 4 points for each correct answer, which allows for a perfect score of 100. Preachers should score 88 or better. Laymen may feel pleased with a score of 80 or better. Children under twelve years of age will do well to score 64.

Most questions are answered by "true" or "false," others call for selecting the correct word from several possibilities, etc.

HERE ARE THE QUESTIONS

- Adam had daughters.
- The word "God" occurs more times in Genesis, 1st chapter, than in any other chapter in the whole Bible.
- The word "God" does not occur in the whole book of Esther.
- The "tree of life" in the Garden of Eden is also called "the tree of the knowledge of good and evil."
- Noah gathered animals, birds, and creeping things for preservation in the ark.
- The book of Job is older than the book of Genesis.
- Moses "was translated that he should not see death."
- Saul said, "Out of the eater came forth meat, and out of the strong came forth sweetness."
- The above quotation in problem 8 is a riddle, a beatitude, a proverb. Which?
- Solomon wrote one, two, three, or four books of the Bible. Which number is correct?
- Correct the following sentence: David slew a thousand men with a jawbone of an ass, Moses once ate the shewbread, and when Samson died "his eye was not dim, nor his natural force abated."
- "Their worm shall not die, neither shall their fire be quenched" is a Bible quotation.
- Habakkuk directly precedes Zephaniah.
- Both names in problem 13 are correctly spelled.
- Solomon wrote Lamentations.
- The giant, Ishbibenob, "had on every hand six fingers, and on every foot six toes."
- Belshazzar and Beltshazzar are both names of the same person.
- Nebuchadnezzar and Nebuchadrezzar are both names of the same person.
- The "sackbut" was a garment worn in mourning or fasting, a pouch used for carrying money, a musical instrument, or a Jewish coin. Which?
- The hare "cheweth the cud."
- Ezekiah prophesied of a valley of dry bones.
- "Calves of our lips" is quoted from the Bible.
- Abraham laughed at a promise of God.
- Isaiah had a wife.
- The book of Nahum prophesies the doom of Nineveh.

“Is Alien Marriage Scriptural?”

By A. E. Griffiths

THESE are days among the younger members of our body to disregard the matter of religious faith when they come to choose their life companions, and to marry unbelievers. They make many excuses in their attempts to justify their action, but that does not alter the fact that such unions are forbidden by God in His Word.

In speaking of the second coming of our Lord, Paul says, “That day shall not come, except there come a falling away first” (2 Thess. 2:3), and we feel that for believers to marry aliens certainly indicates a falling away from the commandments of God which He gave from the creation. Of course there are a few exceptions in which this law was disregarded, but by examining them carefully even these provide proof that such marriages were unlawful.

The ordinance of marriage dates back to the time of our first parents, Adam and Eve, who stand out clearly as an example of what the marriage relation really is. We notice, in the 2nd chapter of Genesis and the 22nd verse, that the woman was taken out of the man, and in the following verse Adam says: “This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.”

This shows Eve to be a part of Adam and, being of the same flesh, they can only walk together in harmony if they are of the same mind. “Can two walk together,” Amos asks, “except they be agreed?” (Amos 3:3). When Christ was asked if a man could put away his wife for every cause, He said, “Have ye not read, that he made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder” (Matt. 19:3-6).

These references prove that for a man and his wife to live together in harmony (as God intended they should), they must be of the same mind regarding God. That is why Paul said to the Corinthians, “Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an unbeliever (see R. V.)? And what agreement hath the temple of God with idols? for ye are the temple of the living God” (2 Cor. 6:14-16).

Now to be yoked together in marriage is the closest

The author of the following thought-provoking article has given much study to the subject of “mixed marriages,” and whether you agree with his conclusion altogether or not, we know you will find this study suggestive and instructive. We invite our readers to write and tell us briefly whether or not they think it is Scripturally permissible for a believer to marry out of the church.

fleshly tie we can experience, and as we are one flesh with our wives, so we must be one flesh with Christ. Paul explains this clearly: “Husbands, love your wives, even as Christ also loved the church, and gave himself for it . . . for we are members of his body, of his flesh, and of his bones. For this cause shall a

man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh” (Eph. 5:25-31). Here Paul quoted the very words of Adam, back at the creation, so the law had not been changed since then, showing that if we have the mind of Christ, our wives must be like us in this respect: and how can a wife be Christ-minded if she is an unbeliever? No, the law still stands and we must be yoked together with those of the same faith if we are to succeed in our spiritual life.

So far we have looked into the fundamental principles of marriage. Now we will study God’s commands concerning this ordinance.

In the first place the flood was caused by the “sons of God” (believers) marrying the “daughters of men” (unbelievers) (Gen. 6:1-7). That is evidence that God disapproves of alien marriage. After the population of the earth started again through Noah, we find the same system obtained. When Abraham was well up in years he called the oldest servant of his house and made him take an oath before God that he would not take a wife for his son of the daughters of the Canaanites, but would go into his country and his kindred to take a wife for Isaac. This his servant did, and he was led by God, although unseen, to the place where he could find such a wife (Gen. 24).

The next important marriage recorded is that of Jacob. After Isaac had given him his blessing he told him he must not take a wife of the daughters of the Canaanites (Gen. 28:1), but should go to Padan-aram, to the house of Bethuel, his mother’s father, and there he found a wife (Gen. 29:3). But his brother Esau was different. He was not a fit seed to produce the Messiah, for he sold his birthright and then, although he knew his father disliked the Canaanite women, he took a daughter of Ishmael for a wife, with the result that he was cut off from God. “Was not Esau Jacob’s brother? saith the Lord: yet I loved Jacob, and I hated Esau” (Mal. 1:2, 3). Paul quotes this statement in Romans 9:13: “Jacob have I loved, but Esau have I hated.” Before this event Esau had married a Hittite, which was grief to Isaac and Rebekah (Gen. 26:35). Just another case of alien marriage. This is how the marriage

affected Rebekah: "And Rebekah said to Isaac, I am weary of my life because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these which are of the daughters of the land, what good shall my life do me?" (Gen. 27:46). Rebekah was quite despondent over the matter because she now realized that she had not produced a righteous seed in Esau, and if Jacob also married an unbeliever, her life was completely wasted. This proves an alien marriage would have ruined Rebekah's hope.

Our next illustration is Moses. Those who believe in alien marriage speak of him as marrying an Ethiopian and not even being censured for it. But this is not altogether true, for that marriage very nearly cost him his life and brought a great deal of trouble upon his family. When he left Midian to go to Egypt to free the children of Israel, he took with him this Ethiopian, whose name was Zipporah, and the record is: "And it came to pass by the way in the *inn*, that the Lord met him, and sought to kill him" (Ex. 4:24). This of course means that an angel met him and sought to punish him for failing to circumcise his son by this woman, because she was opposed to circumcision, just as unbelieving wives would be opposed to having their children baptized, because they did not believe in baptism themselves. But it is evident that Moses persuaded her to fulfill the law, because in the next verse it says that "Zipporah took a sharp stone, and cut off the foreskin of her son, and cast it at his feet, and said, Surely a bloody husband art thou to me." And so the angel let him go (v. 26).

Moses was in a tight place over this matter for a time, and later on the same trouble cropped up again. His brother and sister, Aaron and Miriam, were jealous of his power and position and felt they were equal to him, especially as he had married an Ethiopian woman contrary to God's command (Num. 12:1). By not obeying God in all his doings Moses left himself open to criticism from his family and retribution from God, who would have undoubtedly ended his life but for the fact recorded in verse 3: "Now the man Moses was very meek, above all men that were upon the face of the earth." Meekness is an attribute that is acceptable to God and that undoubtedly saved him. Anyone who tries to show that Moses did right in marrying Zipporah had better think over these facts.

Again, the case of Joseph has been referred to as allowing believers to marry unbelievers, but here again the exception proves the rule. It is admitted by Bible students that Joseph was a type of Christ. Joseph took an Egyptian (Gentile) princess to wife, and so there will be a foreign (Gentile) bride of Christ. Joseph produced two tribes from this union, Ephraim and Manasseh, which afterwards formed (with eight other tribes) the nation of Israel, with headquarters in Samaria. Jesus went to that place and sowed the seed of the kingdom, which was later developed by Philip and by Paul, thus bringing to light "the mystery of Christ, which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel" (Eph. 3:4-6).

We have a somewhat similar case in the experience of Ruth, who married Boaz. But though she was a Moabitess she identified herself with the people of God before she even met Boaz, and when he married her she automatically became an Israelite.

It has been suggested by one that there was no law given against alien marriage. It is true that there is no law given against polygamy in the Old Testament, but there certainly is a law against alien marriage. "When the Lord thy God shall deliver them before thee; thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them: neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son." Here is a perfectly clear law against alien marriage. We must not imagine God laid down this law just as a whim. He had a distinct motive in doing so, which is expressed in the next verse: "For they will turn away thy son from following me, that they may serve other gods: so will the anger of the Lord be kindled against you, and destroy thee suddenly" (Deut. 7:2-4). The people in the land of Canaan were not fit to associate with God's people. If we refer back to the sons of Noah we find Ham incurred the anger of his father who, when he realized what his son had done, said, "Cursed be Canaan; a servant of servants shall he be unto his brethren" (Gen. 9:25). Canaan was a son of Ham and established the country in question, and we notice it was named after his murderous ancestor, Cain.

We have the same command concerning alien marriage given by Joshua (chapter 23), which will be interesting reading on this subject.

Again, in Numbers 36:6-9 we find the tribes of Israel were to marry only into their own tribe, so that a man of the tribe of Judah could not marry a woman of the tribe of Dan. This shows how particular God is in keeping His own children separate from the world. Another instance is recorded in Nehemiah 13:23: "In those days also saw I Jews that had married wives of Ashdod, of Ammon, and of Moab: and their children spake half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people. And I contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, saying, Ye shall not give your daughters to their sons, nor take their daughters unto your sons or for yourselves."

This law was just as strong after they came back from Babylon as it was before the captivity. The command has always been, "Be ye separate" (2 Cor. 6:17). We read in 1 Kings 8:53, "For thou didst separate them from among all the people of the earth, to be thine inheritance, as thou spakest by the hand of Moses thy servant, when thou broughtest our fathers out of Egypt, O Lord God."

God's people have always been a separate people, and there is wisdom in this arrangement. There is an old saying which is very true: "I can tell what a man is like by the company he keeps." If you take an unbeliever into your home you cannot converse on the things concerning God and His plans with the same freedom as you can when

speaking to a believer. When we introduce the truth to a friend or acquaintance and speak about the coming kingdom on earth, how often they will try to change the subject. They don't want to hear about those things. Perhaps they are afraid it will end the "good times" they are having in sin. So we see that God has laid down laws that will keep us to ourselves so that we can enjoy talking about Him freely and without hindrance.

When we marry an unbeliever we are at enmity with God: "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). If we are an enemy of God how can we be saved? Peter says, "If ye be reproached for the name of Christ, happy are ye" (1 Peter 4:14). I am not afraid to be reproached by man so long as I know I am serving God, "For the time is come that judgment 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? (1 Peter 4:17).

With these thoughts in our minds let us forget the lusts of the flesh, and press toward the mark for the prize of the high calling in Christ Jesus.

(EDITORIAL NOTE: In connection with the thoughts presented by the author of the above article, the following historical reference will be of interest. "One of the (early) results of the gospel was the purification of domestic relations. . . . Marriage acquired a new sanctity. To the civil contract was added a religious service, in which the officers of the church were present. The bride and bridegroom sat down together at the Lord's Supper and presented an offering to the church. In the prayer connected with the Communion service the divine blessing was invoked upon them. Marriage with a heathen was discountenanced, one main reason being that it would be impossible for the believer to perform, without interference, the duties of the Christian life. Marriage with a heretic was, likewise, not allowable." —George P. Fisher in *History of the Christian Church*.

The Scoffer's Question

"Where is the promise of his coming?" (2 Peter 3:4).

HERE we have, in the scoffer's question, relative to the second coming of Christ, the language of those modes of human beings who in the end lead to entire rejection of the second coming of Christ. Here we have the language of natural impatience. To many in religion, as well as other things, the one thing they cannot put up with is to be kept waiting. Sometimes they get angry with God, when a truth is not immediately verified, when a grace is not instantaneously given, when a promise is not kept according to their thinking. Peter looked down, instead of up, and was sinking into the water, and the only thing Jesus said by way of reproof was, "O thou of little faith, wherefore didst thou doubt?"

Years have passed since the ascension of Christ to heaven, yet He has not come to judgment. The apostles, the first fathers of the faith, had, one after another, fallen asleep in death, yet Christ had not come. While the declaration, "God hath appointed a day in the which he will judge the world, by Jesus Christ," still remained as given, and does to this day.

The first generation of believers, then the second, then the third, and down to the present time, with many of our own day have passed into the silent grave, and yet Christ has not come. Why this seeming delay? Why this protracted expectancy? Why these disappointed hopes? Will He come at all? Why should men wait for that which they have expected so long? Why hope against hope for the fulfillment of His coming? These are some of the questions that are beginning to come to even the children of the "blessed hope."

The scoffer based his ideas on unchanging nature, without stopping to examine and consider the truth, namely, that all things do not continue as they were from the beginning. This is a kind of half belief, which receives Christ with one hand, but repels Him with the other; which is willing to admit much about Him but not all He says about Himself. In this state of mind men are glad that He came to teach, to save them, to leave them an example that they should follow His steps, and to bear their sins in His own body on the tree. Yes, they acknowledge He died, was buried, and rose from the dead, and went up into heaven, and is seated on the right hand of God; but although He promised to come again, His promise has not been kept.

The question of the scoffer is finding lodgment with the seeds of unbelief in the minds of thousands of professors of religion, until the literal coming of Christ has been taken spiritually, at death, or at the conversion of a sinner. Peter, however, grapples with the complaint as to why the second coming of Christ is so long delayed, by saying that "the longsuffering of God waited in the days of Noah," and we should not be ignorant of this one thing, that with God there is no time. For to the infinite mind time means nothing. There is no such thing as delay with Him. He has promised to send His Son Jesus Christ (Acts 3:20). But He is not slack concerning this promise, but is long-suffering towards us, not willing that any should perish, but that all should come to repentance. His promise is sure, for God cannot lie (Titus 1:2). But still, with our impatient minds, we cry out as did Daniel, "How long shall it be to the end of these things?"

(OVER)

We know that this long time in which the Christian has been, and is still waiting, is not accidental. It is enforced. It does not just happen. Peter gives us the real reason why, to us, the time seems long. There is a moral purpose, highly in accordance with the revealed character of God.

To this class, which says, "Where is the promise of his coming?" or, "My Lord delayeth his coming," He will come as a thief in the night; but the people that are patiently waiting for Him, discerning the signs of the times, are not in darkness that His coming overtake them as a thief. A thief does not announce his coming, but Jesus has, and gave many last day signs, so that we might know He was near, "even at the door."

While we are waiting God's time to send His Son the second time, without a sin offering, we can do at least four things. First, we can pray for it. What is promised ought to be the subject of prayer.

Second, let the church live in love and unison, in order

that a united church may attract her Lord to come. We should never forget that, in His last prayer, He linked His people together inseparably (John 17).

Third, we should make great efforts to evangelize. This can be done personally. Let every one endeavor to bring some one to Christ, before He comes. None of us would care to just be saved ourselves, and meet Him soon empty-handed.

Fourth, we should endeavor to cultivate personal holiness; for without it no one will see God.

In closing we are reminded of a story of a bride who, when the hour had arrived, and the company was present, could not find her wedding ring, and decided not to be married without it. Has the church mislaid some of her adornments—love, peace, joy, long-suffering, gentleness, meekness, kindness, patience, faith? May God increase our faith in the second coming of Christ.—J. T. Johnson in *World's Crisis*.

Tabernacle As Type of Christ

"Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God. And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit" (Eph. 2:19-22).

AT MOUNT SINAI Jehovah and His people entered into special relationship. Through the mediatorship of Moses a redeemed people and their God were united in holy bonds of covenant relationship. In order that fellowship might be continued Jehovah commanded the erection of the tabernacle—"And let them make me a sanctuary that I may dwell among them." Although God dwelt everywhere, He appointed a place where His people could always find Him at home. The tabernacle was the point of contact and channel of intercourse between heaven and earth. Every piece of furniture and the arrangement of the structure itself told something about the character of Jehovah and of His plan of salvation. The tabernacle has been described as a great object lesson in type and symbol through which God taught a nation of spiritual children (the Israelites) the ABC's of the redemption. Total cost of the structure is estimated at about two million dollars. The source of supplies was freewill offering, and there was contributed more than was needed. So with these things in mind let us

consider one of the most beautiful and striking types in the Old Testament writings.

When the Israelite entered the courtyard of the tabernacle he immediately saw the brazen altar, which testified that there was forgiveness for sins through the shedding of atoning blood. He could go no further until atoning blood was shed. The brazen altar was God's conference table, where He settled the sin question. In the words of Isaiah, "Come now, and let us reason together . . . though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

So the Israelite responded to the invitation and came leading a lamb or kid for a sin offering. He laid his hands upon the animal, conveying his guilt to the innocent creature and appropriating it as his substitute. He himself killed the sacrifice. The priest, his representative before God, offered the sacrifice upon the altar. The blood was poured out at the base of the altar so signifying that God had accepted the out-poured life of the innocent victim as atonement for the offerer's sins.

And despite all the godless teachings to the contrary, "without shedding of blood (there) is no remission" for sins. The only method of entering the church of Jesus Christ is through the atoning blood of Calvary. It is possible to join an organization, even a church, by signing a card or making a confession; but never is it possible to join Christ except through redemptive blood. But just as the Israelites received forgiveness at the brazen altar through atonement, so any and every sinner under God's heaven can receive forgiveness for sin at the foot of the cross of Calvary.

Then, as the priest left the brazen altar to enter the

Holy Place, he saw facing him a large circular basin of water. This was the laver. Its purpose was to provide water with which the priests were to wash their hands and feet before ministering in the Holy Place. The laver suggests the twofold cleansing of the Christian's life. First, the cleansing of regeneration once for all at the altar (symbolized and completed in baptism); and, second, the cleansing (through the mediatorship of Christ—1 John 1:7-9). This is illustrated by the twofold washing of the priests. They were given the cleansing of regeneration by Moses when he washed them before they began their priestly duties. But they also had to wash their hands and feet daily before ministering in the tabernacle. In the Lord's time people returning from public baths found it necessary to wash their feet that had become soiled from walking through dusty streets. So the blood-washed Christian in walking through the world often contracts defilement and therefore needs daily cleansing.

After passing the brazen altar and the laver they came to the tabernacle proper. It was an enclosure of forty boards, overlaid with gold, fitted into sockets of silver. The boards were held compactly together by the silver sockets. Silver speaks of redemption. So here we have a beautiful picture of the church as one body composed of individuals (represented by the boards) finding their strength and means of existence in unity. "From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself" (Eph. 4:16).

There were four coverings stretched over the tabernacle structure. The inner covering was fine embroidered linen; over this was goat's skin; then came ram's skin dyed red; and last, there was rough badger skin. To the outsider all that was visible was the rough badger skin.

There were three purposes of the coverings. The first was protection—protection from storms, sun, and rain. So God provides adequate refuge for His church. It has been subjected to the most fierce and relentless persecution any organization in the world has ever known; but instead of being destroyed, its growth has been promoted.

Also the coverings excluded the natural light from the tabernacle. Heavenly illumination was depended upon. The church doesn't need more ritual or ceremonial form, but rather more dynamic power and illumination from heaven. Less psychology and more knee-ology is the need of the hour.

Then, the coverings concealed the inner beauty of the tabernacle. Sinners can't understand why Christians enjoy going to church so much. Well, all they can see is just the outer covering of old rough badger skin; but we can see the inner covering of fine, embroidered linen. We're on the inside looking out.

On the inside of the tabernacle was the Holy Place containing furniture typical of the ministry of the church. There was the golden candlestick made of solid gold with seven branches shedding forth a sevenfold light symbolizing perfection of the light which the church receives from

Christ. The church is the reflector of the holy light that is in Him which she is privileged to receive and bound to give forth to others. It is the church's privilege and obligation to act as a dispenser of heavenly light to the world. The world is crying for enlightenment. We have it! Let's give it to them!

Opposite the golden candlestick was the table of shewbread. Every Sabbath twelve new loaves of shewbread were placed on the table and the old ones withdrawn. This was typical of the Communion table, offering man fellowship with God. Also it was prophetic of the great marriage supper of the Lamb. "And the Lamb that is in the midst of the throne shall feed them" (Rev. 7:17).

Last of all, just in front of the veil hanging before the Holy of Holies there was the golden altar of incense. This spoke of the prayer and intercession of the church. . . .

The destiny of the church is wonderfully pictured to us by the Holy of Holies—God's dwelling place. The high priest was permitted to enter into the Holy of Holies once a year. Before the room was a veil disturbed only once during the year by the priest as he entered to make atonement for sins of the people (typical of Christ's one entrance into heaven). But at Christ's death the veil was rent from top to bottom and bottom to top, signifying both divine and finished work, and now we, a kingdom of priests, are permitted to "come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." And then when we have fulfilled our mission here, and God says, "It's enough," the destiny of the church in its final sense will be consummated when she becomes the spotless bride of the Lord Jesus Christ (at His coming and when God Himself dwells with the redeemed upon the earth).

—James Bruton in *Pentecostal Gleaner*.

"WHAT SHALL I WRITE ABOUT?"

(Continued from page 3)

the plural in the R. V.)? Any and all of these questions and subjects provide suitable vehicles for conveying the glorious message of the Kingdom.

At a time when more than half the adult population of the country has finished high school and a large proportion is made up of college graduates, the Church of God requires the services of the most broadly educated and thoroughly trained writers it can produce if it is to reach the masses with the truth that saves. Paul's letters have left a deeper impression upon the world than the writings of any of the other apostles because he was the best trained "journalist" of them all. He brought his secular academic scholarship to bear upon the task of religious journalism as well as his Biblical knowledge.

Of course, our writers must be men and women of deepest piety, possessed of a keen sense of spiritual values, and bubbling over with zealous enthusiasm to tell the glad tidings of the kingdom of God to all mankind! That goes without question.

Berean Department

Cecil A. Smead, Editor, Blanchard, Mich.

The Challenge

I am very happy to acknowledge the reception of more letters regarding the challenge. The only new inquiry was from the Mora, Minnesota, Berean Society. But it is my pleasure to announce that one member of one of the Ohio Berean societies (who does not wish her name mentioned) has herself accepted the challenge. A few minutes ago I received a letter from the Los Angeles Berean Society stating that they had no funds in their treasury but that the challenge had been presented to the California Quarterly Conference, where it was accepted. Further details of their plans for the challenge will be presented in the report of June 21.

In a recent letter from the Eden Valley, Minnesota, Bereans, they state that they themselves are not accepting the challenge, as the State societies as a whole had already been working on something similar which would accomplish the same ends.

I want to thank the Bereans everywhere for their interest in the challenge and for the way they entered into its spirit. I look for our Bereans to be a power in the church in a very few years.

Vivian Kirkpatrick,
Aurora College, Aurora, Illinois.

Opening Doors

Graduation time has come again. Into the changing stream of adult American life the doors of colleges and high schools are opening to pour in their quotas. What shall be the effect of these new graduates upon the destiny of America and the world only time will tell. It depends upon you, the individual graduate.

To you who are graduating, the Berean Society offers its sincere congratulations, with the fervent desire that your influence upon the national life will be good and with the hope that you will enter the doors of opportunity that lead to higher spiritual achievement for yourself and all of us. What you will be depends in great measure upon what you want to be. So start out with the highest of aims. Make your life count with God. Choose your own doors. Choose the best. "With purpose of heart . . . cleave unto the Lord" (Acts 11:23).

Low Level

Virtue is at a low level in America today. Two boys, one a high school graduate and the other still in high school, killed a Chinese laundryman at the last Christmas season in Michigan. They wanted some money to celebrate the holidays. What a travesty on the teachings of Him whose birthday Christmas is! The boys visited their victim one night with the intention of torturing him and robbing him, but

one of the boys lost his nerve because, as he stated in his confession, he "hadn't had enough to drink." The next time they came both boys had presumably had plenty to drink and finished their job.

The *Grand Rapids Herald* carried an editorial about the murder, scathingly denouncing it and its weak-willed instigators who required enough to drink to give them the "courage" to commit the dastardly crime. What the editorial left out, and what any intelligent person can see for himself by turning the pages of the newspaper, is that the boys who committed the crime and the newspaper that printed the editorial, both worship at the shrine of the same monstrous iniquity, booze. Page after page of the paper carried large advertisements urging the consumption of certain brands of liquor.

"And the witnesses laid down their clothes at a young man's feet, whose name was Saul" (Acts 7:58).

Little Christian Soldier

I'm going to be a soldier,
Gird on my armor bright;
And with my little comrades,
I'll take the field and fight;
I'll never mind the hardships,
Or dangers of the way;
I'll watch and toil and wrestle
By night as well as day.

Chorus:

Life's battle, oh, life's battle—
'Tis fought with self and sin;
But Jesus is my Captain,
And I'm sure to win.
The foes that will assail me,
Are subtle, fierce, and strong;
But the war that they are waging,
Will not be very long;
And I've a well-tried helmet,
A sword and trusty shield,
To quench the fiery arrows
That Satan's hand may wield.

I know I'm small and feeble,
But Jesus is my Head;
He's wise and strong and able,
To triumph He will lead;
And when beneath His banner
I've gained the victor's crown,
I'll shout a glad hosanna,
And lay my armor down.
—Children's hymn copied from
an old hymnal, *Jubilee Hørp*.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"Praise ye the Lord. O give thanks unto the Lord; for he is good: for his mercy endureth for ever."

Gladness Is Everywhere

Hark to the voices ringing
Out on the summer air,
Over the whole world bringing
Tidings of June-tide fair.

All through the dewy morning,
All through the noontide sweet,
Blossoms the day adorning,
Whisper to all they meet.

June-tide with all her beauties
Points us to God above,
Telling of Christ the Savior,
And of the Father's love.

—Carolyn B. Freeman.

Mary's Present to Jesus

Last week the stories of the life of Jesus were interrupted to bring the temperance lesson to us. We hope that all of you will think often of Daniel and how firmly he kept to what he knew was right and how God blessed him for it. This week we return to our Savior and the things that happened to Him while He was here on earth.

Jesus had been invited to dinner at Simon's house. He was called Simon the leper, but he must have been healed of his leprosy or he would not have been entertaining company. No doubt Jesus had healed him, for He healed many of whom we are not told. In fact, the last verse of the book of John says that if everything which Jesus did had been written, even the whole world could not contain the books.

Simon probably wanted to show his gratitude to his Savior and took this way of doing it. Among the guests was one who loved Jesus very, very much. She had often sat at His feet and learned the lessons He had for His followers—lessons of love and sympathy and service. Also, had not Jesus restored to life her beloved brother, Lazarus? She had a sister named Martha.

Now you have guessed her name, if you didn't already know it. Yes, it was Mary of Bethany! She had brought a costly gift to Jesus, and while the company was eating she presented it to Him.

It may seem like rather an odd gift to some of us, for it wasn't anything Jesus could keep to enjoy or to use. But it was a beautiful gift, nevertheless, and one that was just like Mary herself. It was a bottle of very precious perfume.

Going up behind the Master she poured the perfume on His head and the fragrance of it filled the whole house. In this way, so different from everybody else, Mary expressed to Jesus her thankfulness and her love. Everyone present at the table realized that it was an act of worship and devotion. Everyone's heart beat faster with love for Jesus as they watched Mary.

Everyone—except one! And that one was Judas. He said she should have used the money the perfume cost and given it to the poor. But he only said that because he was the treasurer and carried the funds.

Now Jesus knew that all too soon—less than a week, in fact—He was to die on the cross and be buried. She could have saved the perfume to pour upon His dead body, but in that case He wouldn't have known anything about it.

Don't you believe when Mary thought of it afterwards that she was glad she had given her gift to Him while He was alive? And everywhere the gospel story is told this touching story of Mary's devotion is also told, even down to our day.

Jesus said, "She hath done what she could." You know, there is something in those words to encourage all of us. Jesus doesn't expect us to do greater things than we are able to do. He just expects us to do what we can for Him.

Today Jesus needs friends such as Mary was—those who serve Him not because they feel they should, but because their hearts are so full of love for Him they just can't help but serve Him. The service prompted by love is, after all, the best. Let us give Him our very best today and every day of our lives.

CAN YOU FIND—

"I have called you friends"?



AMONG THE CHURCHES

CONFERENCE CALENDAR

- June 5-12—Annual June Meeting, Brush Creek Church of God, near Tippecanoe City, Ohio.
 June 8-12—Minnesota State Conference at St. Cloud.
 June 13-19—Michigan State Conference at South Lawn Park Church, Grand Rapids.
 June 15-26—Indiana Bible School and Conference at North Salem Church near Plymouth.
 June 10-19—Bible School at Cashmere, Wash.
 June 16-19—Northwest Conference at Corvallis, Ore.
 June 25-26—Illinois Quarterly Conference at Eldorado.
 August 2-14—General Conference, Oregon, Ill.
 August 2-14—Illinois Bible School and Conference, Oregon.
 August 8—National Berean Conference, Oregon, Ill.
 August 16-21—Iowa State Conference, Waterloo.
 August 18-28—Virginia Bible School and Conference at Maurertown.

SPECIAL SUMMER RENEWAL RATES

During June, July, and August annual renewals to The Restitution Herald will be accepted at the low price of \$1.50 instead of the usual rate of \$2.00. Many of those who subscribed last year for the first time at the special summer rate then prevailing, will no doubt take advantage of this opportunity to renew their subscriptions to the paper for another year. This special offer applies to all of our old subscribers, as well as to the newer ones. However, no renewals for less than a full year will be received at this rate.

ATTENTION, MICHIGAN!

The annual State Conference will convene at the South Lawn Park Church, Grand Rapids, from June 13-19. Bro. C. E. Lapp of St. Cloud, Minn., will be the guest speaker.

A place has been prepared for you in one of the seven Bible classes which will meet twice daily from Monday through Saturday.

The business session will be called at 3:15 Saturday afternoon following the Bible class.

Come for the week. We will be looking for you. Don't disappoint us or deprive yourself of the opportunity of this time of fellowship with others of like precious faith.

Mrs. L. F. Sloeum, Secretary.

INDEBTEDNESS FUND

Notes Payable		\$4,309.00	
Amount received	\$1,485.88		
Burr Oak, Ind., Church	2.00		
Oregon, Ill., Church	6.19		
Ingomar	5.00		
Maurertown, Va., S. S.	3.00	1,502.07	
			\$2,806.93

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Mr. and Mrs. Delos Andrew; Mrs. Floyd Nedrow.

INDIANA BIBLE SCHOOL AND CONFERENCE

Indiana Bible School will convene June 15 and continue over two Sundays, ending June 26 with the after-dinner service.

For our guest workers this year we have invited Bros. F. E. Siple and James W. McLain. Bro. Siple's first appearance in the pulpit is to be Sunday evening, June 19.

The teaching will be in the hands of Doris Rouch, beginners; Lulu Stilson, primary; Wilsie McKnight, juniors; James W. McLain, intermediates; F. E. Siple, J. H. Anderson, F. A. Stilson, adults.

The state Berean business meeting will be held on Wednesday, June 22. All Berean classes should have as many representatives as possible, with a full report of work.

The Conference business meeting will be June 25 at 2 p. m. Be sure to have delegates and reports there at that time.

The church at North Salem, five miles north of Plymouth, where we convene, is being newly papered and June 10 is set for cleaning day.

Let me encourage you to attend this school and conference, and urge many others to come. The principal aim of the school should be to teach our children and youth of our State the things concerning the kingdom of God and the name of Jesus Christ.

Welcome! Come! Pray!

F. A. Stilson, President.

The honors of valedictorian and salutatorian of the graduating class of the Godwin High School of Grand Rapids, Mich., fell to Miss Frances Anne Munshaw and Miss Eileen Greiner, both of whom are faithful workers in the Pennellwood Sunday School of that city. Many have had the pleasure of meeting these charming young ladies at the Illinois Bible School and will be gratified at their outstanding achievements.

SUMMER TRAINING SCHOOL FUND

Ingomar \$5.00

SORROW STRIKES STEDMAN FAMILY AGAIN

It has been but a few weeks since we were called upon to record the death of Bro. Charles Stedman of Moorefield, Neb., and now the word reaches us of the unexpected passing of his son, Willis, in Milwaukee, Wis. We quote the following from a note from Sr. Stedman, dated May 24, 1938.

"I know the brethren will be pained to hear of the death of our son Willis. We did not know he was sick until we received a telegram Sunday that he had passed away. I am now with my son Delbert and daughter Iola at Willis' home in Milwaukee. Our son died from complications following pneumonia, just six weeks to the day and nearly the hour after he had received the telegram announcing his father's death."

Our hearts go out in deepest sympathy to Sr. Stedman in her great loss, which would be irreparable were it not for the assurance of the resurrection of the dead in Christ.

WHAT'S THE ANSWER?

Are all the hymns of the church appropriate for Sunday school use?

What part should music play in religious services?

How shall we judge of the fitness of songs to be used in worship?

Why do we use music in church? for enjoyment? or for worship? or for education? or for fill-in? or because of custom?

What advantage is it to a religious leader to know music?

How can you learn to read and sing music independently of an instrument?

What are the two essential things to know about a musical selection before it can be sung or played?

Why is it easier to learn to sing than to play an instrument?

Can everyone learn to sing?

What is a key? time? sharp? flat? rest? staff? cleft? scale?

What makes rhythm? harmony? discord?

What results can be accomplished through music that cannot be obtained in any other way?

This is a taste of what you'll get in the course in music if you are a student in the Bible Training School at Oregon, Ill., this summer. Write immediately to C. E. Randall, Ponthill, Ont., and enroll in the school for six weeks of instruction that you will value all your life. Do it today!

BRISTOW, OKLAHOMA

We are making the Church of God at Bristow, Okla., the central Church of God for isolated believers in the Abrahamic faith in the Southwest. Sixty names have already been enrolled on our membership book, many of which come from other parts of this State and one from Alabama.

We have leased two rooms for a year, so we are nicely prepared to carry on our work even though we are few in number. Our Sunday school meets each Sunday at 2:30 p. m., and I preach each Sunday in our own meeting place, with the exception of the third Sunday night, when I preach in the Advent Christian Church. I preach also at two country school-houses in the month and three or four times during the week in private homes.

Last Sunday evening I had the pleasure of baptizing Bro. William Prickard into the all-saving name of Christ. Bro. Prickard is past 82 years of age. He had been a member of another denomination, but after accompanying me on my preaching trips for the past three or four weeks he was led to embrace and obey the truth.

Bro. T. A. Drinkard will begin a series of evangelistic meetings here the first night in June and will continue over the two following Sundays. We anticipate a great time of rejoicing together. Pray for the success of this effort. May the Lord bless you and grant that we may meet in His kingdom.

J. M. Morgan.

CONTRIBUTIONS TO N. B. I.

Amy L. Young \$5.00

CLEVELAND, ARKANSAS

The Cleveland Church of God people are certainly glad to have Bro. T. A. Drinkard with them every third Sunday. Not only members of the church, but the general public seem to appreciate his wonderful sermons.

This month Bro. Drinkard was able to shift appointments in order to be with us on our annual Declaration Day, the fourth Sunday in May. There was a good attendance, although bothered somewhat by a rain. The day was filled with a well proportioned program. Bro. Drinkard closed the morning reception with a soul-stirring sermon on the resurrection, which gave a lot of people something to study about.

On account of a series of meetings this summer Bro. Drinkard will not be with us again until September, when he will hold a two-day meeting here.

Ferry Roberson.

ANSWERS TO QUESTIONS IN BIBLE QUIZ A

1—true (see Gen. 5:4); 2—true; 3—true; 4—false; 5—false; 6—true; 7—false; 8—false; 9—riddle; 10—three; 11—David . . . shewbread, Moses . . . eye not dim, and Samson slew a thousand men, etc.; 12—true (see Isa. 66:24); 13—true; 14—true; 15—false; 16—false (cf. 2 Sam. 21:16, 20); 17—false; 18—true; 19—musical instrument (Dan. 3:15); 20—true (see Lev. 11:6); 21—false; 22—true (see Hosea 14:2); 23—true (see Gen. 17:17); 24—true (see Isa. 8:3; 25—true (see Nahum 1:1, 14; 2:8, 13; 3:1, 7, 18, 19).

Here are the answers to Bible Quiz A, which appears on page 6 of this issue.

WILLIS LEROY STEDMAN

Willis LeRoy Stedman, son of Charles and Levinia Stedman, was born near Moorefield, Neb., Sept. 8, 1900. He received his early education in that place, later attending the Lincoln Auto and Tractor School in Lincoln.

While employed in the railway shops at Havelock, Neb., he met Miss Blossom Payne of Lincoln, to whom he was married on September 30, 1923. One son, Curtis LeRoy, was born to them.

Moving to Milwaukee in 1925, he immediately secured work with the Lakeside Bridge and Steel Company, by which he was employed at the time of his death.

He was baptized by Elder Almus Adams at the age of fifteen and became a member of the Church of God, to the faith of which he ever remained true.

He had enjoyed the best of health until two weeks ago, when he became ill with pneumonia and passed away May 21, 1938. He is survived by his widow and seven-year-old son; his mother, Mrs. Charles Stedman of Moorefield, Neb.; one brother, Delbert; and one sister, Mrs. Iola Baxter, both of whom live in Nebraska.

The sorrow of his mother and the other members of his family is aggravated by the fact that his father died but six weeks ago. Bro. Stedman's general good nature made him a friend to everyone and he will be sadly missed by many.

Funeral services were conducted by Rev. Geske in Milwaukee, and he was laid to rest in the Evergreen Cemetery in that city to await the resurrection morning.

THE CALIFORNIA CONFERENCE

The first quarterly conference for 1938 was held in Pomona in the Williams Street Chapel on May 15.

The first half hour was set aside for the Sunday schools of Pomona and Los Angeles. One of the youngest members of the Pomona Sunday school, Rob Roy Emery, said the books of the Bible. Those of the Los Angeles church recited verses about the last days. The Pomona choir sang, "One Sweetly Solemn Thought." There was a ten-minute intermission between Sunday school and church, while those who live close to the churches greeted the many who had come miles to attend conference.

Church began with the singing of "Come, Thou Almighty King," and the service was opened with the heartfelt prayer of Bro. C. E. Hatch that the King may indeed come soon. Our Conference president, Sr. Jessie Kauffman, gave a short talk, quoting part of Psalm 133: "How good and how pleasant it is for brethren to dwell together in unity." The sermon of the morning by Sr. E. C. Railsback was on the Word: our need for the Word, the importance of the Word, our reverence for the Word (Psa. 119; Amos 8:11-13; Isa. 21:11). The morning service was concluded by the Communion service conducted by Bro. J. E. Adamson of Pomona. He gave the sacred rite a deeper meaning by comparing Psalm 40 and Hebrews 9. He emphasized the fact that Christ is our Sacrifice.

After lunch in Ganesha Park and a short business meeting, Bro. Norman Macleod preached on "Lest We Fall Short," using as his texts Joel 3 and Romans 9. He showed very clearly that if the Jews, who were the chosen people of God and the actual seed of Abraham were cast off because of lack of faith, then we, who are children only by adoption, should indeed take care. The following sermon by Bro. John Eagleston was also about the Jews. In his interesting talk he gave from the Scriptures the reasons for anti-Semitism. The conference closed with a prayer by Bro. S. G. Elton of Ventura and the singing of "God Be With You."

As we who attended the conference look back on it, we will remember what a beautiful service it was. The church was lovely with spring flowers. The theme of the day was given in the morning sermon on the Word. There was not a prayer, not a song which was not the Word. Sr. Charlotte Rahn sang the 84th Psalm, "How Lovely Are Thy Dwellings, O Lord!" and "Hearken, Ye People!" Bro. Duncan Macleod sang "Dear Lord, Kind Lord," and closed the morning service with the Lord's Prayer in music.

One would think that on account of the distance which separates so many of the church members in California, and the difficulties involved in planning a conference like this one, that there would be a great deal of confusion, but this was not the case. We were reminded of the miraculous way the temple of God was fitted silently together, every part in its place. May we all be living stones in the temple in the kingdom of God!

Marie Bleasdale, Conference Secretary.

HERALD RECEIPTS

Mrs. Henry Partlow; Clyde Myers; Dorothy Herriek; Verna A. Weatherwax (for others); A. L. Corbaley (for others); Mrs. Wallace Woolf; R. C. Stilson; Harvey Krogh, Jr. (for another); Mrs. Elizabeth Dauterich; Mrs. C. H. Bassett; Mrs. B. B. Harris.

PENNELWOOD CHURCH GRAND RAPIDS

Buck Creek was the scene of a baptismal service held Sunday afternoon, May 15. Bro. Abbott assisted four in putting on the all-saving name of Jesus. We are glad to introduce the following: Mr. and Mrs. George Guisback, 2900 Long St., S. W.; Miss Thora Phenix, 140 Godwin St., S. E.; and Miss Eleanor Hotchkiss, 3416 Jefferson Ave., S. E.

The Pennellwood Sunday School is indeed proud of its eleven members graduating with the class of '38 from the Godwin High School. They are Miss Frances Munshaw, valedictorian, Miss Lois Greiner, salutatorian, Miss Betty Bloore, Robert Abbott, Ray Wixson, Carl Todd (all honor students), Miss Doris Sears, James Rhoades, Robert King, Jay Paxson, and John Sagion. Three of the above are church members, Miss Munshaw, Miss Bloore, and Mr. Abbott. Mr. Wixson was baptized on Easter.

Preparedness is our motto. Forty-nine more seats have been purchased. With the 191 in Sunday school last Sunday we are sure we can fill them, so all we lack now is a new building in which to put them.

Mrs. L. F. Slocum, Secretary.

MARY ESTHER RICH

Mary Esther Carter was born in Cleveland, Ohio, April 11, 1866. She was married March 22, 1887, in Seneca, Kan., to Leslie E. Rich. To them were born five children: One son, F. A. Rich of Tempe, Ariz.; four daughters, Mrs. Ray Saylor also of Tempe; Mrs. G. E. Wertz of Long Beach, Calif.; Mrs. Roy Juden of Compton, Calif.; and Mrs. F. L. Beach of Hillsboro, Ore.

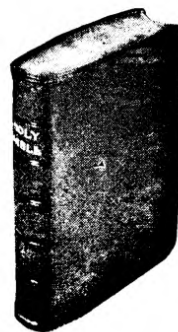
It has been five years since Sr. Rich had a fall, breaking her limb, from which she never fully recovered, being tenderly cared for as she was taken about in her wheel chair by her husband, Bro. L. E. Rich. Her death occurred at their home in Long Beach, May 20, 1938. Besides her husband and five children, she is survived by seventeen grandchildren and five great-grandchildren.

She became a member of the Church of God of the Abrahamic Faith about eight years ago, being taught the truth and baptized into the saving name of Christ by Eld. S. J. Lindsay of Tempe, Ariz. She loved the precious truths of the kingdom of God on earth, with the Lord Jesus Christ as the King and Heir to David's throne, and the immortalized saints as co-workers with Him during the thousand years of restitution. She believed that even though she must fall asleep in Jesus, ere long the Life-Giver will return to call her forth to a better life which has no end. Sr. Rich was kind and patient in all her suffering and to know her was to love her. She is asleep in Jesus, blessed sleep, from which none ever wake to weep. A calm and undisturbed repose, unbroken by the dread of foes. Funeral services were conducted by the writer at the Coon Funeral Parlors in Long Beach, May 23, after which we drove to beautiful Rose Hills Memorial Park near Whittier, where she rests until He who has the keys of death and the grave shall come to call her forth.

Emma C. Railsback.

The Pine Woods Bible Class, by W. H. Wilson: 480 pages; cloth binding; a discussion, in conversational form, based upon actual class work by the author, on various phases of the gospel; 75¢, postpaid for cash National Bible Institution.

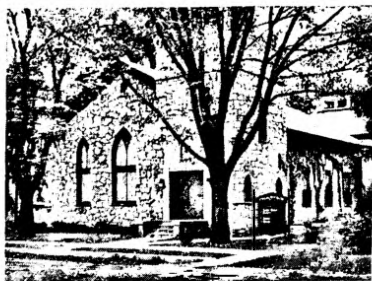
A Thousand Lives for Dividends!



One life, two lives, a thousand lives—they'll be your dividends. For work at the Summer Bible Training School will train you to lead others into the eternal kingdom of the Christ, and the number you lead will be dependent only upon the way in which you apply what you gain from your six weeks' work at the School.

The Summer Bible Training School will teach you to teach others, but it will do more than that. It will show you how to get the most from Christianity *for yourself*; it will make your religion a glowing, vital force. Seven courses will give you Bible, church history, journalism, music, and general church problems.

Backed by the General Conference, the School has been created to meet the pressing need for trained workers to conduct the business of the church. It is unlike any other school ever operated by the Church of God. The six weeks' course ends August 14; so students may also attend General Conference sessions.



Where Classes Will Be Held
CHURCH OF GOD
Oregon, Illinois
July 5 - August 14

USE THIS COUPON TO SECURE FULL INFORMATION

C. E. Randall
Fonthill, Ontario

Yes! I want to know more about the Summer Bible Training School. Send me complete information at once.

Name

Address

City

State

THE RESTITUTION HERALD

VOLUME 27

OREGON, ILLINOIS, JUNE 7, 1938

NUMBER 36

What I Believe About God

By the Editor

BUT what difference does it make what I believe about God—or what any other man may believe about God? The important thing is that we “believe that he is”! Such is the objection that is often raised when God’s being and nature as suggested as a profitable subject for study. Therefore before we may with reason enter upon our investigation, this primary problem must be met. Unless it does make a difference what we believe about God there can be neither purpose nor value in devoting our attention to it.

It is no mere academic proposition the objector is advancing when he questions the necessity of one knowing something definite about God, but a practical matter of far-reaching importance. The principle involved in the query, “What difference does it make what one believes?” affects our attitude toward every phase of Christian faith. If it makes no difference what we believe about God, whose reality and character form the basis of all faith, then what possible difference could it make what we believe about Jesus Christ, the gospel, or any other doctrine revealed in the Bible? Suppose we know no more about God than Pope’s
“... poor Indian, whose untutor’d mind
Sees Him in clouds, and hears Him in the wind”—

what difference does it make? We would be believing in God; we would be manifesting a certain degree of faith in Him; and would not that blind, unquestioning faith assure us of His favor? Yet if this is true, why should we send missionaries to sacrifice their lives in wild pestilential lands to make known the “true and living God” to savages who already “see” and “hear” and believe in Him ignorantly?

That this question has had an appreciable effect upon missionary activity is apparent to every informed observer. Contributions have been declining and candidates for the foreign fields diminishing in number for many years. Writing for the *International Review of Missions* in January of the present year, James Thayer Addison calls attention to “the changing attitude of the modern Protestant missionary since 1800 toward the religion of those among whom he works” and declares that the change that has come about “reflects the developing ideas of a critical era in Christian

lands.” And, strangely enough, the criticism by which the present era is distinguished is directed not so much against the religious ideas of non-Christian faiths, as it is against historic conceptions of truth held by the Christian churches. In other words, Christianity is being analyzed and compared with the so-called “ethnic” religions to the glorification of the latter rather than the former.

The conclusion of the Laymen’s Commission, based on an investigation made a few years ago, is expressed in *Rethinking Missions*, where it is stated that the purpose of all religions, Christian and otherwise, is to stimulate each other “toward the ultimate goal—unity in the completest sense.”

Of course such a unity as here suggested cannot be accomplished without setting aside as of no vital importance doctrinal ideas in which the various religions differ from each other. Even when Christian sects are attempting to unite, dogma must be largely disregarded, as was the case when the United Church of Canada was formed out of the Methodist, Congregational, and half of the Presbyterian churches of the Dominion some years ago, and as more recently was done when the Northern and Southern Methodists in the United States voted for amalgamation.

The tendency of the age is to regard doctrine as a theoretical background for religion rather than as an essential constituent of it. The action taken by the Presbyterian General Assembly last month shows the depth to which this nullification of doctrine has gone. The Assembly voted to remove from its statement of faith the sections affirming belief in predestination, which has always been the distinguishing doctrine of Presbyterianism.

KNOWLEDGE THE SOURCE OF SALVATION

Those who still accept the Bible as their “only rule of faith and practice” must confess that salvation cannot be attained without knowledge. “He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him,” and knowledge is acquired through thought, meditation, study. (Please turn to page 10)

Abreast of the Times

Pertinent Comments on the News of the Day

G. E. Marsh, Editor

"God's Acres" of Corn

"The firstfruit also of thy corn . . . shalt thou give him" (Deut. 18:4).

CORWITH, Iowa, May 27.—John Mullins, a lay member of the Methodist Church in this village, is reported to have made an unusual offer to farmers located in this area. In an effort to help raise the mortgages of many debt-burdened Methodist Episcopal Churches in the six northern Iowa counties, Mr. Mullins proposes to furnish high grade hybrid seed corn sufficient to plant 800 acres, the produce of which will be devoted to the paying off of church debts. The total value of the returns from the plan, according to the *Religious Digest*, should it fully be taken advantage of, will be about \$30,000, it has been estimated.

It may be recalled that a somewhat similar plan was adopted by certain churches in the west-central part of the same State a few years ago, only then it was hogs, not corn, that were dedicated to the church.

Presbyterians Restate Attitude Toward War

Love your enemies and pray for those who persecute you" (Matt. 5:44, Moffatt).

PHILADELPHIA, Pa., May 27.—The Presbyterian General Assembly today directed its 267 presbyteries to consider doctrinal changes which, if adopted, would not only give ecclesiastical protection to conscientious objectors to military service, but would also provide spiritual approval for Presbyterians who engage in such service in time of war. The Rev. Paul C. Johnson, chairman of the committee which wrote the amendment to the denomination's historic statement of faith, defended his position and the report of his committee vigorously.

"The church as the church must be uncompromisingly on the side of peace by witnessing to the diabolical and destructive character of war," he said, according to *The Chicago Tribune*. "This is what the proposed amendment does. But there are two conscientious groups in the churches; one composed of outright pacifists and another to whom war is justified under certain conditions." The church must recognize the fact, Dr. Johnson declared, that the members of both groups are equally conscientious and therefore it must cast no aspersion on either.

Dr. Clarence E. Macartney, opposed the measure suggested by the committee on the grounds that it was inconsistent in that it defined war as being always in defiance of godly righteousness, yet required the individual to decide the question for himself when war comes. Dr. Macartney suggested further that it might be better for the Church to

concern itself more with the matter of increasing crime than with the question of war. "In all our wars during the 162 years of our country, only 111,000 American soldiers were killed in war, but in the last twenty years alone, crime has killed 120,000 persons."

An Age of Conflict

"In the last days perilous times shall come."—Paul.

PHILADELPHIA, June 4.—Will Durant, famous editorial writer, has an article of unusual interest in the current issue of *The Saturday Evening Post*, entitled, "No Hymns of Hatred," which he opens with a reference to the above prediction of Paul, and commenting on it says in substance that times have always been troublous because men have always been troublesome. But he points out clearly that the present century seems especially marked with conflicts of a fundamental nature. He speaks of the period in which we live as one of world-wide testing, in which democracy, communism, and individualism are fighting for life against dictatorship. One of the most significant assertions this eminent commentator makes is the declaration that the real causes that are destined to bring about what he apparently believes to be an inevitable world conflict, are not found in different political systems striving for the mastery, but in national rivalries for material goods.

In this conclusion Mr. Durant is in striking agreement with the Apostle whose words he unconsciously quotes at the beginning of his article. "In the last days perilous times shall come. For men shall be *lovers of their own selves*" (placing individual and nationalistic aims above the general good), "*covetous*" (desiring that which another possesses, as in the case of the vast material resources of Ethiopia, China, and the Saar Basin), "*boasters*" (of their racial superiority, as the Germans boast of their Aryan origin and are thus brought into conflict with the Jews), "*proud*" (and so unwilling, or unable because of the blindness caused by pride, to see the good in any other race than their own).

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G. Eldred Marsh Editor
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L. E. Conner Business Manager

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THE JEW

PHARAOH, king of Egypt, by whose decree the children of Israel were afflicted, their lives made bitter by cruel bondage and their male infants drowned, has had numberless imitators, whose ferocity has equalled, if not exceeded, his own. All down the centuries the nations have witnessed intermit-

tent outbursts of fury directed against Jehovah's elect earthly people, instigated by Satan and executed by Christian, Moslem, and heathen alike.

In the year 700 A. D. the Spanish Government enacted that Jews should be treated as slaves. In 1492 that country banished half a million amid scenes of heart-rending pathos and misery.

In connection with the coronation of Richard I of England large numbers of Jews were massacred. Edward I expelled 16,500.

Italy sometimes protected and sometimes persecuted them.

France burned multitudes alive, and in the year 1306 cast out 100,000 men, women, and children, having first stripped them of all they possessed.

"The horrible Inquisition, which carried inhuman cruelty and cold-blooded, unrelenting torture to a height from which fiends might have revolted," was originally set up for the purpose of tormenting Jews into submission to the Romish system.

Prior to 1348 Germany expelled, burned, and drowned its Jews, and in some towns these unhappy people, anticipating their fate, set fire to their homes and flung themselves into the flames.

"Keep not thou silence, O God . . . Lo, thine enemies make tumult. . . . They have said: Come and let us cut them off from being a nation, that the name of Israel may be no more in remembrance" (Psa. 83:1, 2, 4).

But the bitterest persecution failed to annihilate them, much less root out one single characteristic. "The people with oriental sunlight in their blood . . . how proud they have remained," said George Eliot. Like the bush before which Moses marveled, that burned yet was not consumed, the race persists unto this day. "The more they afflicted them, the more they multiplied and grew." At the present time the number of Jews in the world is estimated at between sixteen and seventeen millions.

There can be but one explanation of this unique phenomenon. Jehovah is behind the Jewish nation, and He is miraculously preserving them, in order to the accomplishment of His purposes. Furthermore, the Almighty guaranteed their continuity by affirming (Jer. 31:36, 37) that

"The existence of the Jewish nation is indeed an unanswerable proof of the truth of the prophetic Word. But while they confirm the truth and while they have been a channel of blessing to you, remember that they have been placed within your reach that you may bring nigh unto them the gospel of peace. Through your mercy they are to obtain mercy."—Adolph Saphir.

if the celestial luminaries might be removed from their place, the heavens measured, and the foundations of the earth searched out, then, and not till then, should Israel cease from being a nation forever.

Every attempt made to exterminate the Jews has called forth the divine intervention.

"He that toucheth you (Israel), toucheth the apple of his eye." The great I AM hears all the cries, groans, and sighs of His people, and "comes down to deliver them." Moses, miraculously preserved and divinely commissioned, stood forth at the appointed hour, Israel's rescuer from the thralldom of Egypt. At a subsequent crisis in Jewish history, Queen Esther appeared as Jehovah's chosen instrument for the deliverance of her people. Haman caused a gallows to be erected for Mordecai the Jew, and perished upon it himself.

The three Hebrew youths, thrown into the fiery furnace, reappeared unsinged while those who cast them in were consumed. Daniel, flung into the den of lions, came out of it unhurt, but the fierce beasts had the mastery over his accusers, and "brake all their bones." For "thus saith the Lord who created thee, O Jacob, and he that formed thee, O Israel, fear not . . . thou art mine. When thou passest through the waters, I will be with thee, and through the rivers they shall not overflow thee: when thou walkest through the fire thou shalt not be burned, neither shall the flame kindle upon thee . . . I am the Lord thy God . . . I have loved thee . . . therefore will I give men for thee, and people for thy life" (Isa. 43:1-4).

Once again the enemies of the elect nation seek their destruction. In Germany half a million Jews and over a million non-Aryan Christians have been politically, economically, and socially ruined—crushed by terror and suffering, "driven like hunted beasts from their homes and country." Hitler has declared that Jews and Jewish believers shall be considered as plants, but refused water. "In this way they will surely die for lack of nourishment."

A wave of race hatred is passing over Roumania and 30,000 peasants have taken an oath to clear the land of its Jews. Of the 3,500,000 Jews resident in Poland, a Government official has been heard to say that 1,000,000 must quit the country. The new Hungarian premier declares that Hungary possesses too many Jews. In Bulgaria bombs have been directed against Jewish houses, while a recrudescence of Nazi activity in Austria operates detrimentally against the Jews of that country. Anti-Semitism increases. The position of Jews has, it is said, "become intolerable in some countries, and insecure in others." (Please turn to page 11)

Love, Marriage, and Home

NO ONE, I think, is ever completely disappointed in marriage. Indeed, I do not know what complete disappointment anywhere in life would be. There is always some joy left, even under the most disheartening conditions, if we are wise enough to find it. Disappointments of some kind and degree are inevitable all through life, in all departments of life. They are appointed us by the great Master, for discipline and education; and he does well whose philosophy enables him to shift the first sound of the word and make every *disappointment His* appointment.

If the expectations are sane and reasonable, if the preparation for married life is correct and adequate, and if the choice of mate has been wise, marriage will be, not disappointment, but rather the way into complete satisfaction and happiness. When it fails, and to the degree it fails, some of those constituent factors are absent. The disappointment may be trivial, or it may be tragic. Let us discuss first the disappointment which is lesser and which may, by the application of good sense and a Christian spirit, be overcome.

One can read any day in the public prints accounts of divorcees for apparently the most trivial causes, any one of which an unselfish love could put in the way of settlement within five minutes; but which, on the other hand, brooded upon and stubbornly fought over, very easily becomes an intolerable grievance, making for unhappiness and complete estrangement.

Love is the solvent. How well do we know love? How well do we understand what it is? How well do we apply it to our problem in marriage? Love involves emotion, but love is not all emotion. Youthful love, prenuptial and nuptial, lifts into ecstasy; but ecstasy cannot last long—while love never fails. Love is possessive, but it holds by unselfishly giving. Love comes from God, and the more it retains its original character and the less it is perverted by human misconceptions and human faults, the more fully will it accomplish its purpose in marriage: the purpose of uniting two souls, not only to each other, but to God.

THE FORBEARANCE OF LOVE

The idealistic and ecstatic character of love in courtship tends to create unwarranted concepts of perfection. To the young man in love, the young woman he courts is the embodiment of feminine virtues, graces, and charm—or he is not in love! To the young woman in love, her suitor is the epitome of manly power, chivalry, and nobility—and pity the bride who is not in love! And, indeed, their ardent love tends to make them each, for the time, to approximate the ideal in their relations with each other. But solid sense should teach anyone that, since all humanity is faulty, this



one man or woman can be no exception. After the wedding they meet the acid test of sitting across the breakfast table from each other for three hundred sixty-five days in the year, and each day following that with more or less constant association. It is not long until some sharp corner, some rough edge of character, strikes raw nerves cruelly, and there follow clashes of temperament, flashes of temper, accusations, recriminations, temporary estrangements—to the young wife that horrible sense of abandonment in the midst of life's desert, and to the man a bitter conviction that he has

been deceived and defrauded. They are "disappointed in marriage." It is conceivable that all of this might be avoided, and that the course of love might run smoothly from the beginning to the end of marriage, if there were an ideal Christian experience on both sides; but history is not kind to the theory.

Love must be proof against all this, love that "seeketh not her own, is not easily provoked, thinketh no evil; . . . beareth all things, believeth all things, hopeth all things, endureth all things." That is a love which must have been cultivated in childhood and youth, and which in marriage must be bravely built up into greater power through prayer and Christian philosophy. It must be a love that not only can bear with the faults of another, but can also bear to have one's own faults revealed and that can also give courage to set about their correction. The love that acknowledges faults and begins to reform oneself is even more sincere and brave than the love which meekly bears another's faults. And make no mistake about it, this sort of love is necessary if marriage is to be successful.

But there are more serious causes of unhappiness in marriage—basic faults which are less amenable to reason, and which, for correction, require deeper study and better understanding of life's elements. I will briefly mention two of the most outstanding.

MISUNDERSTANDINGS—UNHAPPINESS

Marriage is a sacrament, as the church declares and as life demonstrates. What makes it a sacrament is the fact that it deals with life, which is sacred. Life has its source in God; it is the gift of God. Man cannot originate it—in his own species or even in the lowest orders. But, in the infinite wisdom of God, man and woman, God's children, have been made copartners with Him in the perpetuation of life. The Creator has placed in man and woman those germ cells of life which, in union, produce another human being, the child of the human parents. This science of life and its reproduction is the highest, the deepest, the broadest, the holiest, and the most precious of all sciences and powers. Marriage is its temple of divine service.

But the grossness of the race, tempted into sin by the devil, has made of this holy thing the shuttlecock of every lust, depravity, obscenity, and crime. So accustomed has the race become to association of evil with the subject of sex that many cannot bear mention of it, though they are inevitably involved in it. Its science is utterly unknown to most, and only a few distorted facts are in their possession. Inevitably, out of such a state, marriage becomes, not a sacrament, but a sacrilege.

Unquestionably some husbands are gross, insensitive, and brutal in their marriage relations, and their wives, in consequence, suffer physically, emotionally, and mentally. On the other hand, some wives hold attitudes incompatible with marriage. These conditions are oftener due to the ignorance of both than to the intention of either. The young man gains no true knowledge of the marriage relationship from the casual instruction of his adolescent society, whether the instruction tends to libertinism or to asceticism. The young woman usually is even more shut away from knowledge, and her approach to the experiences of wifehood is further complicated by unhappy inhibitions. Out of this state of ignorance and misconception arise the

majority of marriage problems and unhappy marriages.

The remedy is compounded of two elements: namely, education and the spiritual power of love. It is the duty of those intending to marry to study the physical as well as the social science of marriage, and it is the duty of those who sponsor their marriage to instruct them or to put them in the way of instruction. Such preparation before marriage will go far to prevent the tragic disappointment of the good-intentioned. With it, and dominating and controlling it, goes that sincere love which has regard, not for one's own pleasure and satisfaction, but for the blessing and the benefit of the other. This sincere love, even unaided by science, has in many cases proved sufficient to meet the problem and resolve it into happy marriage; but with love should go knowledge, and together they are sure of success.

If marriage has already stranded upon this rock, as in numberless cases it has, there is still hope for its salvage if husband and wife will both study to know where the fault lies, and by the grace of God correct it for the future. There is no limit to the power of love if the channel from God be kept open. Love not only gives power and satisfaction, but it also opens the way to knowledge. (*Please turn to page 9*)

BIBLE QUIZ B

By Sydney E. Magaw

THE following problems are in the main to be answered by "true" or "false"; a few are to be solved by selecting the correct word from a list of several. There are four points allowed for each problem, and as there are twenty-five problems, a perfect score is a hundred. See if you can score 88, which allows for three problems wrong. Check for correct answers on page 15.

- Some of the disciples caught 153 large fish in one attempt.
- Eunice and Lois were grandmother and mother, respectively, of Timothy.
- Euroclydon is the name of a city, a country, a ship, a disease, a strong wind, a flower. Which?
- Herod was eaten by worms.
- The Beatitudes are found in the writings of Christ.
- Paul planned a journey to one of the following countries, and yet there is no Bible evidence that he ever saw it: Germany, Spain, Italy. Which?
- Peter betrayed his Lord with a kiss.
- Judas was the last called of the apostles.
- Paul baptized Cornelius.
- After Peter became an apostle he went fishing for money.
- Christ used the word "winter" in His teaching.
- When Herod sought Christ's life His parents took Jesus to Bethany, Nazareth, Egypt, or Galilee. Which?
- The Epistles were wives of the apostles.
- In the book of Revelation only the first twenty-two chapters are inspired.
- While on his first missionary journey Paul circumcised Timothy.
- "Jesus wept" is the only two-word verse in the New Testament.
- The book "Philippians" directly precedes the book Colossians."
- One of the names of books mentioned in problem 17 is misspelled.
- Our Lord's saying that "it is more blessed to give than to receive" is recorded in Acts, and in no other place in the New Testament.
- Jesus said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."
- Paul said, "Cleanliness is next to godliness."
- Peter wrote, "Use hospitality one to another without grudging."
- "In the world, but not of the world," is a Bible quotation.
- Luke was a tax collector, fisherman, carpenter, physician. Which?
- A "firkin" is an apron, a fish, a vegetable, a measure, a fowl, a musical instrument. Which?

What Is Man?

By

James A. Patrick

"What is man, that thou art mindful of him?"

There is a variety of opinions on this subject. I presume that the majority of the religious world think that the soul or spirit is the conscious, living entity, while some think that the mind or intelligence is the man. Others believe that the physical body is the thing that thinks and acts.

Let us see what the Book says about it.

"The Lord God formed man of the dust of the ground," we read in Genesis 2:9, "and breathed into his nostrils the breath of life; and man became a living soul." In this verse God says that He made man out of the dust, that He breathed into his nostrils the breath of life, and that it was the dust-made man that became a living soul. Was it a man that God made out of the dust? God said that it was, but people often say that he wasn't a complete man. Then I ask, "What did it take to make him a complete man?" The answer is, "The breath of life." Is the breath of life a part of man? No. The breath or spirit of life is no more a part of man than electricity is a part of the electric motor. Is there any record that God ever gave to man anything but the breath of life to make man a conscious, living entity? There is no such record.

Let us look at some other texts and see if the foregoing is true. In Genesis 3:17-19 we read, "And unto Adam he (God) said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it . . . 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 was talking to the man that had ears and could hear, and had a mouth and teeth and could eat. This man was told that he was taken out of the dust and would go back to dust. Was God talking to the spirit, mind, or intelligence? No. What God was talking to was to go back to the dust from whence he came. Thus, you see, it was the dust-made man that God held responsible for disobeying. If there were a spirit, mind, or intellect in the man that was responsible for the eating, then God punished the wrong thing. For, "unto dust shalt thou return," was the punishment.

The Psalmist says in Psalm 103:14 that God remembers that we are dust. In Psalm 78:39 it is said that God remembers that we are flesh. In 1 Corinthians 15:47 we are told that the first man is of the earth, earthy.

Let us look at the question from another

angle. In Job 14:12-15 we read, "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 . . . Thou shalt call, and I will answer thee." From what place will Job answer, the grave, or the place where he is sleeping?

God said to Abraham in Genesis 15:15, "Thou shalt go to thy fathers in peace; thou shalt be buried in a good old age." In fulfillment of this prediction it is said, "Then Abraham gave up the ghost, and died . . . And his sons Isaac and Ishmael buried him in the cave of Machpelah" (Gen. 25:8, 9). The same form of words is used in telling of the death and burial of Isaac and Jacob. Of Joseph it is said, "So Joseph died . . . and they embalmed him, and put him in a coffin in Egypt" (Gen. 50:26). What did they embalm and put in a coffin? Joseph! Was it a Joseph of spirit, mind, or intelligence that they embalmed and put in a coffin?

In the New Testament we have similar language. It was Ananias and Sapphira that were carried out and buried. Stephen, too, was carried "to his burial."

In John 11 we have the sad story of the death of Lazarus. Christ, coming to the home of the bereaved sisters, asked them, "Where have ye laid him? They said unto him, Lord, come and see." Then they went to the tomb, and Jesus, standing before it, "cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with graveclothes. . . . Jesus saith unto them, Loose him, and let him go."

In the beginning of the narrative we heard the sisters saying to Christ so broken-heartedly, "If thou hadst been here, my brother had not died." Did Jesus tell them that their brother had gone to heaven or had been called to the Master's side? No. But He did say, "Thy brother shall live again." In the last two or three years I have heard a number of funeral sermons. What do most preachers say on such occasions? You know, for you have heard them.

In Luke 16, in the parable of the rich man and Lazarus, we have the story of another Lazarus. This Lazarus was a beggar, and he was laid at the gate of the rich man. He was full of sores, and the dogs came and licked his sores. Now I quote: "And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried."

Was this Lazarus different from the brother of Mary and Martha? He died and was buried, and Christ called him from the tomb. The other Lazarus was full of sores and died and was carried by angels. Sores and all? "O," but some one will say, "it was his spirit that was carried." How do you know? You try to make literal language out of it and make it figurative at the very beginning. For if the language is literal it was the beggar full of sores that died and was carried. That can't be, and so we see that the language is figura-

tive and is a parable in which our Lord was trying to teach the Jewish nation a lesson.

Dr. William Smith in his Bible Dictionary has this to say in discussing the subject of hell, "It has been the prevalent, almost the universal, notion that Hades is an intermediate state between death and resurrection, divided into two parts, one the abode of the blessed, and the other of the lost. In holding this view, main reliance is placed on the parable of Dives and Lazarus; but it is impossible to ground the proof of an important theological doctrine on a passage which confessedly abounds in Jewish metaphor." You will notice that Dr. Smith says that main reliance has been placed on this parable to prove an intermediate state. So the main prop has been taken out from under the argument on this question by Dr. Smith. And it is evident from some things in his Bible Dictionary that he was a believer in the immortality of the soul.

In John 19:40-42 we read of the burial of Jesus: "Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. Now in the place where he was crucified there was a garden; and in the garden a new sepulchre. . . . There laid they Jesus." The foregoing proves that the body was Jesus. In the first part of his 28th chapter Matthew tells of the women coming to see the sepulcher, and of their finding an angel sitting upon the stone he had rolled from the opening, who said to the women, "Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay."

From the language of John, quoted above, we learn that they took the body of Jesus from the cross. When they laid it in the tomb John said it was Jesus. The angel said to the women that he knew that they were seeking Jesus, but he said, "He is not here; for he is risen." This shows that it was Jesus that had been there, and the angel said that it was the Lord that had been laid there. So Jesus and the Lord are one and the same person.

Let us look at another line of evidence.

David said to Solomon, "I go the way of all the earth." "So David slept with his fathers, and was buried" (1 Kings 2:2, 10). Paul, commenting upon this in Acts 13:36, said, "For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption." Peter said, in Acts 2:29, "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."

What did Peter mean when he said, "His sepulchre is with us unto this day," if he did not mean that David was still in the tomb? But some one will say that David had gone back to dust. Was he still in the grave? Job said, "O that thou wouldest hide me in the grave. . . . Thou shalt call, and I will answer thee." Where will David answer from, if not from the grave where he is sleeping? In corroboration of this I quote the language of

Christ in John 5:28, 29: "The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth."

What do these scriptures teach? That the living, conscious man is made of the dust, that in death he goes back to the dust, and in resurrection he will come out from the dust. "Many that sleep in the dust of the earth shall awake" (Dan. 12:2).

"But," some one will ask, "What about the soul and spirit?" This is a fair question. But remember that the scriptures I have given prove that the physical body is the living, conscious entity. Can there be two living, conscious entities?

The words of Genesis 2:7 show that primarily the man is the soul. After God breathed into his nostrils the breath of life, "man became a living soul." He was a soul without life before that. The term, "dead soul," occurs about seven times in the original Hebrew of the Old Testament, but is rendered "dead body." In Ezekiel 18:4, 20 it is said, "The soul that sinneth, it shall die." So, you see, there are such things as dead souls.

The term, "soul," was applied to all animal creation before it was applied to man. God said, Let the waters bring forth . . . the moving creature" (Heb., "soul"). "And God created great whales, and every living creature (Heb., "soul") that moveth." "And God said, Let the earth bring forth the living creature" (Heb., "soul") (Gen. 1:20, 21, 24).

Numbers 31:28 shows that animals are souls. "Levy a tribute unto the Lord of the men of war . . . one soul of five hundred, both of the persons, and of the beeves, and of the asses, and of the sheep."

There are many texts that show that the person is the soul. "And the sons of Joseph . . . were two souls: all the souls of the house of Jacob, which came into Egypt, were threescore and ten" (Gen. 46:27). "Take it (the lamb) according to the number of souls; every man according to his eating" (Ex. 12:4).

The term, "soul," has a derived meaning, which is, life. Let me quote from Leviticus 17:11, 14: "The life (Heb., "soul") . . . is in the blood. . . . For it (the blood) is the life (Heb., "soul") of all flesh; the blood of it is for the life thereof. . . . The life (Heb., "soul") of all flesh is the blood thereof." These texts show that the soul is common to all flesh.

The term, "soul," is translated in many different ways. If the translators had translated the Hebrew and Greek words for soul uniformly throughout the Bible by some one word, there never should have been any question as to the mortality of the soul.

Now as to the spirit. Primarily the spirit is the air we breathe. I can only give a few texts. "In the cool (Heb., "spirit"; margin, "wind") of the day." "All flesh, wherein is the breath (Heb., "spirit") of life." "And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: all in whose nostrils

was the breath (Heb., "spirit") of life." "They . . . said, O God, the God of the spirits of all flesh." Gen. 3:8; 6:17; 7:21, 22; Num. 16:22. In Ezekiel 37:5, 6, 8, 10, where "breath" occurs, and in verse 9 where "wind" and "winds" occur, read, "spirit," for so it is in the original.

Now let me quote Ecclesiastes 3:19, 20: "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath (Heb., "spirit"); so that a man hath no preeminence above a beast: for all is vanity. All go unto one place; all are of the dust, and all turn to dust again."

We see that Job 34:14, 15 reads, "If he (God) set his heart upon man, if he gather unto himself HIS spirit and HIS breath (emphasis mine); all flesh shall perish together, and man shall turn again unto dust." Psalm 104:29, 30 reads, "Thou (God) hidest thy face, they are troubled: thou takest away their breath (Heb., "spirit"), they die, and return to their dust. Thou sendest forth thy spirit, they are created." It is very evident that it is God's breath or spirit that makes all animal creation, including man, live. And it is very evident that there is nothing immortal about the spirit.

The word, "immortal," occurs but once in the Bible, and then is applied to God. The word "immortality" occurs five times, and when applied to man always refers to the future life, never to this life. And, beside all this, it is said in 1 Timothy 6:16, "Who (God) only hath immortality, dwelling in the light which no man can approach unto."

God's Word attributes immortality to Him alone. Why should men try to appropriate to themselves that which God says He alone possesses?

My uncle once asked me what difference it made whether we went to heaven immediately at death or slept in the grave till the resurrection.

Since writing the foregoing I have read an article in "Collier's" (April 23, 1938), describing an Easter service that was held in a churchyard. The closing part of the service was held in the "graveyard, God's acre." The article tells of the tombstones, all lying flat. I quote the following: "These tombstones do not remind the people here of death but, on the other hand, remind them of everlasting life. Death? It is merely the beginning of a glorious life. It is not the end; it is a rebirth." The article is entitled, "The Lord Is Risen." But why? What was reborn? Not the body! According to the author's idea, it was the spirit that was reborn. Birth means life, not death.

If Christ went with the thief to Paradise on the day of crucifixion, and while there preached to the spirits in prison, then Christ did not die. He did not lie in the tomb three days and nights, as He said He would. The angel was mistaken when he said, "Come, see the place where the Lord lay." The Lord hadn't lain there. He was off on a missionary

tour, preaching to "spirits in prison." When people who believe thus say, "The Lord is risen," they contradict their own belief. Their belief makes resurrection impossible. If Christ didn't lie in the tomb, He never was resurrected. Dr. Young, in his concordance, defines "resurrection" as "a standing or rising up." If Christ didn't die, then He never was laid in the tomb, therefore, He could not stand or rise up therefrom. People who believe such things may say they believe in resurrection, but they do not. There never was anything in the grave to arise. It may be said that the body was there and arose. But, according to the idea expressed in the foregoing quotation, the body isn't the individual. It is only the house in which he lived.

"But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shall believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Rom. 10:8, 9).

Does it make any difference whether we believe that Christ went off somewhere to preach and was never raised; or that He was in the tomb three days and nights between the time He was crucified and the time He rose from the dead? Salvation depends upon it.

In the foregoing it has been proved that the physical being is the conscious, living entity and that in death it goes to dust. Now I wish to give some proof that in that condition man is entirely unconscious.

The Psalmist says in Psalm 146:4 "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Again, in Psalm 6:5 we read, "In death there is no remembrance of thee (the Lord); in the grave who shall give thee thanks?" The wise man says in Ecclesiastes 9:5, 6, "For the living know that they shall die: but the dead know not any thing . . . their love, and their hatred, and their envy, is now perished." The 10th verse of this same chapter says, "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." Here God is speaking to that which had knowledge and could work and devise. This shows that that which had consciousness and intelligence was going to the grave or Sheol as it is in the Hebrew. Isaiah says, "But thou hast in love to my soul delivered it from the pit of corruption . . . For the grave cannot praise thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee, as I do this day" (Isa. 38:17-19). If that which had intelligence and could praise God in life, did not go to the grave and lose that intelligence and power to praise God in death, then this language has no meaning.

One more text and I am through. Job says of man in death (Job 14:21), "His sons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them."

EARLY EFFORTS TO ESTABLISH A GENERAL CONFERENCE

THE following "Conference Report" recording a gathering held at East Plum River, Illinois, in September, 1869, tells of an effort being made to organize several state and district groups of believers into a common body. We publish the report without quotation marks, just as it appeared in *The Herald of the Coming Kingdom*.

THE REPORT

On Friday evening, September 17, the annual meeting of the Brethren of northern Illinois and southern Wisconsin convened at East Plum River, Illinois. Preaching by Bro. A. J. Eychaner.

Saturday morning met and organized by reelecting the same officers. The minutes of the last meeting were read, adjusted, and approved. . . . One of the questions that was proposed at the last meeting, viz.: The nature and object of prayer, was then investigated, many taking an active part in its discussion. Adjourned for dinner. In the afternoon session the question of cooperation with the Chicago Northwestern Christian Association formed on July 5, was presented to the Conference, and the following resolutions adopted:

RESOLVED, That we unite and cooperate with the Northwestern Christian Association formed at Chicago.

RESOLVED, That this association, known heretofore as the Northern Illinois and Southern Wisconsin Conference, unite with the Conference meeting in the Chicago district, and that the meetings of the united Conferences be limited to four each year.

RESOLVED, That we appoint a committee of four whose business it shall be, in connection with the Chicago committee, to appoint the time and place of our next meeting, and to act as Financial Committee for us in conjunction with the Financial Committee of Chicago.

RESOLVED, That we suggest that the name of the association formed at Chicago, be changed to the Western Association of the Brethren of the Abrahamic Faith.

RESOLVED, That we suggest that the future meetings of this union be published under the name of the Northern Illinois and Southern Wisconsin Division of the Western Association; and that the Indiana Conference be known as the Indiana Division; Iowa, Iowa Division, etc.

RESOLVED, That we cooperate in sustaining the evangelist chosen at Chicago.

RESOLVED, That we express a desire that the papers known as the *Banner* and *Herald* be united, and published weekly at Chicago. (This resulted in the establishment of *The Restitution*.—Ed.)

It was then moved and seconded that the third resolution in the circular sent to the churches be adopted, viz.: "That the association, in their future gatherings, shall be composed of delegates who shall have been duly appointed by the respective churches cooperating in this work." Carried. Adjourned till seven o'clock p. m.

In the evening Bro. Thomas Wilson of Chicago spoke to a large congregation upon God's purpose to bless all the families of the earth through Abraham. The subject was set forth in a clear and forcible manner and listened to with marked attention.

Sunday, met at nine o'clock and proceeded to business, when the following resolution was adopted:

RESOLVED, That a committee of one be appointed in each of the churches to collect money for the Evangelist Fund, and that such committee forward the same to Bro. D. Gans of Lanark, Ill., who was appointed treasurer, and he to forward the same to the treasurer in Chicago.

Bro. J. M. Stephenson then spoke upon the authenticity of the Scriptures, doing ample justice to the subject, bringing out truths both new and old. In the afternoon Bro. Thomas Wilson spoke on the subject of salvation, showing that God did not propose to save immortal souls, but dying men and women. After this we repaired to the water, where five became obedient to the gospel. May they walk worthy of their high calling in Christ Jesus.

In the evening Bro. Eychaner spoke from the text, "What must I do to be saved," showing that faith, repentance, and baptism were essential to salvation. He is truly "a laborer that need not be ashamed, rightly dividing the word of truth." After singing, the conference adjourned *sine die*.

S. D. Fahrney, Secretary.

THE FAITH OF ABRAHAM

THE quality of Abraham's faith should be considered, as well as the promises on which he took hold. Many have rejoiced in the promise of land, including the earth (Rom. 4:13), but have failed to note the patriarch's exhibited spirit and course of life.

1. His faith made him a good man—a righteous man. "Abraham believed God, and it was accounted to him for righteousness" (Rom. 4:3). This is the Bible definition of a righteous person, to whom covenant promises are assured.

2. This faith started him on the pilgrim course of life. That meant having his heart and treasure elsewhere than his place of residence. He forsook the settled habitation of his ancestral countrymen, and lived the nomadic life, pitching his tent from place to place. The same faith and mind is in the true Christian. His great center of interest is in the heavens; his place of sojourn, earth.

3. This faith led to family devotional life. Every new tenting place had its altar where he worshiped Jehovah his God. This is a most important precedent for his spiritual descendants, heirs with him of the same great promises.

4. This faith made him of an unselfish nature. When the necessity arose of a separation between him and Lot, he gave Lot first choice, thus waiving senior rights in favor of his nephew, while cheerfully contenting himself with what was left. The sequel proved the wisdom of this course and the folly of Lot's.

5. It made him a man of intercessory prayer as shown

in interceding for Sodom, if so many good people could be found there. He started with fifty and came down to ten, but that many grains of salt could not be found. Lot's presence in the city was doubtless the special object calling forth this intercession. The doom could not be averted because of the lack of preservative elements.

6. This faith kept him to high standards. A son was promised to him who should be his heir, instead of the Damascene Eleazer. Time brought no fulfillment, and the carnal expediency of taking Hagar was resorted to, the fruit of which was not divinely sanctioned. In due time, however, through divine power, the son was born to the rejoicing household, through his legitimate wife. Thus his faith was honored, when adhering to the high standard of marriage's original monogamic institution, and the divine veto was shown against concubinage.

7. This faith made him an influential man among his contemporaries. The sons of Heth said, "Thou art a mighty prince among us" (Gen. 23:6). He was a distinguished man wherever he went. Faith singles a man from the common run of people and makes him conspicuous.

8. This faith led to helpfulness without a too narrow look into the cause of the needed help of the unfortunate one. Lot was carried away in the sack of Sodom by the eastern confederacy, toward Damascus. Abraham pursued the spoilers with his trained household attendants and recovered all. He might have said, "He made his bed—let him lie in it." Not a bit of such speech was uttered, but he hastened to the rescue.

9. This faith led to steadiness and calm composure amid the apparent contradictions of providence. A son was born to him through whom was to come a numerous posterity. When the boy was well grown, a command came to the father to sacrifice him as a burnt offering, thus cutting off the channel by which great promises were to be fulfilled. He went forward in perfect obedience, assured God would take care of the consequences.

According to the writer of Hebrews his faith laid hold on the living God who could resurrect Isaac from the ashes and restore him to the family (Heb. 11:17, 19).—A. H. Kearney in *World's Crisis*.

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LOVE, MARRIAGE, AND HOME

(Continued from page 5)

LACK OF SPIRITUAL AFFINITY

The other most tragic cause of unhappiness in marriage is lack of spiritual affinity. This is particularly exemplified in the "divided home," where a Christian young woman has married a nonreligious young man. At almost every point their interests and desires collide. To the degree that she is true to her religion, the wife wants to observe the Sabbath, to read good books, to find her recreations in simple and innocent pleasures under natural conditions, and she wants to train their children likewise. The husband, on the

other hand, profanes the Sabbath day, is gross in appetite, uses tobacco and liquor, loves the theater, card parties, and dances, and in time objects to the Christian upbringing of the children. On one or more of these points does the wife come into conflict with the husband who dashed out of the world to claim her, a Christian girl, for his bride, and the situation is not pleasant for either.

In other cases, even with marriages within the church community, there is such disparity of ideals, such opposite viewpoints, such different levels of culture, that a similar separation of spirit, though not so violent, occurs. It is recognized that in each case an unwise choice was made at the outset. The parties were equally ignorant and blind to their own interests. While the wives may be the more greatly injured, it was also not to the interests of such husbands to marry such wives. But now marriage has been consummated, and in the eyes of man these two have been made one. There may be children. What shall be done about this deep disappointment in marriage?

There must be recourse still to love. Love is life, and love can work out wondrous solutions. Take, for example, the body. It may be crippled, it may have lost eyes or hands or legs or all together; yet, if life remains, and if it be set to compensate, marvelous developments may be experienced that make the man still competent. So in married life there may be a lack of one asset and another, there may have been lost out of the life something that once was very precious; but if love still remains, and if it be set to grow and to compensate for losses, that marriage may yet be made happy.

But this means real love. A great many persons, possibly the majority of men and women who feel themselves unhappy in marriage and for that unhappiness blame their mates, are in reality much at fault themselves. Until they recognize this fact and by God's grace overcome their own faults, they will remain unhappy. If they can come to see themselves as God sees them, they may make an astounding recovery of their marriage peace and joy.

In the process they certainly will find God. To know God is the final goal of all love. It is the supreme purpose of all love. It is the supreme purpose of marriage. It is best realized by the united effort and the aspirations of husband and wife; but if one lag, let the other persevere. It lead into compensating ministry to those outside the home, though seldom does frustration in the home yield the peace—may be that this deeper union with God, thus attained, will able fruits of righteousness outside.

Faith will not falter because anticipated pleasures have been disappointed. Hope does not die where expectation perishes. Love never fails. Prophecies of joy may fail; tongues that praise and flatter may cease; knowledge that does not suffice may vanish away; but—let us go back to the good old word—"charity never faileth." The love that springs from God and rests in God is a love that rises above human differences, that transcends human powers, that forgives human frailties, that passes human understanding, that heals human wounds and blesses humanity—sweet charity.—Arthur W. Spalding in *Signs of the Times*.

WHAT THEN?

When the great plants of our cities
Have turned out their last finished work;
When the merchants have sold out their last yard of silk,
And dismissed the last tired clerk;
When our banks have raked in their last dollar,
And paid the last dividend;
When the Judge of the earth says, "Closed for the night,"
And asks for a balance—*what then?*

When the choir has sung its last anthem,
And the preacher has made his last prayer;
When the people have heard their last sermon,
And the sound has died out in the air;
When the Bible lies closed on the pulpit,
And the pews are all empty of men,
And each one stands facing his record,
And the great Book is opened—*what then?*

When the actors have played their last drama,
And the mimic has made his last fun;
When the film has flashed its last picture,
And the bill board displayed its "last run";
When the crowds, seeking pleasure, have vanished,
And gone out in the darkness again;
When the trumpet of ages has sounded,
And we stand up before Him—*what then?*

When the bugle's call sinks into silence,
And the long marching columns stand still;
When the captain has given his last orders,
And they have captured the last fortress and hill;
When the flag has been hauled from the masthead,
And the wounded afield have checked in;
And the world that rejected the Savior
Is asked for a reason—*what then?*

—*Author unknown.*

WHAT I BELIEVE ABOUT GOD

(Continued from front page)

To believe that God is, one must know something about Him. To believe that He is a rewarder, one must know what God has promised. We cannot come to God without learning definite facts concerning Him. We cannot even worship Him acceptably without acquiring such knowledge.

The ancient Athenians believed in God. They believed in Him in multiple forms it is true, but Paul asserted that the "unknown god" whom they "ignorantly" worshiped was the same great Being whom he desired them to know better. It was only a *doctrinal idea*, a theological conception of the nature and character of God, in which they were at fault, but that error of belief had to be removed and replaced with truth before they could become Christians and entitled to the eternal salvation offered through

the gospel. Their redemption depended upon what they as individuals believed about God!

FAITH IS INTELLECTUAL—NOT EMOTIONAL

It is repeatedly affirmed in the Epistles that we are "saved by faith," but there can be no faith without knowledge. While faith is defined as "belief without proof," the fact that it is *belief* precludes the possibility that faith can be developed before the seeds of truth have been sown in the mind or heart. And not every truth concerning God is capable of developing saving faith in man. "Thou believest that there is one God; thou doest well: the devils also believe, and tremble" (James 2:19). To simply "believe that (God) is," and nothing more, is not sufficient. "He that cometh to God" must also believe that He "is a rewarder of them that diligently seek him." And such belief in God can come only from an intellectual understanding of what He has promised.

Emotion or "feeling" of course forms a part of religious experience, but to be of any practical value to us it must be an emotion that grows out of positive and definite knowledge of God's goodness and truth. "With the heart man believeth unto righteousness," but the faith that leads to righteousness "cometh by *hearing*," not feeling, "and hearing by *the word of God*." Every avenue of approach to saving faith leads back to knowledge which has been communicated to us through the Word of God.

There is nothing complex or difficult in all this. It is a simple and logical statement of fact. No emotion is necessarily involved in it. One believes certain facts which reveal to him the wonderful things God has in store for those who love and serve Him. He believes those facts so sincerely that he acts upon them. He begins to live by them, for "the just shall live by faith." And because he believes those facts and acts upon his belief, God "forgets" his sins of the past and treats him as though he had never transgressed in any way. And the accepted believer looks upon himself in the same way, saying in effect, "I can no longer allow sin to rule over me, for God has graciously counted me righteous. I will strive against the vile tendencies to which I once submitted and remain so far as in me lies a righteous man *in fact!*"

Of course he is not able to accomplish all of this at once, but he has *changed his mind* and his attitude toward God and toward life in all its phases, and he no longer wants to do the wicked things he formerly did. The splendid promises of God have given him something finer and more worth while for which to live. The knowledge that he has been accepted as a beloved child of God, his errors of the past pardoned and forgotten forever, and that he is from henceforth a joint-heir with Jesus, his elder Brother and Friend, of all the riches, both temporal and eternal, of the heavenly Father, fills his heart with a sense of peace and security and contentment such as he had never known before.

But still he is not altogether satisfied. God does not want him to become wholly satisfied—ever! Faith, drawing its inspiration from the measureless promises of the Father, must continue to grow richer, fuller, and more far-reaching.

The believer's life must be a constantly unfolding revelation of God's boundless resources of blessing, and his capacity to receive, assimilate, and use intelligently the blessings provided, must likewise expand endlessly. As he looks about him at the wonderful world in which he lives—which is, indeed, *his* world—he sings with appreciative sincerity,

“My God, I thank Thee, who hast made
The earth so bright,
So full of splendor and of joy,
Beauty and light;
So many glorious things are here,
Noble and right.

“I thank Thee more that all our joy
Is touched with pain,
That shadows fall on brightest hours,
That thorns remain;
So that earth's bliss may be our guide,
And not our chain.

“I thank Thee, Lord, that Thou hast kept
The best in store;
We have enough, yet not too much
To long for more:
A yearning for a deeper peace,
Not known before.”

There is always something new and beautiful and appealing before him! Wonderful creative works for him to accomplish! And the opportunity is constant. It is always there. And he has all the ages of eternity in which to carry out his purposes!

WHAT I BELIEVE ABOUT GOD

Why! I couldn't tell it in a lifetime—nor in a thousand lifetimes! For the God I know and love and serve is infinite in love and wisdom and power. And I am to work with Him forever—and beyond! For “forever” will some time be lost in the fathomless, shoreless sea of His eternity—and I'll be with Him—working with Him—learning, growing, developing—still with Him!

I believe that God is a *person*, not a force, not a mystic presence which will never be seen! For some day He will come to dwell with men—saved men, glorified men—upon this very earth. Surely, it will all have been made new! The dross of sin will have been consumed out of it and the cause of sin and the possibility of sin forever removed from it! But God will be there in *person*, and His Son will be there in *person*, and you and I will be there in *person*!

I believe that God is the source of all true wisdom. That there is nothing in the blue heavens above nor in the green earth below that He does not fully understand. I believe that He wants you and me to know about all of those things just as fast as we can acquire the capacity to receive them intelligently and use our knowledge wisely for the advancement and development of His own marvelous purposes. That is why He is going to give us life without end, and a nature that will never know sin. Immortality will assure us time to accomplish all that we may desire to do,

and sinlessness will enable us to do our work successfully and without mistake.

I believe that God looks upon all that He has made with fullest approval. That material things are as important and as sacred to Him as the so-called spiritual things. That hills and valleys, rivers and seas, towering trees and modest violets, are considered by Him as worthy of His eternal regard. He has placed them here forever, and forever His sunshine and His rain shall fall upon them and seedtime and harvest shall not fail. And I believe that He has promised that you and I may see it all, enjoy it all, take part in it all, forever!

THE JEW

(Continued from page 3)

But the God of the Hebrews still lives, and He is as competent to deal with the situation today as He was in the days that are past. “For I know the thoughts that I think toward you, saith the Lord, thoughts of peace and not of evil, to give you hope in your latter end” (Jer. 29:11, R. V.). “(O, thou afflicted, tossed with tempest. . . in a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy upon thee, saith the Lord, thy Redeemer” (Isa. 54:8-11).

This is a day of opportunity unparalleled in the world's history for the Gentiles to show “the kindness of God” toward Jehovah's afflicted people. Those who stand by the Jew range themselves on the side of the Almighty. “They who did the king's business helped the Jews.” There is a day coming when the Lion of the tribe of Judah shall display divine mercy by “taking His people back to His heart,” and so “all Israel shall be saved.”

Meanwhile, during the night of suffering which has overtaken the Jews of Europe, “Hebrew Christians are shining like stars in the spiritual firmament. Not only is the sincerity of their faith in the Lord Jesus marvelous in these days of starvation and want, but they are radiating the love of God, and bringing hope and comfort to many a distressed heart through the preaching of the Word.”

Persecution does not deter Jews from coming to Christ, it rather drives them to His arms for shelter and rest. It is estimated that more Jews in Germany have been brought to Christ during the last three years than in the twenty years that preceded them.

Two Jewish sisters residing in Poland gave their hearts to the Lord. Then the question was put to them: “Children, do you know that you will have to tread the narrow way, it may be a path of persecution and the suffering of terrible need?” They replied: “We are ready for it, whatever the will of Jesus be.”

Should a testimony such as this cause sentiments of yearning pity to spring up in the hearts of some who read these lines, let them issue in prayerful concern for, and practical sympathy with the cause of Israel.—Ida D. Martin in *The Advent Witness*.

Berean Department

Cecil A. Smead, Editor, Blanchard, Mich.

Ben-Hadad, the Drunken King

Northeast of Palestine, in a country called Syria, there lived a king by the strange name of Ben-hadad. This king thought he would go over to Palestine and conquer the king who was reigning in the northern kingdom—Israel.

So the order was given to his soldiers to prepare for war; and off Ben-hadad started with thirty-two less powerful kings to help him in his battle.

When they reached the country of Israel, and were nearing the capital city, Samaria, they spread their camp, and King Ben-hadad sent messengers to King Ahab in Samaria that he, the powerful king of Syria demanded from him precious gifts.

Ahab returned the message that the thing he asked should be granted. Made bolder by this, the Syrian king bade messengers return with a more insulting message, saying his officers would go through the houses of the Israelites and take whatever they wanted.

So King Ahab called his counsellors together and told them of the demand. They replied, "Tell the Syrian king that you refuse his demands." So back the messengers hastened to their king, who sent a third message: "I will come against your city with so large an army that there will not be dust enough in the streets of Samaria to fill their hands."

The messengers came back with this strange message: "Tell Ben-hadad, Let not him that girdeth on his armour boast himself as he that putteth it off." That means, you'd better not boast about conquering our city till you have conquered it.

All this time, while Ben-hadad was sitting in his tent with his thirty-two other kings, and sending messages to the other king, he was drinking himself drunk.

God was with the king of Israel to help him in this battle. He sent a prophet to tell King Ahab to go up against the Syrian king, and promised victory to Ahab.

So while the Syrian king was drinking himself drunk, the army of Israel came up to overcome the drunken king. Messengers hastened to Ben-hadad to tell him that the Israelites were drawing near; but he in his drunken drawl replied: "Whether they are come out for peace, take 'em alive; or whether they are come out for war, take 'em alive!"

He was too drunk by this time to be sensible. On and on the Israelites came. These men were sober; they knew what to do, and did it. The victory was quickly and easily won over the drunken kings. Ben-hadad escaped on a horse, but his army was slain in great numbers.

Ben-hadad thought himself strong; he boasted that he could easily conquer his enemy, the Israelites. But he forgot that a great and powerful enemy was conquering him—*drink!* He boasted too soon.

The one who boasts, "I can drink a little cider, a little wine or beer; I can smoke just a little and stop," is like Ben-hadad. It is very easy to say what you can do; but it is harder to do it. Every sip of alcoholic drink, every whiff of a cigarette weakens one's power to say, "No."

"Let not him that girdeth on his armour boast himself as he that putteth it off."—Mrs. Frank Hamilton in *The National Voice*.

"The Father That Dwelleth in Me"

"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you" (John 14:2).

This is the only occurrence of the term "mansions" in the entire Bible. However, there is one other occurrence of the Greek word from which it is translated. This is in the same chapter, verse 23, and is rendered "abode." Now this whole chapter is an attempt on the part of Jesus to comfort His disciples on His leaving them and going to the Father. It is therefore logical to conclude that "mansions" and "abode," being from the same word in the original, mean identically the same thing.

In verse 23 the idea is that the Father and the Son will come and dwell beside the Christian in this life: "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." Now here is a marvelous thought, that always, not only "when two or three are gathered together," but when one is alone, the Father and the Son are by his side. That this thought has done much to comfort Christians of all ages can be seen from such hymns as,

"God be with you till we meet again;
By His counsels guide, uphold you,
With His sheep securely fold you;
God be with you till we meet again," and

"Abide with me: fast falls the eventide;
The darkness deepens; Lord, with me abide:
When other helpers fail, and comforts flee,
Help of the helpless, O abide with me!"

"I will never leave thee, nor forsake thee" (Heb. 13:5). It gives courage to know this, but it also takes courage to live by this knowledge. It is a matter of faith. "Christ is the Head of this home, the unseen Guest at every meal, the silent Listener to every conversation."

The editor of this page, acting on the premise that the Berean is a Bible student, is leaving the rest of this article for you to finish yourself. Decide from the Scriptures what the Father's house is, and who it is that dwells in the mansions. Write an article on the subject for this page.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"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."

Long Ago the Lilies Faded

"Long ago the lilies faded,
Which to Jesus seemed so fair;
But the love that bade them blossom
Still is working everywhere.

"In the fields and in the valleys,
By the streams we love so well,
There is greater glory blooming
Than the tongue of man can tell.

"Long ago in sacred silence
Died the accents of His prayer,
Still the souls that seek the Father
Find His presence everywhere.

"Let us seek Him, still believing
He that worketh round us yet,
Clothing lilies in the meadows,
Will His children ne'er forget."

With Jesus in the Garden

It was not many hours until Jesus was to be taken by the Roman soldiers and condemned to death. Jesus knew that the greatest offering of His life lay just ahead of Him. And when you add to that the knowledge that He was innocent of the charges they made against Him, it all seems unbearable.

Turn in your Bibles to Mark 14, and begin reading at verse 12. Jesus and the disciples were preparing to celebrate the Passover. You remember that the Israelites had kept that feast all through the centuries since Moses had led them out of slavery in Egypt. If you would like to refresh your memory about it, turn back and read Exodus 12.

Here in Mark we find the rather odd directions Jesus gave the disciples for finding a room where they could eat the Passover. Notice they were to meet a man carrying a pitcher of water and follow him. You might think at first that they would meet many men carrying water, but they wouldn't, for the women carried the water in Palestine.

So we know that God had something to do with all of this. For He must have put it in the man's mind to get the water. Verses 14 and 15 tell you exactly what they were

to do next. When they started to follow Jesus' directions they found everything exactly as Jesus said they would.

As they ate the Passover a sadness came over them, for Jesus told them that one of them was going to betray Him. Of course, at once first one and then another said, "Lord, is it I?" They were horrified to think that any such thing could happen.

When they finished the Passover Jesus gave them the Communion for the first time. And He said they wouldn't eat it with Him again until "that day that I drink it new in the kingdom of God." That hasn't happened yet because His kingdom will be set up when Jesus comes the second time.

Then they went out, and as they walked to the Mount of Olives Peter walked along beside the Master. Now Peter wasn't satisfied. He declared that even if every one of the others should fail Jesus, yet he would not. But Jesus knew Peter better than he knew himself. See what He told him in verse 30!

By this time they had reached the Garden of Gethsemane which is near the foot of the mountain. It is just about three fourths of a mile outside the wall of Jerusalem, and today it contains eight very ancient olive trees inclosed with a high fence.

Jesus told eight of the disciples to watch near the garden gate, and He took Peter, James, and John with Him into the garden. Judas, you know, had left the supper room long before to make a bargain with the officers who were to take Jesus.

Going a little way on into the garden Jesus knelt and prayed to God for strength to endure what was ahead, if indeed He must endure it. Meanwhile the disciples—what were they doing? Sleeping! Three times He went forward and prayed, and three times He returned to find them sleeping.

Then suddenly Judas appeared with the soldiers and the chief priests and scribes. Judas had told them how they would know which one was Jesus, and in verses 44 and 45 you will see the sign they had agreed upon. How dreadful it seems that Judas could do that.

You know, the fact that Peter and James and John slept, Judas betrayed Jesus, and Peter would soon deny that he ever knew Him, must have added very, very much to Jesus' suffering that night.

AMONG THE CHURCHES

CONFERENCE CALENDAR

- June 5-12—Annual June Meeting, Brush Creek Church of God, near Tippecanoe City, Ohio.
 June 8-12—Minnesota State Conference at St. Cloud.
 June 13-19—Michigan State Conference at South Lawn Park Church, Grand Rapids.
 June 15-26—Indiana Bible School and Conference at North Salem Church near Plymouth.
 June 10-19—Bible School at Cashmere, Wash.
 June 16-19—Northwest Conference at Corvallis, Ore.
 June 25-26—Illinois Quarterly Conference at Eldorado.
 August 2-14—General Conference, Oregon, Ill.
 August 2-14—Illinois Bible School and Conference, Oregon.
 August 8—National Berean Conference, Oregon, Ill.
 August 14-21—Western Nebraska Conference at Holbrook.
 August 16-21—Iowa State Conference, Waterloo.
 August 18-28—Virginia Bible School and Conference at Maurertown.
 August 21-28—Blush Church, Fredericktown, Missouri.
 September 4-11—Omaha, Nebraska, Conference.

IOWA DISTRICT SPRING CONFERENCE

On the evenings of June 16 and 17, Elder J. W. Williams will give two evangelistic sermons here in advance of the District Spring Conference, which will meet on Sunday, June 19. The services on that day will be as follows: 10:00 a. m., Bible school; 11:00 a. m., preaching followed by Communion. A basket dinner will be served at noon. 2:00 p. m., preaching by Bro. Williams, after which a baptismal service will be held.

We urge all who can do so to plan to come for the entire meeting. Just drop a card to the undersigned, or to Mrs. Fern Cronbaugh of the same address, and places will be arranged for you.

Mrs. L. M. Kiger, Marengo, Iowa.

BOSWORTH AND HALE, MISSOURI

Bro. L. E. Conner has just closed a series of meetings here which began May 18 and continued over May 29, 1938. The best of attention was given throughout. He made each subject so plain everyone could understand. No one seemed ready for him to leave. We hope he may be able to preach for us again in the near future.

Frances W. Williford, Sec.

HERALD RECEIPTS

James Watkins; Welland, Ont., S. S. (for another); Thomas McArthur; Mrs. O. W. Umphrey; Maurice Stephenson; Dr. Samuel Metheny; F. W. Ficken; Elta M. Fitz; Mrs. James Sanford.

OUR NEXT ISSUE

The next issue of The Restitution Herald will contain several of the most helpful articles we have published for some time. We cannot give a complete outline of all that will be in the paper next week, but would call your particular attention to the following:

In addition to our regular departments there will be a "Guest Editorial" by T. A. Drinkard on page 1, entitled, "Contend for the Faith."

On page 3 will appear the report of a sermon delivered in Wenatchee Wash., by Vernon France. This is one of the most far-reaching appeals we have read for a long time. The speaker, under the title "Help Wanted," suggests the rich eternal reward that inspires men and women today to develop righteous characters. All young people should read this sermon thoughtfully. It is practical, logical, Biblical, and scientific.

"Inspiring Faith" is the theme of C. E. Randall, who provides a historical sketch of unusual interest of the early and latter work in the Northwest. Bro. Randall adds much to our knowledge and appreciation of the faithful labors of pioneer preachers of the Church of God in that region.

Among the selected articles of outstanding merit in the forthcoming issue, attention is directed to an editorial entitled "Fellowship," by A. H. Zilmer, publisher of "The Faith," Morrilton, Ark. The editorial sets forth in simple, Scriptural terms the conditions on which Christian fellowship was based in the early church. It also points out clearly the difference to be observed in selecting subjects to present to unbelievers and topics to be brought before those who are already members of the church.

GRAND RAPIDS, MICHIGAN

"Please add the following names to those already sent in as high school graduates of the Pennellwood Sunday School. They were unfortunately omitted from the former list," writes Bro. Arlie Townsend. We are glad to extend our congratulations, therefore, to Miss Ruth Timmerman and Mr. Bud Miner on the successful conclusion of their course in high school and to wish for them every success in life.

INDEBTEDNESS FUND

Notes Payable.		\$4,309.00
Amount received	\$1,502.07	
Mr. and Mrs. Merle Bell	30.00	
From a Sister	10.00	
William A. Reid	4.00	1,546.07
		<hr/>
		\$2,762.93

MEETING PLANNED FOR SEDAN, KANSAS

Arrangements have been made for Bro. T. A. Drinkard to conduct a series of meetings for the brethren at Sedan, Kansas, the latter part of August. Sr. Henry Fine, who asks us to make the announcement, says there are not many in her community who are interested in Bible truth, but we are sure that Bro. Drinkard will make the most of the interest that already exists and we pray for the success of the effort.

BLANCHARD, MICHIGAN

We are glad to report our church attendance is increasing. Last Sunday we had an attendance of over forty.

On May 15 our pastor, Cecil Smead, exchanged pulpits with Mrs. Garbo from Sylvester. We feel a lot of good was done by this act.

Last Sunday we voted to take a tenth out of our offerings each Sunday to be put in a separate fund for a new furnace and roof for our church.

We are sorry to announce the death of Mrs. Irene Wood. She is a sister to Miss June DeWitt and Mrs. Raymond Stewart who attended our National Conference last summer. We pray that God will bless this family and so strengthen them in our faith.

We offer our prayers to God to help all our churches and for those that have and have not taken Jesus Christ for their own personal Savior—the One who has promised us eternal life!

Frances Sheets.

SUMMER TRAINING SCHOOL FUND

Mr. and Mrs. Glenn M. Birkey \$5.00

FONTHILL, ONTARIO, MAY MEETING

The May Meeting is over. This is the first of the summer gatherings, and we hope the others have as profitable a time as we did. The attendance was good throughout and the interest was well centered on the gospel messages given by Bro. S. E. Magaw. The spiritual side of the meetings was especially enjoyed. The musical end was well cared for by the church choir, with the Niagara Falls choir having charge of the Sunday morning service. The young people of the church put on a play during the first hour of the evening service that was enjoyed by all.

While there were no additions as a result of the meetings, yet a beautiful service was witnessed on Sunday afternoon when nine were baptized into the death and life of Christ. Those putting on Christ by this means were: James Spry, Robert Anderson, Mrs. Foss, Isabelle Pierce, Alfred Payne, Evelyne C. Payne, and Kenneth Dickinson. All but two are young people.

C. E. Randall, Pastor.

Summer Bible Training School at Oregon, Illinois, July 5 to August 14, 1938

"WHAT IS MAN?"

Some one has said that "the greatest study of man is man," and he might well have added that the most interesting study in which one may engage is also man himself. Bro. James A. Patrick has just issued a 12-page tract on this subject which we are publishing on page 6 in this week's Herald. The tract may be obtained for postage only by those who desire copies for distribution. Address requests either to James A. Patrick, Orange Road, Ashland, Ohio, or National Bible Institution, Oregon, Ill.

ANSWERS TO BIBLE QUIZ B

1—true; 2—false; 3—strong wind; 4—true; 5—false; 6—Spain; 7—false; 8—true; 9—false; 10—true; 11—true; 12—Egypt; 13—false; 14—true; 15—false; 16—false; 17—true; 18—false; 19—true; 20—true; 21—false; 22—true; 23—false; 24—physician; 25—measure.

Score your answers by deducting from 100 four points for each error. A score of 88 or above is above average; 80 is a good score.

RIPLEY, ILLINOIS

On May 15 the annual business meeting was held for the purpose of hiring a pastor for the coming year. Although before the meeting Bro. Krogh stated his uncertainty as to whether or not he should remain, all votes cast were in favor of his continuing as pastor.

The exchange of pulpits by Bro. William G. Bird of Auburn, and Bro. Harvey Krogh, Jr., proved very satisfactory on May 29. Bro. Bird also gave a splendid Memorial address Sunday afternoon at the Christian Church in Ripley.

The Pine Woods Bible Class, by W. H. Wilson: 480 pages; cloth binding; a discussion, in conversational form, based upon actual class work by the author, on various phases of the gospel; 75¢, postpaid for cash. National Bible Institution.

THE WRITER'S VOICE

The writer reaches an audience much larger than he dreams. Attention was called recently to the appearance of articles copied from The Restitution Herald in other papers and magazines of world-wide circulation. Editors of religious journals are constantly seeking the best material they can find for their readers. It cannot be supposed that any one paper has among its own contributors all of the high grade religious journalists in the world, consequently the editors of nearly all religious publications select outstanding articles from other papers. A striking example of how many times such an article may be published before its circulation ceases is illustrated in the study on "The Jew" which appears on page 3 of our paper this week.

Miss Martin's article originally was published in "The Advent Witness" (to which we credit it). Then it was reprinted in "The Jewish Hope" of California. Bro. H. G. Pierce, editor of "The Visitor," the excellent local bulletin put out in the interest of the Church of God in South Bend, Ind., saw and approved of "The Jew" and republished it. Last of all we are giving it further circulation through the columns of The Herald this week.

There can be no doubt about it, a sermon that is voiced through the printed page reaches a vastly larger audience and lives much longer than does the same sermon when presented by word of mouth only.

REPORT OF T. A. DRINKARD

My detailed report for May is as follows: Ater, Texas (April 30-May 1), 3 sermons; Mullin, Texas (6-8), 4 sermons; Little Rock, Ark. (11), 1 sermon; Morrilton, Ark. (12, 13), 2 sermons; Bear, Ark. (14, 15), 3 sermons; Cleveland, Ark. (20-22), 3 sermons; Horton, Texas (29), 2 sermons. Places visited, 7; sermons delivered, 18. Expenses, \$16.32. Receipts \$73.35.

We have come to the close of May, and a month filled with blessings, because of the joy and comfort that has been brought to those who love to hear the gospel message. The expenses have been a little more this month but the receipts have been very encouraging. I want to say that some of these contributions for the support of the gospel work which I am doing has come from brethren in other states whom I have never personally met, but who want to have a share in this great work and who send their offerings for that purpose. Will each of you who read this report remember us in your prayers at the throne of grace, and remember, too, that I have no set salary, and what is given must be given freely for the support of this work. There are no state lines, at least there should not be, in the Lord's work.

On June 1 our summer meetings begin, starting at Bristow, Okla. I shall be happy to hear from you, even though you cannot contribute to the work. Shall the work of God cease for want of means to carry it on? May the Father help us to realize how urgent it is that we unite our efforts in carrying forward His work.

T. A. Drinkard,
Handley, Texas.

REGARDING THE "EVOLUTION" OF MAN

Responding to an "exceedingly lengthy and verbose letter" written in defense of the evolutionary theory which appeared in a Toronto paper, Bro. R. H. Judd said:

"Mr. Graeme utterly failed to produce a single proof of evolution. . . . The difference between man and the lower creation is so immense that were evolution true there should have been left countless specimens of the various links in the chain. Yet not one such specimen is producible by the most ardent supporters of evolution. The chasm between the lowest of humanity and the highest of the brute creation is not the difference of a single 'missing link,' but of an innumerable multitude in an unbridgeable gap.

"Professor Virchow says: 'Of all the human fossils found, there is a greater difference between living men than in any of these . . . and we seek in vain for the missing link.' Other eminent men of science can be quoted by the dozen who call the evolution theory (for it is nothing more) a delusion.

"If the splendid work of Luther Burbank and specialists in the production of improved varieties of animals is the best that Mr. Graeme can produce in support of his theory, it is a poor best, for it is frankly acknowledged by every true scientist that all these, without the aid of man, invariably revert backward to the original. Have any of the brute creation been found to deliberately plan improvement of their own or of other species?

"The Scriptures state, and scientific men are agreed, that man appeared on the earth suddenly, which is but one of hundreds of facts that disprove evolution."

THE RESTITUTION HERALD

Published by
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Oregon, Illinois

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

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NATIONAL BIBLE INSTITUTION
Oregon, Illinois

The Illinois Evangelist

EDITORS: HARVEY KROGH, JR.
J. W. McLAIN

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

Our Purpose

If you are not a regular subscriber of THE RESTITUTION HERALD, this issue is coming to you because there are servants of Christ who are gladly obeying His command to preach the gospel. Most of us first heard the Word of God because some one paid the preacher to come and speak the words of life. How much are you helping to preach the gospel in new fields?

You may not be able to go out and hold a meeting or even lead the song service, but everyone, including you, can help by honoring the Lord with your substance. That does not mean you must sell all that you have and give. But a small regular payment into the State work will give you a generous part in the preaching of the gospel.

Jesus said that it was more blessed to give than to receive. You and I have received or we would never have heard the glad tidings of the kingdom of God. Now, if we would receive the blessedness that Jesus spoke of we, too, must give so that some one else might receive and in turn have something to give.

Our Business

When men are in a good business they seek to increase that business. Many times they borrow more capital and start up new factories or departments here and there throughout the country. They believe that the income from these new places will pay the interest and eventually the principal of the capital that was borrowed.

Our Business, I mean yours and mine, is to sow the seed which is the Word of God. We need to be sowing in new fields and increasing our business or our General Manager will take that business from us.

The Illinois State Conference has established a new church and has maintained it for the past year and a half at an average cost of \$47.00 per month, plus the local support. If every one of the three or four hundred employed members of the Church of God of Illinois would regularly pay the insignificant sum of *twenty-five cents* per month, another new work could be established and maintained.

We as Christians are in a miserable condition if we consider how very little we have ever done toward preaching the gospel to others.

It is *our business* to get busy!

Our Reward

No greater joy can fill us than the joy that comes when we are in the will of God. The most blessed peace is that which God grants us when we are working faithfully for the Master. And above all of the happiness that is ours, we have the promise of all of the necessary things of life while we are seeking God's kingdom and His righteousness.

The Month's Question

Have you ever been too tired to go to church? And here is another question: When you were too tired, did you ever ask the Lord (we have permission to ask and receive, John 15:7) for strength from Him that you might go?

Parable of the Vacationists

Now it came to pass that as summer drew nigh, Mr. Church Member lifted up his eyes unto the hills and said, "Lo, the hot days cometh and even now are at hand. Come, let us go unto the heights, where cool breezes refresh us, and glorious scenes await."

"Thou speakest wisely," quoth Mrs. Church Member. "Yet three things we must do before we go."

"Two things I can think of, but not three," responded Mr. Church Member. "We must arrange for our lawn to be cared for, and the mail forwarded; but the third eludes my mind."

"The third is like unto the first two, yet more important than all. Thou shalt dig down into thy purse and pay thy church pledge, that the good name of the church be preserved and that it may be well with thee; for verily I say unto thee, Thou hast more money than thou wilt 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 care for the Lord's work." And it was so.—*Selected by Leota B. Hanson.*

News

The dates of the next Illinois Quarterly Conference are June 25 and 26. The place is the Eldorado Church. We have had very inspiring and enjoyable times at the two previous conferences, and we are looking forward to this one with great anticipation.

During Bro. McLain's absence from the Macomb Church, Bro. Harvey Krogh, Jr., is conducting the Wednesday evening Bible class at the church parlors. There is Sunday school every Sunday at 10:00.

The meetings that were held at Macomb by Bro. F. L. Austin, came to a close Sunday, May 22. The attendance was good and we feel that much fruit will be borne because of the efforts put forth.

Plans were made for Bro. Austin to be at Macomb on Saturday night and Sunday morning and evening of June 4 and 5.

Bro. L. E. Conner is to be at Macomb for preaching services Sunday June 26. A suggestion to the Ripley people who may not be able to go as far as Eldorado the 26th: Macomb is only 38 miles.

*Illinois Bible School and Conference at Oregon, Illinois
August 2 to 14, 1938*

THE RESTITUTION HERALD

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Contend for the Faith

Guest Editorial by T. A. Drinkard

"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints" (Jude 3).

THIS servant of Jesus Christ recognized the importance of warning the brotherhood of the possibility of failing to contend for the faith. We are now living in days when men's hearts are being tried, and when the faith of the gospel is discounted to a great extent; when compromise with error is tolerated in order to gain recognition and less possible criticism. Such action leads to a cold formality that will undermine the very foundation of truth as taught by the Church of God. And it was a timely warning when Brother Marsh said in THE RESTITUTION HERALD of May 24, "May God in these dangerous latter days raise up unto us leaders of like nature, of like appreciation of truth, of like firmness in preaching the truth, that the work of the Church of God may not languish, that its preachers may not be followers of the wishy-washy sentimentalities of sects which teach that *feeling* is more important than *truth*, that it may press forward steadily against error in doctrine and in fellowship, seeking the lost wherever they may be found, until the Lord comes!"

And again in the same issue he said, "When the basic doctrines of any church are nullified that church has no reason to continue." And in harmony with these warnings, I quote Brother S. J. Lindsay: "We wish to commend with all our force a statement made by Brother G. E. Marsh in THE RESTITUTION HERALD under the head of 'Abreast of the Times' of May 3. There has been for some time a movement on foot among us to get mixed up with other denominations that hold many truths which we hold dear. We have lived in this world a good while now and have had much experience along these lines in that time, and such an attempt almost always worked to our disadvantage where it worked at all."

All of which confirms the writer's views through the years, that compromise of the truth for the sake of union never won a soul for Christ, but tended to bring criticism upon the Church of God. I heartily and (*Please turn to page 11*)

Abreast of the Times

Pertinent Comments on the News of the Day

G. E. Marsh, Editor

Geology and the Christian College

"O the depth of the wisdom of God! For of him, and through him, and to him, are all things."—Paul.

VALPARAISO, Ind., June 2.—"There is no such thing as Christian physics or Christian biology or Christian mathematics or Christian chemistry," declared Dr. O. C. Kreinheder, president of Valparaiso College. "The facts of zoology and biology, or physics and chemistry, are the same for Christian and pagan alike, but it makes a great difference as to who teaches biology and chemistry and the spirit in which the facts of science are exposed and interpreted to the mind of youth," the former Detroit pastor insisted in an interview with a representative of *The Chicago Tribune*.

The Church of God welcomes every new scientific truth that is brought forth because it adds to our knowledge and appreciation of God's wisdom and power and reveals additional facts relative to the resources of the earth which He has given to be the home of man forever. It is not the facts of science that need be feared by the church, but the wrong interpretation which skeptical men put upon them. That is why it is so important for parents to send their children to a college where the truth of the Bible is recognized and where the faculty thinks more of the development of Christian character in the student than it does of preparing him for material success in life.



Drink-Crazed Man Kills His Children

"Awake, ye drunkards, and weep; and howl ye drinkers of wine, because it is cut off from your mouth."—Joel.

CHICAGO, June 3.—Two small children beaten to death by their drink-crazed father and a wife and mother in a serious condition from similar blows rained upon her head by her husband, adds another tragic chapter to the age-long story of intemperance. Fifty-two-year-old George Joksus, who perpetrated the brutal crime, has confessed that he planned the entire thing as an act of revenge against his twenty-nine-year-old wife because she had him committed to the state hospital as a chronic alcoholic. He performed the awful deed because his wife wished to save him from the terrible results of his own folly! So does liquor deaden all sense of appreciation, destroy reason, and transform a man into a ferocious demon!

Commenting on the crime and its cause, Dr. G. W. Morrow, acting manager of the hospital, said: "We have from

150 to 200 alcoholics among our 3,800 inmates. . . . Probably no more than 10 to 14 per cent of chronic alcoholics are ever fully cured, and about 30 per cent of those we discharge are sent back here again."

Of course the man was insane! He was made insane by liquor which some one manufactured and some one dispensed for profit, all of which some one—many "some ones"—made legal and "moral" by their consent at the ballot box a few years ago! Who is really responsible for the crime this husband and father committed? He is, of course! But he is not alone in his guilt. Every one who encourages or consents to the manufacture and sale of intoxicating liquor as a beverage is morally responsible for whatever may result from such a business.

Our Faulty Organs of Sense

"Let us reason together, saith the Lord" (Isa. 1:18).

CHICAGO, June 10.—In its July issue *Science Digest*, in an article entitled "How the Scientist Reasons," directs attention to the difficulty the honest investigator meets in his efforts to arrive at the truth. The author's observations apply quite as appropriately to Bible students as they do to scientists. Failure to arrive at correct conclusions is due, it is asserted, to two main facts. "Our sense organs are easily deceived" (Jer. 17:9), and "it is seldom that we see the whole of an event."

Our failure to "rightly (divide) the word of truth" is generally due to the two causes suggested here. Our sense of observation is not sufficiently keen and discriminating to avoid being deceived, and we are unable to take a truly comprehensive view of God's far-reaching and interrelated purposes in their fullness. "We know in part" and we consequently "prophesy in part." We cannot arrive at "the truth, the whole truth, and nothing but the truth" unless all the facts are before us. The truth of God is all agreeable with itself. Apparent contradictions are due to the weakness of human observation, analysis, and judgment, which lead to false, or partially false, interpretations of the Scriptures.

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HELP WANTED

WHY did we come to church this morning?" The audience was challenged with this question at the opening of Vernon France's address this morning. "For what purpose did we join this organization, and why do we attend its services every Sunday?" the speaker continued.

At first thought this may seem like a foolish question, but I believe it is one to which we have not given enough consideration. And so I ask myself, 'Why do I go to church?'

"Any person who contemplates joining this church should know why he wishes to do so. If he doesn't, he will accomplish little of value when he becomes a member. When one unites with the church he binds himself by a contract, a serious contract, that will make demands not only upon his time and service, but also upon his good nature and common sense for the rest of his life. It would be wise, therefore, for him to find out exactly what he is getting into before he signs his name—to know what the contract calls for. In other words," Bro. France went on, "he should learn just what God is expecting of him.

"The member of the church should know the answer to this question. The church progresses, it advances, it succeeds, it serves, just as far as its members do, for that's what the church is, that's all it is—members. It exists for a specific purpose," the speaker insisted, "and if the active working units of which it is composed—the members—are pulling in different directions, not knowing what they are working for, why they are in the church, it is obvious that the church cannot succeed.

"One member may come to church to sleep (like the young man who went to sleep under Paul's preaching); another may come 'with a chip on his shoulder,' or air his pet troubles. Some come to church as a matter of duty. Others just come. It helps to ease our conscience when we haven't done much during the week to forward God's program. When we come to church on Sunday we 'kid' ourselves that we are of some value to God, at that—'We came to church, didn't we?' This makes us feel better for a little while and we are glad we came. But I do not think a person with this attitude toward going to church will get very far. He might just about as well be out picking buttercups as here, unless he knows a better reason for coming than that."

Recognizing the importance of knowing definitely what God purposes to do, Brother France plunged vigorously into the heart of his subject from that standpoint.

JUST WHAT IS GOD'S PURPOSE?

"At the very start we should get a usable understanding of what God's plan is, and our place in it," he declared.

Report of a sermon given by Vernon France on May 29 in the Church of God, Wenatchee, Washington, and published in the local bulletin.

"Just why is God offering me a chance to gain eternal life? If we can get a broad, clear view of the entire situation; if we can come to know just what He

wants us to do, the going will be much easier, I'm sure."

Speaking in the colorful but expressive language of man-to-man conversation, Brother France said:

"I don't think God is in this business just for the fun of it, or to kill time. Too many of us go only far enough into it to see what lies upon the surface. We presume that if we go to church with reasonable regularity we are righteous, and if we are righteous we will be saved. We see only ourselves and our own individual salvation. We utterly fail to consider that God must have a purpose—an important purpose—in adopting us into His family. Apparently we have the idea that all He wants is that we may be righteous in order that He may save us.

"But for what does He want to save us?" the speaker asked. Replying to his own question, he said, "The fact is, our present efforts to attain righteousness is only a means by which we are being developed for the real work that God wants done later on. If we think we are working hard now, doing great things for the Lord in these days, we are mistaken. The real work will come when God begins to set up His government. All that we are doing now is trying to prove that we can work when the time comes.

CROSS PURPOSES

"A person joins the church, attends some of its meetings, and thinks he is doing his part," Brother France declared. "But he fails to learn the main reason for his being a Christian. His mind becomes entangled in a cobweb of minor matters and he works at cross purposes with the principal objective of God simply because he does not understand. He spends his time arguing about insignificant details. Years later he may still be going to church, but he has made no progress. He is still the same person he was when he was baptized—possibly even a little more narrow. He got into a rut at the outset and stayed there because he didn't know which way was ahead! He was ignorant of what God wanted of him in the first place.

"Briefly, I believe that it is God's plan to have this earth permanently inhabited," said Brother France, coming definitely to the heart of his argument. "I believe He will place over it a government of His own, the rulers of which will be men who have proved that they are qualified for responsible positions in it. God must have men to rule the world under Jesus Christ who have proved that they 'have what it takes'—men who are broad enough and capable enough to hold down a job in His kingdom!

"What God needs and must have for rulers in His world-wide empire," Brother (Please turn to page 10)

Inspiring Faith

By C. E. Randall

AS THE threads of Church of God history are picked up throughout the Northwest, we notice the evidence of faith-inspiring faith, and the marks of devotion and sacrifice. In closing our salute to the workers of California, we remarked that the Church of God in the Northwest held many examples of faith and loyalty, yet at that time we really did not know that this area was as rich in history as it is. As we have pieced together bits of information, our admiration for the Church of God has steadily grown. If we have a small perspective of the work of the church, it is due to a lack of knowledge of what it has done, where it has gone, and what is actually being accomplished at the present.

During the past year we have followed the work and workers in the Northwest with unabated interest. From the industrial East to the rapidly growing West, we reach across the stock and grain farms of the Central States and greet our brethren in the Lord on the Pacific Coast.

The history of the work in the Northwest starts not in that section of the country, but back in a frontier town in Indiana. On August 7, 1820, the first white child to be born in the outpost of what is now the thriving city of Indianapolis, was to be the messenger of the gospel to the Northwest as understood and preached by the Church of God. This child was named Richard Corbaley. The early annals of Church of God history in that State will bear rich testimony to the faithfulness of this man. God works in mysterious ways! The Old Antioch Church in Indiana was built on the corner of his farm, and for many years the June conferences were held in this church.

Being afflicted with asthma, Brother Corbaley went to California and began preaching the gospel. After spending several years in that State, he and his son, A. L. Corbaley, moved to what was then the Territory of Washington, settling in Douglas County, near Waterville. Here the elder Corbaley preached the first gospel sermon, married the first couple, and conducted the first funeral, in that region. Preaching services were held in homes during the early years, then in schoolhouses.

Brother Corbaley crossed over the Cascades and down into Oregon, where he came in contact with Brother Horace Prosser and his father. The elder Prosser is dead, but Brother Horace is pastoring the churches at Corvallis, Oregon, and Felida, Washington. In writing of him, Brother Corbaley says, "Brother Horace Prosser is an excellent worker in the cause of the Master, so kindly and loving, and best of all, he practices what he preaches."

The work in this territory was first started by Elder J. M. Stephenson in 1870, when he visited a cousin near Jefferson, Oregon. Elder W. A. Prosser began preaching in the vicinity of Scholls, Oregon, in 1881, and the Northwest

Conference was organized in 1889. W. A. Prosser and H. Prosser, together with W. L. Skeels, E. E. Brooks, and W. W. Jaquith, were the leading lights in bringing the organization into being. In 1905, Bro. A. W. Darby came into the Conference to work and has rendered yeoman service to the cause since. He is now practically retired, living at Gresham, Oregon.

Coming back to the State of Washington: The church work seemed to center in what was formerly called the Big Bend country. The people living in that area were quite poor in those days and came to church in what would now be called "everyday garb," men wore overalls and women calico dresses, with cowboys coming in full western regalia. On August 7, 1892, a church was organized at Waterville, with a membership of six. Services were also being held at Wenatchee, and shortly thereafter an organization was perfected. The churches prospered and the Waterville church soon had a membership of eighty, while the Wenatchee church was still larger.

About this same time a ferry boat was operating on the Columbia River between Douglas and Chelan Counties. This boat was owned and operated by Bro. Harry Patterson. It is said of him that on every trip he would give his passengers a short gospel sermon, and oftentimes stop the ferry out in the middle of the stream and give them the message whether they liked it or not.

In Waterville in 1897 a church building was erected, also at Wenatchee and Cashmere. Brother William Mills contributed most of the funds for the latter building and being a carpenter did a good deal of the work.

At about this time, the Wenatchee church sent a call East, "Come out and help us." Elder T. A. Halstead responded and preached there for a year. He was followed by Brother M. W. Perrine, recently deceased. For several years Brother N. D. Titchenal was their leader. At present Brother Isaac Davis is the pastor.

The Cashmere church was served by Elder T. D. Foster for around twenty years. He is now resident at Puyallup, and is assisting with the work there, while Brother Lyle Rankin is giving inspired leadership to the work at Cashmere, and is conducting a Bible school there from June 10 to 19.

A work at Clayton, Washington, has been developed under the guidance of Brother Cecil Sater. He has made a house, which he has been renting, into a place of worship and is holding regular services. He will be one of the instructors in the Bible school at Cashmere.

In 1920 Bro. A. L. Corbaley moved to Puyallup, Washington, and immediately began work for the Lord, and they have a membership of around fifty. All are not resident,

but do keep in touch with the home work. Their services are held in the public library. A work has also been started lately about twelve miles from there in a schoolhouse. Meetings are held on Sunday and Wednesday nights.

While several workers from the East have gone West and helped at different times, yet the names mentioned are the ones who have been the real power in opening up and developing that region. These brethren are doing a fine work at present. The churches at Wenatchee and Cashmere are placing special emphasis on work for the young people. The Wenatchee church puts out a weekly bulletin, and the

last issue which we received states that the church built at Waterville in 1897 is being torn down for the lumber, as the membership moved away from there several years ago.

If any of the brethren in the Middle West or East go West, get in touch with these folks of like precious faith and you will find a warmth of Christian fellowship that will do your heart good. We spent a short time with them last summer and were graciously received in the Lord. We plan on being with them again this summer and hope that in a small way we may give them a blessing as they have been a blessing to us.

Science Refutes the Theory of Evolution

THE atheist must of necessity believe in the theory of evolution because the only alternative theory is that God created all things. As from time immemorial, men have existed who have said in their hearts, "There is no God," believers in evolution have long lived. But, as the exercise of a little common sense shows that the animals and plants cannot have developed from dead matter by the action of blind forces, until recently those who believed in evolution formed only a small minority. An unintelligent entity or force cannot manufacture out of dead matter an organism endowed with intelligence which the force in question does not possess.

Paul in his Epistle to Timothy, warns us that a time is to come when foolish men will be numerous, who, although "ever learning," are "never able to come to the knowledge of the truth" (2 Tim. 3:7). This time has now come.

Darwin, in 1859, formulated a theory which purports to explain how evolution has been effected, although in fact it does nothing of the kind; nevertheless, just as a drowning man grasps at a straw in an attempt to save himself, so do atheists and those who hate the idea of the existence of God, and, alas, many foolish Christians eagerly grasp the straw offered by Darwin. But for the prophecy of Paul we should have been at a loss to understand why so many people have been duped by Darwin's theory.

It is impossible to prove a negative, for this reason it is impossible to adduce strict scientific proof that the theory of evolution is false. For this reason the law courts have made the very good rule of evidence that the burden of proof lies on him who asserts. It is incumbent on the evolutionist to prove the truth of his theory and this is precisely what he cannot do. If an evolutionist were to go into a court of law and ask for a declaration that he is descended from a monkey or an ape, and adduced all the evidence available in support of his claim, he would fail to obtain his declaration. The court, after listening to what he would have to say, would dismiss the claim without calling on the man who denied the claim to give evidence.

Thus the fact that so many men of science accept evolution shows that such are content with a standard of evidence

that would utterly fail to satisfy any court of law. Although the scientific evidence is all against the theory that man is descended from an ape, from the nature of the case it cannot be conclusive; but it is so strong that no one capable of weighing evidence, and who weighs it with an unbiased mind, can fail to disbelieve that this happened, quite apart from the statements in Genesis. As you know, fossils are the remains of animals and plants that lie buried in the earth. Although a great many fossils of men and apes have been found, not one is such that all scientific men agree that while not human it is a non-human ancestor of man. Moreover, no one has succeeded in increasing by breeding operations the intelligence of an ape, much less converting one into a human being. Nor is this all. It is possible to give a number of good reasons why no apes or ape-like creature can have gradually become changed into a man.

Here are three. All monkeys and apes are covered by a coat of long hair. This is not only a valuable protection against cold and abrasions, but affords an object to which the baby ape is able to cling when carried by its mother, so that she, when carrying it, is able to use all her four limbs for locomotion on the ground or in trees. Common sense tells us that no animal having such a useful hairy coat can ever have lost it. Again, monkeys and apes have an opposable big toe, i. e., one that can be used as a thumb to grasp objects. Such an opposable great toe is a most valuable asset. The great toe of man cannot be thus opposed, because in the human foot the ligament that runs across the foot embraces the big toe as well as the other four toes. In the case of the human hand the transverse ligament embraces only the four fingers, leaving the thumb free to be opposed, and this happens in the case of the big toe in the ape or the monkey. It is inconceivable that any animal having so useful an attribute as an opposable big toe can ever have lost this. Moreover, monkeys and apes run about and climb on all fours; while man's gait is bipedal. For this reason all the muscles of man's body differ from those of an ape or a monkey. In order to change a quadruped into a biped the whole muscular system would have to be exten-

(Please turn to page 10)

FELLOWSHIP

By A. H. Zilmer, Editor of "The Faith"

IN DEALING with the subject of fellowship we are concerned not so much with the technical or etymological meaning of the word as with the use that the Scriptures make of it. The first time it is found in the New Testament is in Acts 2:42. Here it is said of the three thousand converts in the day of Pentecost: "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." Here are four items which we may well consider separately.

1. "The apostles' doctrine." Doctrine is that which is taught. However, this is not the sense of the word used by the historian in Acts 2:42. What he actually said is that they continued steadfastly in the teaching of the apostles, that is, under the instruction of those men. This is amply borne out by the context. Here we are informed that they "continued daily with one accord in the temple" (v. 46). The same historian says elsewhere that they were "continually in the temple, praising and blessing God" (Luke 24:53). Such continuance under the instruction of the apostles is in full accord with the commission of Jesus given to the apostles, and recorded by Matthew: "Go teach (margin, make disciples of) all nations, baptizing them in (or into) the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things, whatsoever I have commanded you" (Matt. 28:18-20). Such initial teaching and baptism were to be followed by further teaching, or instruction. Such teaching, which in the case of those early converts, took place in the temple, those three thousand constantly attended. This was the first of those four matters in which there was steadfast continuance on the part of those early believers at Jerusalem.

2. "Fellowship." No attempt was made by the writer to explain what he meant, or what his readers were to understand, by "fellowship." This leads to the conclusion, that by the time The Acts were written the term was well understood in the church, and all that was needed was but to mention it. Those converts continued steadfastly in the fellowship, which distinguished itself from the instruction given to them by the apostles.

3. This then brings us to the third item mentioned by Luke—that of "breaking bread." As the instruction of the apostles and the fellowship were two distinct items differing one from the other, so the breaking of bread was distinct from the teaching and the fellowship. Teaching was not fellowship, neither did the fellowship consist of the breaking of bread.

4. In like manner did the prayers distinguish themselves from the teaching, the fellowship, and the breaking of bread. As we conceive of it, fellowship is purely a mental state, while the breaking of bread involves a physical act. There can be, there must be, fellowship at all times,

but the breaking of bread may be limited to certain occasions, times, or places. Fellowship is primarily a matter between the individual and God. Where there is such fellowship between an individual and God, there is fellowship between all others who are in such divine fellowship. If a brother is out of fellowship with another brother who is in the divine fellowship, then he is at the same time out of fellowship with the Father, the Son, and the Spirit (1 John 1:3, 7; 2 Cor. 13:14; Phil. 2:1). He cannot be in fellowship with God, and be out of fellowship with his brother. Fellowship with God and fellowship with the brother are established in but one way, namely, in the manner in which those early believers came into such fellowship; hear and believe the gospel as proclaimed by the apostles, receive the word, repent of sins, and be thereupon baptized in the name of Jesus Christ for the remission of sins (Acts 2:38-41). God through the gospel calls men to the fellowship of His Son. (1 Cor. 1:9). At the same time He calls them for His glory and kingdom (1 Thess. 2:12). Those who hear and obey this call come into fellowship with the Father, with the Son, and with the Holy Spirit. They are "in God the Father, and in the Lord Jesus Christ," and "in the Spirit" (1 Thess. 1:1; 2 Thess. 1:1; Rom. 8:9).

Persons can neither be voted nor otherwise "received into fellowship" by any device that men may employ. The moment a true believer emerges from the water of baptism, that moment he is a son (or daughter) of the Lord Almighty, and in full fellowship in the Scriptural sense with God and all His children. God receives them into fellowship with Himself, and anything additional that men may impose or require is a work of supererogation for which there is neither authority nor justification.

As to how such fellowship is maintained. God has surrounded that fellowship with all the necessary safeguards. No one who is in the divine fellowship can be "put out" of the fellowship, "disfellowshipped," or be Scripturally "withdrawn from." Any such severance, where true fellowship exists, is purely a human device which, in the nature of things, cannot have the slightest effect upon true fellowship with God. The divine fellowship has not been placed into the hands of any ecclesia or group of men, and any "withdrawal," whether by resolution or whatever other human means may be employed, is null and void as far as God is concerned.

To "continue steadfastly . . . in fellowship" it is necessary to "walk in the light as he (who called us to fellowship with Himself) is in the light" (1 John 1:7). After emergence from the baptismal water it is just as necessary for the believer to walk in the light, as it was before that he believe, repent, and be baptized in the name of Jesus Christ

for the remission of sins (Acts 2:38; Luke 24:47; Acts 10:43). Even baptism, however punctiliously performed, if it be not followed up by "works meet for repentance" (Acts 26:18-20), will save no one. The walk in the light, the good works divinely ordained (Eph. 2:10), must be forthcoming, and the believer must "stedfastly continue" therein, in order that eternal life may be awarded to him.

We revert once more to Acts 2:42, where the early believers continued steadfastly in the teaching of the apostles. Why continue in such teaching? Teaching has for its object the impartation of knowledge by means of instruction. From that fact of the apostolic teaching, and the daily attendance at the temple of those early converts, we see that those believers were in need of further instruction in the things of God. They had but learned the ABC of the divine truth, and were "babes" in experience and knowledge, the same as others later on (1 Cor. 3:1, 2; IIeb. 5:12-14; 1 Peter 2:2). But the fact that they were such infants did not in any way disqualify them for fellowship with the Father, the Son, and the Spirit, providing they made becoming effort to "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ" (2 Peter 3:18). The church is an institution of learning in which newborn babes" and "little children" receive instruction as to how they should progress from the state of being "unskilful in the word of righteousness" to that of "having their senses exercised by reason of use" (IIeb. 5:13). The babe is no less in fellowship with God than are the "young men" and "fathers" in Christ (1 John 2:12-14).

Unless great care is exercised today in the admission of new members into the body, there is the danger of the fathers requiring the same degree of knowledge in the converts that they themselves have attained after many years in the faith. This not only imposes a hardship upon those of more limited knowledge, but has the inevitable tendency to discourage and keep out of the body those of less knowledge. The requirements placed upon this class should not only be suited to their state of enlightenment, but should be in accord with the apostolic standard as reflected in the preaching that was done by the apostles to outsiders, both Jews and Gentiles.

Where do we find a record of the apostolic preaching to those without as showing the degree of light outsiders must have in order to be admitted to the company of believers? That record is to be found in the New Testament book called The Acts of the Apostles. The word "Acts" has reference to the practices of the apostles in the execution of their mission in "all the world." Whatever they demonstrably preached to outsiders for their acceptance unto salvation was vital and essential, though it belonged in the category of "milk" to be served to babes, whether these were in the church or out of it. As must be clear upon a moment's consideration, if milk was to be given to babes in the church, then surely nothing stronger than milk might reasonably be offered to those outside the church. Jesus, the "teacher sent from God," had the good judgment to withhold, even from the apostles, the things they were unable at that time to bear (John 15:12). Likewise the apos-

ties reserved for their hearers until later times those things which they could not at first receive (1 Cor. 3:2; IIeb. 5:10-14). Notwithstanding the tardy development of many of those early converts, they were nevertheless members of "the church of God" (1 Cor. 1:1, 2); "holy brethren, partakers of the heavenly calling" (IIeb. 3:1). Not everything by far that is contained in the various Epistles is to be regarded as belonging to the milk. There is much in them that is strong meat far beyond the capacity of those who are "unskilful in the word of righteousness." The proper course to follow, especially for the leaders and teachers, is to "study" how to rightly divide "the word of truth" (1 Tim. 2:15). To quote Scripture indiscriminately, regardless to whom it was addressed, or for whom it was intended, is not only to not rightly divide it, but not to divide it at all. Give the babes the simple food, and to the adults, those who by reason of use have had their senses exercised, the strong food. This is workmanship approved of God, of which one needs not to be ashamed.

There are to be found in The Acts as the record of the apostolic preaching to those without, parts of twenty-two discourses, some quite full, others in bold sketches. Does this record contain in understandable outline all the essential points of teaching embraced in the divine message to the world at large? We are obliged to say that it does. This having been proclaimed by the apostles, and recorded by a competent, conscientious, and dependable historian, we are safe in following the apostolic example. We may go as far as the inspired apostles went, and may call a halt where they stopped.

The degree of knowledge of divine things that will bring one into the divine fellowship will also keep him there, and save him. If a newly baptized person should die a moment after baptism, and so have his probation cut short, that person would not only be a forgiven sinner, but he would be saved when the Lord shall appear the second time without sin unto salvation to those who look for Him. Being in fellowship, he could not be lost. The knowledge of the primary elements of the gospel, though the minimum of knowledge, will save the one possessing it. Growth in grace and knowledge is necessary to the greatest amount of service he may render to the living God.

A person who commits immoral acts or denies the faith by so doing cuts himself off from fellowship with God, and no ecclesia can cut him off from the divine fellowship any more than he is already cut off. All the ecclesia can do in such cases is to put him away from its number. The course to be pursued in such cases is clearly indicated in the words of Jesus in Matthew 18:15-18. While the Authorized Version makes the "trespass" a personal one "against thee"), the two oldest Greek manuscripts containing this passage omit the words "against thee," and simply say, "If thy brother sin, go, tell him his fault," etc.

The effort of "the church" is not to put him out of the divine fellowship, but to "restore" him to it in case it is severed (Gal. 6:1), "convert him from the error of his way, hide a multitude of sins, and save a soul from death" (James 5:20).

The Cloud of His Presence

By J. Salisbury

“And Jehovah went before them by day in a pillar of cloud, to lead them the way, and by night in a pillar of fire, to give them light that they might go by day and by night: the pillar of cloud by day, and the pillar of fire by night departed not from before the people” (Exodus 13:21, 22).

IT WAS a marvelous occurrence when Israel came out of Egypt under the guidance of God and by the hand of Moses. Pharaoh had a well trained army, while the Israelites were more or less a disorganized rabble; so God gave them a cloud to follow, which became for them a symbol of the divine presence. Jehovah was in the cloud—a peculiar cloud—“a pillar of cloud.” This gave them confidence and covering by day and light by night.

As they followed the cloud it was not long before they were placed in an awkward predicament. The cloud led them from Succoth to Etham, and from thence to “Pihahiroth, between Migdol and the sea.” Migdol represented a multitude of hills and, with Pharaoh’s army pursuing and overtaking them as they were encamped by the sea, they were placed in a dilemma. But this was all according to the purpose of God, who intended deliverance. There were the hills, the army, and the sea. No wonder they were “sore afraid and cried unto Jehovah.”

The word is “Forward! God’s way is ever forward!” and the seas of difficulty are removed by His good hand, as are also the mountains if we but have faith and follow.

“And the angel of God who went before the camp of Israel removed and went behind them: and the pillar of cloud removed from before them and stood behind them; and it came between the camp of Egypt and the camp of Israel; and there was the cloud and the darkness, yet gave it light by night; and the one came not near the other all night” (Ex. 14:19, 20).

What a wonderful picture of God’s presence, guidance, and protection.

SINAI

In the third month, when the children of Israel reached the wilderness of Sinai, God called Moses up into the mount and came to him in a cloud. “And the Lord said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee” (Ex. 19:9, 16).

And this “cloud” rested upon Sinai on the third day, again a symbol of the divine presence, and there was the voice, and the law given. We are told that the people were greatly afraid, for the fear of God was upon them.

Moses was again called to the mount and to him was emphasized the significance of the name, God standing by him in the cloud (Ex. 34:5, 6). There was given to Moses a vision of the glory of God; also the law, written upon the two tablets of stone; and all the details for the building of the tabernacle. The cloud contained the presence of God,

and after this experience the face of Moses shone. “And when Moses came down from mount Sinai with the two tables of the testimony . . . Moses knew not that the skin of his face shone by reason of his speaking with him” (Ex. 34:29, 35).

The thick cloud contained the presence of Jehovah, and by this contact Moses was transfigured. He was penetrated and interpenetrated with the divine presence, and his face reflected the glory of God.

There is another reference to the cloud in Exodus 40:34-38. The tabernacle was erected, strictly according to the pattern given in the mount, and when it was finished “the cloud covered the tent of meeting and the glory of the Lord filled the tabernacle.”

Great lessons are to be learned by Israel from the cloud symbolizing the presence of God in their midst. He was to them guidance, protection, covering, light, and, as indicated by Moses, a transforming and glorifying influence.

THE CLOUD OF LEVITICUS

In Leviticus 16 Israel was given detailed instructions for the approach to God on the great day of atonement. On this day atonement was made for the sins of the priest and the people. The meeting place for God and the sinner was in the Most Holy Place, for therein was the ark of the covenant and the mercy seat. It was a propitiatory, and God appeared in a cloud upon the mercy seat to forgive on the grounds of the offered sacrifice for sin. “And God said unto Moses, speak unto Aaron, thy brother, that he come not at all times into the holy place within the vail, before the mercy seat which is upon the ark; that he die not; for I will appear in the cloud upon the mercy seat” (Lev. 16:2).

In the book of Numbers reference is made to the cloud of His presence covering the tabernacle by day and affording a fire by night. The tabernacle was moved with the camp of Israel when the cloud moved. By the cloud they were taught to obey implicitly the commandment to go or stay. The movement of the cloud indicated the will of Jehovah and to this they were to be instant in their obedience. “At the commandment of the Lord they encamped, and at the commandment of the Lord they journeyed; and they kept the charge of the Lord” (Num. 9:15-23). What a wonderful lesson for us—to go or come, to stay or journey, only at the bidding of God.

There is another reference in Numbers to the cloud. Miriam and Aaron spoke against Moses because of the

Cushite woman whom he had married. This was a dangerous thing to do, for it is recorded of Moses that "he was very meek, above all the men that were upon the face of the earth." God watches over His own, and will not allow the traducer of His children to go unpunished. The cloud became the symbol of judgment, enveloping the misguided pair, and when it lifted Miriam was discovered to be leprous, "white as snow." We should think twice before speaking against the saints of the Lord, our brethren in Christ.

THE CLOUD IN CHRONICLES

To Solomon was committed the task of building the first temple, which in due time he accomplished. The furniture was made and duly placed therein with the "ark of the covenant; the singers were set, and the priests sanctified, and when the trumpeters and singers were as one praising Jehovah, the house was filled with a cloud, even the house of the Lord." God visibly, by the cloud, entered His temple.

There is a pathetic reference in Ezekiel to the "glory of the Lord" leaving the house of God and standing above the cherubim: "And the glory of the Lord went up from the midst of the city and stood upon the mountain which is on the east side of the city" (Ezek. 11:23).

The presence left the backsliding people. From the time when Nebuchadnezzar took Jerusalem there has been no "ark of the covenant," and no Shekinah glory. But Ezekiel describes the future temple, the millennial temple, and from the east there returns to the temple and Jerusalem the "glory of God." "And, behold, the glory of the God of Israel came from the way on the east: and his voice was like the sound of many waters and the earth shined with his glory" (Ezek. 43:2).

THE CLOUD IN THE NEW TESTAMENT

Scripture is always significant and consistent, and we find the symbol of the cloud, so important to the children of Israel in Old Testament times, used of the glory and presence of the Lord in the New. The great God and Father spoke to the disciples of Christ the beloved Son when they were on the mount. "While he was yet speaking, behold, a bright cloud overshadowed them; and behold, a voice out of the cloud, saying, This is my beloved Son, in whom I am well pleased; hear ye him" (Matt. 17:5).

Moses was again in the cloud of His presence, and Elijah, and the One greater than Moses.

There is a stern scripture in Matthew 24:30 concerning the Son of Man "coming in the clouds of heaven with power and great glory." The high priest was promised that he should see the Son of Man "coming in the clouds of heaven." Alas, for his day!

Other interesting references are 1 Thessalonians 4:17; Revelation 1:7; 10:1; 14:14-16.

Right through the Scriptures the cloud is used as a symbol of the divine presence, and, as it was significant to the Israelites, so it contains a message for us. Paul, writing to the Corinthians remarks that "our fathers were all under the cloud and all passed through the sea, and were baptized

unto Moses in the cloud and in the sea" (1 Cor. 10:1-6). Paul also states that "in these things they became figures of us" (v. 6, margin). They were baptized in the cloud and the sea. The cloud represented the divine presence, and the sea death to the old life and resurrection to a new life.

We note that there was the cloud, the sea, and then the cloud again for the new life. These are types for us. The Word of God leads out of the old life into the new and with the Holy Spirit remains to lead and bless in the new life.

The cloud held for Israel leading, protection, light, shade, the law, mercy, and glory. Moses *entered* the cloud and returned transfigured. We are baptized by one Spirit into the body. It is ours to enter the cloud of the presence of Christ and to be transformed—transfigured—by His glory. The presence before our eyes and within our hearts is still a transforming power. "Now the Lord is the Spirit; and where the Spirit of the Lord is there is liberty. But we all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit" (2 Cor. 3:17, 18).

Now we enjoy the "earnest of our inheritance," but when He comes the work of transformation will be completed and we shall be like Him.

Let us by all means seek to abide in Him that we, as Moses, may be transformed into the same image, from glory to glory.—*The Bible Standard*, New Zealand.

PAULINE THEOLOGY

IN EVERY investigation of Christian doctrine there exists a danger of having our attention so fully occupied by the arguments sustaining a position, that we forget the important *results* and practical *inferences* which are to be deduced from the doctrine when established.

The investigation of the doctrine of life through Christ alone is no exception to this general rule. Some men would rather argue than exhort. They would rather strive than pray. They would rather preach than practice the truth; and apparently rather convert one man to their *opinions* than a score of men from the ways of sin to the paths of peace.

This is not right. Doctrines are of no use if not practiced. Men may go to perdition with their heads full of truth. To hold the truth and fight for it is one thing. To be *sanctified through it* is another. To preach the truth is one thing; but to do it for the sole object of saving perishing men requires a zeal and faith and love which but few possess. Lord, increase the number!

Brethren, how is it with us? Do you feel as you ought, that he that converteth a sinner shall save a soul from death? Then let your earnest endeavors for the salvation of men prove to all that your faith is a holy motive power.

Recollect, also, that the cause of truth, the honor of God, and the welfare of souls, demand that you labor to

disseminate this truth. It will not do to remain silent. We are not permitted to retain even the *name* of Christians among some who reject the gospel doctrine of life and immortality as revealed in the Scriptures. We are cast out. We are misrepresented and traduced. There is only one course to take. *We must prepare for it.*

It must be the purpose of believers to urge the matter upon public consideration, not roughly and unkindly, but in the spirit of Him who did not "*strive*" or "*cry*," but yet who did not "*fail*" or become "*discouraged*."

We need an unflinching purpose to do God's will, a spirit of *sacrifice*, and a disposition to cast ourselves entirely upon God's truth, thus becoming identified with it, and dead indeed unto the world, and alive unto God and His cause.—*Extract from the writings of H. L. Hastings.*

Our Business

When men are in a good business they seek to increase that business. Many times they borrow more capital and start up new factories or departments here and there throughout the country. They believe that the income from these new places will pay the interest and eventually the principal of the capital that was borrowed.

Our Business, I mean yours and mine, is to sow the seed which is the Word of God. We need to be sowing in new fields and increasing our business or our General Manager will take that business from us.

We as Christians are in a miserable condition if we consider how very little we have ever done toward preaching the gospel to others.

It is *our business* to get busy!

SCIENCE REFUTES THEORY OF EVOLUTION

(Continued from page 5)

sively altered, and if this were effected gradually the animal, during the period of alteration, would lead a most uncomfortable existence. Thus, clearly, the idea that man is derived from an ape is a silly fable.

This is only one aspect of the evolution theory. The other aspect, viz., that all the complicated animals gradually evolved from specks of protoplasm, is equally futile. The fossil evidence is all against this notion, as is experimental evidence. For many years breeders have been trying to breed new kinds of pigeons, dogs, fowls, horses, etc., and they have produced many breeds, but the horses remain horses, the dogs dogs, and the pigeons pigeons. No pigeon shows the least tendency to become like a crow or a vulture or any other kind of bird. I have argued on scientific grounds with many believers in the theory of evolution, and these, with one accord, finding that they are badly defeated, at once turn to arguing on philosophical grounds. In short, in the last resort they are compelled to admit that

they accept evolution because they find it impossible, on philosophic grounds, to believe in creation. In short, they believe in evolution because they like the idea!

This would be merely silly if they stopped here. Unfortunately they do not. Evolutionists "cook" the evidence by adducing in the books they write only facts that appear to support the theory and suppressing all facts that tell against it, and even by making false statements. The Evolution Protest Movement has recently issued a pamphlet in which it cites a number of misstatements and falsehoods to be found in books used in schools. It is nothing short of a scandal that taxes paid by the general public should be utilized in the dissemination of falsehoods, and it is hoped that the efforts the Evolution Protest Movement (an English organization) is making to put a stop to this false teaching will, ere long, be crowned with success.—Douglas Dewar in *Words of Life*.

HELP WANTED

(Continued from page 3)

France continued, "is men who have built up characters suitable for a foundation on which to found a kingdom of righteousness, a kingdom perfect enough and strong enough to last eternally. That's where we come in—I hope! Our job right now is to build character. That is why we come to church, that is why we study, and that is why we associate with each other—to build and strengthen character. And it is our own personal, self-appointed job—no one can do it for us. Being righteous, doing the right thing day after day, is only a means of building character. Of course, it is a hard thing to do. If it were easy to do right, we wouldn't be building ourselves up.

"That is why it is important that we associate with our brothers, that we may learn to think of them as much as we think of ourselves—which is one of the hardest things there is for us to do. If each one in this church thought as much of every other one as he thinks of himself, what a place this would be! You couldn't keep us away from here! There would be no petty arguments. We wouldn't be finding fault with others. If we thought as much of the other person as we think of ourselves it would be such an easy thing for us to overlook his shortcomings, for we excuse ourselves for everything! If that quality were developed within us we would make ourselves believe that the person had not a single fault, for that is the way we think about ourselves.

"But generally, when we run into anything that is really difficult," Brother France went on, "we 'kick against the pricks,' the receiving of which would really give us a chance to grow and test our ability to meet perplexing problems and solve them."

PUT YOURSELF IN GOD'S PLACE

Drawing his illustration from the sorting bench of the fruit grower, the speaker reverently suggested that the Christian try to visualize himself in the position of God as

He plans for the establishment and government of His kingdom.

"If you were God, what would you do with a person who says in effect, 'Well, I joined the church, didn't I? I have done my part. Now the church will have to take care of me. I'll just keep coming here on Sundays and it will be up to God to give me the eternal life I deserve.' Where would a person like that fit into your system—into your machine? Probably you would consign him to the junk heap!

"Suppose you were God! You are planning to establish a government that is to last forever. Your time is limitless, and your resources likewise without bounds. The work has already been put in motion and you are sitting there on the sorting bench watching the generation of men roll by. Once in a while you see an individual moving by on the endless belt of time and you see that he possesses the character and the ability to do the work you want done *in your way*. You put your mark of approval on him, you stamp him with your seal, for you'll use him in your kingdom in the future. Perhaps he would make a good governor—an understanding priest—a king, even! After a time," the speaker went on, "another passes that you can use. You put your mark upon him also. And so the selection of men to be co-workers with Christ in the kingdom goes on.

"Now that you have all the time you need to choose your men, would it be logical for you to pick out a lot of half-ripe, imperfect specimens, when you can get all that you need of the finest in all the world? No! You can afford to use only the best. You *need* the best. Your great work demands the best. You have no place for the others in this great work. They are possibly good people, but they had the wrong idea—they thought that they did not have to work, that all they needed to do was to join the church and attend some of its meetings. They never found out that it was their job to build up characters. There is no place for them in an efficiently operated government—they are discarded."

Changing his illustration from that of the fruit sorting bench in the orchard to the world of business, Brother France continued his heart-searching and instructive consideration of why we join the church.

"To put the matter in business terms, God is setting up a big business house. He needs efficient and experienced help to carry it on. So on the sidewalk He puts up a sign: 'Help Wanted—Steady Employment If You Qualify.' That sign is the Bible—specifically the gospel of the kingdom. A great many people will walk by the store thinking, as they read the sign, that they already have better jobs. A few, however, go in and apply for a position. They fill out the application blanks at the employment desk and sign them—that's baptism. Then a manager tells the new employee, 'Now you work here a couple of weeks *at no pay*, and if you can handle the work I will give you a steady job at \$300 a month.' What do you suppose would happen if one of those who had agreed to a try-out began immediately to protest that the work was too hard, while he was still on probation."

WE ARE BEING TESTED

Declaring that the situation of the one who had signed up for work with the business house was comparable to that of the disciple of Christ in this present time, the speaker said:

"I am trying to bring out the necessity of getting down to business here in the church and proving that we can work. We must realize that we'll never get *something* for *nothing*.

"God has a reason for saving us that is not limited to our own future welfare. If any one of us ever does gain a responsible position in His government, it will be because that one built up his strength of character by welcoming and overcoming hard knocks. But we must know the reason why we are doing this. One of the greatest drawbacks to the progress of the gospel has been the rotting, undermining effect of custom and superstition. It has given an air of stupidity and foolishness to God's plan which in reality is wiser, more efficient and practical, than any the world has known or will know.

"What we do after joining the church is to prove ourselves, to test ourselves in service. If we can keep this great thought before us, that we are here to build character that will be worthy of a place in the kingdom of God, we will really make progress and there will be less danger of our becoming lost in a maze of bewildering trifles that destroy our sense of value."

CONTEND FOR THE FAITH

(Continued from front page)

gladly endorse these faithful brethren in their views and will pledge my further support in upholding the truth as taught by the Church of God. Her faith and doctrine have been tried and tested through the years, and still remain undefeated, because they are of God. Why should her ministers betray her trust and confidence in order to gain a small amount of recognition, but in the end bring upon their own heads shame and disgrace? For example, a few years ago a minister decided that he had found something that had been overlooked, something that the Church of God really needed, but which, in fact, was only a modernistic fraud, and began to preach it as Church of God doctrine. But another minister, who is not a member of the Church of God, saw through the false blind and said, "You are not preaching Church of God doctrine; you are not being fair to the Church of God by teaching as you are."

Contend for the faith; you have nothing to lose in the end. If it doesn't matter what you believe just so you are honest in your faith, I wonder why God gave us the truth? And why did our Lord say, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved," if faith in the gospel is unimportant (Mark 16:15, 16)? May God inspire our hearts with zeal for His Word, and may we be faithful until death (Rev. 2:10).

Berean Department

Cecil A. Smead, Editor, Blanchard, Mich.

"And the Lord said, Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him" (Gen. 18:17-19).

Father's Day

Sunday, June 19, is Father's Day. May we suggest that, though he may hide his feelings in the matter more, Dad likes appreciation and affection as well as any other member of the family. Why not let him know how much you appreciate his years of unselfish labor to provide for you.—J. R. LeCrone, Woodstock, Virginia.

The Father of Abraham

"And Terah took Abram his son . . . and they went forth . . . from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there" (Gen. 11:31).

What a disappointment! Here was a man who in his old age left his home, leaving behind one dead son and one living son, and perhaps several married daughters, with all the grandchildren, associations, and pleasant memories of a lifetime spent in a rich and civilized province, Mesopotamia. Here was a man who, taking only one son, the son's wife, and one grandchild, left his home to go to a far country, perhaps with a God-given ideal in his breast of founding a new nation wherein men, unshackled by ignorant worship of false gods, would worship the one true God. But after the easiest part of the journey was completed the plan had to be given up and, disappointed, the man settled down in a strange city to await death.

What reasons were behind his failure it is hard to say. Was it because he had reached the limits of a comparatively familiar land and feared to cross the river into the unknown desert? Was it that the ideal in his breast had been superseded by a lesser ideal? Did his age prevent the continuance of the journey? As reasons such as these go through our mind there comes another thought that seems more worthy of the father of such an illustrious and God-honoring man as Abraham.

It was Abraham, not Terah, who back in Mesopotamia had received the call of God to go to Canaan (see Gen. 12:1, "had said"—Acts 7:2). Now when we see a young man seeking to know God, as Abraham sought to know God, we ought to give credit to whom it is due, the parents who trained him. And so I can visualize Terah, as his son Abraham revealed how he had found the one true God. I can see Terah thrilling to the wondrous story as his son spoke of the marvelous future God had in store for him. Somewhere in Terah's breast was awakened the worship his ancestors had prized (Shem, son of Noah, still was alive at

this time, and no doubt still worshiped the true God). And surely, Terah, worthy father of a worthy son, decided to prosper the plans of his youngest son. He gave up his idol-worship (Josh. 24:2), is my thought, and devoted the few remaining years of his life to the God of his son Abraham.

However, it was not the will of God that Terah should go to Canaan. Abraham was the chosen father of a new race which should be His people. So Terah died in Haran, should I say, in a blaze of glory as of the descending sun. He had come back to the worship of the God of his ancestors. He had found Him in the God of his son Abraham. He had given up his family, his friends, his home. He died in a strange land, neither the land of his own long lifetime, nor the land of his son's wandering. Disappointment? No! He had at last found God! He did what he could to make up for his years of neglect. He gave God the remaining years of his life. It was his offering.

Only a Dad

Only a dad with a tired face,
Coming home from the daily race,
Bringing little of gold or fame
To show how well he has played the game;
But glad in his heart that his own rejoice
To see him come and to hear his voice.

Only a dad with a brood of four,
One of ten million men or more
Plodding along in the daily strife,
Bearing the whips and the scorns of life,
With never a whimper of pain or hate,
For the sake of those who at home await.

Only a dad, neither rich nor proud,
Merely one of the surging crowd,
Toiling, striving from day to day,
Facing whatever may come his way,
Silent whenever the harsh condemn,
And bearing it all for the love of them.

Only a dad, but he gives his all,
To smooth the way for his children small,
Doing with courage stern and grim,
The deeds that his father did for him.
This is the line that for him I pen:
Only a dad, but the best of men.

—Selected.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"Truly this man was the Son of God."

There Is a Green Hill Far Away

There is a green hill far away,
Without a city wall,
Where the dear Lord was crucified,
Who died to save us all.

We may not know, we cannot tell,
What pains He had to bear,
But we believe it was for us
He hung and suffered there.

Oh, dearly, dearly has He loved,
And we must love Him, too,
And trust in His redeeming blood,
And try His works to do.

—Cecil F. Alexander.

God's Wonderful Love

We learned last week that Jesus took three of the disciples into the Garden of Gethsemane to watch with Him while He prayed to His Father. But they fell asleep while He was asking God to spare Him the suffering that lay ahead. "Nevertheless," He added, "not what I will, but what thou wilt."

Then we saw Judas coming with the soldiers to take Jesus away. They took Him to the high priest, and Peter "followed afar off," as though he were afraid to come near. The witnesses could find nothing to accuse Jesus of, and so they brought false charges against Him.

When they asked Him if He was the Christ, "the Son of the Blessed," He replied that He was, and that one day they would not see Him a prisoner, as He was then, but coming in power and glory. They called that blasphemy and declared Him guilty of death.

All of these proceedings seem dreadfully sad to us. To think that they should treat so the One who had done nothing but good! It says that even the servants began to hit Him and the others to spit upon Him.

Then Peter comes into the story again. He was warming himself by the fire, and one of the maids said that here was a man who had been with Jesus. Peter declared three times that he had not, and then he heard the cock crow, which reminded him of what Jesus had said that very night. "And when he thought thereon, he wept." But it was too late!

Now it is hard for us to understand how God could allow all of this to happen to His dearly beloved Son. But we know that all the world was lost in sin and the only One who could redeem the world was One who had no sin of His own to die for, and that One was Jesus. He was the only perfect Man, sinless and pure, and He gladly gave His life for the sins of the whole world. Thus He became our Savior.

Read verse 26 and see what words were placed over the cross. Notice also what the soldiers did with Jesus' garments. Verse 24 tells you. It was nine o'clock in the morning, "the third hour." At the "sixth hour," noon, a frightening thing happened. What was it?

Immediately after Jesus died another terrible thing occurred. Remember, this was a very heavy curtain and it could only have happened by the power of God. As we think about these dreadful happenings, we say with the soldier, "Truly this man was the Son of God."

When we see people all about us sacrificing something for their friends we think how fine it is. Jesus sacrificed His life for His enemies.

When we see our mothers and fathers sacrificing much for us we know that they love us and we love them in return. But Jesus gave His life for strangers, for those who do not love Him. Jesus gave everything because He desired above all to please His Father in becoming the Savior of the world.

Because God first loved us we should love Him. Because He gave His only Son for us we cannot help but love Him. Our love goes out to Him in return, a full and free love, blessing us as it goes out to Him.

Our hearts cannot help but respond to God's wonderful Gift. When a friend gives us a gift we want to give one in return. We can best return God's gift by service, service to those about us. That will show as nothing else will how much we love Him.

CAN YOU FIND—

"He was wounded for our transgressions"?



AMONG THE CHURCHES

CONFERENCE CALENDAR

- June 13-19—Michigan State Conference at South Lawn Park Church, Grand Rapids.
 June 15-26—Indiana Bible School and Conference at North Salem Church near Plymouth.
 June 10-19—Bible School at Cashmere, Wash.
 June 16-19—Northwest Conference at Corvallis, Ore.
 June 25-26—Illinois Quarterly Conference at Eldorado.
 August 2-14—General Conference, Oregon, Ill.
 August 2-14—Illinois Bible School and Conference, Oregon.
 August 8—National Berean Conference, Oregon, Ill.
 August 14-21—Western Nebraska Conference at Holbrook.
 August 16-21—Iowa State Conference, Waterloo.
 August 18-28—Virginia Bible School and Conference at Maurertown.
 August 21-28—Blush Church, Fredericktown, Missouri.
 September 4-11—Omaha, Nebraska, Conference.

LAST CALL FOR CENSUS RETURNS

Very fine indeed has been the response to my call for information about our churches and membership. Throughout the year the returns have been coming in from all quarters, some of whom I had never heard of before. The names of several ministers formerly unknown to me have been received. All this information gathered from our churches will be made public for the first time at the General Conference session at Oregon, Ill., in August. Another reason for being there.

I want to thank each one who has cooperated so splendidly in furnishing statistics, many at great labor and in detail. Many of the isolated have sent in their names as well. To each of these my personal, "Thank you."

There still remain several places yet to be heard from, in spite of repeated requests. None of the South Carolina church have reported yet. Scattered individual churches are still unheard from. If your church has not reported, will you please, please, hurry in the returns before the end of this month at the latest. I want a report from every Church of God in the country. Do I have yours?

M. W. Lyon,
13517 Darley Ave.,
Cleveland, Ohio.

INDEBTEDNESS FUND

Notes Payable		\$4,309.00
Amount received	\$1,546.07	
Sprague, W. Va., S. S.	1.32	
Mrs. Lucy J. Lapp	5.00	
Dixon, Ill., Church (Apr.)	2.68	
Mr. & Mrs. J. W. Grimsley	1.00	
Ripley, Ill., S. S.	5.71	
Burr Oak, Ind., S. S.	2.00	1,563.78
		\$2,745.22

ILLINOIS QUARTERLY CONFERENCE

The next Quarterly Conference in Illinois is to be held at the Restitution Church of God in Eldorado, June 25 and 26.

We are extending a special invitation to the various congregations in the State to be represented.

If possible, please let us know how many are planning to come so that we may better arrange for lodging.

Mrs. Grace Wiggins, Secretary
Eldorado, Illinois.

SUCCESSFUL MEETING AT MACOMB, ILLINOIS

Beginning May 2, and continuing through May 22, a very stimulating series of meetings was conducted by Bro. F. L. Austin. The general theme was, "The Things Concerning the Kingdom of God." A very thorough study of the tabernacle brought much enlightenment concerning the church, its calling, nature, and ministry. This series had the effect of drawing in many new faces and making new contacts for the group. No one who attended could but desire to give himself more devotedly to the service of the Master. The stirring sermons not only served to ground new people in the doctrines of the kingdom, but were of a nature to set one apart for that high calling. The work is very much strengthened by this effort. The church has gained a respect and an audience in the community it had not obtained before.

This series was a part of the State of Illinois' Home Missionary Program, supported by the voluntary contributions and pledges of the people as a whole.

Mrs. Gillam was received into the fellowship of the church by letter during the series.

I have held this report back temporarily, hoping to hear the result of Bro. Austin's return engagement to Macomb June 4 and 5. There were several who were studying seriously during the meetings, and it was hoped that the return engagement would help them to make a decision.

Bro. H. U. Krogh, Jr., is overseeing the work at Macomb during the absence of the pastor. Bro. L. E. Conner is to speak to the Macomb church June 26.

J. W. McLain, Pastor.

SPECIAL SUMMER RENEWAL RATES

During June, July, and August annual renewals to The Restitution Herald will be accepted at the low price of \$1.50 instead of the usual rate of \$2.00. Many of those who subscribed last year for the first time at the special summer rate then prevailing, will no doubt take advantage of this opportunity to renew their subscriptions to the paper for another year. This special offer applies to all of our old subscribers, as well as to the newer ones. However, no renewals for less than a full year will be received at this rate.

LOUISIANA CHURCH NOTES

There has been considerable sickness among our Happy Woods members lately. Miss Ella Siple and Miss Ruchie Alexander are recovering from a severe attack of the flu. Miss Corrine Alexander has been walking around on crutches as the result of an auto accident. Mrs. Gilbert Bottolf is confined to her bed part of the time, but at this writing is able to be up. And Mr. Elvin Campbell is in a New Orleans hospital for treatment. We are glad to report, however, that in spite of the sickness among us, the attendance and interest hold up well and such faithfulness is encouraging.

The Ponchatoula Berean class, which meets at the Martin Bankston home, has been enjoying some interesting studies together, and the attendance has increased the past few weeks.

The Blood River Berean class has also been having some most interesting lessons, and inasmuch as they are purely doctrinal in nature we feel that much good will result.

We are thankful for the faithfulness of members who are in attendance at almost every service. One family drives fifty miles every Sunday in order to attend Sunday school and church. We pray that we all may be laboring faithfully in the Master's vineyard when He comes. Harry Goekler, Pastor.

Bro. S. J. Lindsay writes that both interest and attendance are good at the special meetings at the Brush Creek Church, near Tippicanoe City, Ohio. Bro. S. E. Magaw is pastor of the church.

CLEVELAND, OHIO

The Golden Rule Church of Cleveland will hold a Sunday school picnic at Squaw Rock Park on Saturday, June 25.

The annual business meeting of the congregation will be held Monday night, June 27. "Let every member of the church make it a point of honor to be on the job," is the excellent advice of the pastor.

Among other very interesting sermon topics announced for the near future for Golden Rule pulpit are the following:

June 19.—"Hidden Treasure of the Heart." Not in distant lands, buried in the ground, is the hidden treasure to be found, but in the hearts of men.

June 26.—"Is Predestination True?" Are our lives all mapped out ahead of time for us by God? Is it true that "what is to be will be"?

June 26 (evening).—"Seeing Is Believing." Is faith "believing what you know isn't so"? What is the difference between superstition and belief?

Bro. and Sr. H. S. Bell have returned to their home in LaCrosse, Wis., after a pleasant trip to the West to attend their son's wedding. They included an interesting side trip into Old Mexico while they were away.

Summer Bible Training School at Oregon, Illinois, July 5 to August 14, 1938

CALIFORNIA CONFERENCE SENDS STUDENT TO SUMMER BIBLE TRAINING SCHOOL

Among the exceedingly practical accomplishments of the recent California Quarterly Conference, none is of greater importance to the Church of God on the Pacific Coast and throughout America, than the action the Conference took in providing means by which to send a young man to the Summer Bible Training School at Oregon, Ill. Sr. Marie Bleasdale, the Conference secretary, writes regarding the matter as follows:

"Recently our Berean class in Los Angeles received a letter about the Bible Training School, suggesting that we send a representative from our class to be trained as a teacher. Our Bereans were unable to raise the necessary funds alone, but we wanted very much to take advantage of the opportunity offered. At last we decided to refer the matter to the Quarterly Conference. There the money was easily raised and we are sending Wayne Thompson to the Bible School. He is eager to learn; and as he has lived far from the church he has missed the advantages that some of our more fortunate members have enjoyed."

We are sure from our knowledge of Bro. Thompson and his natural ability and zeal, that California has made no mistake in the selection, and we shall welcome him upon his arrival, both for his own sake and also for the sake of those who have made his coming possible.

GOLDEN RULE HOME

Sr. Olive Wood of Golden Rule Home is spending a few weeks with relatives and friends in Sugar Grove, Ill., and Chicago.

Mrs. June Romine Nagle of Grand Rapids, Mich., together with her small son, is visiting her father and mother at the Home.

Sr. Clara Chaffee, who was the first member of Golden Rule Home Family, is visiting at the home of Bro. and Sr. James Browning in Chicago.

CHRISTY - BELL

The marriage of Miss Beverly Beryl Christy, daughter of Mr. S. Phillip Christy of Tucson, Ariz., and Mr. Guilford Bell, son of Mr. and Mrs. H. S. Bell of LaCrosse, Wis., was solemnized at St. Phillips in the Hills on June 1, 1938, by Rev. George Ferguson.

The groom, who is well known to many of the Church of God throughout the country, owing to the fact that he has seldom missed being present at the Oregon Bible School and Conference, received his degree from the State University of Arizona on his graduation from that institution just before his marriage. He was also commissioned as Second Lieutenant in the Federal Reserve Officers Corps at the same time.

The congratulations of Bro. Bell's many friends are extended to him and his bride.

HERALD RECEIPTS

Miss Abbie Fiske (for another); Mrs. Henry Fine; Mrs. Lucy B. Groat (for others); Bertha V. Haupt; Mrs. J. W. Grimley; Mrs. Nettie B. Crundwell; H. S. Bell; Mrs. E. L. Griffin; Mrs. A. M. Siple (self and another); Mrs. Charles E. Page; Oregon, Ill., S.S. (for another); Glenn M. Birkey (self and another); California Conference Board (5); Glen Hoffman; Mrs. R. A. Robinson; Mrs. J. M. Reid; George A. Waters.

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Mr. and Mrs. J. H. Williams; Maybelle Hanson; William A. Reid; Mr. and Mrs. Paul C. Johnson; Mr. and Mrs. Glenn M. Birkey; Jessie M. B. Kauffman.

Eva H. M. Fletcher; Helen M. Chisholm; Lucy B. Groat; Wayne and Georgia Thompson; Silas Claypool; Ella M. Siple; Leota B. Hanson; Mr. and Mrs. M. Fetters; Mrs. Mary Calkins; Mr. and Mrs. E. C. Railsback; Lillian A. Greiner.

CONTRIBUTIONS TO N. B. I.

Leila E. Whitehead	\$ 5.00
Mrs. Nettie B. Crundwell	1.00
Mrs. B. F. Cook	3.00
R. S. T.	30.00
Mrs. R. A. Robinson	1.00

SUMMER TRAINING SCHOOL FUND

Mr. and Mrs. H. E. Shepherd	\$25.00
Cleveland, Ohio, Bereans Society	30.00
Ruth Goekler	3.00

THE RESTITUTION HERALD

Published by
National Bible Institution
Oregon, Illinois

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

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NATIONAL BIBLE INSTITUTION
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THE RESTITUTION HERALD

VOLUME 27

OREGON, ILLINOIS, JUNE 21, 1938

NUMBER 38

Herod Typifies the Man of Sin

Guest Editorial by E. O. Stewart

DURING the personal ministry of Jesus, and on through that period covered by the Acts of the Apostles, many typical works of the coming kingdom of Christ were done through Jesus and His apostles. Through these kingdom representatives God gave the people of that generation a foretaste of the powers of the world to come (Ileb. 6:5). These were typical kingdom powers, given for the purpose of producing faith in the coming kingdom, of which the prophets had long foretold.

The Prophet Isaiah had prophesied thus: "Be strong, fear not: behold your God will come with vengeance, even God with a recompense (reward); he will come and save you. Then (when He comes with vengeance and rewards) the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing" (Isa. 35:4-6).

This prophecy points to the day of vengeance and rewards. So the miracles performed by Jesus and the apostles, in healing the sick and opening blind eyes, did not fulfill Isaiah's prophecy, but gave people a foretaste of the powers of the world to come.

People who believe that the kingdom of Christ has been established have simply mistaken the typical foretaste for the future realities.

HEROD

Just as the future realities of the kingdom were typified in Jesus and His followers, so Herod, as king of the Jews, typified the man of sin of the end time. Note the following comparative Scriptural citations of Herod and the man of sin:

In Acts 12:1, 2, Herod stretched forth his hands to vex certain of the church. And he killed James with the sword. So the Antichrist will kill the fellow servants and brethren of the souls under the altar (Rev. 6:9, 11).

The killing of James pleased the Jews so well that Herod proceeded to take Peter also (Acts 12:3). He put Peter in prison. *(Please turn to page 11)*

Abreast of the Times

Pertinent Comments on the News of the Day

G. E. Marsh, Editor

Jewish Persecution Renewed in Germany

"They are a nation void of counsel, neither is there any understanding in them" (Deut. 32:28).

BERLIN, Germany, June 16.—Last week more than a thousand Jews were arrested in this country, and even school children of Jewish parents were brought into the picture of persecution. For the first time since the Nazi administration came into power, theatrical programs were stopped last night and the Jews in the audiences ordered to leave, after which the entertainments were resumed. The cause of the present bitter attack is attributed to the protest Jews of other lands have made recently against the confiscation of their property holding in Germany.

London, England, June 17.—Following the example of the United States, the British Government has sent a sharp note to Germany demanding that the property rights of Jewish-English citizens be protected and fully recognized. It is said the note set a time limit on compliance, but up to today, according to radio reports, not even an acknowledgment of the note has been received in London. The same thing is true of the communication from the United States—to the present time Germany has not indicated receipt of the protest.

What further action, if any, the two great democracies will take has not been revealed, but feeling is tense among the Jews in both countries and it is expected that heavy political and economic pressure may be brought to bear to force Great Britain and the United States to take more aggressive measures to enforce their protests.

Congregationalists Suffer Decline

"Will a man rob God? Yet ye have robbed me."

BELOIT, Wis., June 16.—"At a time when no agency other than organized religion is doing anything fundamental to offset the drive of greed and fear toward social chaos, it would seem that our constituency is unaware of the crisis or indifferent to it," declared Dr. Russell Henry Stafford, Chairman of the Prudential Committee of the American Board of Foreign Missions (Congregational), in making the committee's report to the annual assembly here this afternoon. The report of the Prudential Committee is especially significant at this time, as it serves to substantiate the conclusions reached by the editor of this paper and published recently in our columns, that financial support for missionary activity is declining almost everywhere and that such decline is due to a falling off of interest in all phases of religious work.

"It is a depressing fact," the report continues, "that

the economies already put into effect have reduced our foreign staff to about the figure of 1886. . . . Further economies already adopted, and coming into operation within the next three years, will carry us back another five years, to about the figure of the year 1881."

There are few if any Protestant church which can boast of a more wealthy constituency than that which is represented in this historic denomination. And there is no denomination that maintains a higher educational standard for its ministry. Wealth and culture and nearly two centuries of prestige are behind it. Yet slowly but surely it is slipping backward. The fact provides another proof that religion in the broadest sense is losing its hold upon the generality of the people.

At the forthcoming General Conference of the Church of God the Secretary of the Executive Board will present for the consideration of our brotherhood a definite constructive program, which he believes is economically feasible and practically applicable to our needs and which may have a tendency to counteract in a measure the current which is sweeping even large denominations downward at the present time.

When Politics Enters the Church

"Render unto Caesar the things that are Caesar's, and unto God the things that are God's."—Jesus.

NEW YORK, June 18.—"Legitimate differences of opinion as to political events or policies abroad are creating mutual suspicions among religious groups here," asserts Dr. Everett Ross Clinchy, director of the National Conference of Jews and Christians. The speaker urged "Americans of all races and creeds to objurgate attempts to arouse one group of the population against another and to reject all propaganda directed against the reputation of any group." The admonition was called forth by the fact that "Jewish leaders are considerably worried over the emergence of anti-Semitism among Catholics. Jews are being increasingly attacked in the Catholic press and in Catholic meetings as communists."

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It Is Pitiable

By the Editor

WE HAVE just returned from a great religious convention where, as special correspondent of THE RESTITUTION HERALD, we were afforded unusual opportunities for securing accurate inside information concerning the policies and achievements of one of the oldest and most popular Protestant denominations in the world. In many ways the experience was an inspiring one. It was also an enlightening one, for we learned much we had not known before concerning the faith, the zeal, and the self-sacrificing spirit that animate thousands of men and women of other communions than our own.

We said our experience was inspiring. It could not have been otherwise. To meet men and women who have given their entire lives, together with their highly developed talents, to the service of filthy, vermin-infested savages, who know nothing of the simplest rules of civilized living, is a wonderful thing in itself. To have the opportunity of conversing with men of international reputation, not only in the world of religion, but also in the fields of science and of education, is intellectually stimulating. There was not a speaker called to the platform who had not known university training and whose address did not indicate that the letters that followed his name stood for something of deeper significance than encyclopedic facts acquired from the reading of books. These were men of real scholarship, possessed of practical knowledge which they applied to the spiritual interpretation of life and its problems. They were sincere, honest, profoundly devout.

All of these things impressed us much, as we sat at the press table beside the editor of a city daily and watched and listened and observed—now and then jotting down an idea that came crystal clear from a scintillating mind, or noting a graceful turn of language that was “more beautiful than marble—more enduring than bronze.”

But while we were following with keenest interest everything that was going on in that great auditorium and on the platform before us, the thought kept intruding that *something was missing*; somehow the picture was not complete—it was unfinished!

Since our return we have pondered on the problem to some length. We have reviewed the printed copies of the addresses, the reports of various committees, and our own sketchy observations carefully in an effort to discover just what it was that was omitted from that otherwise splendid program. And now we believe that we have found it.

There was no future in it all! Eternity had no essential place! The achievements of the past—the objectives for the future, all related to circumstances and conditions pertaining to this present life.

It is true, *God* was there! And the name of Christ was associated and closely identified with all that had been done

and with all that the convention planned to do! But it was God and it was Christ in their relation to this present world of men. They were named in connection with education, the healing of the body, improved sanitation, better homes, and such like.

Please do not mistake me! God and His blessed Son were accepted spiritually! The “abundant life” was stressed strongly. Divine leadership was recognized as a fact—a glorious fact in Christian experience. The value and urgency of prayer were emphasized. But all this, splendid as it was and is, did not reach out beyond the limits of mortality. It stopped apparently at the portals of the grave. Witness was borne to the crucifixion of Christ and of self; testimony was given of the resurrection of Christ and of self to a new life today. But it was all in the present. The chasm of death was left unbridged. The specter of death still stretched a bony finger toward the grave. The darkness of mortality clouded the picture and dimmed the prospect!

To us the fact is pitiable indeed! The most precious truths of Christianity were given no place anywhere? The coming of the Lord, the resurrection of the righteous dead, and “the life everlasting,” of which the most ancient creed speaks so eloquently, were left out entirely.

Here were omissions that could never have occurred in a program of the early church, for those primitive Christians set their affections not on things present, but on things to come; not upon the world that now is, even though self-sacrificing men and women might succeed in making it a better and sweeter place than it had ever been before. The early disciples looked *forward!* They stretched their arms of faith far out into the mist-shrouded future. On perennial wings of hope they soared across the black chasm of death and caught entrancing visions of fairer shores than these, of lands basking in the sunshine of eternal skies. And yet each snow-crowned mountain peak, each sparkling stream, each verdant hillside on which they gazed had a familiar look. They were the mountains, the hillsides, and the streams of their own dear Homeland, the land in which they had always lived. But the recreative arm of God had stretched forth over them all and they were *new!* New, because there were no scars of sin to mar their beauty, no odor of iniquity to destroy the fragrance of their flowers, no moan of pain, no sign of death! All was gloriously new!

It was of this that the early church talked the most! It was for this that they labored and suffered and died! The life and glory to be revealed when Jesus comes, entranced their hearts and thrilled their souls with unspeakable joy.

A religion without a blessed hope like this is sadly lacking in the real essence of religion. “If in this life only we have hope in Christ, we are of all men most miserable.”

The Hope of the Resurrection

By Harry Goekler

INTO a little cottage home in Bethany a great sorrow had entered, robbing it of its former contentment and cheer. Death had taken away Lazarus, the brother of Martha and Mary. The two sisters were heartbroken. Their grief was intensified, because they felt that if their intimate friend, Jesus, had not gone on a journey, their brother would not have died.

When Lazarus became seriously ill, the sisters quickly dispatched a messenger to the place where Jesus was. The message they sent was an urgent appeal for Him to come at once to Bethany and heal their brother so that he would not die. They did not yet understand the real power of Jesus, and that He, by simply speaking the word, even though many miles separated them, could heal their brother. Nor did they realize that Jesus knew all about the sickness of Lazarus before the messenger reached Him.

Patiently they waited for Him to appear, but each day, as their brother grew worse, their hopes diminished as Jesus failed to come, until at last, with broken hearts, they saw their brother pass away and laid in the tomb.

Their faith in the Lord must have been severely tested that day, as they sat in their sorrow, wondering why the Master had not come and stayed the hand of death. Had they known the mind of Jesus, they would have rejoiced in the fact that their brother would be restored to life again, and that their separation, through death, would be but a temporary one.

When at last they received word that Jesus was coming, Martha first went out to meet Him. How pityingly Jesus must have looked upon her as she poured out her grief to Him and gently rebuked Him for failing them in their time of great need, for Jesus loved Martha and Mary and Lazarus. A strong bond of friendship had bound the four together. That pleasant Bethany home had been a place where Jesus frequently found rest and refreshment and shared the family fellowship and the confidence of His three friends.

Jesus immediately comforted Martha, and began to reassure her and strengthen her faith by saying, "Thy brother shall rise again." Martha's mind immediately leaped forward to the time when all the dead would arise from their graves, and she said, "I know that he shall rise again in the resurrection at the last day." Jesus, however, brought her back to her present circumstance and need, and sought to awaken in her heart a greater and clearer faith in His power, as He replied, "I am the resurrection and the life."

Arriving at the tomb in which Lazarus lay, He who has the keys of death and Hades, raised His eyes and prayed to His Father in heaven, saying, "Father, I thank thee that thou hast heard me. And I knew that thou hearest me al-

ways: but because of the people which stand by I said it, that they may believe that thou hast sent me."

When He had finished praying, He raised His voice, and with the same power that He will exercise when He calls the dead in Christ to come out of their graves at His coming, He cried aloud, "Lazarus, come forth." And he who had been dead four days emerged from the tomb, liberated from the bondage of death.

"I AM THE RESURRECTION AND THE LIFE"

Many religious leaders have arisen in the world since Christ went to heaven, but who of them all dared to make such a claim as that? Some of these religious leaders have millions of followers to this day, but when they died they remained dead, and their tombs have become shrines to their followers.

Jesus was the only one who could say rightfully, "I am the resurrection and the life." He proved it by arising from the tomb on the third day after His crucifixion. Because He was the son of God, God raised Him up that His purpose might be fulfilled.

Apart from the resurrection of Christ, there can be no redemption. It was not only necessary that Jesus should die for our sins, but that He should rise again for our justification. The whole fabric of Christianity rests on the resurrection of Jesus Christ. Other religious leaders, such as Mohammed and Confucius, have died and remained dead. But our Lord Jesus Christ is alive forevermore.

The Apostle Paul wrote: "And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished" (1 Cor. 15: 17, 18). But Paul knew that Christ was risen from the dead, because he met and talked with Him on the road to Damascus. Therefore he exclaims with a voice of triumph that has come ringing down through the centuries, casting defiance to those who deny the resurrection of Jesus: "But now is Christ risen from the dead, and become the first-fruits of them that slept" (1 Cor. 15:20).

Those who doubt or disbelieve the resurrection of Christ, have torn down the very foundations of their faith from under them, and have placed their life in danger by trusting in the false notion that belief in the personal resurrection of Christ is not essential to salvation. The fault with such is that they are not willing to believe the inspired statements of Scripture, nor exercise their faith in a simple acceptance of the great fact of the resurrection, which would bring to their heart a joyous sense of the reality and trustworthiness of the whole plan of God's salvation.

Paul wrote: "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 unbelievers' (Please turn to page 11)

Christian and Jew: The Position

DECENT-MINDED people are shocked by the wave of anti-Semitism that is sweeping around the world. The Jew is denied his rights as a citizen. He is despoiled of his goods; he is subjected to indignity and violence. He is imprisoned, forced into exile, and driven to suicide. In Palestine, the Arabs attack the Jews, and even in English-speaking democracies we hear hints of social ostracism.

Of this phenomenon, there are two appraisals. The first is secular in its emphasis on the facts. The second is spiritual. We may begin with the first appraisal and proceed to the larger survey of the situation.

According to the oft-quoted cynicism of the late Lord Salisbury, "minorities must suffer." The treatment of the few who are weak by the many who are strong, has always been a test of altruism, and in the attitude of certain nations toward the Jews, altruism has broken down. The twentieth century, with its science and invention, is credited with enlightenment. But it has lapsed into a welter of medieval animosity.

One crude solution of the minority problem is slaughter. Catholics tried it in France, Protestants tried it in Ireland, both sides tried it in Germany during the Thirty Years War, and Turks tried to massacre Armenians out of existence. From the Egyptian servitude onward, there has been killing of the Jews.

This solution has failed. Neither Catholics nor Protestants have vanished or are likely to vanish from the scene. Armenians have not been obliterated, Jews are today more numerous and, collectively, wealthier than ever before in their history.

The second of the crude solutions is to segregate minorities. Let each group, whatever it be, dwell in its own reservation. Turks deport Greeks from Turkey and Greeks deport Turks from Greece. Each of the populations encloses itself or is enclosed by others in a ring fence of alienation.

Segregation is futile. In this fullness of time, we have to accept this world, not in part, but as a whole. The frontiers of all our Tibets crumble under tornadoes of intercommunication, and no group can live unto itself. We may love our neighbors. We may hate our neighbors. From none of our neighbors can we escape.

For those who submit to the mind of Christ, there can be no compromise over anti-Semitism. Such a disciple does not ignore antipathies. He may be conscious of them within himself. But he can never be governed by his likes and dislikes. A love larger and deeper than his own subdues his feelings to a humbler and more merciful obedience. He gazes upon the Christ who died on the cross, not only for the pleasant people, whoever they may be, but for all mankind—Jew or Gentile, barbarian, Scythian, bond or free.

The student of Scripture is able to take a long view. To him, the present is a link between an eternal past and an

eternal future. Anti-Semitism comes as no surprise. It is no more than one further expression of an emotion that has been recurrent during four thousand years of astonishing history. And he who contemplates this age-long drama must stand within the shadow of the pyramids.

Forty centuries ago, Abraham the Patriarch dwelt in Chaldea. He was disturbed by his environment, and no wonder. He had to face the inhuman cruelty of a despotic monarchy flourishing along the Mesopotamian valley, where—as archeologists have discovered—a dead king was accompanied into the next world by his slaughtered courtiers. Obeying the summons of the God who is love for man, he went forth seeking a better country and not knowing whither he went. He was the pioneer along the path to the kingdom of heaven.

In Palestine as the Land of Promise, the descendants of Abraham did not assimilate with the tribes of Canaan—how could they pass their infants through the fire to the god Molech?—but migrated to Egypt, there arriving at great administrative influence under the Pharaoh who listened to Joseph. The influence was attributable to logical efficiency in the statesmanship that deals, not with the pomp and prestige of the powerful, but with the urgent necessities of the common peoples—in this case, food supply. In Egypt, as in Chaldea and Palestine, the Hebrews continued to be a distinct community.

The Israelites became unpopular, were oppressed, and finally fled across the desert to the mines of Mount Sinai and, in due course, to the Promised Land, where they introduced the worship of Jehovah, the great I AM, the God who is present among His people, a very present help in trouble. The story of their realm is the one great adventure in government during a thousand years of which it is worth while for all people to read. Many names of spectacular and mighty potentates are lost in oblivion. But the judges and kings, the priests and the prophets of Judah and Israel who tried to work out some kind of democracy amid surrounding despotisms are of a supreme significance to thoughtful students of man's destinies throughout the world.

The story of the Hebrew kingdom ended in the ordeal of the exile. The children of Israel were brought back as captives to the Mesopotamian valley, which had been their original home. Again the Jews lived as a peculiar or separate people. In the person of Daniel, they achieved once more an administrative influence within an essentially unsympathetic sovereignty. In a world of demented autocracy, Daniel, praying at his window toward Jerusalem three times a day, became a symbol of sanity in a public life that was hysterical with dreams of which no man knew the significance.

After the exile many Jews returned to Palestine. Others had been and continued to be dispersed throughout the civ-

ilizations around the Mediterranean. But whether in their homeland or in other countries, the Jews maintained their faith. They had a temple at Jerusalem and synagogues elsewhere. To quote Haman's report to King Ahasuerus:

"There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom; and their laws are diverse from all people; neither keep they the king's laws; therefore it is not for the king's profit to suffer them. If it pleases the king, let it be written that they may be destroyed; and I will pay ten thousand talents of silver to the hands of those that have charge of the business, to bring it into the king's treasuries."

It was the first world wide outbreak of anti-Semitism in the modern sense of the term, and to this day the frustration of the disaster by the courage of Queen Esther is celebrated throughout Jewry at the fast of Purim. Contrasted with Helen of Troy, Jezebel of Samaria, Cleopatra of Egypt, the Jewish queen appears in a class by herself, a woman of reverence toward God and loyalty to her oppressed people.

The dreadful destruction of Jerusalem in 70 A. D. obliterated the temple. The Jews were scattered to the ends of the earth. But they were neither absorbed by other nations nor annihilated. The synagogues were multiplied and enriched.

The resultant aspect of the Jewish people inspires a sense of awe. We contemplate what on the page of history is unique. The Jews have ceased to be a race. All ancestries are included in their genealogy. They have ceased to be a nation. All sovereignties receive their allegiance. They have ceased to be a religion. Millions of Jews have drifted from the synagogue into other beliefs or unbeliefs and the synagogue itself divided between Orthodox and Liberals. Yet the Jew continues to be himself. He is an ethnological miracle.

The student of Scripture is not content to look upon the Jew as a financier, an industrialist, an author, an artist, a musician. He rejects with indignant contempt the theory that Jews are enemies of society by whatever term of opprobrium such enemies are designated. As there is paganism in Christendom, so is there paganism in Jewry. It is not, however, by the worst, but by the best that a people is to be judged.

The Jew has been the trustee of certain values. In a world where eager and ambitious master minds have organized armies and navies, conquered empires, amassed wealth, here is a society in which with reasonable continuity the unit has been the home. The right of a family to dwell in safety under the shadow of its own vine and fig tree—that has been the concern of the Hebrews. Their law defined the right and condemned the covetousness who try to rob others of what properly belongs to them. The prophets denounced all who betrayed or encroached upon the great Mosaic charter of well-being which is the basis of the Constitution of the United States.

It was in Judaism that the meaning of marriage was worked out by trial and error until the perfect sacrament, as some describe it, was evolved. It was in Judaism that

health became an expression of faith. It was in Judaism that universal slavery began to be liquidated, that social justice was asserted and that the God of war was defied.

The Christian and the Jewish traditions are thus inseparable. The new and the old Israel are partners in progress. There is not one syllable in the Christian's Bible that was written by any save a Jewish pen. There is not one drop of the Redeemer's blood, shed on the cross, that was other than Jewish blood. Handel's "Messiah," the story of the incarnation, is told in music. Almost the whole of that story is derived from the Old Testament. I am one whose conception of the atonement was derived in early years from the marvelously expressive symbolism of the Hebrew tabernacle, and I was taught by a Christian—let me add, Aryan—whose acquired Hebrew was as a mother tongue. All the original apostles were Jews. Stephen, the first of the Christian martyrs, was a Jew. Paul was a Hebrew of the Hebrews. The Virgin Mary was a mother in Israel.

Persecution of the Jews is thus an unintelligent offence against the well-being of society as a whole. Where would the western world have been today if no Bible had been available for the people, if no Christ had been allowed to preach and heal, if no apostle had carried the gospel over land and sea? Suppression of Jewry is not merely a blow inflicted on a suffering community. It is a thrust at industry, at science, at art, at music, at all the amenities of life to which Jews are contributing their energy, initiative, and genius. Any nation that suppresses citizenship weakens itself, and no nation that welcomes citizenship has ever suffered thereby. Spain, powerful as Germany is today, expelled the Jews. Britain in her day of small things admitted them. To which future does Germany—in developing her mentality—desire to look forward?

The Jews rejected Jesus of Nazareth as their Messiah. In the Middle Ages, this hostility aroused a fierce resentment among Roman Catholics against the race that—to repeat the customary phrase—"crucified Christ." The student of Scripture can never lend his influence to any such theological vendetta.

It was not the sin of the Jew alone that nailed the Savior to the cross. It was the sin of mankind. To lay the blame for the Crucifixion on Annas and Caiaphas, the high priests, the Sanhedrin, and the Jews gathered in Jerusalem for Passover, is to forget Pilate, to forget the Roman soldiers, to forget the mixed multitude that treated the occasion as an amusing sensation. An anti-Semitic interpretation of the cross negatives the entire significance of the atonement.

The Christian believes that the revealed wisdom of God includes prophecy. In Scripture, two great hopes are expressed. The first is that, in the fullness of time, many Jews will return to the Promised Land. Every student of Scripture has to be a Zionist in his outlook on the future. The second great hope is that Jews, suffering tribulation, will be drawn to Christ as the highest expression and complete fulfillment of their age-long destiny.

Sometimes we assume that acceptance of Christ by Jews

would mean breaking up the synagogue and substituting the church. This was the teaching that I received as a Christian, and Jews, rightly jealous of their corporate institutions, resent what they hold to be social sabotage. I would advance a different and, as I think, a more Scriptural idea of what may be the development toward a larger unity of Judæo-Christian faith.

We are apt to overlook the fact that for years Christ preached and was preached by others within the walls of the synagogue. Evangelism was a Hebrew movement among other movements in the Hebrew community. Not until Paul as a missionary reached Corinth was that association rudely interpreted. The Apostle of the Gentiles left the synagogue—virtually he was expelled—and spoke in a house that “joined hard to the synagogue.” The trouble that developed was not whether the gospel was Jewish. It was whether the Jewish gospel should be shared with Gentiles. At that critical moment, church and synagogue, though sharply separated by man, were not far apart in the scheme of things.

Paul continued to be a Jewish worshiper—as we say—in good standing. He attended the feasts in Jerusalem. The issue that finally broke up all harmonies was simple. Were Gentiles to be allowed to receive the gospel without submission to Jewish rites and ceremonies? The Apostle was for liberty in the gospel. The Jews refused to grant that liberty.

The whole of these issues has now to be reviewed in the light of a subsequent era covering nineteen centuries of experience. Christians have accepted the gospel. They have translated the Hebrew Bible into every language on earth. Jews are reading about Christ, and many Jews are showing what is meant by “the imitation of Christ.” The love of Christ breaks down walls of partition that separate man from man. In that all-embracing, all-enduring love, Jew and Gentile can be reconciled. Back to Corinth—that might well be the greeting of Jew and Christian as together they battle for the essentials of civilization against the wild apostasies of a tempestuous transition.—P. W. Wilson in *The Presbyterian*.

A Timely Word of Exhortation

By Nancy B. Robison

I WAS much impressed with recent articles in THE RESTITUTION HERALD treating on such questions as “Why We Are Falling Away” and “Selfishness in the Local Church.” It is the Lord’s work we have to do whether it is in our city or state or a far-away land. How careful we should be, Peter informs us, “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?” (1 Peter 4:17).

The editor called our attention to the zeal of the church fifty years ago, stating that “every believer was a preacher, an evangelist. The newly baptized did not *lean*. Each one stood firmly on his own feet for the truth he had come to believe. He asked no one to support him. He talked the truth to others—his neighbors and his friends.”

Is not this just the plan the Apostle Paul gave us? Is not this exactly what is meant in Philippians 2:13-16? In the 1st verse of the 1st chapter of this book we learn that the Apostle is addressing “all the saints in Christ Jesus which are at Philippi, with the bishops and deacons.”

Now let us study the passage carefully, beginning with the 14th verse.

“Do all things without murmurings and disputings: that ye may be blameless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world.” (Notice the margin here, which emphasizes the thought by putting it in the form of a command: “Shine ye as lights in the world.”)

If the declaration stopped there, we might suppose that

all we have to do is that which is sentimentally good, and that we may permit some one else to do our practical work for the Lord. But the next verse forbids such a course and tells us how we are to “shine as lights in the world.” We are to do this by “holding forth *the word of life*.”

Many of our public speakers might well be urged to do the same thing!

It is our duty to *learn* to do this in the *right spirit*, just as much as it is our duty to know the true gospel from a false gospel, that we may tell it to others faithfully and appealingly.

Another thing that unfits us for individual service is that we not only depend upon the evangelist to teach the alien, but we depend upon him to do all the building up of the church—something that Paul imposes upon us, as well as the holding forth of the word of life.

We forget that the Apostle says: “Exhort *one another*.” I have heard friends say, “O, if we would do that we would have but a meaningless service!” That would not be true if you are built upon the sure foundation, for then you would have something to say by way of exhortation that would bring your brother up in our most holy faith. “They that feared the Lord spake often one to another, and a book of remembrance was written.” This is the only way by which the church may “draw near with a pure heart in full assurance of faith” (Heb. 10:22).

Continuing, the following verse admonishes: “Let us hold fast the profession of our faith without wavering;

(Please turn to page 10)

The Vast Scope of Redemption

(Condensed from a sermon by William Campbell, New Zealand)

I LOVE the Bible, the Word of God in the words of God, because it plumbs the depth and height, the breadth and length of human life, the human race, the world, and the whole universe; it embraces all time and space. It challenges me, as a human being, and tells me that I am a sinner, saying, "All have sinned, and come short of the glory of God" (Rom. 3:23), and I, knowing myself within, say, "Amen, that's true." It says, "The wages of sin is death" (Rom. 6:23); and thus death is the wages of sin. We die because we are sinners, and for no other reason: and I, knowing that in myself I have no ability to stave off the great enemy, death, have to confess, "That's true." Why else should we die at all? There is no satisfactory answer to be found by human investigation. God has revealed the answer, at the beginning of the Bible, that our first parents, Adam and Eve, sinned against God, and involved their whole posterity, including me, in sin and in its consequence of death.

But this wonderful Book reveals that at a central moment in the course of the ages, there appeared (on earth) a great Person, that wonderful Being "in whom dwelleth all the fulness of the Godhead bodily." . . . He submitted to be put to death, with the shedding of His life's blood; and this wonderful Book proclaims that He thereby provided the ransom for human beings from sin and from its consequence, death. He died to redeem us from all iniquity, and to prepare us for a place in a better world than this, to live for all eternity.

REDEMPTION OF THE BODY

The Bible tells us plainly that we cannot live forever in bodies like our present ones; and therefore God has provided for this also; and His promise is that the great Son of God, the Lord Jesus Christ, who, being buried, rose from the dead, and ascended up to the right hand of God is coming back; and when He appears, the dead ones, who in their lifetime embraced this great salvation, will be raised from the dead, and the living ones at that moment will be suddenly changed. Here is the promise: "Our citizenship is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ, who shall change this body of our humiliation, 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, R. V.). This failing physical body of mine will be transformed into a celestial body, immortal, glorious, never more to know sin, or pain, or death. And I am hoping that this great moment will occur before death seizes me. When that great promise is fulfilled, then my redemption will be complete. Meantime, I am saved by hope in the Word of God, which cannot fail of its complete fulfillment.

But the effects of the great work of the Lord Jesus on the cross at Calvary are not exhausted thereby. The company of those thus redeemed is called "the church," drawn promiscuously from every nation under heaven. But there is a race upon whom the benefits of redemption will become nation-wide. I refer to the children of Israel, that wonderful people, with whose sufferings today in Europe I desire to express my sympathy. They were once God's chosen people; as thus we read: "Yet now hear, O Jacob my servant; and Israel, whom I have chosen" (Isa. 44:1); and again, "You only have I known of all the families of the earth" (Amos 3:2). The remainder of this latter verse explains their position today: "Therefore I will punish you for all your iniquities."

Their past record in Bible times is sad. We read, "For so it was, that the children of Israel had sinned against the Lord their God . . . and wrought wicked things to provoke the Lord to anger. . . . Therefore the Lord was very angry with Israel, and removed them out of his sight; there was none left but the tribe of Judah only" (2 Kings 17:7, 11, 18). That refers to the major portion of the nation. Of the remainder it is later recorded (2 Chron. 36:14, 16), "Moreover all the chief of the priests and the people transgressed very much after all the abominations of the heathen, and polluted the house of the Lord which he had hallowed in Jerusalem . . . until the wrath of the Lord rose against his people, till there was no remedy." Under God's judgments almost the whole nation was removed from Palestine by successive invasions, but by His overruling mercy, many afterward returned.

REDEMPTION OF ISRAEL

Some hundreds of years later the Lord Jesus Christ, God's Son, came to earth. He came among God's chosen people, the children of Israel, but they received Him not; they crucified Him. Again, under the special witness . . . by the apostles they once more and finally rejected Jesus of Nazareth, God's Son, sent . . . to bring them back to God. And God's wrath was manifested once more in the destruction of their temple in 70 A. D., and the scattering of the people over the whole world, as they are at this day.

But God has not cast them off forever. The church, meantime, occupies God's purpose on earth. But the Bible is full of glowing promises of what will yet happen to Israel. After the church is removed God will bring Israel into a great furnace of affliction (surely it is beginning to get hot even now) and then send again to them the Lord Jesus Christ; not as a Babe and a Man, but as a mighty Deliverer from the skies; and those then living of that race (who today mostly reject the testimony of Jesus as their Messiah who died to save His people from their sins)

will be led to repent wholeheartedly and to receive Him gladly. The Bible tells us in glowing language that they will then become what God intended them to be from the beginning, the most wonderful people the world has ever seen, and a world wide blessing. Thus we read (Isa. 60:21), "Thy people also shall be all righteous." They will be established in Jerusalem, the city of the throne of the Lord Jesus; and from that city will radiate the blessings of the kingdom of heaven over the earth. "And so all Israel shall be saved"; "for, behold, I create Jerusalem a rejoicing, and her people a joy . . . and the voice of weeping shall be no more heard in her. There shall be no more thence an infant of days, nor an old man that hath not filled his days . . . for as the days of a tree are the days of my people . . . for they are the seed of the blessed of the Lord" (Isa. 65:17-25). Their lives will last for hundreds of years; and all these blessings are based on the redemption which is in Christ Jesus.

Nor is redemption's scope exhausted when Israel is thus restored. The warring nations must be subdued. And when the Savior returns as King of kings and Lord of lords (Isa. 2:4), "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." Then peace like a river shall bless this fear-stricken earth; but it will come only when the Prince of Peace Himself comes, and holds in His nail-pierced hands the scepter of the world.

REDEMPTION OF THE EARTH

The blessings of His presence will not be restricted to the world of humanity; they will extend to the lower creation also. For it is written that "the whole creation groaneth and travaileth in pain together until now" (Rom. 8:22), and these groans must cease. When Adam and Eve sinned, a curse was laid upon the ground because of them. That curse will be removed when the Lord comes. "The wilderness and the solitary place shall be glad for them" (that is, restored Israel); "the desert shall rejoice and blossom as the rose" (Isa. 35:1). But evidently a curse was laid upon the living creatures as well, and this also is to be reversed. For then "the wolf also shall dwell with the lamb; and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox" (Isa. 11:6, 7). I am looking to see these great promises literally fulfilled. What a wonderful world it will be when there is no longer enmity among men, nor among the lower creation; but only peace and harmony shed over all by the radiance of the glorious power of the Son of God.

Surely the Redeemer's work will then be accomplished! But no, it is only beginning. The very earth itself needs redeeming. At some time in its past history—whether at the great catastrophe before the time of Adam and Eve, which is referred to several times in the New Testament as

"the overthrow of the world," or at the flood—the earth has been knocked out of its proper alignment with the sun. There is a verse in Job which seems to refer to it. Now we read in Zechariah 14:6, 7 that on the very day when the Lord Jesus descends to earth, some such event as occurred when Joshua called upon the sun and moon to stand still and God caused that to happen, and again when the sign was given to Hezekiah that the shadow would return ten degrees on the sun dial, will again take place. Here is what we read: "And it shall come to pass in that day, that the light shall not be clear nor dark; but it shall be one day which shall be known to the Lord, not day, nor night; but at evening time it shall be light"; evidently a great prolonged day. And it may well be that on this occasion God will restore the earth to its proper position in relation to the sun, with a great adjustment of climate, and the cessation of destructive storms, and even earthquakes, thus bringing still greater peace and harmony to a heaven-blessed world through the presence of the Lord.

REDEMPTION IN THE HEAVENS

Yet still upward and onward sweeps the work of redemption; upward to the heavens. Surely, one will say, no redemption is needed there. But, strange to say, it is. Job 15:15 says, "Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight." We may think the sun shines brightly, but there is some present hindrance to its shining, which must have to do with the presence of evil in the universe. But we are told that when the Lord returns this veil will be removed, and thus we read in Isaiah 30:26: "Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound." Is it possible that one effect of this increased light will be to destroy many disease germs in the atmosphere of the earth? What a marvelous experience it will be to live in those days!

Finally, even with all that redemption and cleansing and readjustment, there still remains in the crust of the earth the records of past evil and strife and calamity.

RECORDS OF THE PAST

The records of geology bear remarkable witness to some huge pre-Adamic disruption which overtook a then-existing creation; for there have been found in great abundance, embedded in the very heart of rocks (showing that they could not have existed since Adam) the remains of plants, shells, fish, and animals whose very bones give evidence of sin in unrecorded ages of the past. The following quotation sets forth the record as written in the earth itself:

"The pages of geology record havoc and destruction alone without recording the causes for so much appearance of sufferings. We behold countless generations of beings, in which we cannot but admire a most wonderful variety, of beautiful adaptation of form and instinct in each individual to its own sphere of existence; yet as a whole, as a

creation, the sum total is misery—wholesale unmitigated carnage; fitly consummated as well as terminated in one universal hubbub of the elements, in which fire, air, earth, and water, in the most malignant combinations that can be conceived, have spouted forth torrents of lava, engulfed whole continents, dashed the ocean over mountain tops; and all to bury and hide from the sight of heaven, creatures demonlike in mutual hate, and the mutual torments they inflicted.”

This reminds us of what Job said (Job 9:2-10): “How should a man be just with God? . . . which removeth the mountains, and they know not; which overturneth them in his anger; which shaketh the earth out of her place, and the pillars thereof tremble: which commandeth the sun, and it riseth not, and sealeth up the stars; which doeth great things past finding out; yea, and wonders without number.” And from the earth, and from the whole universe, every vestige of sin and sinners, and of their works and consequences, must be forever and utterly removed. Thus we are told in 2 Peter 3:7, 10, 13, “The heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men . . . in the which the heavens shall pass away, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up . . . Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.” The Apostle John was given a vision of that wondrous new creation yet to be. “And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away. . . . And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them. . . . And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away” (Rev. 21:1-4).

REDEMPTION OF THE UNIVERSE

A great scientist, Sir J. H. Jeans, said, “The universe is like a clock which is running down, a clock which so far as science knows no one ever winds up, which cannot wind itself up and so must stop in time.” But the great Creator has revealed His purpose to them that love Him. Sin is to be abolished from His universe; a great lake of fire, probably this old earth in conflagration, will utterly consume all whose names are not written in the Book of Life, together with the Devil and his angels . . . and all traces of sin and evil will forever disappear. And there shall emerge, by the Word of God, a new universe, sparkling and glorious. At the original creation of the earth, the holy angels shouted for joy as it appeared to their sight in its radiant beauty. But when the new heavens and the new earth appear to the admiring gaze of a blood-bought throng, redeemed from this sin-stricken earth, what anthems of praise will ascend to Him through whose atoning sacrifice all these things are brought to pass! And then at last the God and Father of our Lord Jesus Christ, and the Father of all them that believe in His Son, will lead forth in abundant fulfillment this

heart-rejoicing promise: “That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus” (Eph. 2:7).

This, then, is the vast scope of redemption. And this is the magnificent goal provided through His atoning blood for fallen mankind. “These things are written,” said the Apostle John of his Gospel, “that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name” (John 20:31). I believe and I know I have the life. Do you?—*The Bible Standard*.

WAR

O war, what art thou?

After the brightest conquest, what remain
Of all thy glories? For the vanquish'd—chains—
For the proud victor—what? Alas! to reign
O'er desolated nations—a drear waste,
By one man's crime, by one man's lust of power,
Unpeopled! Naked plains and ravaged fields,
Succeed to smiling harvests and the fruits
Of peaceful olive—luscious fig and vine!
Here, rifled temples are the cavern'd dens
Of savage beasts, or haunt of birds obscene;
There, populous cities blacken in the sun,
And in the general wreck proud palaces
Lie undistinguish'd, save by the dun smoke
Of recent conflagration! When the song
Of dear-bought joy, with many a triumph swell'd,
Salutes the victor's ear, and soothes his pride,
How is the grateful harmony profaned
With the sad dissonance of virgin's cries,
Who mourn their brothers slain! Of matrons here,
Who clasp their wither'd hands, and fondly ask
With iteration thrill—their slaughter'd sons!
How is the laurel's verdure stain'd with blood
And soil'd with widow's tears!

—*Hannah More*.

A TIMELY WORD OF EXHORTATION

(Continued from page 7)

(for he is faithful that promised;) and let us consider one another to provoke unto love and to good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.”

Notice the 26th verse carefully: “For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins.”

There is no shirking this individual responsibility! When a traveling evangelist finds a church doing as directed by the great Teacher and those whom He sent out, and not patterning after others, he also finds a *live* church,

one that can say to him, "We are labourers together with God"; and one to which he can say, "Ye are God's husbandry, ye are God's building" (1 Cor. 3:9).

Let us strengthen that which remains alive in the church. If the evangelist finds the church dormant, almost ready for its funeral, then he has a double duty to perform. He must first awake its membership to a sense of duty, he must arouse them to the point where they will help him hold "forth the word of life" and no longer trample the Son of God under foot and count the blood of the covenant an unholy thing.

Paul continued at Troas seven days, "and upon the first day of the week, when the disciples came together to break bread, Paul preached unto them" (Acts 20:7). It has been proven that this refers to the breaking of bread in commemoration of the Lord's death. In Acts 2:46, where the daily observance of a common meal is referred to, "meat" is associated with "bread." But in verse 42 of the same chapter, the "breaking of bread" is associated with the "apostles' doctrine" and "fellowship" and "prayers."

Dear brothers and sisters in the Lord: Let us do as the Prophet Jeremiah commands, and seek "the old paths, where is the good way, and walk therein, and (we) shall find rest for (our) souls." Let us not say to the Lord, as Israel did, "We will not walk therein" (Jer. 6:16).

"The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light" (Rom. 13:12).

THE HOPE OF THE RESURRECTION

(Continued from page 4)

creed is only for this life. Resting serenely in their own self-righteousness and moral works, they ignore the righteousness in which the believer rests, that of Christ, which is the result of faith and trust in Him. The comfort and hope of the gospel to the believer does not lie merely in the fact that Christ died for our sins that He might bring us to God, but that He arose again triumphant over death.

Christ is the first fruits of those who are awaiting and longing for the resurrection of the future. By His resurrection He robbed death of its sting and the grave of its terror. The hope of the resurrection is the great incentive of the Christian religion. To those who deny the resurrection of Jesus and see in Him only a human Christ; who are following, not a Savior, but a teacher; whose hope of the kingdom is based upon a vague conception of a life spent in trying to be like Jesus from the standpoint of moral works, rather than trusting in Jesus who alone was good and perfect—to such He cannot be the Resurrection and the Life.

There are millions of others, however, throughout the world, from every land and nation and tongue, to whom Christ is the risen, glorified Lord and Savior, alive forevermore! He is the propitiation for our sins; our Inter-

cessor at God's right hand, from whence we look for His glorious appearing.

What loss will attend those who reject the blessed Son of God, and the power of His atonement, and the reality of His resurrection—trusting only in a limited, human Christ! On the other hand, what joy and happiness throughout eternity awaits those who trust in the redeeming merits of His blood and who, believing in a resurrected and glorified Savior, can say with the Apostle Paul: "For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (2 Tim. 1:12).

May we all be worthy to come up in the morning of the resurrection and share with others the glory of that day.

HEROD TYPIFIES THE MAN OF SIN

(Continued from front page)

But he escaped death and was freed from prison by a miracle. So the 144,000 Israelites are to escape death and be miraculously preserved under the reign of the Antichrist (Rev. 7:1, 4).

Herod was displeased with the people of Tyre and Sidon, but they came with one accord to him, and having made Blastus, the king's chamberlain, their friend, desired peace, because their country was nourished by the king's country (Acts 12:20).

How strikingly this foreshadows the second beast of Revelation 13, who holds and controls all commerce.

Then upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them. And the people gave a shout, saying, "It is the voice of a god, and not of a man!" And immediately the angel of the Lord smote Herod and he died, because he gave not God the glory (Acts 12:21, 23).

Thus shall it be with the man of sin, when he shall exalt himself above God. He shall be destroyed by the brightness of Christ's coming (2 Thess. 2:3-8).

Paul declared that the mystery of iniquity was already at work in his day (2 Thess. 2:7). It was working through Herod and those Jews who claimed the right to the kingdom because of their fleshly descent from Abraham. They were the persecutors of the faithful ones of that day and they will do the same at the end time, when the man of sin is revealed. The man of sin and his followers will spring up from among the Jews who are returning to Palestine. They were protected by the Roman Government in the days of Herod, and it would not surprise me if Rome obtains control of Palestine again in the very near future. Under Rome's protection the Jews may become the counterfeit kingdom of Christ at the end time. Then the children of the kingdom, with their king, the man of sin, shall be cast out, and the true children of Abraham shall take the kingdom (Matt. 8:11, 12). Then the rich man, after being cast out, shall see Abraham in the kingdom (Luke 16).

Berean Department

Cecil A. Smead, Editor, Blanchard, Mich.

The Flaming Sword

So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life" (Gen. 3:24).

Eternal life is the prize. If we would have eternal life we must pass safely by the flaming sword. The Bible today stands as the flaming sword both to prevent unlawful seizure of eternal life by thieves and robbers and to keep the way plain and safe for those who are sincerely and lawfully entering by the one Door.

"For the word of God is quick and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. 4:12). The word "discerner" in this text is the Greek *kritikos*. Only once has God used this word in the entire Bible, thus confining it to His own written Word as the one and only "critic." "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. 4:13). The divine X-rays allow nothing to be hidden and effectually preserve the way of eternal life.

The Divine X-Ray

Some people think they have an immortal soul by nature. But the Sword is ready: "And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John 5:11-12).

There are some that feel complacent in the thought that they haven't committed very bad sins. But here are the statistics compiled by the divine X-ray: "All have sinned, and come short of the glory of God" (Rom. 3:23).

If we come pleading we have respected the ministers and the church, that we have tried to keep the golden rule, that we have revered holy things, yea, that we love God, the Bible confesses to us: "Thou art not far from the kingdom of God" (Mark 12:34). But as one young man was told by Jesus, "One thing thou lackest . . . take up the cross, and follow me" (Mark 10:21). "Except a man be born again" (margin: "from above"), "he cannot see the kingdom of God" (John 3:3).

Some say, "I'm just as good as Brother So-and-so, the old hypocrite! I'll have eternal life if he will." But the Bible points out the fallacy: "For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise" (2 Cor. 10:12). "For not he that commendeth himself is approved, but whom the Lord commendeth"

(v. 18). "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity" (2 Tim. 2:19).

Indeed, there are so many who think they have a claim upon eternal life. God owes it to them, they think, because of the good morals they have, and the works of righteousness they do. Listen: "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life" (Titus 3:5-7).

The Way of the Tree of Life

There is but one way to eternal life. The Book says the Flaming Sword is to "keep" (preserve) the way. Not only is it through the Word that unlawful entry is prohibited; the Word also makes us clean in order that we may enter. Through the Word we understand the gospel is powerful enough to change our attitude toward God into one of love, and to cause us to seek to please Him. Adam did not please God. "So he drove out the man." But, "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).

Let us march bravely but humbly along this road of grace, trusting in Jesus willingly, letting the Flaming Sword be a critic of our lives. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). "Now ye are clean through the word" (John 15:3).

Lighting the Way

Each day they trim the mighty wicks,
And polish well reflectors bright;
These *must* be done, and every day
To show the way with better light.

O blessed lighthouse shining forth,
For seamen struggling in the night,
Can any man proclaim thy worth,
Or tell the power of saving light?

I say to you, O keeper brave,
"Do not forget His Word to read,
Do not forget those souls to save,
For your light doth supply a need."

—The Ripley Evangelist.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him."

Christ Is King

Crown our Lord with glory now,
Crowns become the victor's brow;
In eternal light He stands,
Life's own scepter in His hands;
For after death and shame and scorn
Triumph came on Easter morn;
Far and wide His praises ring,
So crown Him King.

Crown Him with a diadem,
Set with every priceless gem;
Praise and honor, faith and love,
Power, all other kings above;
For not alone but men rejoice
All Creation lifts its voice,
Morning stars together sing
That Christ is King.

Crown Him King of Glory now,
Crowns become the victor's brow;
Bid Him rule with royal sway
On this resurrection day,
When life and hope and joy were born,
With the golden light of morn;
Easter praise triumphant bring
To Christ our King.

—From *Jehovah's Praises*.

Our Loving Lord

If the lesson of last week was the saddest lesson of the year, then this lesson will be the happiest. We found Joseph of Arimathea begging the body of his beloved Lord and preparing it for burial in his own new tomb. He bought fine linen, we read, and wrapped the body in it. After placing it in the tomb, Joseph rolled a large stone before the opening.

The first ones to visit the grave, we are told were Mary Magdalene and Mary, the mother of James, and Salome. They brought sweet spices, as their custom was, to anoint the body. It was very early in the morning, and they wondered as they hurried along the path who would roll away the heavy stone from the opening.

Can you picture them as they quickly but quietly went

on their errand? No doubt their eyes were dimmed by tears and they could scarcely see in the dim light of early morning.

You have all read this story and heard it so often that you know it perfectly. But don't you find something of beauty and wonder in it each time? Doesn't it seem like a new story every time you hear it?

The angel that the women met at the sepulcher gave them Jesus' message. It was a simple one. They were to meet Him in Galilee, and Jesus had mentioned Peter especially. Perhaps He knew that Peter would feel too ashamed at having denied Him to go with the other disciples.

Now read verses 11 to 13 in your Bibles and see what the different ones thought when they heard the wonderful news of Jesus' resurrection. They could not believe it! Yet He had told them beforehand that it should happen that way.

We have all, at different times in our lives, heard news that was "too good to be true." We just can't believe it, think it too wonderful to happen. And I believe that is just about the way the followers of Jesus felt about His being alive again.

If you read the story as it is told in all four books, Matthew, Mark, Luke, and John, you will get all the interesting details of that time. For no one writer tells all of it.

Luke tells that fine story about the two disciples walking along the road to Emmaus and talking about Jesus. They were joined by a stranger who asked them why they were so sad. Then they told the stranger how disappointed they had been, because Jesus had promised He would set up the kingdom once more, and it was now three days since His death.

The rest of the story you know, I'm sure. How they invited the stranger in to supper and just as they recognized Him, He disappeared from their sight. Yes, the stranger was Jesus, their loving Lord!

CAN YOU FIND—

"Behold, I am alive for evermore"?



AMONG THE CHURCHES

CONFERENCE CALENDAR

- June 15-26—Indiana Bible School and Conference at North Salem Church near Plymouth.
- June 25-26—Illinois Quarterly Conference at Eldorado.
- August 2-14—General Conference, Oregon, Ill.
- August 2-14—Illinois Bible School and Conference, Oregon.
- August 8—National Berean Conference, Oregon, Ill.
- August 14-21—Western Nebraska Conference at Holbrook.
- August 16-21—Iowa State Conference, Waterloo.
- August 18-28—Virginia Bible School and Conference at Maurertown.
- August 21-28—Blush Church, Fredericktown, Missouri.
- September 4-11—Omaha, Nebraska, Conference.

TEXAS, ATTENTION!

Brethren of Texas: There are two or more of the ministers and some of the other brethren of the State who cannot attend Conference here July 15. So we will have to move the date up a few days. Look for our report in a later issue of The Herald.

We are now conducting services under the leadership of Elder Giesler in various places in the city; holding from one to two weeks in each place. Good interest is manifested in each service, and the gospel truth is taking root in the lives of some.

The foundation for the rest rooms and shower baths is being laid at this writing. This added expense will be somewhat of a burden to our small group, but as some out in the State have contributed to this work, and others will help in a financial way, we feel sure that we will make the grade. Any financial help will be appreciated.

Our tabernacle is at 2601 Canterbury St., on San Saba. Sunday school at 10 o'clock, preaching service at 11 a. m. and 8 p. m. We invite you to meet with us when you are in the city of Austin.

Mrs. Claude L. Davis, Sec.,
73 Julius St., Austin, Texas.

AN OLD BOOK WANTED

Can any brother or sister furnish me with a copy of "The Gospel of the Kingdom," a book of ten discourses by Bro. Wiley Jones? If so, please write me.

T. A. Drinkard,
Handley, Texas, Box 344.

INDEBTEDNESS FUND

Notes Payable		\$4,309.00
Amount received	\$1,563.78	
Dixon, Ill., Church	4.03	1,567.81
		\$2,741.19

SUMMER TRAINING SCHOOL FUND

Mrs. James Powell	\$1.00
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OUR DENOMINATIONAL OUTLOOK

Beginning with the next issue will appear a brief series of messages from the secretary of the General Conference in which he will make certain forward-looking suggestions which he purposes to present for the consideration and action of the entire church at the forthcoming conference.

The first of the series will have to do with a practical method whereby the church will be able to educate earnest young men and women for the ministry.

The second will suggest a method that has been amply tested in many places, for the opening up of new fields for evangelism.

The third will probably suggest plans for an increased use of printed matter in evangelistic work.

BRISTOW, OKLAHOMA

Our two weeks' meeting in Bristow has closed. We regret that Bro. T. A. Drinkard could not continue a week longer, as interest and attendance increased throughout. Bro. Drinkard delivered sixteen sermons which were enjoyed very much by our people. We need more such sermons and we are looking forward to our next meeting.

Bro. Drinkard helped us to organize a Church of God in Christ of the Abrahamic Faith. The following officers were chosen: Bros. W. C. Patten and W. C. Wright, elders; Bros. William Prichard and Bro. Chauncey Wright, deacons; Sr. Sue Wright, secretary and treasurer; Elder J. M. Morgan, pastor; and Sr. Sue Wright, assistant pastor.

We feel that lasting good has been accomplished here. Mrs. Lillian V. Morgan.

ROSA NELL MEHRENS MEAD

Rosa Nell Mehrens, daughter of Herman and Josephine Mehrens, was born November 10, 1871, at Blair, Neb., and died May 28, 1938, at Seattle, Wash. She was married to John Mead December 24, 1890. To this union five children were born, three of whom preceded her in death. Her husband also passed away about 25 years ago. She leaves the two children, Ben of Leavenworth, Kan., and Mrs. Louise Howard of Seattle, Wash.; two brothers, John Mehrens of Mondamin, Iowa, and George Mehrens of Fort Sumner, N. M.; and two sisters, Eva L. Grimsley of Little Sioux, Iowa, and Birdie Krogh of Blair, Neb. She was baptized about 1910 by Elder Almus Adams of Omaha. Birdie Krogh.

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Dorothy Magaw; Mrs. Lydia Railsback; R. H. Judd.

CONTRIBUTIONS TO N. B. I.

Miss Belle McCandless	\$1.00
Leila E. Whitehead	5.00

BRUSH CREEK CHURCH OF GOD

Near Tippecanoe City, Ohio

The last several days in May it was our pleasure to work with Bro. C. E. Randall in the annual meeting of the Church of God at Fonthill, Ont. Bro. Randall has a very active congregation, and one that is growing. Bro. and Sr. C. E. Pearson and their daughter Ruth, June Macy, and Mrs. Magaw accompanied us on the trip. All enjoyed meeting the brethren, and the very best of care given us. Also, enroute we visited the family of Bro. James Patrick of Ashland, Ohio, which was most enjoyable, except for the absence of Bro. Patrick, who was away from home on a preaching tour to Nebraska.

The local annual meetings soon followed our arrival home from Canada. Bro. S. J. Lindsay of Tempe, Ariz., was our guest minister. While many years ago he baptized Mrs. Magaw, it was our first privilege to work with him in a series of meetings. We had heard many kind words about Bro. Lindsay's work, but the half had not been told us. Our daily Bible school averaged about sixty, and large audiences were present each evening. The first Sunday we had a Sunday school attendance of 140, and the closing Sunday, June 12, it was 162.

Three of our young folks were baptized, namely, Miss Mildred Pearson, Tippecanoe City; Mr. Gilbert Pensyl, West Milton; and Miss Marilyn Weaver, Brookville. All are of high school age, and have been raised in homes where the parents are Church of God members.

On Monday, June 13, a very sad tragedy occurred at the home of Bro. and Sr. Floyd Moore of near Tippecanoe City. Their two-year-old daughter, Lois, was burned to death in a barn fire. The little girl and her older brother Jimmie were playing in the barn. Jimmie escaped without injury, but Lois was trapped. The mother, formerly known by many at General Conference as Hazel Pearson, entered the burning building but was unable to find her child. The mother is now suffering from shock, heartache, and burns, but it is thought the burns on her face will not leave scars. Near the close of the fire the baby was found and at sunset the same day it was placed in the Church of God cemetery, where Matthew 18:1-6, 10 was read and prayer was offered with the near relatives present. The coming of Christ cannot be too soon for those who know the sorrow of Bro. and Sr. Moore.

S. E. Magaw, Pastor.

HERALD RECEIPTS

Miss Belle McCandless; Mrs. George M. Siple (for others); Grant Hogan; Mrs. Lydia Railsback; Mrs. Jennie McDonald; J. Wylie MacAllister; N. Goodreau; Mrs. Russell W. Shellhaas; Mrs. M. Shea (for another); Mrs. Jessie L. Groves; Winfield T. McKaig; Mrs. J. C. Waller (for another); Mrs. Kittie Watt; Mrs. Myrtle Oliver (self and another).

Summer Bible Training School at Oregon, Illinois, July 5 to August 14, 1938

The Mind of Christ

"Let this mind be in you, which was also in Christ Jesus" (Phil. 2:5).

UNCLE JAGGERS, ninety-three-year-old negro preacher of Columbia, South Carolina, used that one text in every sermon he ever preached. For seventy-five years he preached, as he put it, "from the fence corners," to all, of high and low degree, who would stop to listen to him. He never wavered from his one text. His salary of one cent a year from the African Methodist Episcopal Church was all he would accept, saying, "I am a servant of God." Mayor Coleman, by proclamation, ordered every business of the city suspended, and all work to cease for thirty minutes during his funeral. A monument is to be erected in his honor.

Most of us today know preachers, yes, many of them, who never in all of their sermons, point us to the mind of Christ, and not very often do they preach His word, though He said, "My word shall judge you in the last day." Successful evangelists, counted so, in swaying their vast audiences, enlist in their aid psychological factors that create what we can best call a mass mind. Many evangelists do not themselves know the laws by which they do this, but they have learned by experience that they can create a mass mind by subjecting their hearers to repeated expressions: as in singing a song, having the congregation sing the same verse or stanza over and over again. By concentration upon that to which he directs, the evangelist makes the individual mind and will to leave its own track and follow him, his thoughts, his will. And he causes them to accept, and obey, collectively through intensive concentration upon the thing to which he has set his own mind.

By repeatedly calling attention to a thing he brings the minds of his hearers under complete subjection to a mass emotionalism: and then the individual's mind and thoughts no longer follow its own course, but individuality is suspended, or diverted, as it were, until one is no longer his individual self: his mind becomes the mind of another. Can we call it hypnotism? It is similar, for thousands have been led to believe that emotionalism and tears is conversion. In national affairs, the radio, newspapers, moving pictures, loud blaring bands, and noisy demonstrations, are used to create what we call "public sentiment." Such public sentiment, when it is directed to war, works people up to a frenzy, and they want to fight. Anything that unbalances a man's will is un-Christian—call it emotionalism, or whatever you want to call it. The will power of man is the whole man, and man grows by exercising his will power. The will of man properly directed causes him to reason, to seek, to search; and if along spiritual lines, that hungering for spiritual truth will never be satisfied until he puts in practice and proves these truths. If a man be led in his search by the Spirit, it will, if a right spirit, lead him to an open door, and that door is Christ.

It is nature to join in and drift down stream with the crowd; but Christ likes to hold the bow of the boat to the current as you paddle upstream alone. Never do a thing because all the rest are doing it. With a blind man for captain, the whole army may be led headlong over the precipice.

Many people ask, "How can I know the Lord's will, that I may do it?" Do that which you think He would have you do. If you are honest with God He will not let you go wrong a second time. Never take advice of another Christian (or friend), he might mislead you. Try to know the mind of Christ. What would He do were He in your place? Jesus made a waybill so plain that it permits of no detours. He said, "I judge no man, . . . the words that I have spoken, the same shall judge him in the last day." Matthew, Mark, Luke, and John are four witnesses in whose mouths His words are established. Not the words of Paul, Barnabas, Cephas, Sam Jones, or Billy Sunday, but "the words that I have spoken," said Jesus. Just one law book at the judgment bar. A way "so plain that a wayfaring man shall not err therein." To all those who have the Spirit and mind of Christ, it is given to know the mysteries of the kingdom of God, but to others it is not given. We hear the Lord say, "Come, let us reason together." Many evangelists never appeal to your reason. When emotion is at its height, reason and intellect are stilled. The evangelist says, "Let everybody say, 'Praise the Lord.'" "Let everybody say, 'Amen.'" It is certainly wrong for a man to say "Praise the Lord," and "Amen" when it is not in his heart. A false praise, and a worked-up worship are not worshiping in spirit and in truth.—Dr. J. M. Barnes in *The Bible Advocate*, Stanbury, Missouri.

TITHING

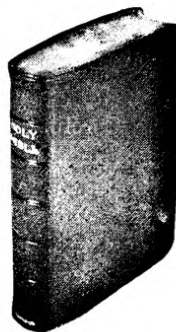
THE great danger to the non-tither is not that his pocketbook will shrink, but that his soul will shrink. Tithing is like prayer—it benefits the giver as much as the recipient. It establishes habits of generosity, responsibility, and self-respect. The fact that it is not required of Christians does not lessen their obligation. Does it not the rather increase it?—*M. W. Lyon.*

A THOUGHT FOR THE WEEK

ONE time Jesus told of a creditor that had two debtors, one owing five hundred pence and the other fifty. Neither had money to pay, so the man forgave them both. Jesus then asked Simon the Pharisee, "Which of them will love him most?" Simon answered, "I suppose that he to whom he forgave most."

Do we love our Lord in proportion to what He has forgiven us?—*Harvey Krogh, Jr*

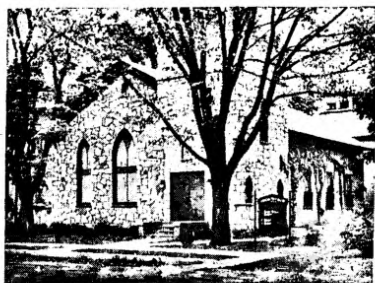
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THE RESTITUTION HERALD

VOLUME 27

OREGON, ILLINOIS, JUNE 28, 1938

NUMBER 39

Our Denominational Outlook

A Message from the Secretary of the General Conference

THIS is a personal message, not an official one. While it is written by the Secretary of the General Conference of the Church of God, no one is responsible for what he says here but

himself. It is necessary that this fact should be made clear at the outset, so that whatever adverse criticism may be aroused by his message may be directed against him as an individual and not against the Executive Board of which he is a member. That the Secretary thinks it advisable to make this preliminary statement must not be taken to mean that what he has to say is frowned upon by the rest of the Board, for such is not the case. But when one is impelled to suggest more or less important changes of policy that may involve the entire church, it seems wise for him and him alone to assume full responsibility for those suggestions.

HAVE WE FORGOTTEN OUR MAIN PURPOSE AS A CHURCH?

As we glance backward over the denominational pathway we have followed during recent years, the criticism that has sometimes been made of our work seems justified. To one who does not know the past economic situation of the National Bible Institution, it would undoubtedly appear that we had completely lost our way, that we were off the road and nearly mired down in the muck of material concerns. But of course you, who are familiar with the history of the work, know that if we have been, or are now, off the main road of spiritual and evangelistic service, such digression is not due to the desire of those whom you have placed in positions of leadership. Necessity knows no master. It cannot be forced, led, or driven. As we look backward again for a moment, it is impossible for us to see how this prolonged detour could have been avoided. We have learned much through the experiences we have had, but nothing, it seems to us, that would help us to solve the problems by which we were faced differently from the way in which they were solved.

But it is not of these things that the Secretary would here speak.

This is the first of a series of suggestions which the Secretary proposes to present for the consideration of the General Conference at the annual meeting at Oregon, Illinois, August 2 to 14, 1938.

The primary work of the Church of God is evangelism. But it is an evangelism that differs widely from evangelism as it is commonly understood by the nominal churches of the

world. The evangelism of the Church of God differs in subject, it differs in method, and it differs in object or purpose from the evangelism practiced by nearly all other religious bodies. These are facts which too often are overlooked, even by members of our own church, and because they are overlooked, some have been inclined toward affiliation and close cooperation with other bodies, whose conception of what constitutes the primary Christian objectives is in essential harmony with that of the general Protestant world, but widely divergent from our own.

The Secretary speaks for himself, but he bases his conclusions upon the historic attitude and teaching of the Church of God and upon the Scriptural foundation of that teaching.

There are many mighty granite blocks of truth to which one might point as the basic pillar upon which rests the conception held by the Church of God as to what constitutes the divine purpose in this age, the purpose that finds expression in evangelistic efforts and all other forms of church work. But perhaps the statement made by Peter at the first general conference of the church in Jerusalem, and placed in the minutes of the meeting by James the Lord's brother, will express our position as accurately as any other:

"Simeon hath declared," said James, "how God at the first did visit the Gentiles, to take out of them a people for his name" (Acts 15:14).

That last clause reveals the purpose of God for this age clearly—it is to "take out" a select company of men and women for "His name," that is, for the future glorification of His name through the accomplishment of His own eternal purposes. This is an essential fact and must not be overlooked.

As conceived by the Church of God, the objective of evangelism is not primarily individual conversion. It is not the transformation of indi- (Please turn to page 3)

Abreast of the Times

Pertinent Comments on the News of the Day

G. E. Marsh, Editor

Jewish Children Migrate to Palestine

"Again there shall be heard . . . in the cities of Judah, and in the streets of Jerusalem . . . the voice of joy, and the voice of gladness" (Jer. 33:10, 11).

NEW YORK, June 20.—Hadassah, the women's Zionist organization of America, today announced the receipt of a cablegram from the Berlin bureau of the Youth Aliyah movement, which stated that 1,500 Jewish children in Vienna have applied for transfer to Palestine. The bureau also notified Hadassah, according to the Associated Press, that five hundred Jewish children have been registered for training in agriculture and will be sent to the Holy Land in a short time. At the present no restrictions are placed on the immigration of children.

While the separation of children and parents, with no prospect of reunion, is sad to contemplate, nevertheless it provides a brighter prospect than that which may be foreseen for both groups should the children remain under the oppression and persecution of the swastika cross. Children and young people adjust themselves much more readily to changes of environment than do older ones and past associations do not mean so much to them. The consequences are that the younger Jews will be quickly and happily assimilated into the social and business life of the Homeland and soon come to look upon themselves, as they ought to do, as the rightful owners and citizens of the country.

British Justice Alike for Jew and Arab

"With judgment and with justice" (Isa. 9:7).

JERUSALEM, June 13.—Owing to conflicting interests and racial jealousies between the Jews and Arabs in Palestine, the British authorities have been "between the Devil and the deep sea" ever since they took over the administration of that country's affairs. To an unbiased observer, it would seem that they have performed their thankless and hereulean task with conspicuous justice and equity for all concerned and are deserving of much praise. When rioting was an almost everyday occurrence, it was found necessary to pass stringent laws against the possession of firearms by the natives. As a result, several Arabs were executed, for the possession of weapons was made a capital offense. It was not until a month ago, however, that a Jew was arrested under that regulation. But early in May, according to *Time*, "an Arab bus in northern Palestine was fired on. In a near-by shed, British officers found three young Jewish fascists, loaded with bombs, revolvers, and rifles. Last week a British military court condemned two

of them to hang, and sent the third to an insane asylum."

How Jews can accept the political philosophy of fascism, it is hard to understand. But when they do so, and under its harsh influence are led to commit crimes against the peace and security of the country which has provided them with a haven of refuge in an otherwise bitterly antagonistic world, we cannot but feel that justice has been meted out to them in the fullest sense of the word.

Austrian Priests Charged With Immorality

"Shun immorality! Your body is the temple of the holy Spirit within you" (1 Cor. 6:18, 19).

BERLIN, Germany, June 22.—Wholesale arrests of Roman Catholic priests suspected of moral offenses have been extended to Austria. It was announced yesterday that sixty Austrian priests were arrested on charges of immorality and that two other priests were taken into custody "for political reasons."

Whether the charges of immorality brought against Catholic priests of Hitlerland are well founded or not, every right-thinking man and woman who has the best interests of religion and of God in his heart should deeply deplore a development of this kind. No doubt there is cause for such action on the part of the German Government, for it could scarcely be expected that in a country like Austria, where 90 per cent or more of the population is Catholic and thousands of priests minister to them, that some members of that body should prove themselves unworthy. Is Protestantism in America so free from immoral preachers that it dares to cast a stone at Catholicism?

At the same time, it is expedient that the Church of God should emphasize in no uncertain terms that any man who cannot control his fleshly desires is wholly unfitted for spiritual leadership. That does not mean that he should, without further ado, be excommunicated or regarded as entirely outside the pale of fellowship and sympathy, but he should be admonished and reclaimed for righteousness (James 5:20).

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Our Denominational Outlook

(Continued from front page)

vidual lives. It is not even the forgiveness of sin through the sacrifice of Jesus Christ. All such accomplishments, important as they are, are but incidental to the real purpose of almighty God in this present time. They comprise steps, necessary steps it is true, that lead to the achievement of the primary will of God for today. And that will is, the taking out of a people, and the qualifying of a people, for work in the Kingdom of God after the Lord comes. Such is the primary objective of our evangelism.

To overlook the future is to overlook the essential truth of the gospel. It is to nullify its force and power and meaning. It is to rob it of its chief and only eternal glory. It is to limit its significance to moral transformation in this present life. It is to substitute the gratification of man's natural desires for endless life and unqualified joy for the stupendous purposes of divine wisdom. It is eternity that God has in mind, not time, except as the latter provides a stepping stone to the former. Today God is instructing men everywhere through the gospel of the kingdom in the simpler phases (the only phases which mortals can comprehend) of His majestic, comprehensive, age-encapsulating designs. He is not accepting all the good, intelligent, and morally worthy religious people in the world to assist Him throughout eternity in the accomplishment of His purposes, but only those who qualify through intelligent response to His call to service.

Salvation—the salvation now being offered to the world through evangelistic effort—is a restricted salvation. It is restricted to those who believe the gospel of the kingdom of God and meet whole-heartedly the initiatory conditions of discipleship. Hence our evangelists throughout the history of the church have presented the glorious truths of the coming kingdom over which Christ and His immortalized saints are to reign upon this earth, *before* they have spoken of repentance, the forgiveness of sins, and the necessity of leading a holy life. The hope set forth in the gospel is the inducement we offer to the sinner to lead him to repentance and righteousness. Repentance, forgiveness, a holy life—these splendid fruitages of faith do not constitute the glad tidings which men must believe in order to be saved—they are the products of it.

It can be readily seen, then, that the heart of the gospel preached by the Church of God evangelist differs essentially from that proclaimed by practically all other denominations. This fact suggests the reason why the Church of God cannot consistently enter into evangelistic efforts with others. They preach "another gospel" than the one we receive and in which we trust for salvation.

THE CHURCH OF GOD MUST STAND ALONE

The Secretary would not attempt to dictate what course others must take. He can only speak for himself as an in-

dividual. But what he says is based upon the historic attitude of the Church of God and upon the Scriptural reasons for that attitude. Again he repeats: It is his own personal conviction he expresses here; no one else is responsible for it.

The Church of God, in its denominational teaching, reflects more accurately the mind of Christ and the will and purposes of God than any other religious body in the world today!

That is his firm conviction. He believes it thoroughly. If he did not so believe he would not continue his affiliation with this body.

Furthermore, strange as it may seem in these days of limitless doctrinal liberality, he believes that the fundamental tenets for which the Church of God has stood historically are not only Biblically and scientifically sound, but that they are definitely *essential to salvation*. If he did not believe this to be true, he would no longer preach or teach them. The time before the Master comes is much too short for him to waste it in the discussion of unimportant matters that have no direct bearing upon men's eternal salvation!

Under the tremendous pressure of these convictions, he feels the weight of responsibility that rests upon him and upon the church of which he is a humble member. If men are to be saved, if they are to be called to eternal service and glory, if they are to be brought into personal unity with God through Christ, these facts concerning the future work of the Almighty and His agents must be made known to the world. The church is the instrument in the divine hands for the accomplishment of that work. There are no other means provided. Men cannot be saved unless they hear, believe, and obey the gospel that was preached by Jesus and His apostles twenty centuries ago. But, "how shall they hear," believe, and obey "without a preacher"?

This Pauline query brings us to the first step in

A FORWARD-LOOKING PROGRAM FOR THE CHURCH OF GOD

If we are to fulfill our God-given mission in the world, we must have more preachers, more evangelists, more teachers! Furthermore, such workers must be qualified for their sacred and responsible task. The fate of many for all eternity will rest in their hands. Hence their preparation, both spiritual and intellectual (for the spiritual and the intellectual cannot be separated here), must be the most complete possible. Should men be sent forth unprepared and misinformed as to the conditions and requirements of eternal union with Christ, there is every possibility that they would lead more men into error than into truth. That some—perhaps many—would be shut out of the kingdom of God forever because of the blind leadership of men who

(Please turn to page 10)

Religion—Science—Theology

THEOLOGY is, by definition, a science of religion. It is perennially concerned with the relation between religion and science. Even as early as the third century Origen maintained that men of the highest culture ought to be able to find a home in the church. He, therefore, made a beginning at introducing the scientific method into theology. Today we are still concerned with the task of presenting Christian truth in such a fashion that men of scientific culture may find a home in the church.

SCIENTIFIC ANALYSIS APPLIED TO BIBLE STUDY

When Origen first sought to bring about a rapprochement between religion and science, the only science in existence was deductive science. He employed it, taking a text from the Bible or from apostolic tradition as embodying a truth, and proceeding to the unfolding of further truth by a logical process of analysis or the discovery of implications.

Medieval scientists found in this deductive science an instrument greatly to their liking. Let it be remembered that medieval science was through and through church-controlled science. The procedure of setting up dogmas as points of departure in a deductive scheme was in full accord with ecclesiastical habits of thought and action.

The story of the emancipation of science from ecclesiastical domination is familiar to students of history. At the same time it was winning its freedom, men of science were learning to use instruments of observation and experiment, and to trust the reliability of conclusions gained thereby as superior to the deductions of the Aristotelian procedure.

Medieval theology had no great trouble to keep on good terms with science because science was both deductive and authoritarian. The problem has become acute for modern theology, because both of those characters have been dissolved.

The type of science with which modern theology has to make peace is the research science of the laboratory. It is a science that is more interested in particular problems than in general conclusions. It is out of the question to expect a theology that is static, authoritarian, and ecclesiastically controlled to be in harmony with other sciences which have become fluid and free from institutional domination.

(NOTE: Here it is that the Church of God finds itself in a position more agreeable with modern thought than almost any other denomination. To us, the material earth is the eternal kingdom of the saints and, consequently, we look upon every new discovery in natural science as a revelation of the riches and possibilities of the home God is preparing for His people. While our theology is "static," in the sense that it remains unchanged in principle through-

We present the following somewhat pedantic analysis of "The Relation Between Religion and Science in Theology" for those of our readers who enjoy an occasional dip into the sea of philosophy. The author is A. Stewart Woodburne, editor of the "Crozer Quarterly" of the Crozer Theological Seminary, Chester, Pennsylvania.

out all ages, and "authoritarian" in its dependence upon the Bible as the final court of appeal in all questions pertaining to religious experience, it is also "fluid" because it recognizes, as did Professor Drummond half a century ago, that there can be no real wall of separation between that which is material and that which is spiritual in a *universe* conceived in the mind of a *unit God*. The world is *one* world and nature and revelation have to do with that one world. With this understanding of the magnitude and unity of the divine purposes, we observe with sympathetic interest the progress of science in all its branches, seeking ever to find in each new discovery brought to us from the laboratory evidence of God's wisdom and love.—Editor.)

CHANGING VIEWS OF RELIGION

Religion (as well as science) has been undergoing change. As a persecuted people the early Christians maintained a fine spiritual tone, but when their religion was granted imperial protection, they grew lax and unsympathetic. The earlier apologists (philosophical defenders of the faith) had written of Christianity as the one true supreme philosophy, but they recognized other systems, and even used concepts such as *logos* (from the introduction of this pagan idea came the persisting error of the Trinity.—Ed.) from other systems to convey Christian truth. But when it became the official religion, it began to develop a spirit of uncompromising absolutism.

The Christianity of the Middle Ages based its claim to superiority on its other-worldly source. The church was the repository of revelation. Aquinas taught that the head of the church is an infallible channel for divine revelation, a doctrine that became a dogma in 1870.

The Protestant Reformation was the first step in the direction of emancipation from "authoritarianism. The authority of the church was no longer recognized. (An authority which was undeniably acknowledged by the early church. See Acts 26:22.—Ed.) In Schleiermacher, religion was released from servitude to authoritarianism, whether ecclesiastical, rational, or Scriptural. With the experience of a feeling of absolute dependence as to its point of departure, his method of studying religion was more in harmony with modern science than that of any who preceded him.

(NOTE: While disagreeing with much of Schleiermacher's philosophy, the Editor of THE HERALD finds a great deal of his teaching to have been in harmony with our own. For example, he denied the Trinity, eternal torment for the

wicked, and asserted the essential unity of man, declaring that "the ego is both body and soul.")

Religion has institutional and liturgical sides, both of which are products of the social life. The historical study of religion discloses the fact that these forms are constantly undergoing change in relation to the needs that they are designed to satisfy.

All of this involves an interpretation of religion that is far removed from the medieval or traditional. With our inductive method we have come to appreciate both the developmental character and the variety of expression of religion. Today we no longer make the attempt to define it in terms of essence or substance (as in the controversy over the Trinity), but rather in psychological concepts such as attitudes, sentiments, motives, and interests. The one thing in common to people who are religious is an attitude of appreciation and participation with those aspects of the environment that are of worth. The result is that metaphysics has decreased somewhat in significance with an increase in the importance of psychology for the theologian.

There is neither religion nor science apart from the people who take those attitudes. That being the case, the problem of the relation between religion and science is not one of adjustment to objective phenomena or matter, but of personal interest and attitudes.

RELIGIOUS FAITH VERSUS RELIGIOUS EXPERIENCE

As students of Christian theology we are faced with a problem that is primarily one of personal adjustment. On the one hand we are preachers and interpreters of a living religious faith. On the other hand we are students of the phenomena of religious experience.

We count technical scholarship as a great resource in theological education. But if technical scholarship be unrelieved by anything of the ideal, it runs the hazard of turning to dry rot. (Here is where the Church of God has suffered from one extreme in the past but is now threatened with the very reverse at the present.—Editor.) What is offered by way of technical education is primarily for its value in building men rather than establishing systems.

One way in which we may define the purpose of education is the development of persons in whom there will be a proper poise as between the technical and the ideal. It is erroneous to imagine that there must be a rivalry between science and religion. Science should make religion both intelligent and practical; religion ought to make science reverent and humane. Religion preserves for us the consciousness of the ideal, without which no education would be complete. It gives meaning and worth to human undertakings and helps us to see them in relation to God (and to His eternal purposes). And it can do all of that more effectively in an atmosphere of science than in one of magic. (An idea to be studied thoughtfully. The theology of the Church of God is thoroughly practical. It is perhaps less influenced by "magic" or mysticism than any other religious system in the world today and thus should be more acceptable to those of philosophical and scientific minds.—Editor.) Theology undertakes to offer a philosophy of life in which religion and science are integrated.

It is just as important in our day and certainly more difficult than it was in the days of Origen to present Christianity in such a form as will appeal to people of scientific culture. In many cases men and women of high educational attainments display enthusiasm and abandon, such as are born only of high idealism, in the pursuit of scientific goals. We do such people an injustice to consider them irreligious. The difficulty is that they have not found a home in the church. Frequently that is because they believe that the church would demand of them the acceptance of concepts that are intellectually impossible. When the church makes its primary test for admission into its fellowship personal commitment to the Christian way of living rather than to an intellectual symbol (established creed), it will receive an enrichment to its own life from many such high-minded souls.

(Our author apparently overlooks the fact that *life* grows out of *ideas*. The "Christian way of living," which he rightly holds up as a standard, is the product of a definite belief. Thus to live the Christian life, one must believe the Christian doctrines or intellectual foundations.—Editor.)

But the church will move in that direction only as its ministers lead it toward a more spiritual conception of fellowship. And again, that points to the necessity for a training in which religion and science must be in fullest cooperation.

CHRISTIAN EXPERIENCE MUST BE BASED ON FACT

In the modern era a great many people have been stamped by the march of science. To use science as the basis for a dogmatic claim to certainty is utterly foreign to the scientific spirit itself. Our foremost scientists are the first to comprehend the fragmentary character of their knowledge. Many of them recognize also that there are other channels through which truth is disclosed to the human mind.

Christian theology makes the positive claim that knowing is an integral element in religious experience. Negatively, there is nothing in scientific experience to veto that claim. Positively, we are aware of the enrichment of life through the attainment of meanings and values otherwise unknown.

Some of our Christian thinkers are seeking to substantiate the claim for the validity of religious knowledge through a doctrine of intuition. The tests in intuition, as in reasoned conclusions, are coherence or congruity with other aspects of knowledge and experience. There is no denying the fact of sudden bursts of insight, when in a flash meanings are understood and problems are solved. Men of science sometimes affirm that the solutions to problems come to them in that way. It is doubtful whether any art is really great without it.

The great mystics record many of their deeper experiences as of the intuitive type. All of us realize something of this experience in services of worship or on occasions when we transcend our calculating intelligences. There are meanings in life that are only revealed to him who exposes himself to hazards for the sake of a great cause. There are as-

surances about the dependability of spiritual resources that are experienced only when one throws himself upon them for help. There is a certainty such as Jesus experienced that there is a God who is love, but it is only for him who

will take up his cross and follow the Master. It is the glory of theological education to integrate this higher knowledge with that which is more technical in a philosophy of life that is Christian.

The Preaching God Bids

MANY think to "preach the gospel" is all the preaching there is; that is, if one obeys the injunction, "Preach the word," he needs but to preach the gospel. But to "preach the word" has always included more than the gospel or good news of salvation offered through Christ. One therefore who confines his preaching to the simple offers of the gospel, is not obeying the injunction, "Preach the word," any more than Jonah was obeying the Lord when he refused to preach to Nineveh the preaching that he was bidden to preach. "Preach unto it the preaching that I bid thee," was the command to Jonah; and that preaching was of coming judgment: but its evident purpose was to lead to repentance and thus prepare the way for the gospel of God's love and mercy, which Jonah was not ignorant of, for he said to God, "I knew that thou art a gracious God, and merciful, slow to anger, and abundant in lovingkindness, and repentest thee of the evil" (Jonah 4:2).

But suppose Jonah had commenced his preaching with this gospel or good news of Jehovah's gracious character and willingness to forgive, what effect would his preaching have had upon the Ninevites? It would have been mere meaningless talk to them.

God knew what He was doing when He told Jonah to preach this, "Yet forty days and Nineveh shall be overthrown." It was just the message that Nineveh needed to hear at that time; but Jonah did not want to preach it, and had to undergo some rough treatment, and go through a trying experience before he would conform to God's plan. Perhaps he would have gone willingly at first if God had told him to go to Nineveh and "preach the simple gospel," as men frequently tell Adventists that they ought to do at the present day.

It is easier nowadays, as it was in those days, to "preach the simple gospel" than to incur the reproach of being called alarmists and fanatical cranks because we warn people of a judgment soon to come—that is, it seems to be easier from the human standpoint. But it would be well if we took warning by Jonah's experience. He did not have nearly so easy a time as he might have had if he had been obedient to his commission from the first.

We have plenty of examples in the Word to show us that the preaching which God bids His servants to preach is oftentimes that of coming, and *soon* coming judgment. We read that Noah was a "preacher of righteousness"; we also know that generation repented not at his preaching. But what was it that he preached, with voice and hammer and saw? Coming judgment by water. He doubtless

told them of a way of escape, similar to that which he was taking; and that was gospel; but he did not neglect the preliminary announcement of judgment to come.

Moses and Aaron were preachers to Pharaoh, and their preaching also was exactly what God bade them to preach—coming judgment upon Egypt, of the destruction of the first-born. Ample warning of these things was given to the Egyptians, and the way of escape for them was obedience to Jehovah, and was pointed out; and this was gospel, but it was a gospel founded on a previous announcement of judgment, as God's gospel ever is and must be.

By far the larger portion of the prophetic books of Scripture consist of the announcements of the coming judgments upon Israel, Judah, and the surrounding nations. Did God, the God of love and mercy, send the prophets with such messages? He certainly did. Listen to His commission to Jeremiah, "Whatsoever I command thee thou shalt speak. . . . Behold, I have put my words in thy mouth. I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build and to plant." Did Jeremiah want to go out with such unpopular messages, and become an unpopular preacher? No, he tried to get out of it, and made excuses; but God said to him, "Gird up thy loins, and arise, and speak unto them all that I command thee; be not discouraged at their faces, lest I confound thee before them" (Jer. 1:7-10). Notice that last clause. The commission contains warning as well as encouragement. Read also Jeremiah 1:18, 19, and see how Jehovah promised His servant ample strength and protection. Jeremiah was to be "a defenced city, and an iron pillar, and brasen walls" against the land and its people and rulers. "They shall fight against thee; but they shall not prevail against thee, for I am with thee, said the Lord, to deliver thee." And He was delivered, in spite of unpopularity and persecutions.

We shall also find the gospel of God's love and mercy in the prophecies of Isaiah, Jeremiah, and the other prophets; nevertheless the judgment message was ever predominant, because without it the gospel message would have fallen flat and been ineffectual.

NEW TESTAMENT TIMES

Coming down to New Testament times, we notice John the Baptist also with a judgment message. He talked about "the wrath to come"; he told them that "the axe is laid unto the root of the trees," some of which were to be "hewn

(Please turn to page 9)

A Letter to Fellow Church Members

DEAR Fellow Church Member: If you have been aroused, as you must have been, by present conditions in the world and the church, you are asking yourself, as I am, with a new sense of responsibility, what our present duties and opportunities as church members are. Recent occurrences have focused attention on the church and its mission in a very arresting way. The crucial situation of the church in Germany and the truly heroic way in which it has met persecution affords a striking witness of fidelity and devotion. The Christian attitude toward war, and what can be done about it, is thrust upon us as an issue that cannot be avoided. The relation of the church to social and economic conditions raises problems that must be faced. Even if the church is not called upon to form and advocate specific economic policies, it is its duty to create the right spirit in which these pressing issues are to be met. The growth of secularism, the decay of the family, and the general lowering of morals, individual and social, threaten the very structure of society. The stigma which rests upon the church in the minds of many, however unjust, is an indication that she has not been as fully alive to her mission as she should have been.

The ecumenical conferences of Oxford and Edinburgh have stirred the conscience of the church throughout the world and have afforded a vision, such as has never before been given her, of the potencies and possibilities of a united church. (Our readers are asked to re-read the editorial in *Abreast of the Times* of May 17, 1938, having to do with recent developments in the union church movement.—Editor.) All these things conspire to make your relation and mine to our own church, and through it to the church of Christ at large, a far more vital and urgent matter than we had realized. What is our duty to our own church at the present time? What can we do for it and through it for the church universal?

It seems perfectly clear that we ought to take membership in the church more seriously—or should I not say, more gratefully, more loyally, more actively, more devotedly? For the church, as we should remind ourselves, is far and away the highest, noblest, most enduring, most valuable voluntary organization in the world. It is the chief instrument for developing the spiritual life. To "belong to it" is surely a greater privilege than membership in any other organization—scientific, literary, historical, social, or whatever—and carries with it far greater obligation as well as privilege. Let us remember how many of earth's noblest and wisest and best have given their all for the church and her Christ, suffered persecutions and privations, toiled for her, adventured for her, paid the last drop of self-sacrifice

While there are expressions and ideas in this article with which THE RESTITUTION HERALD cannot fully agree, nevertheless the central thought it so strongly emphasizes is one which every member of the Church of God would do well to think about. The article appeared in the Congregational "Advance" just before the annual assembly of that body.

to defend her and advance her cause. They have committed the church to us and to our children as a sacred trust. Can we forget this, or overlook the responsibility of being members of such a body—whether it be a struggling church in the country or a strong church in the city? These all are but local units of a great historic body of believers throughout the world. Each gains its chief meaning from the whole of which it is a part.

To put belonging to the church on a level with belonging to any secular organization—a labor or commercial organization, a literary club, a scientific or philosophical society, a luncheon club, or a fraternity—it seems to me to miss all sense of proportion. And yet the church trails along behind these in the estimate of many of its members. One cannot expect to be a member of a church without cost—of time and service. Sacrifice has to be made of many things that one would enjoy and profit by. You and I might like to start off Sunday morning for a day's drive in the country. We would prefer, perhaps, to go to the movies instead of to church. But we know we ought not to put our wishes or our pleasure first. We hardly need to be reminded that these are tempting and easy ways of escaping the obligations and responsibilities we owe to our community and our religious faith. It is not for us to judge those who neglect the church and fail to lend a hand in its great and difficult undertaking. They have their reasons which seem to them valid. But they fail to share with us in that great uplift and joy of the human spirit, common worship, and in the world-wide enterprise in which the church is engaged—the bringing in of the kingdom of "righteousness and peace and joy." (See Acts 3:19, 20, Diag. and R. V.)

The church to which you and I belong may be very deficient and imperfect in its worship, in its activities, and in the character of its members. That is not strange when the Christian ideal is so high (and its nature so humble) and human nature so loathe to live on the lowlands. Yet our summons is to forget the things that are behind and press on toward those that are before.

"Ye that are men, now serve Him,
Against unnumbered foes.
Let courage rise with danger
And strength to strength oppose."

This is no hour for cavil and criticism or for neglecting the sacred heritage which our fathers and mothers loved and sacrificed and suffered for and have entrusted to our keeping. The need of the church and its mission to human life are greater today than ever. We are facing a situation outside of the church, and within it, that calls for a new, loyal, hopeful, courageous endeavor to do our utmost in the name

of Christ for our own church and through it for the church universal. Stronger reasons, greater incentives, larger possibilities for intelligent, devoted participation in the life and work of the church there could not be than in the present hour.

“Then here’s a hand, my comrade true,
Gi’e us a hand o’ thine,
We’ll make the church victorious yet,
Like the church of auld lang syne.”

A Member.

No Evolution Among the Stars

WHEN Darwin’s theory of organic evolution arose about seventy-five years ago, the followers of this theory became so enthusiastic about it that they wanted to extend it to the entire universe. They wished us to believe that the stars above and the chemical elements under our feet were alike evolving or developing from the simple to the complex and from the smaller to the larger forms. More than one evolutionist declared that if the theory of evolution were not thus universal, the germs of decay must be in the theory.

It has been shown that there is no evolution among the chemical elements—the building blocks of which the universe is composed. The changes that do take place among the elements are now definitely known to be by loss and not by gain; and, of course, this is directly opposite to that process of evolution which has long passed under the name of Darwinism. Not the evolution of matter, but the degeneration and the degradation of matter, is what we have now learned from the very important processes that are grouped together under the name of radioactivity. And the suspicion becomes very strong that perhaps, after all, this law of degeneration may be more true and more important than the supposed law taught us by the theory of organic evolution.

Within recent years, our knowledge of the size of the universe has become greatly extended. Our telescopes have become so efficient that they reveal to us stars and nebulae which are at distances so remote that the light in reaching us must have taken some two hundred thousand years, though light travels one hundred eighty-six thousand miles a second. On the first extension of the theory of evolution to the stars, it was thought that certain stars were much newer or younger in their development than others. But then it became evident that the most distant stars are not appreciably more advanced in their evolution, although they could be some two hundred thousand years older than the nearest ones. Thus we can examine the entire universe, as it were, throughout an interval of time which ought surely to show us changes, if such changes are really occurring. But since we find no evidence of change or of stellar evolution throughout this immense period of time, it is only fair to conclude that there is no such evolution.

THE FACTS OPPOSE THEORY

Writers of fiction under the name of science, like H. G. Wells, have often deluded the public with statements that

the earth is now rotating more slowly than it used to do. They have pictured the earth as diminishing in size and rotating more and more slowly, so that our earth’s day would be getting longer and longer. This idea they have deduced from their theory of the origin of the earth by having been thrown off from the sun a great many million of years ago, a theory which is pure guesswork, and without any foundation in science.

On the contrary, Todd, in his “New Astronomy,” page 128, tells us that no actual change in the earth’s rotation has yet been detected, although any such change as great as a thousandth of a second in a thousand years could not escape detection. Also Moulton’s textbook, pages 77-89, assures us that the supposed retardation of the earth’s rotation could not increase the length of the day more than one second in five hundred thousand years. This author further declares that all the causes combined would have no appreciable effect in one hundred thousand years. Accordingly, we may conclude that the statements about the supposed retardation of the earth in its rotation are based on pure fancy. The evolutionary theory demands it; but the facts are against it.

Another profound principle that points to the running down of the universe instead of its evolution is what is known as the second law of thermodynamics, often called the law of entropy, which means that the universe is becoming gradually reduced to a state of equal distribution of energy. We may admit that this principle, or law, is based on theory, yet it does hold within the limits of observation here on this earth.

We must not conclude from this law of entropy that the universe is actually going to smash in a certain number of millions of years in the future, but it does mean that this law of the running down of energy holds true within the limits of our experience in the small portion of the universe with which we are acquainted. And we may conclude that this law has been made known to us by our Creator in order to help us to guard against the false notion that a development or an increase of energy and efficiency is now going on here in this world. But it is a fair conclusion from our knowledge in this respect that the universe must have had an origin outside of itself. It does not have within itself the means of its own evolution or development. An almighty Creator must have brought the stellar universe into existence, either at one time or at several successive periods; but the universe could not have originated

itself, and there is absolutely no evidence worthy of being called scientific to give us the slightest hint that there is a gradual development or evolution among the bodies throughout stellar space.

A number of years ago a series of experiments were carried on by Michelson and Morley, to determine whether the velocity of light is the same no matter in which direction our earth is traveling toward the source of this light. It was found that the apparent velocity of light was the same at all hours of the day, although under the theory of a fixed ether in space, the ether ought to be coming toward us at the rate of some eighteen miles a second, since the earth moves at this rate in its orbit around the sun. As the earth rotates on its axis, the direction of this ether "wind" ought to change also, and this should affect the rate at which light would come to us at these various times of day, if the ether is fixed and if it is the medium by which light is transmitted. The general results of the Michelson-Morley experiments were that no difference in light could be detected; and thus the common sense conclusion would be that the ether does not exist.

EINSTEIN'S THEORY OF RELATIVITY

A great deal of confusion has been brought upon us poor mortals because of Einstein's theory of relativity, which was largely founded on the Michelson-Morley experiments. In essence this theory amounted to this: Since we have no proof of the existence of such a substance as ether through space, let us get along without it, and let us make our calculations as if no such ether exists. Einstein's mathematical calculations were thus based on a denial or at least a neglect of the theory of the ether; and they have been fairly successful in giving a mathematical statement of the relationships existing throughout the universe. I do not mean, however, that all Einstein's conclusions are to be taken at their face value. At the most, his theory should be regarded as a purely mathematical statement, a sort of mathematical graph, to show various relationships throughout parts of the universe. And as Clark Maxwell, the eminent English mathematician pointed out long ago, there is probably an almost infinite number of ways in which the relationships between the parts of the universe might be represented mathematically; so that Einstein cannot have hit upon a unique method of representing the universe. Indeed, others have since come forward with other statements along somewhat similar lines. Einstein's theory of relativity is only one out of a large number of other statements that might be equally "true" and equally effective in expressing physical relationships. As for me, I do not see any very profound significance in any of these high, mathematical abstractions. They are but a sort of weird magic that often impresses the mind unduly, because of the uncanny way with which they seem to obtain results. But I do not see why any of us should bow down and worship the square root of minus one.

The reader may think that we have wandered somewhat from the point at which we started in this article. But our general conclusion should be that as our knowledge of the stars and of sidereal space increases, we have more and more

evidence that there is no process of evolution or development going on among these celestial bodies. There is no proof that the earth is slowing up in its rotation, and there is no proof that some stars are older than others. These points are purely matters of opinion, inspired by a secret wish that evolution might be true, but without any basis in scientific fact.

The reader should also refuse to be browbeaten by any display of esoteric mathematics, by which false theories and wrong ideas are sought to be imposed upon us. The great truth of a primary creation that is not now going on anywhere in the universe becomes more certain with every discovery of true science.—George McGready Price in *Signs of the Times*.

LIFE'S PATHWAY

I pause at close of day,
 Recounting all the way
 My feet have trod,
 But lifting wearied eye
 Above the earth-scenes high,
 I feel a Presence nigh—
 My blessed God.

If pathways e'er seem long,
 I gladden with a song
 The toilsome road,
 Well knowing Christ is there;
 Whatever be my care,
 I trust His love to share
 My every load.

Then onward I will wend
 My journey to the end
 Of life's brief span;
 Though good or ill betide,
 His peace will e'er abide;
 One walketh by my side—
 The Son of man.

—Fred Scott Shepard.

THE PREACHING GOD BIDS

(Continued from page 6)

down and cast into the fire"; he pictured the coming burning day, in which the great Baptizer and Purifier "will burn up the chaff with unquenchable fire." But he also preached the gospel or good news, that there was still time for repentance, and that "the kingdom of heaven" was "at hand," not nineteen hundred years off in the future, but "at hand"—close by. He did not preach the rejection of the kingdom by his people and its consequent postponement; that was not his business; it was not his commission.

And his announcement of the inauguration of the kingdom as at hand was abundantly fulfilled when the Son of David, in royal state rode into Jerusalem amid the acclamations of the multitude who hailed Him as their King. After the kingdom was rejected by the rulers we hear no more of the kingdom being "at hand." And after the King's ascension to heaven, gospel preachers were not bidden to preach the kingdom as "at hand," nor did they do so. Such preaching would not again be due until the kingdom was again "near, even at the doors."

But we find that the King Himself while on earth was a preacher. What did He preach? Was it all gospel? By no means. He preached the Word; He preached the preaching which His Father bade Him, and while all of it is necessary as a preliminary and background for the gospel of the grace of God, much of it is anything but good news to unrepentant sinners. He spoke in unmistakable tones concerning judgment to come; and while He commissioned His disciples to go into all the world and "preach the gospel to every creature," He added the words, "teaching them to observe *all things*, whatsoever I have commanded you"; and this included the observance of His prophetic words concerning the events which are to accompany and succeed His second coming; in fact, it includes the command to "know" that His coming is near when certain clearly marked signs have been seen coming to pass. That command is among the "all things" which He commanded.

And did His disciples carry out His instructions? Certainly they did. We have in the New Testament a compendium and epitome of their teaching. And is it all gospel? No; the gospel is never left in the background; it is the chief element in apostolic preaching and teaching; but a large portion of that teaching is devoted to practical instructions and to predictions of the consequences, in the great day of judgment which is coming upon the world, of a present rejection of the gospel of God's grace. What was it that made Felix tremble? Was it the gospel? No; Paul knew better than to preach the gospel to that man. What Felix needed first was to realize his own sinful life and its consequences in "the judgment to come." Had he shown any signs of repentance Paul would have been ready with the gospel for him.

It is probably all right that the other churches preach "the simple gospel," with not enough "judgment" in it to convict a soul in any degree. They know no better. But, Adventists have been nursed in the atmosphere of *prophetic evangelism*, and their business is to *warn* the world of the coming day of fire.

This cannot be done with any conviction when we, in our pulpits, take a compromising position and thus weaken our message. If the world is gradually growing better in God's sense of "better," then God will not bring swift judgment. But, if it is "on the rocks," and things are going to pieces, and judgment is imminent, then Advent pulpits should not subscribe to the quack remedies of today and help circulate them, but should get on the wall and sound the alarm! This is not a popular position to take, we know. But it is preaching what *God* bids us to preach.

OUR DENOMINATIONAL OUTLOOK

(Continued from page 3)

themselves were but imperfectly taught.

First of all, then, the Secretary believes that the Church of God should provide itself with facilities for the proper instruction of men and women who contemplate entering the ministry, or who may be induced to do so, *in the first principles of the gospel of Christ*. This is of vital importance.

In addition to a definite understanding and appreciation of the doctrines of the Church of God, the public worker, if he is to succeed, must be thoroughly familiar with the nature and attitude of the world as it now is. The methods employed by God to instruct His people in Moses' time were quite different from those He used in the days of Jesus. During the long interval between the two periods the attitudes of the people had changed greatly. They had been brought repeatedly into contact with other peoples, cultures, and civilizations. These contacts, and the influences exerted by them on the Hebrew mind, had modified their entire viewpoint. They had to be approached from a new direction. And so it is today. If the masses are to be reached and influenced for God now, it can be done only by men and women who "speak their language," who understand their modes of thinking, who know what arguments or what forms of instruction are best calculated to influence them. The Church of God, therefore, should see that its preachers are instructed in how to attract and influence the modern mind under modern conditions. Old theological words and phrases, now practically meaningless to the average audience and reader, should be swept relentlessly aside, and the evangelist taught how to introduce the gospel to the unchurched and often irreligious public, which is the class he most desires to interest, in the way that will appeal to them the most strongly.

In some sections of the country the challenging, aggressively argumentative method is still acceptable and should there be used; but in most localities such is not the case. A *new preaching technique* should be immediately developed to meet these new conditions.

The Secretary has here suggested but a few of the many branches in which our preachers should be educated—just enough, he trusts, to stimulate your prayerful interest in the development of a fully qualified ministry for these latter days.

The question now arises: How can these needed workers be adequately prepared? It is an obligation of the church in general; but how can it be met?

THERE IS NO SCHOOL THAT MEETS THESE NEEDS

At the present time there is no known school or academy in the country that is prepared to supply the courses of instruction that such a program demands. There is no existing institution that meets our needs because there are none that emphasize the vital truths—all of them—in which our preachers and evangelists must be instructed before they

are qualified in the fullest sense for the great task that awaits their doing.

But we cannot establish a resident college. It is far beyond the reach of our financial resources. The Church of God has learned its economic lessons through sad experience. We have become very conservative and realistic. We hear much of realism in these days—realism in art, in music, and now in diplomacy. *Realism means reality.* It means looking at things as they are, not as we would like them to be. It is but another word for practicability, feasibility, possibility, and *common sense*. It means that it is better to plan our garment so that it can be made of the cloth we have on hand, rather than to design a more splendid robe to be made out of problematical material we think some one may sometime, somehow, supply.

The Secretary believes in realism. He believes in practical common sense. He feels that realism and common sense should be applied to the conduct of church affairs as surely as to the problems of big business and little business and all business, both public and private. "To make *reason* and the *will of God* prevail," is the duty of every Christian, whether he acts in his individual or in his corporative capacity. What Jesus said on another subject seems applicable here: "Which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him."

It is not so much the mockery that may follow the failure of an ill advised program of expansion, that the Church of God should fear, but the tying up of resources that could be used profitably in more practical endeavors and the waste of time and energy that is involved. Our denomination is a small one—one of the smallest in the entire country, and our financial resources are correspondingly limited. What little we have should be prayerfully and judiciously applied to the immediate advancement of the Lord's work. Direct action, immediate action, aggressive action, should be our watchwords in these closing days of Gentile times.

If we cannot afford to establish and maintain a resident school for the education of our ministers, how can we meet this pressing need? The Bible itself gives the answer.

TIMOTHY WAS A CORRESPONDENCE SCHOOL GRADUATE

There were no theological academies in the early days of the church, and yet at no period of its history has it possessed ministers more capable of rendering successful service in the promulgation of the gospel than it did at that time. Of course several of those missionaries and pastors were men of broad learning and profound scholarship. Paul was a graduate, first, of the best secular schools the Roman Empire afforded and, second, he finished his education in a theological seminary under an instructor who is still remembered both for his knowledge of the Scriptures and for his ability as a teacher. Another worker of those times who was likewise distinguished, was Apollos, who is mentioned in a commendatory way by Paul repeatedly. Apollos is described by various translators as an "eloquent man," "a

learned man," "a man of culture," "one skilled in history." He was born and reared in Alexandria, a city which possessed educational advantages unequalled elsewhere in the Empire.

But many of the preachers of those early times were not so fortunate as to be able to attend the great schools of the period and so they had to be taught how to carry on the Lord's work to the best advantage *largely by correspondence.* Paul's two letters to Timothy are veritable *correspondence courses* in the work of the Christian ministry. The Bible itself is "an educational code, and its history the history of education." (Imber, U. S. Commissioner of Education Report.) The Holy Scriptures comprise a religious educational system of the correspondence school type that is unsurpassed, "for whatsoever things were written aforetime were written for our learning."

CORRESPONDENCE SCHOOL OF CHRISTIAN SERVICE

The Secretary proposes that the Church of God establish in connection with its other departments, a *Correspondence School of Religious Education.* The plan for such a school has been carefully worked out on a basis of the particular needs of our denomination, the educational facilities we possess, the qualified and experienced teachers we have, and the necessity of keeping the cost of the work on an exceedingly economical basis.

Some, who are unfamiliar with modern correspondence instruction, may question the possibility of providing the student with an adequate educational foundation by this method. In answer to that objection, it may be said that there are thousands of men and women in America and throughout the world who have qualified themselves for professional positions demanding the highest educational attainment, entirely by correspondence. Correspondence schools have proved, after more than fifty years of testing, their practicality and efficiency.

But here, as in every other matter that requires competent organization and development to assure its success, the type of lessons to be provided must be of the best. The school should be patterned in method after the great commercial correspondence institutions which have proven their efficiency over a long period of years. The system would, of course, be modified and simplified to meet our own peculiar needs, both from the standpoint of probable students to be enrolled and from that of our economic limitations.

In addition to the two courses suggested above, that of essential doctrines and that pertaining to effective methods of presentation of the truth, other branches would of course be added, such as history, English, church management, religious journalism, etc. These additional features have also been carefully considered and their possibilities canvassed with the idea of determining whether or not the church already has the teaching talent to care for such courses by correspondence. The conclusion reached was affirmative.

(In a subsequent message the Secretary will offer a proposal with regard to opening new evangelistic fields. He believes that there is a way in which this can be done, for it has been tested with successful results by our own denomination in the past.)

Berean Department

Cecil A. Smead, Editor, Blanchard, Mich.

Life's Keyboard

* * * *By Marion Ellsworth, Blanchard, Mich.*

At the keyboard sat a little maid,
And with faltering fingers tried
To play the lesson given her
By the master at her side.
No melody came when the notes were struck,
Only the chime and clang;
For she struck the same note over,
As, "One, two, three," she sang.

Then the master his hands beside hers placed,
As they lay on the keyboard there,
And the thrilling tones of an anthem sweet
Rang out on the morning air.
Out through the windows the sweet notes poured,
Out toward the wooded hills—
Then the echo faded and sank to rest,
Like the murmur of distant rills.

Thus you and I at life's keyboard,
Strive hard with clumsy hands,
Unheeding the Master beside us there,
Who patiently waiting stands.
We strike the notes in wild discord,
Our lives are all askew;
No music comes from the clanging keys,
Though we try our best to do.

Then the Master places His hands on ours,
And bends our will to His;
And all of our troubles fade away,
Like a child's at a mother's kiss;
And the rhythm of life through our burdened heart
Rushes with pulsing beat,
And we feel no more the bitter winds,
Or the storms that around us beat.

Plain Preaching

What is plain preaching? Some preachers, and even some laymen, have confused it with what may be termed abusive preaching. The man in the pulpit who applied cutting, scathing terms to his hearers from his secure position behind the pulpit where no one dared to speak back, often would be complimented as a plain, fearless exponent of the truth. He may have been given credit for more courage than he really possessed, and his exposition of the truth may have been anything but plain. Putting a sting in the message does not necessarily add to its clarity. It may rather add to its confusion.

Plain preaching is that which enables people to discern the thought and will of God, to see their own weaknesses in the light of His truth, and have set before them the path of

duty in such terms that they will be able to follow it, and will want to follow it. It is speaking the truth in love, with a warm heart that yearns for the salvation of the lost and encouragement for the weak and discouraged. If harsh words must be uttered by way of rebuke and reproof they will accomplish their purpose best when the hearer is made to feel that they proceed from a heart of compassion and love. When the preacher loves his people and convinces them of his sincerity he can say to them just about anything that ought to be said and they will receive it with relish.—*The Religious Telescope.*

The Place by the Sea

Have you come to the Red Sea place in your life,
Where in spite of all you can do
There is no way out, there is no way back,
There is no other way but through?
Then wait on the Lord with a trust serene,
Till the night of your fear is gone;
He will send the wind, He will heap the floods,
When He says to your soul, "Go on!"
And His hand will lead you through, clear through,
Ere the watery walls roll down.
No foe can reach you, no wave can touch,
No mightiest sea can drown,
The tossing billows may rear their crest,
Their foam at your feet may break,
But over their head you shall walk dry shod,
In the path that the Lord shall make.
In the morning watch, 'neath the lifted cloud,
You shall see but the Lord alone,
When He leads you on from the place by the sea
To a land that you have not known.
And your fears shall pass as your foes have passed,
When your faith in the Lord is stayed.
You shall sing His praise in a better place,
A place that His hand has made.

—*Annie Johnson Flint.*

Thankfulness

We thank Thee, Lord, for all the gifts
Of earth and sea and sky;
For rain and snow and heat and cold,
For springtime green and autumn gold,
For lovely days, and leaden days,
And days of booming storm, and haze,
The fog, the frost, the lightning's flash,
The answering thunder's rolling crash,
The calm when storms pass by.

—*Anon.*



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"For the Lord our God, he it is that brought us up and our fathers out of the land of Egypt, from the house of bondage, and which did those great things in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed.

A Loyal Leader

During the new quarter, July, August, and September, our lessons for Sunday school and for this page will be centered around some of the greatest leaders of the children of Israel. So we go to the Old Testament for our study, and I'm sure we will find a great deal that is interesting in the lives of these men and of the women, too. For there are three women among the number.

Most of these people that we shall study possessed in their characters two very important traits if one desires to be truly successful in life. The first trait is—what would you say? Brains? ability to make money? education? belonging to an honored family?

No, it was none of these, though some of them do seem most necessary to success sometimes. Think! What would you choose if you could have only two traits? Well, most of these leaders had—first, faith in God, really strong faith. Next, they displayed obedience to God and in the things they knew to be right.

Faith and obedience are two traits of character that should always go together. Faith in God without obedience is of no good to a person, and obedience without faith in God would lead one in the wrong direction. For his faith might be in something very harmful, and he might obey evil leaders. Do you see how important these two are, and how they really decide what a person does every day of his life.

Well, the first leader we study is Joshua. When we think of Joshua the picture of the swollen Jordan River comes to our minds and the children of Israel standing on the banks afraid to cross it. Joshua was an old man at this time, at least as we count age, for he was almost eighty years old! But God had promised the land on the other side of the Jordan to these people, and Joshua believed that God would see them safely through the deep waters.

After they had crossed the river, Joshua did not fail to thank God, you may be sure, just as he did in the many other instances in his life where he saw God was leading. And many, many times when the people forgot about God's goodness to them Joshua reminded them of it. Why, they even forgot God so far that they bowed themselves before the idols of the nations near them! Think how it must have grieved God to see His own people do such things!

It is vacation time now, and so you have more time to spend as you wish. Take your Bibles a small part of each day and read them. You will find just as interesting stories in them as in any other book you may have, and much better stories, for they are all true.

For example, in Exodus 17, there is a story about Moses and Joshua in verses 8 to 13 that is very, very curious. Joshua, you know, was called Moses' minister—not his preacher, as we call a minister, but a sort of ambassador or servant in public life.

Then there is the story, you probably recall, of Joshua and Caleb and the bunches of grapes so large it took two men to carry one between them on a pole! You can hardly believe it, but it's true, nevertheless. If you have forgotten about it look in Numbers 13:23-33. You will laugh when you read verse 33.

Because of the two traits of character we discovered that Joshua possessed—faith in God and obedience to Him—Joshua showed two other fine characteristics. They were loyalty and devotion, which are much alike. Joshua believed in God and so he was at all times loyal to Him. That is, he never "went back" on God. He devoted his time to God, also.

You know what it means to be loyal to a pal. You stick to him through thick and thin. You defend him when others find fault. You stay by him when others forsake him.

Just so with Joshua and his God. When the children of Israel forgot God and served idols, Joshua remained true and tried to show them how wrong they were. And God rewarded Joshua for his loyalty and devotion. Read the promises God made to him in the lesson text.

Read beyond the lesson text in Joshua 24, and see how the people responded to Joshua when he begged them to return to the one true God. Read especially verse 24. Don't you believe Joshua was happy because of the decision of the people that day? And what about the people—surely it was a joyful day for them, most of all!

What happened to their leader soon after this? You will find it in the same chapter, verses 29 and 30. How old was Joshua? Did his influence over the people last after he was gone? Verse 31 will tell you. It's a happy ending after all, isn't it?

AMONG THE CHURCHES

CONFERENCE CALENDAR

August 2-14—General Conference, Oregon, Ill.
 August 2-14—Illinois Bible School and Conference, Oregon.
 August 8—National Berean Conference, Oregon, Ill.
 August 16-21—Iowa State Conference, Waterloo.
 August 18-28—Virginia Bible School and Conference at Maurertown.
 August 21-28—Western Nebraska Conference at Holbrook.
 August 21-28—Blush Church, Fredericktown, Missouri.
 September 4-11—Omaha, Nebraska, Conference.

NEBRASKA CONFERENCE DATES CORRECTED

Owing to a misunderstanding, The Restitution Herald was wrongly informed as to the date for the Western Nebraska State Conference. As published, the annual gathering at Holbrook, Neb., was announced to begin August 14 and close August 21. The correct time for the Conference is as follows: August 21-28, 1938. Bro. S. J. Lindsay will be the guest speaker.

GENERAL CONFERENCE EVENING SERVICES

At a meeting in which both the Illinois State Conference and the General Conference were represented, speakers for the evening services of the meeting to be held from August 2 to 14 were assigned from a previously selected list of ministers as follows:

(August 2) Paul C. Johnson and G. E. Marsh; (3) S. J. Lindsay; (4) S. E. Magaw; (5) F. L. Austin; (6) C. E. Randall; (7) special programs are being arranged for both Sundays of the Conference which will be announced later; (8) Berean Day—a special Berean speaker will be provided; (9) S. E. Magaw; (10) S. J. Lindsay; (11) Children's Program; (12) Golden Rule Home Day—M. W. Lyon, speaker; (13) C. E. Randall.

Election of officers for the General Conference and the National Bible Institution will be held (D. V.) on Friday, August 5.

"OUR DENOMINATIONAL OUTLOOK"

After the message of the Secretary of the General Conference (which begins on page 1 of this issue) had been turned over to the printer, the Executive Board met and unanimously endorsed the plan for a correspondence school as it was suggested by Bro. Marsh, and recommended that it be presented for the consideration of the General Conference.

It was further recommended by the Board, that additional plans for the advancement of our work, which were presented by the Secretary, should also be introduced to the Conference for its approval or disapproval in August. The nature of those plans and suggestions will be given in subsequent issues of the paper.

TRAINING SCHOOL

Another week and the Summer Training School will be under way—a work over which the Church of God can feel justified in rejoicing. Our expectations are going to be realized, and our dreams come true. The Lord is still on His throne and is working through the Church of God. We have a work to do, and the Lord will bless us in every attempt to do His bidding. The wisdom of the wise man is good advice for us: "Whatsoever thy hand findeth to do, do it with thy might."

We feel thankful to our heavenly Father for leading us on to victory in this cause. Too, we wish to thank the many conferences, Berean societies, and individuals who have come to the support of this noble work. The Church of God has spoken its willingness to get into the harness and pull together for constructive spiritual growth. Our heart has been made light with your zeal and voluntary giving to this cause.

It has been our objective, backed up by prayer, that this first venture in intensive training of our workers would prove such a success that it could be made a permanent part of our work, with the possibility of expansion according to our needs; and further, that it would be so well supported that we could finish this year's school with a neat balance, so that we would have a working capital for next year. You are answering our prayers! Help us to put it over in a really successful Christian way!

Some time ago promise was made through these columns that good meals would be furnished the students. We must keep faith in this word. Economy will be practiced, but we know you will want the students to have a wholesome and body-building diet. As Pliny said: "Simple diet is best, for many dishes bring many diseases, and rich sauces are worse than heaping several meats upon each other." Our expense in this respect can be cut to a minimum, if those living within reasonable area will either bring or ship us vegetables, canned fruits, and cured meats. Send such shipments addressed to National Bible Institution, Oregon, Ill.

Progress of the school will be given you in each issue of The Herald. We know that you will be anxiously awaiting the "good word," for your heart will be with the school. Continue to pray this effort through to the end.

C. E. Randall,

Chairman Training School Committee.

Bro. Harvey Krogh, Jr., pastor of the church at Ripley, Ill., who recently with his wife visited his parents in Blair, Neb., writes of his mother's condition of health as follows: "Mother has not been well for some time, but was some better while we were at home. I'm sure that your prayers for her strengthening will be appreciated." We are sure that many of our readers will join us in complying with Bro. Krogh's request. Any mother who has raised as useful and devoted a son as the pastor of the Ripley Church of God, is deserving of every mark of appreciation from us all.

GENERAL CONFERENCE DELEGATES

Local churches and state conferences should immediately select their delegates for the General Conference, if they have not already done so. It would also be wise for such churches and conferences to consider matters which they believe should be put through by the general brotherhood at the forthcoming meeting and instruct their delegates to introduce or support measures leading to the accomplishment of these things.

ILLINOIS BIBLE SCHOOL TEACHERS

Teachers for the various classes of the Illinois Bible School, which convenes at Oregon, Ill., from August 2 to 14, 1938, in conjunction with the General Conference, will be, the Lord willing, as follows: Beginners (preschool age), Mrs. Ruby Railton; primary, (7-8), Mrs. Mary Krogh; juniors (9-11), Mrs. Verna C. Thayer; intermediates (12 to high school) Harvey Krogh, Jr.; high school young people, C. E. Lapp; advanced young people, S. E. Magaw; adults, F. L. Austin.

RIPLEY, ILLINOIS

On Sunday, June 5, the pastor of the Ripley church stated his resignation as follows: "After much prayer and careful consideration we feel that it is the Lord's will that we resign our position in the Ripley church. This decision has been reached, not because of any dissatisfaction, but we believe that opportunity should be made for a change which we feel will be profitable for both the congregation and the pastor. Of course, this will not take effect until the end of the church year, which is September 1.

"We have enjoyed our work here and have made many friends who will always be dear to us. We wish to thank our friends and brethren for the kind support and cooperation."

HOLBROOK, NEBRASKA

Elder James A. Patrick held a series of meetings at the Church of God in Holbrook, from May 30 to June 12. On Sundays an all-day meeting was held with a basket dinner being served in the basement.

Though attendance was not so large, except on Sundays, due to the very busy time of year, the meetings were helpful and interesting to the brethren.

At present Bro. Patrick is at Wilsonville, Neb., holding a series of meetings. We hope that through his efforts much good will be accomplished.

Inez Gordon.

HERALD RECEIPTS

Mrs. Ed. Tomlin; Mrs. Emma Scott; H. B. Hathaway; California Conference Board (1); Elmer C. McChesney; Bert Burch; Forrest C. Stilson; Clarence Carpenter; Mrs. Bernice Roberson; Verna Himmelright; Mrs. Ruby A. Johnson; Mrs. Lottie Sealine; Mrs. A. E. Rush; Mrs. Mary A. White.

Summer Bible Training School at Oregon, Illinois, July 5 to August 14, 1938

Board of Evangelism

Preach the Word

C. E. Randall, Superintendent



THE RESTITUTION HERALD

Published by

National Bible Institution

Oregon, Illinois

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

Plans are going forward to again carry the message of evangelism to the churches during the summer months. The Board of Evangelism believes in the Church of God and its message. We feel that the good news entrusted to the Church of God is so important that we ought to tell the world about it. In a small way perhaps, nevertheless in a most positive manner, the Board has been able to do a most worth while work in the evangelistic field this past year. The surface has hardly been scratched of what might be done and what we are able to do, if we get the right vision and the right spirit.

Last summer we visited many of the churches through the Middle West and Northwest, presenting the evangelistic work. This year we hope to carry the work of the Training School as well to our people. It is a real evangelistic enterprise. We can visualize a great

future for the church through the school.

Our work has followed a "pay-as-you-go" policy. The more the receipts, the larger our efforts can be. We would like it if our churches would observe one Sunday during the month of July and take a special offering for home missionary work through the Board of Evangelism. Many churches did this last year. All should respond this year. It is your work! If isolated, make a special contribution to Church of God evangelism. All gifts will be promptly receipted by Bro. Lapp and acknowledgment made through the columns of The Herald. His address is Elder C. E. Lapp, 41-31st Ave. N., St. Cloud, Minn.

A full report of work done by the Board will be made at General Conference, covering all places where meetings were held, workers to whom assistance has been given, etc. Following Conference, report will be made in The Herald.

Bro. John Ford ("Uncle Johnnie") of Dixon, Ill., 94 years old and still quite vigorous, is to be present at what is declared will be the last reunion of the Grand Army of the Republic, at Gettysburg, Pa., early in July. Few remain of the thousands who wore the blue or the gray in the tragic days of three quarters of a century ago and the bitterness that separated our country into two opposing armed camps has largely disappeared. How many Civil War soldiers are still numbered among us as a people?

BLAIR, NEBRASKA

Bro. and Sr. Harvey Krogh, Jr., arrived in Blair Monday night to spend a week visiting his parents.

An all-day meeting for Sunday, June 12, had been planned with the expectation that Sr. Lucille Appleby would have charge of the meeting. On Thursday she was called away for a funeral and requested Bro. Krogh to take her place. He taught the Bible class at Sunday school and immediately after spoke to us on "The Nature of Man." We then had a basket dinner at the park, returning to the church at 2:30 for another sermon. His afternoon subject was "The Spirit-Filled Man." Both discourses were greatly enjoyed by the audience, which included brethren from Omaha and Kennard, Neb., and Mondamin and Little Sioux, Iowa.

Bro. and Sr. Krogh left for their home in Ripley, Ill., early the following Wednesday morning.

Birdie Krogh, Secretary.

IOWA DISTRICT CONFERENCE

Brethren from Clarksville, Waterloo, Stanhope, Maxwell, and Marengo met at Koszta Sunday, June 19. In the forenoon Sunday school was held and a sermon by J. W. Williams. In the afternoon two short sermons were given by Bros. H. S. Hunt and C. W. Howe.

After the baptism of Mrs. Cecil Cronbaugh in the Iowa River, we returned to the church for Communion services.

A short business meeting by the Conference Board was also held during the day.

All returned to their various homes feeling happy to have met with brethren of like precious faith again.

Esther Sealine, Corresponding Secretary.

CONTRIBUTIONS TO N. B. I.

Verna Himmelright \$8.00
J. W. Sweet 2.50

FEDERAL COUNCIL OF CHURCHES "RADICAL"

An esteemed contemporary, we observe with regret, is advocating that the denomination which it so faithfully represents, should include in its forward-looking program union with the Federal Council of Churches of Christ. We say we regret this suggestion has been made, because if carried out it would automatically remove the denomination referred to from the column of fundamentalists and place it in that of modernistic radical churches.

Attention is again called to the assertion of Dr. Frank J. Norris of the National Fundamentalist organization, as quoted in our "Abreast of the Times" of May 31. Severely criticizing the Northern Baptists for their affiliation with the Federal Council, Dr. Norris said:

"If the Northern Baptist Convention fails to repudiate this Council (it) will take a nose dive in the next twelve months. The Council is a large, radical, pacifist organization. It probably represents 20,000,000 Protestants in the United States, but its leadership consists of a small radical group which dictates its policies. I saw with my own eyes officials of the Federal Council promote the sit-down strike last year in Michigan (a strike now denounced by both major labor unions). . . . The fight is on to a successful finish and fundamentalists will ask no quarter at the hands of the Moscow controlled Federal Council of Churches."

It is becoming ever more apparent, as the Editor says in another column, "The Church of God must stand alone" if it is to carry forward in these days its great task of preaching the gospel in its primitive purity.

INDEBTEDNESS FUND

Notes Payable		\$4,309.00
Amounts received	\$1,567.81	
Mrs. Emma Scott	2.00	
Mr. and Mrs. Loren Burnett	5.00	1,574.81
		<hr/>
		\$2,734.19

SPECIAL SUMMER RENEWAL RATES

During June, July, and August annual renewals to The Restitution Herald will be accepted at the low price of \$1.50 instead of the usual rate of \$2.00. Many of those who subscribed last year for the first time at the special summer rate then prevailing, will no doubt take advantage of this opportunity to renew their subscriptions to the paper for another year. This special offer applies to all of our old subscribers, as well as to the newer ones. However, no renewals for less than a full year will be received at this rate.

COLLEGIATE DICTIONARY

Fourth Edition

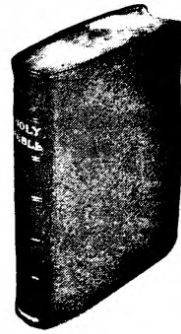


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NATIONAL BIBLE INSTITUTION
Oregon, Illinois

A Thousand Lives for Dividends!



One life, two lives, a thousand lives—they'll be your dividends. For work at the Summer Bible Training School will train you to lead others into the eternal kingdom of the Christ, and the number you lead will be dependent only upon the way in which you apply what you gain from your six weeks' work at the School.

The Summer Bible Training School will teach you to teach others, but it will do more than that. It will show you how to get the most from Christianity *for yourself*; it will make your religion a glowing, vital force. Seven courses will give you Bible, church history, journalism, music, and general church problems.

Backed by the General Conference, the School has been created to meet the pressing need for trained workers to conduct the business of the church. It is unlike any other school ever operated by the Church of God. The six weeks' course ends August 14; so students may also attend General Conference sessions.



Where Classes Will Be Held
CHURCH OF GOD
Oregon, Illinois
July 5 - August 14

USE THIS COUPON TO SECURE FULL INFORMATION

C. E. Randall
Fonthill, Ontario

Yes! I want to know more about the Summer Bible Training School. Send me complete information at once.

Name

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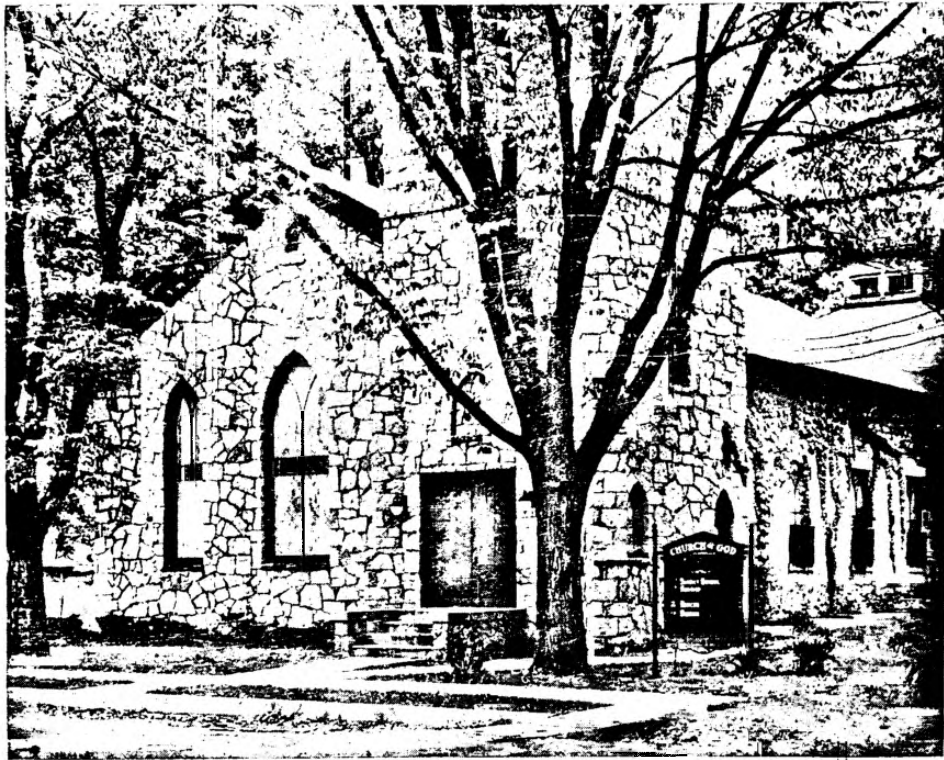
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THE RESTITUTION HERALD

VOLUME 27

OREGON, ILLINOIS, JULY 5, 1938

NUMBER 40



Greeting to the Summer Training School

IN THE NAME OF OUR LORD we welcome you who have come here to take an active part, either as instructors or as students, in the first Summer Bible Training School ever held by the Church of God. This is an historic and significant occasion. Your presence here indicates that the spirit of service and of sacrifice is not dead among us—that it is still vitally alive.

Further, it shows that the denomination as a whole is zealously anxious to carry the great message of salvation forward more energetically and more widely than ever before, for you who have come here to study and prepare yourselves for the Lord's work, represent our people everywhere.

We pray that God's richest blessing may attend you in every session of every class, and that you may "finish your course with joy" and with abundant success.

Abreast of the Times

Pertinent Comments on the News of the Day

G. E. Marsh, Editor

Crop Failures Due to Demons, Bishop Asserts

"Behold, the fig tree which thou cursedst is withered away" (Mark 11:21).

LONDON, England, June 29.—Dr. B. O. F. Heywood, Bishop of Ely, declared today that demons, evil spirits, or dark angels may be to blame for the losses suffered by British farmers this summer. Addressing a summer diocesan festival gathering, the Bishop said:

Disincarnate, rebellious spirits may have some temporary and limited power to exercise evil influence in the realm of nature as they apparently have in the realm of humanity. . . . It seems clear to me that nature does not perfectly express the will of God," the Bishop said. "We have the authority of the Bible for believing that something has happened and continues to happen in sub-human nature which might not unfairly be compared to the fall in our human nature. Those who wish to pursue the subject would do well to read verses 18 to 23 of the 8th chapter of the Epistle to the Romans, in which St. Paul seems to suggest that not man only but the whole creation needs redemption."

Some few weeks ago we noted that the Church of England Doctrinal Commission had repudiated belief in angels and demons. Referring to this action, the Bishop stated that in doing so the Commission had "shown lack of imagination."

Jewish authorities agree that belief in demons was unknown among them until after the Persian conquest of Palestine, when the Jews were carried away from their own land and brought under the influence of pagan devil-worshipping influences. It was at this time also that they came to believe in a hell of literal fire for the wicked and in the immortality of the soul.

In ascribing crop losses to demons, the good bishop overlooks the fact that the only "crop loss" recorded in the New Testament as produced by other than natural causes, came when the fig tree was cursed by Jesus, and that mankind has suffered continuous loss from the curse God pronounced upon the earth after Adam's disobedience (Gen. 3:17, 18). In both instances it was divine, not a demoniac curse, that produced these sad results. All such curses are to be removed at the close of the thousand years (Rev. 22:3).

Communism Among the Negroes

"Can the Ethiopian change his skin?" (Jer. 13:23).

PHILADELPHIA, June 30.—According to the *Methodist Protestant Recorder*, Dr. Mark A. Dawber stated recently in a sermon that 20,000 Negroes have joined the Commu-

nist Party and thousands of others will join "when 2,000,000 cotton-picking Negroes are put on the economic scrap heap." He explains that "the communists go to the Negroes with an essentially Christian attitude," assuring them that "there is no segregation in our organization" and promising a solution of all their economic problems. It is not surprising that such an appeal should win recruits from certain classes, says the *Recorder*.

Ethiopia Closed to Protestant Missionaries

"Ethiopia shall soon stretch out her hands unto God" (Psa. 68:31).

ROME, Italy, June 30.—Just how Protestantism will attempt to overcome the barriers Rome has erected across the highway that leads to missionary activity in Ethiopia, is not yet revealed. The situation is this: The Italian Government has decreed that all welfare and missionary work that is done in Ethiopia shall be carried on exclusively by Italians. Perhaps the Methodists, who have a missionary center on a hill overlooking the Vatican, may be able to send Italian missionaries to take the place of American and British workers, but other Protestant bodies are not so fortunately situated. The *Christian Advocate*, commenting on the problem, paints a gloomy picture.

"The Roman eagles represent both the Roman Empire and the Holy Roman Empire. Of course, this is not true officially. But Vatican City sees a great missionary opportunity in the advances of the Roman eagles. Swedish and American missionary stations are now used as headquarters for Italian officers. The decree is that all work of a welfare and missionary nature must be done by Italians. Unless these non-Italian hospitals, clinics, and schools can be taken over by Waldensians, Wesleyans, Methodists, or other Italian Protestant organizations, the Roman Catholic Church will fall heir to all such buildings and equipment. It will also have a monopoly of that vast field—a territory three times the area of Germany with a population of ten million."

THE RESTITUTION HERALD

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G. Eldred Marsh Editor
Paul C. Johnson Associate Editor
L. E. Conner Business Manager

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Receipts.—The change of date on your address label is your receipt. If date is not changed in two weeks after payment of subscription, please notify this office.

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Our Evangelistic Program

A Second Message From the Secretary of the General Conference

"THAT'S what I call *evangelism!*" exclaimed L. E. Conner, President of the General Conference of the Church of God, when the Secretary outlined the missionary program which he proposes to present to the brotherhood at large when it meets at Oregon next month.

As we pointed out last week, the first duty of the Church of God is, and ever has been, to "preach the kingdom of God to other cities," to send the message everywhere, "as a witness unto all nations," before "the end come." Evangelism is its primary purpose—not the building up of strong local bodies of believers. When a local body ceases to engage in the preaching of the gospel to unbelievers, when it no longer makes the spreading of the gospel of the kingdom its chief objective, it ceases to be a "witnessing" church and fails utterly in its primary duty to God and to man. Such a congregation may increase in numbers by adding from year to year the children of families who are already in the faith. But praiseworthy as such accomplishments are, they do not fulfill the obligation of the church to "go into all the world and preach the gospel to every creature."

In making its report at the end of the year, a church should ask itself these questions: What proportion of our regular congregations has been made up of people who are not connected in any way with this church? How many have been added to the membership from outside our own families? How many "strangers to the covenants of promise" have been instructed in the conditions of salvation as they are laid down in the gospel Jesus and the apostles preached? How many tracts, books, and papers have been circulated in our community with the thought of evangelism in mind? Is our Sunday school, our Berean society (for years the only real missionary force in the church), and our evening service, drawing "outsiders" in that they may be instructed; and do the lessons and sermons given by our leaders provide such people with the doctrinal information they must have in order to be saved?

These are questions every local church should ask at the close of the year's work, and it should base its program for the following twelve months upon the answers received. Should the church find that, despite the most earnest effort it can put forth, it is unable to attract the general public with the gospel, that "outsiders" simply will not attend its services regularly and that those who drop in occasionally cannot be influenced to accept the saving truth it offers, it should modify its program in such a way as to curtail its local expenditures and use much of the financial strength of its membership in the furthering of the gospel in other places. It must not neglect its self-strengthening effort of course, but when the possibility of accomplishing real evangelistic work in its own locality becomes palpably futile, it should at once economize in serv-

ice to its own membership and contribute the amount thus saved to the proclamation of the truth elsewhere.

LOCAL EVANGELISTIC TEAMS SHOULD BE DEVELOPED

Whether the local church has thoroughly evangelized its own territory or not, evangelistic teams should be organized under the leadership of its pastor and elders to introduce the truth in near-by communities or in other sections of the city or town where it is located.

The first step leading to the establishment of such a program would be the arousing of the congregation to a sense of its responsibility for the salvation of those who are not members of its own families. This may be accomplished in various ways, some of which will no doubt be suggested when the matter is presented before the Conference for open discussion.

The second step would be to make a survey of the region about the church to discover what adjoining communities provide the most promising fields for evangelistic effort. More on this phase of the subject later.

The third step would have to do with the organization and training of such missionary teams. Wherever possible, their membership should be made up of men and women, old and young, who already possess some talent or aptitude that can be utilized to advantage in such work. A fervent zeal for "the truth that saves" is, of course, the first and greatest requirement. After that a pleasing personality, an ability to meet people graciously at their own doors and to extend personal invitations to them to attend services. Workers should be encouraged to distribute tracts and papers, and to *sell* literature from house to house. Singers will be needed who can sing with or without accompaniment; instrumentalists of various kinds; readers, who are able to bring from the Word of God its full beauty and meaning; teachers, thoroughly instructed in the doctrines of salvation, who can teach children, young people, and adults the wonderful truths of God; student preachers, the elders of the church, and last of all the pastor himself—every possible worker in the congregation will be required to carry on such a work successfully.

The problem as to where such work may be undertaken and how it may be carried on, will be met when the entire matter is more fully discussed under

GENERAL EVANGELISTIC POSSIBILITIES

Local evangelism, while exceedingly important, provides but one outlet for missionary zeal and enterprise. From the standpoint of the General Conference the question must be considered more broadly. This is something with which the entire Church of God is everywhere vitally concerned. Our duty to preach the gospel is not limited to

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Should a Christian Go to War?

By Harvey Krogh, Jr.

WE CAME to some interesting conclusions in a Bible study recently that touched upon this question which may be very important to our brotherhood in the near future.

The Word of God is not silent concerning this problem, so we will first find what help we can there. In Romans 13:1 we are thus instructed: "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God." If we take this verse literally, with no qualifications, it would be our duty to do anything that human government would command, regardless of the opposition of that command to the direct command of God to us. In the next few verses we find that Paul is speaking of governments in general and that the ordained purpose of governments is to promote good works and to put down evil. When governments begin to promote such evil work, as an unnecessary war of aggression, this admonition to be subject to the powers that are would not be so binding.

Peter very plainly speaks of the matter and gives the reason: "Live honourable lives among the Gentiles, in order that, although they speak against you as evildoers, from your good deeds they may witness your character, and may glorify God on the day of scrutiny." Why live good lives? That those without may glorify God. "Submit, for the Lord's sake, to every authority set up by man, whether it be to the emperor as supreme, or to governors as sent by him for the punishment of evildoers and the encouragement of well-doers. For it is God's will that by doing well you should thus silence the ignorant talk of foolish persons" (1 Peter 2:12-15, Weymouth). Again we see the purpose of government is for the punishment of evildoers and the encouragement of well-doers.

Suppose that you were called to go to war for a just cause, if just cause there be, does the Word of God forbid you to go and take human life? One of the Ten Commandments is, "Thou shalt not kill," and yet God, who made that law, allowed and even commanded His own people to go to war and utterly destroy their opposers in the Promised Land! Could not God, then, allow His people here to thus support the nation which has given religious freedom to them for these many years?

First, let us speak of whom we should honor for our religious freedom. Had God not blessed our nation and the men who founded it, our nation might not have had respect for God. Therefore our first duty is to God directly. And yet we can still support our nation—or can we? Let us see.

We as Christians are not under the dispensation of law, but under grace. Jesus gave us a new law which did not say in so many words that we should not kill. He simply said, "Whosoever is angry with his brother without a cause

shall be in danger of the judgment." In 1 John 3:15 the inspired Word is recorded thus: "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." In the light of these words, wherein lies the sin? Is it in the taking of life or is it in the heart of him who hates? You answer!

In the last great war, hatred was instilled in the minds of young and old, so they would eat cheap food and save money to loan to the Government with which the war could be carried on against the hated enemy. Men were put through rough training so they would hate and by the burning of that hatred go into battle intent to kill. When hatred enters, the Spirit of God departs: "As many as are led by the Spirit of God, they are the sons of God" (Rom. 8:14).

In 1 Peter 2:11 Peter pleads with us: "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." And Paul tells us that "the works of the flesh are manifest, which are these; . . . hatred, . . . wrath, strife, . . . murders . . . But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5:19-23). "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit" (Rom. 8:1).

Could you take up arms and still be free from condemnation? Could you stay home and make ammunition which would be used in the destruction of human life and God and your conscience not condemn you? Is there not other service for the nation that could be done "as unto the Lord"? For "whatsoever ye do, do all to the glory of God" (1 Cor. 10:3).

It was suggested in a previous article in this paper that such service as the production of the necessities of life would be of value to the nation and still not be in opposition to God's will for us. The caring for the wounded could be done as unto the Lord and not as unto men. There are many ways to serve God as well as our nation.

Let us use Israel as a type, even as it is used in the New Testament. The Levites and priests never went out to battle and yet they supported the nation and performed a mighty work more important than that done in battle. Had the Lord not been with them the battle would have gone against them, even as it did at times when they were not serving the Lord as they should. Could you not serve your nation in a greater way by serving God and obeying His commandments?

Now a word of warning to those who may not be called to take up arms against an enemy. We have found that it is the heart on which our Lord looks. The great sin lies in opposing God's Spirit and the defiling of our bodies, which

are the temples of God. Though you might remain at home and take no active part in the destruction of the enemy, yet if you have the hatred in your heart that prompts the soldier to take the life, are you any better than he is?

Many of these questions must be answered by the individual. I do not believe there is any set rule to go by other

than the inspired Word of God. Let us not fail to study to show ourselves approved unto Him, regardless of our position in the sight of the ignorant and foolish.

Let us live so close to our Lord and Master that when great decisions must be made, we may have no trouble finding what the will of the Lord is in all things.

No Salvation Outside of the Church

STARTLING as the above affirmation may seem to be, it is true. There can be no eternal life for anyone not enrolled in the book of the divinely appointed and recognized ecclesia. It is equivalent to that of the fundamental doctrine of *life only in Christ*. Having made the assertion, we are obligated to those who read to prove it by a clear and Scriptural exposition.

What, then, is the "church"? What are its nature and divine order? No mortal eyes as yet have ever seen the church, except in its outward manifestations. The church is invisible. Shall we illustrate at this point? You inquire of your friend: "What is that building yonder?" You are told that it is the Episcopal Church. Looking in another direction you are informed that the building over there is the Methodist Church. Yonder is the Congregational Church. Pointing to another fine structure, your informant tells you that this is the Presbyterian Church. Once again you make some inquiry concerning a building of somewhat more modest appearance, and you are told, "That is where those Advent soul sleepers meet." So on and so on. Is that the way to define the "church of the living God"? *No, it is not.* The "church" of which Christ is the "head" has little or nothing in common with denominationalism. If the church is not a structure of bricks, stone, lumber, and mortar, then what is it? We would ask: "What is a school?" A school consists of an assembly of scholars and teachers. What is a college? A college is an assembly of professors and students. How prone we are to reverse the order of things! Hence the *building* in which the scholars meet has become the school, the *place* where the students gather with their instructors has become the college. Equally so the *visible structure* has come to be understood as the "church." What a grave error and a sad reversal of the divine order! The church of the new covenant dispensation is strictly an *organism*, a "body" of which Christ is the "head," which in its outward manifestation is an assembly of spiritually minded people gathered as the followers of Christ, whether in a building with towering steeple, a cottage, a barn, or in the open air.

The writer was associated with a precious man of God some years ago in England. He was somewhat averse to a sister speaking in the general assembly. We asked him this question: "What is it that comprises the church?" He answered: "Where we are now assembled." "Very well," we answered, "suppose we leave this building and go out-

side; where is the church then?" Reluctantly he replied, "The church is out in the open." We then asked the question, "Would you refuse the right of any one of these dear sisters to testify of the joy that fills their hearts in the knowledge of forgiven sin in the open air?" To this question, silence was the only answer! If the "church" is not comprised of the ever-increasing sects and denominations which spring up like mushrooms in the night, how shall it be defined? "What saith the scripture?"

The church is *indispensable to salvation*, but denominationalism, as such, is not. We are frequently met with the assertion: "There are as good people outside the church as in it." That may be true enough so far as denominationalism goes, but as a matter of fact, there are none who are not good, by the sovereign grace of God, inside the church. The church of which we now speak is the purchased possession of Christ, and is composed of the members of His "body," washed in His blood, and clothed in His righteousness.

Of course, if mortality is the viewpoint of those who ignore the church, and find excuse for complaint, or if they refer to some man-made institution, they may be justified in the attitude they take. But when we speak of the eternal destiny of mankind in their relation to the church of the living God, we are confronted with another situation. No one outside of God's church can have everlasting life. We read: "The Lord added daily to the church such as were being saved" (Acts 2:47).

If we use the figure of a building, so often found in the Scriptures, we have the beautiful and familiar illustration of the church of Jesus Christ. A structure incomplete, an edifice in course of erection. We see a building in course of construction, but the structure is unfinished. It is hidden from view by the staging. There are piles of lumber, brick, mortar, and other materials going into the building. When the staging is removed, and the edifice stands forth in all its visible completeness, then do we see the building, and not till then. Even so it is with the church of which we now speak. It is in course of erection. Not until, by the grace of God, every human soul that comes by repentance for sin, and faith in the work of Christ, and obedience thereto, becomes united in that "church of the firstborn," and that which obscures the glorious sight of a complete edifice is removed, which is mortality, will the church be seen.

(Please turn to page 7)

The First Resurrection

By George A. Waters

"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).

INCLUDED in the number suggested in this text are "them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands" (v. 4). These had not received their reward when the fifth seal was opened, and were told to "rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled" (Rev. 6:9-11). With these also will be the faithful ones of old who were "tortured, not accepting deliverance; that they might obtain a better resurrection: and others (who) had trial of cruel mockings and scourgings, (who) were stoned, . . . sawn asunder, . . . afflicted, tormented. . . . And 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" (IIeb. 11:35-40). Surely the faithful of all ages (dispensations) will be included in the *first resurrection*.

WHEN WILL THE FIRST RESURRECTION TAKE PLACE?

"Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, *at the last trump*: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (1 Cor. 15:51, 52).

There can be no doubt that this is the first resurrection, that it is accomplished instantly, and at a time designated as "at the *last trump*." "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming" (vv. 22, 23). It is therefore evident that the "last trump" must sound "at his coming." Paul confirms this in 1 Thessalonians 4:16, 17, where he says that "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."

Jesus foretold to His disciples the coming of days of "great tribulation," which are to be "shortened" for the elect's sake, and warns them:

"Behold, I have told you before." He then continues: "Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. For wheresoever the carcase is, there

will the eagles be gathered together. 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. And 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. 24:21-31).

There are those today who claim that Jesus has already come and is now in the secret chambers, but we, as disciples, are warned not to believe it, because *His coming will be just*

as apparent as lightning.

This description agrees with what was quoted above from 1 Thessalonians 4:16, 17. He will come in the clouds, with a trumpet, with angels, and the saints are gathered together. Surely this is another picture of the first resurrection, and it is to take place "immediately after the tribulation."

THE LAST TRUMPET

This scene could not take place after the first resurrection because of the trumpet sounding, for the *last trump* sounds then (1 Cor. 15:52). The last trump, or trumpet, is described in Revelation. In chapter 8, verse 2, seven angels were given seven trumpets, and chapters 8, 9, 10, and 11, tell of their being blown, and the woes that followed. "In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as

Promise Through Suffering

1 Peter 4:19

By George A. Waters

As I lay on my bed of suffering,
A still voice came unto me,
"Canst not thou endure thy affliction?
I suffered so much for thee."

Then a vision of wondrous beauty—
Of treasures laid up for me
If I will fulfill all my duty—
Appeared in its glory to me.

And so I am writing to others,
That they this vision may see,
And may the soft whisper of Jesus
Bring glory eternal to thee.

he hath declared to his servants the prophets" (Rev. 10:7). "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, 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. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth. And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail" (Rev. 11:15-19).

We can identify this as the "last trump" because it finishes the mystery of God, the dead are raised, and reward is given to the prophets, the saints, and them that fear the name of God. All are "made perfect" together (Heb. 11:40).

WHY HAS JESUS NOT COME?

"Behold, I come quickly," Jesus said, "and my reward is with me, to give every man according as his work shall be" (Rev. 22:12). Why has He not come? Why does He not appear and put an end to all the suffering and sorrow of the world? It seems so long for us to wait! Has the time been definitely set? Did Jesus know exactly when it would be?

Listen: "But of that day and hour knoweth no man, no, not the angels of heaven, but My Father only" (Matt. 24:36). If the Father knew the day and hour, it has evidently been set, although God alone knew when it would be. Why was the time postponed so long? Because this life is a testing time, that God may know, or rather prove, who will believe and obey 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). "It pleased God by the foolishness of preaching to save them that believe" (1 Cor. 1:21). Jesus said: "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God" (Rev. 2:7); and, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

But is the time really as long as it seems? Only a few live eighty years. Is not that a very *short* test when compared with the reward of *eternal life*? Why should we worry about the years before and after the period of our testing? We knew nothing before it began; and when we die and return to dust (Gen. 3:19) "that very day (our) thoughts perish" (Psa. 146:4), and we "know not any thing" (Eccl. 9:5).

A man works hard all day for a small sum, secure in the knowledge that he will sleep and rest through the night, and rise to new joy in the morning. So let us work while it is day, that we, too, may rest in hope of rising again.

Is there not a sound, logical reason why God set the time for the sacrifice day and hour as He did? We all know that as Solomon's temple was hewed out piece by piece until all were completed before they were assembled, just so we are chosen and fitted one by one, until the body of Christ shall be completed. When the last piece is fitted in no more can be added—the building is complete.

An architect must know his resources before he plans his building, and plan accordingly. In like manner God, the great Architect of the universe, planned His building to include all available material. Although "declaring the end from the beginning" (Isa. 46:10), God does not compel man to do the things he does. Just as you may know what your neighbor may do tomorrow, yet have nothing to do with it, so God knows just when the last one will be added to the number to be saved and has planned to that end.

Jesus said: "As the days of Noe were, so shall also the coming of the Son of man be" (Matt. 24:37). In the 6th chapter of Genesis we are told that the world became so sinful that God decided to destroy it, and commanded Noah to build an ark in which he should be saved. He, his sons, and their wives were thus saved (Gen. 7:13) because "there have I seen righteous before me in this generation" (Gen. 7:1). All others had refused to believe during that generation. Just so, when the "gospel of the kingdom shall be preached in all the world for a witness unto all nations," and no more will repent, Jesus will come.

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NO SALVATION OUTSIDE OF THE CHURCH

(Continued from page 5)

If the Lord is in the building business of the spiritual realm (and He is), and if every saved individual constitutes a unit in that building, does it not logically follow that every such person separated from his sins and cleansed from all iniquities becomes a member of the church of the great Builder?

The Son of God declared in the presence of His disciples: "I will build *my church*." This was uttered by the Lord upon the statement of the profession Peter made in response to the question: "Whom do men say that I the Son of man am?" "And Simon Peter answered and said, *Thou art the Christ, the Son of the living God.*" Then came the gracious words: "Upon this rock I will build *my church*; and the gates of hell (Hades) shall not prevail against it" (Matt. 16:13-18). Not upon Peter, as the arrogance of the institution on the "seven hills" would have it. Jesus is the Builder of His church, and nothing, not even the grim monster death, will prevail to hinder its completeness in the on-coming day of consummation when the glorious Head shall come to gather His glorious body. Of what material does the master Builder construct His church? "Ye also as living stones are built up a spiritual house . . . to offer up spiritual sacrifices acceptable to God through Jesus Christ" (1 Peter 2:5).—Samuel Forsey in *Messiah's Advocate*.

A Book, a Jew, and a Miracle

HOW I had always looked forward to the hour when I would be on a ship bound for that wonderful land, America! For years my ambition was to seek my fortune in that land flowing with milk and honey, and I was determined that no obstacle would ever be powerful enough to keep me from obtaining that goal. And thus, when the way was finally opened for me to go, in vain did my parents plead with me to abandon the idea, making all sorts of tempting offers. Nothing could deter me; I was on the threshold of a new and successful life and could not let the opportunity go by.

A VISIT IN VIENNA

Soon final arrangements were made for my departure, and realizing that I would perhaps never see my loved ones again, I stopped off for a visit with my grandparents and then proceeded to Vienna to see my brother. He was then a brilliant teacher in one of the Jewish schools of learning there, and was regarded as a celebrity among the people of his own home town and held in no less esteem in the larger city of his residence. He met me at the station, and what a delightful reunion it was after several years of separation!

But something different about him did not escape me. Nothing was said, however, until we reached his room and then, upon learning that my stay there was a question of hours, he lost no time in relating to me the following story:

Some time before, the word had gone around that section of the city that there was a man from England who was stopping at the hotel. He was a *Meschumed* (apostate) and had sinful literature with him; the purpose of his coming was to mislead the Jews. And the entire section began to seethe at this information. Soon the question was raised by various young men: "Why doesn't Jehovah strike him dead if he is engaged in the work of destroying faith in God and in leading God's people astray?" This question seemed reasonable and many expected just that to happen. The rabbis warned the people that this man had some occult power and that harm would come to anyone getting too close to him.

"DARED NOT GO NEAR"

The chief point for discussion in the synagogue was this stranger and his awful work. Warnings were sounded and every attempt was made to fortify the faith of all. Such dreadful things were said about this stranger and his little books that the curiosity of the young men was stimulated to see this fearful character. If only one of his books might fall into their hands; but they dared not go near the hotel in which he lived! In the restaurants and on the streets they talked about the affair, but only when they were sure their elders were nowhere near. So much as hinting an interest other than hatred in this renegade Jew would bring upon them the displeasure of the leaders of their people, not only religiously but in a business and social way.

And my brother shared this deep interest along with the other young men. If the little books were so terrible, he thought, they surely could not influence intelligent people. And another thing, why was this man spending so much money without hoping to get any returns? So puzzled was he over it all that he was determined to find out for himself.

"HASTILY SEIZED THE BOOK"

One day as he was passing down the street a man came up to him. Both knew as they looked into each other's eyes that each wanted to know the other. The man proffered a little book to my brother who, after glancing in all directions to see that no one was in sight, hastily seized the book, put it beneath his jacket, and hurried back to his room.

Once in his room he locked the door and opened the Book to the first page. It was the New Testament written in the Hebrew. He began to read, and was startled to see the names of Abraham, Isaac, Jacob, and other Jewish names so familiar to him (he was reading the first page of Matthew giving the genealogy of Jesus Christ). A leaf falling past his window startled him and drove terror into him. Then he returned to his reading. Before he had finished a page or two he was already comparing it with the Old Testament prophecies and seeing how marvelously they were fulfilled. He was utterly captivated and could not lay it aside.

When he came to the Sermon on the Mount he asked himself: How could such a Book be considered so sinful as not even to be touched, when it contained such remarkable teachings which were far superior to anything found in Jewish books of learning? How could this Jesus, from whose lips these wonderful words had fallen, be such a villain as depicted by Jewish tradition?

"INTEREST GROWING STEADILY"

With such questions in his mind he continued reading, his interest growing steadily with each page. Perhaps this Jesus is not as vile as we have been led to believe, he thought. What surprised him more than anything else was that through and through the teachings of Jesus were those of his own Bible! For, when he came to an assertion, "And thus it is written in the prophets," he immediately looked up the reference for himself and discovered that they harmonized. The rabbis had said that Christians were idolaters, but this Book said nothing at all about images. There was not the slightest hint of image worship in its pages. The God of the Book was our Father, Jehovah of the Jews. Belief and trust in Him were ringing through every utterance of the Jesus of this Book.

"READING ALL NIGHT LONG"

After completing the Gospels he read on into the book of Acts. What kind of power did this man have, thought my brother, which He imparted to others? Cowards became brave, men from ordinary walks of life became giants

among men, once they accepted His leadership in their lives! And then he came to the conversion of Paul. He discovered that Paul was a young, brilliant, well-educated Jew such as he was. Paul's argument on the law and its relation to life was not only clever, he thought, but it was true. He read the "Song of Love" in 1 Corinthians 13. It was the most beautiful thing he had ever read. He read it again, and immediately the ideal for his life became Saul of Tarsus.

He was simply entranced, he told me, with the wonderful knowledge contained in this Book, and before he realized it, he discovered that he had been reading all night long!

"FILLED WITH A SPIRITUAL PRESENCE"

Thus, as he read, without anyone saying a word to him, he became convinced beyond any shadow of doubt that the Christ of the New Testament, and the promised Messiah of the Old Testament, were one and the same Person; that He was the one of whom Moses in the law and the prophets did write. And he at once accepted Him as his own Messiah and Savior!

This whole story, as he related it, was like a dream to me. Is it possible, thought I, that my own brother has gone so far as to believe on that "hanged one"? But I could not deny that a strange and wonderful thing had happened in his life. His face was suffused by a glow which I had never seen before. The whole room was filled with a spiritual presence as he recounted these unbelievable words. But I was nevertheless determined to have nothing to do with Jesus, and told my brother that I would rather die than believe on Him. But he continued his story.

Since he had been convinced that the Messiah of the Old Testament was the Jesus Christ of the New Testament, he felt a release in his soul. He knew for a fact that what had happened to Saul of Tarsus had happened to him. There was a peace, a calmness, a holy wonder that filled him. The rabbi, he said, had kept him in ignorance about the most wonderful Book, and the greatest Person of all our people. He still thrilled over the new experience. The answer to all the questions of the centuries had come to him and every doubt which he had ever felt was gone. All of which left me dumb for a while . . . I did not know what to say.

THE "LAND OF THE FREE"

hearted, I bade my brother goodbye. I boarded the train for Hamburg, Germany, and from thence took the steamer

The time for my departure drew nigh and, broken-for the "land of the free."

The shores I had left behind were rapidly passing out of view; they were almost forgotten. As I looked out upon the ocean, I felt that I was bound for an entirely different planet. My dream of years would soon be realized! I would see money strewn along the streets, mine for the picking up!

Upon my arrival in America I received a welcome from my uncle and his family fit for a prince. Two things one must do, advised my uncle, in order to be a success: learn the language; and work hard. And resolving not to allow a minute to be wasted, I immediately set out to follow that

good advice with all my heart and soul.

But, though everything appeared to be running smoothly, nevertheless, I failed to get peace of mind. I was restless, unhappy, and, worse, I did not know the cause of this unrest. Any thought that my brother was possibly right in his thinking was immediately dismissed from my mind.

"LETTER FROM ACROSS THE SEA"

Meanwhile I received my first letter from across the sea. It was from my brother. From beginning to end it was a most passionate appeal to me to search the Scriptures, to think over our conversation, to see "if these things be so or not." Riches and glory, he wrote, would not bring peace to me.

I was so angry when I finished reading the letter that I tore it to pieces and made up my mind not to answer it. After all, I reasoned, he is my brother. In my letter to him I did not even refer to his appeal.

Time went by, and another letter came from him. This time he was not only urging me to search the Scriptures, but he quoted them for me. First prophecy, and then its corresponding fulfillment. This, too, I tore to pieces. I tried to put my brother and his letters from my mind, but somehow little thoughts would spring up within me that caused me many restless days and sleepless nights. I had the utmost faith in my brother's sincerity and could not impugn his motives. Surely no shrewd man could have misled him who was so thoroughly grounded in the history and beliefs of his people. Could he have lost his mind? But that, too, could not be possible, since he gave every evidence to the contrary. What strange power had taken possession of him? It was a baffling mystery to me.

FIVE THOUSAND MILES TO WIN ONE FOR CHRIST

The first sentence of my brother's next letter left me speechless. I had to read it a number of times before I could grasp it. He disclosed to me his intention of coming to this country. How foolish of him, I thought, to abandon his whole career! But, as I was to learn later, he had a definite mission to fulfill here.

Within a few weeks he arrived in this country. It was then I learned that his sole object in coming was to try to win me to Israel's Messiah. I wasted no time in informing him that under no condition would I consider giving up Judaism, and there and then I made him promise never to discuss the subject again. And he kept his promise!

However he did something better than preaching the gospel. His life spoke for him. He seemed to possess a calm and peace that the world could neither give nor take away, and I had to admit that I envied him. It was his transformed life which gradually broke down all prejudice in me and led me to accept Jesus Christ as my personal Savior.

This is the story of how one copy of the New Testament, given to my brother, transformed his own life; then the lives of a number of others to whom it was secretly passed; and then caused him to travel five thousand miles to another continent for the purpose of winning me to the Savior.

As soon as I was led to the Lord I immediately felt a

definite call to carry the message to my own people. For sixteen years I have been laboring here in America, seeking to arouse the hearts of Christian people to their responsibility toward Israel, and having the joy of leading many of my own people to a saving knowledge of the Lord Jesus Christ.—*Jacob Gartenhaus.*

OUR EVANGELISTIC PROGRAM

(Continued from page 3)

localities where there are existing churches, or to states where we have conferences in active operation. Our "field is the world," and especially that part of the world in which we live. Hence the obligation is a far-reaching one and we naturally ask ourselves how our small body can attempt so vast an enterprise with any hope of success.

In the first place, the Church of God must be led back—yes, that is the right word!—it must be led back to the position it occupied a half century and more ago with regard to its attitude toward the gospel itself. In those days it realized that truth alone saves—that it makes a difference what one believes—the difference between salvation and the loss of salvation! Rightly, we believe, our leaders at that time looked upon the entire world as lost in sin, regardless of any nominal profession of religion it might make. No matter what else one might believe about God and about Christ, he was in a lost condition unless he had come to know, believe, and obey the gospel of the kingdom. They recognized that *belief in an error will save no one*; that morality, even when disguised under the name of "spirituality," is no evidence that one is in Christ; that to evangelize meant nothing short of preaching the gospel of the kingdom of God!

The Secretary is convinced that if the Church of God is to go forward, if it is to continue to carry out its divine commission, it must again recognize the unique position it occupies. It must stand alone, it must work alone, if it is to conscientiously and successfully render its full duty to God and to the world.

WHERE, THEN, SHALL OUR EVANGELISTS BE SENT?

We are now confronted with the difficult problem that faced our Board of Evangelism this past year. No one wanted the service of an evangelist! No one invited the evangelist to come and hold a meeting in his vicinity! So what could the Board do? It could not force itself upon any church community. There were apparently no "open doors" anywhere. Few local congregations asked to have an evangelist sent to them.

That is exactly as it should be! The place to do *evangelism* is the place where we have no church, no believers, no local workers who are able to carry on such efforts themselves without outside assistance!

It was when the Secretary had reached this point in his outline of a missionary program that Brother Conner exclaimed, "Now that is what I call *evangelism!*" To go into

new places, to preach to people who never heard of the coming kingdom of Christ, to "call out" one here and another there from among the vast multitudes of unbelievers in America, comprise the real evangelistic task of the Church of God today. This is a "witnessing" service, indeed! This is the kind of work the church used to do so effectively. A work like this is Christlike, it is wholly unselfish. It will add no paying members to your local membership. It will not aid you directly in the "Christianizing" (there is really no such thing!) of your community. But it will carry out the spirit of the Great Commission to the fullest extent of our power and ability, and that is the important thing.

HOW CAN SUCH A TASK BE PERFORMED?

Here is how it *was* done in Iowa a quarter century and more ago, but under conditions comparable to those which face the church today.

An experienced *doctrinal* evangelist and a student helper were employed by the state conference. The brethren were invited to submit suggestions regarding places where they thought the gospel might or should be introduced. Generally the places chosen were communities in which there was not a single believer, or, at the most, not more than one or two families. The helper was sent into the new locality a week or so in advance of the evangelist. He would rent a hall, an unoccupied residence, a church building that was not in use, or, as was done on at least two occasions, a theater, in which to hold the meeting.

The helper's next work was to insert notices in the local paper, post advertising cards in store windows, and sometimes to visit the schools and tell the children of what was about to take place and ask them to inform their parents, and in many other ways he endeavored to bring the coming work of the evangelist to the attention of the public.

When everything was in readiness the evangelist came. And then the helper's real work began—as well as that of the evangelist. He went to every house in the town (if it was a village, as was generally the case), first of all calling upon the ministers and inviting them and their people out to the services. As he walked from door to door he did not simply leave a handbill on the doorstep! He rapped, and when the householder appeared he handed him or her a tract, together with a printed announcement of the meeting, and personally urged all to come and hear what this strange evangelist had to say. "Try us once," was his request, "and if you get nothing of interest out of the sermon you need not come again." The plan generally worked well.

Sometimes it was necessary for the evangelist and his helper to be "entertained" in a hotel, no other place of refuge being afforded. Sometimes a tent was pitched both for a meeting place and for a place of residence for the workers. But whatever the conditions were, the gospel was proclaimed in that community, witness was borne to the coming of the Lord and the establishment of His kingdom—*God's work for this age was accomplished!*

Paul did not wait for an invitation before he ventured into Asia Minor or into Europe. The church at Antioch, which was the center of missionary activity for many years,

sent their missionaries out apparently with no other instructions than to preach the gospel wherever a hearing could be obtained—in the churches (synagogues) of other “denominations,” in private homes (Acts 20:20), in school-houses (Acts 19:9), out of doors where religious people unacquainted with the gospel met for worship (Acts 16:13), in courthouses (Acts 5:27-42), and in prisons (Acts 16:19-32; 28:30, 31). Anywhere and everywhere those early evangelists could find an opening, they went and preached the gospel of the kingdom of God.

SPENDING THE LORD'S MONEY ON OURSELVES

“Work of this kind takes money,” is an objection that is sure to be raised when we suggest an evangelistic program like this. But let us ask this question again: What is the one great purpose of God and of His church in this age? You know the answer! It is to “take out a people for his name.” You cannot “take out” a people for His name from among your own congregation! They are already “out.” They have been “called” and now are counted among the believers in the gospel. You can do no *evangelistic* work among them. You can build them up spiritually, but you cannot *evangelize* those who are already baptized believers in the gospel! Why do you employ a preacher? Is it principally for the spiritual upbuilding of yourself and your family? If so, are you and your church really doing the work for which you were called? Is not your effort entirely selfish? Is not your money being spent just to keep your group of believers together until the Lord comes? We don't like to think of what He may say about you when He comes, if this is true, for *you have been spending the Lord's money on yourselves!* You have not put His money “out” that it might be returned to Him with interest when He calls upon you to account for the use you have made of it (Luke 19:23, 24).

There generally comes a time in the experience of every local Church of God when it has practically exhausted the evangelistic possibilities of its locality. This is especially so in the smaller places where the population is nearly static and into which few new families come. The absorption point may be reached sooner in one locality than in another, for, as was the case with Corinth, the Lord may have “much people” (Acts 18:10) in one place and few in another. And when “the fulness of the Gentiles be come in” (Rom. 11:25) in a given community, the evangelist should transfer his activities to a fresh field. That was Jesus' method (Luke 9:2, 5), and also the practice of Paul, His greatest evangelistic successor (Acts 13:42-51).

The Lord's money was not to be wasted nor the time and labor of the evangelist expended uselessly in places where there is little or no prospect of calling out additional men and women for the eternal service of God. No church in a thoroughly evangelized community, where the gospel has been preached for years, and where not a rod of fallow ground remains that has not at some time been planted with the seed of saving truth, should demand or accept the services of a qualified evangelist. Such a community needs a pastor to guide and keep the existing flock together. But such is not the work of the evangelist. He must go out into

the fields that have never known the gospel plow, and there do his plowing, seeding, and harvesting as long as that new ground produces.

It is better, much better, to gain one new convert in a new locality than it is to preach the gospel over and over again to ninety and nine people who are already believers (Luke 15:7).

ESTIMATING RESULTS

How shall we estimate the results of evangelistic work? What shall be the standard by which we compute the success or failure of an evangelist's labor?

We have known of one instance in which it was seriously suggested that the evangelist be paid a given sum for every baptism he performed! Another state board proposed that the worker employed should be paid for the actual days in which he was engaged in preaching, no consideration being given for the time spent in preparation, arranging for meetings, et cetera. Many good brethren seem to have the idea that the usefulness and success of an evangelist is determined by the number of converts he makes and the churches he establishes.

Of course, none of these suggestions for estimating the value or accomplishments of an evangelist are in accord with the standard established by Christ and observed by the apostolic church. It is not the number of converts he makes, be they many or few, or the churches he organizes, that tells of the success or failure of the evangelist's work. God's purpose for this present age must always be taken into account when we attempt to compute results. As has been repeatedly pointed out, the primary object to be attained at this time is not the conversion of the many, but the selection of the few. But in order that the opportunity of salvation may be available to all, the church has been commanded to extend the gospel invitation to mankind everywhere regardless of what the results may be. The evangelist must sow the seed—it is the Lord who gives the increase and who is responsible for the harvest.

Therefore the evangelist whose witness is broad and true and definite is a success and worthy of all commendation. He may make not a single convert in his entire career, yet if he proclaims the truth fearlessly and faithfully, putting himself wholly into his service, he will have performed the work of an evangelist as that work is described in the Scriptures. Among the many to whom he preaches, a few, no doubt, will be found who will believe and obey (Acts 17:32-34). But whether he is permitted to see any visible results or not, his duty is to preach the gospel. Beyond that his responsibility does not go.

Next week the Secretary plans to present some suggestions which will involve a new departure in evangelistic procedure, in so far as the Church of God is concerned. The plan will, if adopted by the General Conference, modernize our methods of introducing the gospel and at the same time enable us to use our printing facilities to greater advantage than ever before. Further, it will make it possible for the National Bible Institution to cooperate with local, state, and national organizations in their efforts to spread the gospel of the kingdom of God throughout the world.

Berean Department

Cecil A. Smead, Editor, Blanchard, Mich.

Bridge Builders

An old man going a lone highway,
 Came at the evening cold and gray,
 To a chasm vast and deep and wide.
 The old man crossed in the twilight dim,
 The sullen stream had no fear for him;
 But he turned when safe on the other side
 And built a bridge to span the tide.
 "Old man," said a fellow pilgrim near,
 "You're wasting your strength when building here;
 Your journey will end with the ending day,
 You never again will pass this way;
 You've crossed the chasm deep and wide,
 Why build you this bridge at eventide?"
 The builder lifted his old gray head,
 "Good friend, in the path I've come," he said,
 "There followeth after me today
 A youth whose feet must pass this way;
 This chasm that has been as naught to me,
 To that fair-haired youth may a pitfall be;
 He, too, must cross in the twilight dim—
 Good friend, I'm building this bridge for him!"

Here we have a picture of two men. One was selfish, cruel, and thoughtless; the other was thoughtful, considerate, and kind. One was happy in his own ability to ford the stream. The other remembered that some had perished here, and he wished to prevent the recurrence of any disaster. One said, "The important thing is getting across." The other said, "The important thing is bringing others across."

This represents the attitudes that people can take in regard to the use of liquor. Some take the attitude that since they personally have conquered, their interest ceases there. Too many people in America look at the problem in this way. A few, however, remember that others may not be as strong or as courageous as themselves, and they pause in their journey down the road of ambition to aid other people in overcoming obstacles. This is the attitude I am upholding today. This is the attitude that will save lives; this is the attitude that will save homes; this is the attitude that will save America. I would venture to estimate that almost one hundred per cent of you people who are listening tonight are free from the chains that bind one to the use of alcohol—that's one reason we see you here rather than around the corner punishing your bodies and your souls. With that in mind, it would be foolish to spend my time urging you not to use liquor, because you don't use it anyway. So my plea to you is this—that since you have braved the stream, stop on the other side and build a bridge for others.

(The foregoing is the introduction to a stirring first

prize winning temperance essay by Allen Lannon, Occidental College, at an inter-collegiate temperance oratorical contest in California, published in *The National Voice*.)

The Way of the Coward

Excerpts from an address by Dr. William S. Fitzgerald, Duke University.

Why do men drink? What is this strange attraction alcohol has? There is always some excuse for those strong desires that drive us into error. The obvious answer is that men desire to be social; to be good fellows; to follow the crowd. This is not the fundamental reason. There is something far deeper than that.

Essentially men drink *because they are cowards*. They can't stand life as it comes to them. Alcohol is an escape. Life is hard. It takes courage to meet it. Disappointments, hardships, bereavements, tragedies come, and we lack the required bravery to meet them. Alcohol provides an escape. This is the way I present drinking to young people, and the way I believe is the right way to present it. Youth reveres courage. Fortitude ranks high in the ideals of youth.

We all need escapes. There are some less harmful than drink; the love of music, the love of art, the communion with nature. These are helpful, but one true escape has been provided that is the right and effectual way. The right and normal way is through the promise of God. With the temptation, or just as correctly translated, trial, He will make a way of escape.

It is right and safe to be intoxicated with the love of things high and noble, with the love of God, and service for our fellow men. Jesus said, "Come unto me, and I will give you rest." That is the *true and normal escape*. The rest we find in Him. "Take my yoke upon you." Is not that the courageous facing of life at its hardest? His burden is easy and His yoke is light.

And so I tell my classes: "If you drink it means you can't take it—that suffering which Providence sends you as its best gift. There can be no strong character without suffering. You fling what was meant for your good back into the face of God and take a way of escape, a wrong way; a way that cannot be defended; a way that causes a man to do and say things of which he would be ashamed in his sober moments. You become that object all noble men and women shun to be, a coward. You can't take it! You slip out by an ignoble way of escape. I say it once again. The man who drinks does so *because he is essentially a coward*. You may be a hero on the football team, but a coward when it comes to living. I recommend rather the safe, sure way of escape Jesus promises to make for us. It will never cause us to be tainted with disgrace, or broken-hearted. It will leave us with an understanding of the ever-deepening meaning of life's discipline of trial."—*The Union Signal*.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"Surely the land whereon thy feet have trodden shall be thine inheritance, and thy children's for ever, because thou hast wholly followed the Lord thy God."

Caleb the Hero

All boys and girls love to read about heroes. Their lives are generally filled with accounts of great deeds requiring greater bravery. Many of these heroes we like to read about perform only one spectacular feat calling for unusual courage during the space of their lifetime. And this deed is noted and applauded by all the people.

We will learn today of a hero who quietly did something that took a lot of courage and he wasn't praised for it a bit by the people who were with him. It was merely to tell the truth in the face of much opposition. Not much to that, you say? Let us see.

Caleb was his name, and he had a friend and companion named Joshua, of whom we learned last week. It was forty-five years before the story of today when Caleb showed his first heroism.

Twelve men had been sent out ahead as spies to study the country through which the Israelites were getting ready to journey. They were not spies such as nations send out today in times of war. But they were more like scouts, studying the territory, the products of the land, and such things.

These twelve scouts spent forty days traveling through the land called Canaan, going from one end of it to the other. They gathered some of the fruits of the land to take back with them. You remember about the wonderful grapes they found.

Now when these spies returned to report to Moses, who had sent them out, ten of them gave a false report, all because they were cowards. They said that the Israelites could never expect to take that territory. For though the land was rich, the inhabitants were strong and would chase them back. They themselves felt like grasshoppers in comparison.

But Caleb and Joshua brought back a true report. They said that it was an exceedingly good land, and the Lord would help them to gain a foothold in it. For the Lord was on their side and not on the side of the "giants" of the land of Canaan.

Now you'd think the Israelites would have believed Caleb and Joshua, because God had shown them so clearly that He was on their side. Look at all the great things He had done when He had led them away from the cruel Egyptians! But no! they stoned Caleb and Joshua!

Don't you believe it took great courage for Caleb to stand up against those ten men and tell the people they could go in and possess the land? All Caleb's life he was just such a person—honest, brave, not afraid to speak for God no matter what the majority said or did.

You know, it's so easy today to follow the crowd. It's the easiest thing in the world to do as everyone else does. But to stand out and be different, to remain true to God and to the things you know He wants His children to do—ah! that takes real courage. That is the stuff that real heroes are made of—the heroes that often do not get the applause of the crowd.

But God does not forget such heroes. Some one has said that the one who remembers God in his youth will be remembered by God in his old age. And how true that is! It was true of Caleb and it is still true today.

Caleb waited forty-five years before receiving the promise Moses made to him. It is found in the words across the top of the page. Moses got the promise from God, and that was the reason Caleb depended so surely upon it. You may read all about it in Numbers 14.

Now Caleb was forty years older than when he had the courage to make that true report. That would make him how old? Yes, eighty-five! An old, old man, we'd say.

Not Caleb, however, for he says something about his strength in this very lesson. Look at verse 11. And he asked for a nice, quiet spot in which to end his days at his ease. Did he? "I guess not," you say. "He asked for one of the hardest places to make a home in—a mountain." Still a hero, though an old man as we count men.

The "giants" were still there, but with God on his side Caleb was greater than any number of giants. And Caleb believed God and was certain he would win out in the end. Joshua called down the blessing of God upon his old friend before he left him.

Hebron, Caleb's city, is one of the oldest cities in the world. It is about twenty miles south of Jerusalem and older than that great city. It was considered a sacred place by the Israelites, for Abraham, Isaac, and Jacob were buried near there in a cave called Machpelah. It was, therefore, sacred to Caleb also.

Don't you think Caleb is an interesting hero? We can easily see why he was a hero. Because he was right he had no reason to be afraid. Only those who are in the wrong are cowards. Being on God's side makes one a real hero.

AMONG THE CHURCHES

CONFERENCE CALENDAR

August 2-14—General Conference, Oregon, Ill.
 August 2-14—Illinois Bible School and Conference, Oregon.
 August 8—National Berean Conference, Oregon, Ill.
 August 16-21—Iowa State Conference, Waterloo.
 August 18-28—Virginia Bible School and Conference at Maurertown.
 August 21-28—Western Nebraska Conference at Holbrook.
 August 21-28—Blush Church, Fredericktown, Missouri.
 September 4-11—Omaha, Nebraska, Conference.

SUNDAY SCHOOL EXHIBIT

Arrangements have been made for space in which we may take care of a Sunday school exhibit during the forthcoming General Conference, therefore, Sunday school workers who have tried out helpful new (or old) methods are urged to bring samples of their work and materials used and be prepared to explain in person just how the plans were carried forward and what the results were.

There is no department of our work that is more important than that of the Sunday school. So come primed with inspiring ideas and suggestions and with samples of your work to be put on display that others may be encouraged to follow your example in these things.

PICNIC ON SNOWQUALMIE PASS

July 24 is the date set for our annual meeting and picnic on the Snowqualmie Pass. It is the time when brethren and friends from Puyallup, Tacoma, Eden, Monroe, Sunnyside, Wenatchee, Cashmere, and other places gather for an all-day meeting at Denny Creek Camp, about two and one half miles west of the summit.

Last year about 200 were present. It is a time when through singing and speaking our faith is increased; when we can enjoy talking of the things concerning the kingdom of God and the name of Jesus Christ with those we do not often see.

A hearty welcome is extended to all.

Lyle Rankin.

The lines entitled "Promise Through Suffering," which appear on page 6 of this issue, were composed by Bro. George A. Waters at Corpus Christi, Tex., June 7, 1938, while he was suffering from the exceedingly painful disease called "shingles."

ONE OR TWO MORE STUDENTS CAN BE CARED FOR

The following telegram speaks for itself. We regret that the forms were closed for the last paper when the message was received.

"Can handle cost of one or two more deserving students at the Summer Training School upon recommendation of pastors."

(Signed) C. E. Randal.

Perhaps even now there is some one who can make arrangements to attend the school under this offer.

REPORT OF MICHIGAN CONFERENCE

The eighty-first Annual Conference convened at the Southlawn Park Church, Grand Rapids, from June 13-19, with Elder C. E. Lapp of St. Cloud, Minn., as guest speaker.

The six Bible classes which were held twice daily, from Monday through Saturday, were well attended. 180 were enrolled, with an average attendance of 83. 24 scored perfect attendance.

Elder F. E. Siple of the Southlawn Park Church gave the address of welcome on Monday evening. Elder Lapp was the evening speaker the remainder of the week and on Sunday morning and afternoon. Elder R. M. Abbott of the Pennellwood Church spoke Sunday evening. Miss Evelyn Barr had charge of the music.

About noon Saturday, before the flower-decked altar, Elder Abbott united in marriage Mr. Walter Weinberg of Vicksburg and Miss Clarissa Richardson of Grand Rapids. We ask God's blessing on this union.

Sunday brought many from Coats Grove and Battle Creek; also Mrs. Edna Brewer and the Edgar Demmitt family of Tippecanoe City, Ohio.

Again this year during Conference week the grim reaper entered our ranks, and this time claimed another member of many years, Bro. Almon Kelley of Blanchard. We pray for the time to come when this, the last enemy, shall be destroyed by our reigning Savior.

Mrs. L. F. Slocum, Secretary.

LOUISIANA CHURCH NOTES

It was our privilege on Sunday, June 26, to baptize four young people into the all-saving name of Jesus. These young folks have been regular attendants at our services at the Happy Woods Church and also the Ponchatoula Berean class. Their names and addresses are as follows: Bernice Foster, Leonard Foster, and George Martin Bankston, all of Ponchatoula, La.; James Siple, Hammond, La. We pray God's richest blessings upon them as they start out in a new life of Christian service.

Elvin Campbell has returned from the hospital following a three-week's course of treatment, and is in much better health.

Mary Richardson of the Blood River Church is recovering from an appendectomy.

With the gracious permission of both churches, the pastor is going to attend the Summer Training School at Oregon. He will be accompanied by Vernon Lobell from the Blood River Church, who will also attend the school. The loyalty and cooperation of the brethren have been splendid during the past year and we trust that this same loyalty will continue throughout the coming year. May we all be found laboring faithfully in the Master's vineyard when He comes.

Harry Goekler, Pastor.

SUMMER TRAINING SCHOOL FUND

Mrs. Irena Margrave	\$ 2.00
Mrs. Ida Jeffrey	5.00
Mrs. Margaret Donaly	2.00
Oregon, Ill., Bereans	30.00
Mrs. Louise McRoberts	.50
Ponchatoula, La., Berean Society	5.00

ELDORADO QUARTERLY CONFERENCE

The third quarterly conference in Illinois was a very successful meeting. The first service was on Saturday afternoon at 2:00, when Bro. Gerald Cooper opened the meeting. This was followed by a social hour, and then Bro. C. E. Lapp gave a very interesting Bible lesson. At 7:45 in the evening, there were a song service and a sermon by C. E. Lapp.

Sunday school began at 9:45 Sunday morning with a good attendance, thirty-four visitors being present. After the sermon by the pastor, Bro. Cooper, Bro. Paul Johnson gave an instructive talk just before the Communion service.

At noon all enjoyed a basket dinner.

After dinner Bro. Johnson spoke of our State work and the personal responsibility which is needed to promote the work. Bro. Lapp also spoke a few words toward the strengthening of evangelistic work. At 3:00 there was a sermon by Bro. Harvey Krogh; then an hour of Bible questions, memory exercises, etc., which were instructive and interesting.

Bro. Lapp gave the closing sermon of the conference. All the exhortations were uplifting and inspiring, and all went away with the feeling that it was good to have been there.

There were visitors from Oregon, Mt. Sterling, Ripley, Herrin, Carterville, and St. Louis.
 Leota B. Hanson.

ST. CLOUD, MINNESOTA

On May 2, Bro. J. W. McLain started a series of meetings in St. Cloud. These meetings closed June 9, at which time the Minnesota State Conference convened at St. Cloud.

We feel that it was indeed a privilege to listen to the wonderful sermons that Bro. McLain brought to us from day to day, and feel that the work has been strengthened here. Our dear little sister, Darlene Leistman, confessed Christ and was baptized.

Friday morning, June 10, our pastor, Bro. C. E. Lapp, had charge of the morning devotion on our new radio station KFAM. The program consisted of several numbers by the ladies' quartet, and a solo by Bro. McLain, who was also the guest speaker.

Vivian Savage.

OMAHA, NEBRASKA

Bro. J. A. Patrick of Ashland, Ohio, was in Omaha and held meetings from Thursday through Sunday. He gave us some very interesting and helpful sermons. We all enjoyed hearing the Word preached, as we are without a preacher at the present time. We are trying to locate a building in which to hold our services, as our present place is not large enough. Bro. Patrick acted as temporary chairman in setting the church in order, as follows: Bro. Albert Harper was elected elder; Bro. Joe Lawrence, deacon; Mrs. Ray Adams and Mrs. Harry Strong, deaconesses; and Mrs. Charles Meth, secretary and treasurer. Bro. Patrick had the pleasure of baptizing Bro. and Sr. F. G. Carpenter on Sunday afternoon.

Mrs. Charles Meth.

FONTHILL, ONTARIO

The names of Irene Payne and Mary Cyo-peck were omitted in the list previously published of those who were baptized here at the May Meeting. We are pleased to introduce these new members to the household of faith.
C. E. Randall.

Sr. Mae Magnus in sending in a subscription to The Herald for her niece, says: "Doris is a little girl about eleven years old, who says, 'I always read the Children's Page and like it so much, and I believe I will have to take to reading the Berean Page, too.'" This is a fine testimony to the value of Sr. Mary A. Gesin's work. If a writer can interest the children in the things of God he or she is surely accomplishing a worth while service.

DELTA, OHIO, MEETING A SUCCESS

On Sunday, June 12, Bro. S. J. Lindsay began a week's series of meetings at Raker Union, Delta, Ohio. The attendance and attention were splendid throughout the services.

On Thursday evening it was our pleasure to have Bro. and Sr. Hoke and Sr. Doll of Dayton, Ohio, and Bro. Magaw of Tiptecanoc City, Ohio, present, staying over until after services on Friday evening.

By request of Bro. Lindsay, Thursday evening Bro. Magaw gave a wonderful and instructive sermon on "What the Baptism of Christ Really Meant." The audience was greatly surprised and pleased that one so young in the work as Bro. Magaw, could give such a deep and able sermon.

On Saturday evening we were very much pleased to have Bro. Virgil Claypool and wife and daughter of Findlay, Ohio, with us.

One of the unusual events of the week was the attendance of Grandma Reighard of Wauseon, Ohio, who came a distance of ten miles. She will be ninety years old next September 1, and never has missed a single service and enjoyed them all. She is not only old in years, but in the faith as well, always spreading the truth wherever she goes. Grandma Reighard was one of the first members of what was known as the "Elton Church."

On Sunday our hearts were made to rejoice greatly from the results of the Word presented so clearly and forcibly during the week by Bro. Lindsay, by five asking for baptism. The outstanding feature was that four of them comprised an entire family. They are, Bro. and Sr. Elton, their daughter Leola, and son Harold of Toledo, Ohio. What a wonderful and inspiring sight it was! The fifth applicant was a young and lovely bride, Mrs. Francisco Krauss, who accepted the truth against much opposition, as she was formerly a member of the Catholic Church. As she wished to obey the truth and walk in faith with her husband, she is greatly to be praised for her sincerity and honesty.

We thank God for this wonderful addition to the church and may we all pray for their successful Christian journey and may we also set our lives so in order that they may be an inspiration for them to follow. We thank Bro. Lindsay for his efforts in coming to us and through the Word convincing men and women of the great step they should take.

Mrs. Roscoe Dunbar.

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Maybelle Hanson; W. A. Reid; Mr. and Mrs. J. H. Williams; Mrs. Mary E. Good; Mrs. Mae Nedrow; Dorothy Magaw; Mr. and Mrs. Delos Andrew.

KOKOMO SUMMER BIBLE SCHOOL

Much disappointment was felt by the leaders of the little Church of God at Kokomo, Ind., when we realized that it would be impossible to transport a number of our Sunday school children to North Salem this year. In order to be fair to all it was then decided to conduct a summer Bible school at our local church in cooperation with the local recreation center. As the only dates available for such cooperation were from June 13-24, our school came at the same time as the State Bible School, which was unfortunate.

We feel that our summer Bible school, the first effort of the kind, was very successful, and hope to hold such a school each year. The enrollment was 70, average attendance 53. Bro. Robert Harvey was superintendent of the school and in charge of the boys' class and craft work.

The hours were 9 to 11 a. m., each week day. The first hour was devoted to a song and devotional service. Then a Bible story was told by one of the teachers which would be of special interest to children. Each child was urged to memorize at least one Bible verse each day. The second hour was devoted to craft work. The boys, under the direction of Bro. Robert Harvey, built bird houses and "whatnots." Intermediate girls, under the direction of Sr. Elsie Harvey, each made a lovely little apron by hand in their sewing class. The junior girls, under the direction of Sr. Martha Parker, made mats. The primary class did crayon work under the direction of Sr. Maxine Harvey and Sr. Jean Layton.

Sr. Viola Harvey was assistant superintendent, and a staff of assistant teachers composed of Srs. Rose Beamen, Alice Gillem, Maggie Bengel, Mary Harvey, and Edith Bengel, willingly cooperated in teaching the girls; while Bro. Franklin May, ably assisted with the boys.

Mr. Harold Willyary from the recreation center conducted two rhythm bands, one of 30 girls and the second of 25 boys. Much to the delight of the children, he has promised to continue with one class a week during the summer.

Completed projects were 35 bird houses, 25 "what nots," 30 aprons, and 15 mats. All material was furnished by the church.

Sunday, June 26, we held our closing day with an all-day meeting. Despite a steady downpour of rain until late in the afternoon, 92 were present at Sunday school, and remained for the morning sermon, which was given by Bro. O. J. Parker.

After a delightful dinner in the church basement, the afternoon was spent with music by the Sunday school orchestra and the girls' rhythm band. Devotional exercises at the close included the repeating of 180 Scripture verses from memory by the students.

Berean classes, adult and junior, were held at 6:30 p. m., with closing sermon at 7:45 by the writer.

There were 101 present during the day. Our Sunday school is growing; 132 were in attendance June 19.

We feel our summer Bible school has been a wonderful benefit in building up a live Sunday school (which is the very foundation of any church growth) at the low total cost of \$2.60. We wish to thank all who so willingly cooperated in this work. D. G. Harvey.

CONTRIBUTIONS TO N. B. I.

Maybelle Hanson	\$4.00
Joseph Hightower	3.50
Mrs. B. F. Cook	3.00
Harvey U. Krogh, Jr.,	1.00
Mrs. Clara Chaffee	1.00

GENERAL CONFERENCE DELEGATES

Local churches and state conferences should immediately select their delegates for the General Conference, if they have not already done so. It would also be wise for such churches and conferences to consider matters which they believe should be put through by the general brotherhood at the forthcoming meeting and instruct their delegates to introduce or support measures leading to the accomplishment of these things.

Bro. and Sr. J. R. LeCrone welcomed a new daughter into their home in Woodstock, Va., June 24.

ILLINOIS BIBLE SCHOOL TEACHERS

Teachers for the various classes of the Illinois Bible School, which convenes at Oregon, Ill., from August 2 to 14, 1938, in conjunction with the General Conference, will be, the Lord willing, as follows: Beginners (pre-school age), Mrs. Ruby Railton; primary, (7-8), Mrs. Mary Krogh; juniors (9-11), Mrs. Verna C. Thayer; intermediates (12 to high school) Harvey Krogh, Jr.; high school young people, C. E. Lapp; advanced young people, S. E. Magaw; adults, F. L. Austin.

Another interesting feature of the school will be the use of an hour which will be free from all other services for the discussion of Sunday school methods. This will be under the direction of Bro. J. R. LeCrone, who will appoint leaders for the various discussions.

ALMON E. KELLEY

The church at Blanchard, Mich., is mourning the loss of its first elder, as Bro. Almon Kelley fell asleep in Jesus at his home June 17, 1938. Bro. Kelley was born in Canada, Dec. 20, 1864. His parents brought him, an infant of five months, to Michigan where they settled in Millbrook Township. His entire life has been spent on and near the original farm. Bro. Kelley has been a member of the household of faith since his childhood. "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."

He was married April 2, 1890, to Sr. Ella Scott, who passed away August 31, 1916. There were two children, Effie, who died at eleven, and a son that died at birth. On May 28, 1918, Bro. Kelley married Sr. Ella McCabe, whose loving hands cared for him to the very last. He leaves his widow; two brothers, Charles and William of Snohomish, Wash.; and two sisters, Mrs. Eugene Hall and Mrs. Dora Walker of Blanchard; also a number of nephews and nieces to mourn his passing.

The church and community will miss him. He was an honest and upright citizen, a true Christian.

"We sorrow not as those who have no hope." The blessed hope was his. "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."

Assisted by Elder Oscar Allen of the Advent Christian Church, we laid him away in Decker Cemetery, June 19, to await the glad morning of the resurrection.

C. A. Smead.

The Illinois Evangelist

EDITORS: HARVEY KROGH, JR.
J. W. McLAIN

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

Big Business

One of the larger businesses of this country is the five and ten cent store business. A man by the well known name of Woolworth started a store and sold only those small, insignificant articles that could be sold for a dime. Since that time millions and millions of dollars have been accumulated by the small profit that is made on a five or ten cent sale.

What does it mean?

It means just this: Small things in large quantities amount to very great things. Insignificant amounts in large numbers become very important figures.

What are we talking about?

We are talking about you and that small regular payment that you can easily afford to send to the State work for the preaching of the gospel of Jesus Christ.

At present there are fifteen or twenty contributors to the Illinois State work, seven of whom are regular and carry most of the load. We need these generous persons, and if you can give several dollars per month that will be indeed praiseworthy, but if you can only give a few cents per month that, too, is indeed worthy of praise. Who did Jesus point out to the disciples as having given most into the treasury? It was none other than the poor widow who cast in less than they all in amount. Her mites were needed; but more than that, it was her spirit of giving to the Lord's work that was needed. Where is our spirit if we neglect to give our two mites? That little money can well be used for the Lord, and that spirit of a conscious part in the Lord's work is also needed lest we forget that we have fruit to bear.

Watch for It

Some time in the not distant future, you will receive an envelope containing another envelope addressed to the State Treasurer and a card like the form you see at the right. Plans must be made for the continuance of our State program for the coming year. When it comes, do not neglect to fill in the card, sign your name, and mail it.

Remember that no sum is too small to be worth sending.

Regular contributions count very much.

Watch for the card, and be ready to send it back.

The Month's Question

How much would the Word of God be proclaimed if every one took the same interest in the support of local and State work that I do?

The best part of this question is that you can make the answer what you want it to be.

Parable of the Man Who Thought Again

A man once lived near a village filled with people. Now it came to pass one day that as he and his son were working in their fields they lifted up their eyes and, behold, the village did burn with fire. The son raised his voice and said, "O, Father, see how the fire leaps and will consume many dwellings. Let us go quickly and help the men of the village quench the flames that their homes be not destroyed."

"The man said, "My son, there be many men in the town and many shall come out of the fields near by to help; and beside all that, we have much work to do."

The son said nothing, and in the silence the man thought thus within himself: "Suppose that all of the men have thought just as I did and the village should be consumed with fire? What would I say unto the men of the village when they ask me if I saw not the great evil that came upon them?"

Having thus thought to himself, he told his son, and they two made haste and entered the village and helped the men and the place was saved from the fire.

You may think that there will be others to help in the work of proclaiming the gospel, but think again. Perhaps you may be the one more who will help to bring about the salvation of many.

For news, see Among the Churches.

I hereby state my intention to pay to the ILLINOIS STATE CONFERENCE of the Churches of God in Christ Jesus the sum of

\$..... each month

\$..... each quarter

for the coming year, beginning September 1, 1938, for the purpose of continuing evangelistic work and of following up such work with a view to establishing self-supporting churches.

I enclose \$..... for the above named purpose.

Signed

THE RESTITUTION HERALD

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NUMBER 41

As the Earth Turns

By Angeline Harrington

"I KIND of have an idea that this will be a wet year. Just like old times!" hopes our pioneer. "For a fact look at the depth of the snow, especially in the thickets."

There are, of course, other prophetic signs that are available to us, so long as anything primeval is left living. Some say the wild animals are the most reliable prophets of weather. Then, again, there are other forms of nature that show to us the wonders of God's world. His most mysterious marvels are unfolded to us in the simplest way by that very familiar phenomenon—a tree. Trees have always been admired and studied. Their brave existence gives to us the generous gift of an historical record as honest and timely as nature itself.

Whether we study the trees of the Bible, or the beeches of Britain, or even the parched poplar of the prairie, we will find a reckoning of seedtime and harvest as precise as mathematical accuracy. For the ordinary fruitful years, for times of stress, these God-given time-tables in the trees are bound to be part of our everyday thought. We who follow the furrows like to interpret these reckonings with hope as we look forward toward a happier horizon. These tree-writings form a distinctive, oft-repeated phraseology in the Scriptures. It is as if the sacred figures have been grouped together into a classic-in-mathematics. Every author of the Old Testament books reveals a reverence for any computations that nature performs.

Look at this beautiful beech. I see seven lean years, seven fat years (seven dry years, seven wet years)—almost fourteen years full of growth.

Or pick up this stunted poplar. There are three years pretty dry, seven years with a fair amount of moisture (nothing to speak of; then seven years of plenty). Either seven or fourteen always predominate. This knotty lumber had a hard time growing in this country—this land that has so consistently been consumed by drought. However, He

We have reserved the following beautiful little article for many months for this occasion. We wished it to appear at the beginning of our Summer Training School that it might serve as a model of literary style and expression for our class in Religious Journalism, but we commend it to all who delight in truth artistically and appealingly presented.

has promised that we "shall be hid from the scourge," "for thou shalt be in league with the stones," "the beasts of the fields."

Yes! We are grateful to be bound up with the land which needs the careful husbanding of our humble hands. If "the rest of the trees of the forest shall be

few," so few "that a child may write them" (that is, simple numbers, 1, 2, 3), then we are to blame if we cut down too many "thickets with iron." When we ravish every acre of virgin soil we are, also, at fault for not truly tilling God's pastures as did the thrifty and temperate patriarchs of the Pentateuch.

When, then, are we truly thankful to God? Only when our financial affairs, our fortunes, our crops, are like "a shock of corn in season"? Only, oh man, when "every thing is good unto the eyes of all"?

Our heavenly Father does not always will that "famine shall consume the land." His lordly law decrees a controlled order of nature's seasons; springtime and harvest He has promised. For though "he maketh sore," He also "bindeth up." Though "he giveth hail for rain," He also "giveth rain upon the earth," and "sendeth water upon the fields." Though we count "seven empty ears" ("seven years of famine"), there is also "corn unnumbered," "by the handful," corn to burn!

Our greedy killing of wild animals, our drunken onslaughts on virgin forests, our tearing at the deep-rooted native grasslands—all these continual cruelties "to the earth and the fulness thereof" have brought us to drink "our water for money," "our wood (now) shall be sold unto us," "our skin was black like the oven" from the burning drought.

Nevertheless, for all these sins we "shall not all surely die," "if we repent" (turn back). We shall not all surely die "if there be one who is righteous." It is, therefore, comforting to know that there

(Please turn to page 11)

Abreast of the Times

Pertinent Comments on the News of the Day

G. E. Marsh, Editor

Welsh Church Split on Divorce Problem

"Whosoever shall marry her that is divorced committeth adultery" (Matt. 5:32).

LONDON, England., July 5.—The Welsh church is split wide open on the question of permitting persons who have been legally divorced by act of Parliament to partake of Communion. A few weeks ago Dr. C. A. H. Green, Archbishop of Wales, issued a letter to be read in all churches, as follows:

"We desire to direct our clergy that in no case shall a marriage of any person whose marriage has been dissolved and whose former partner is still alive, be solemnized in church. We also direct that where hereafter a civil marriage after divorce has taken place, both parties to the contract shall abstain from receiving Communion unless formerly permitted to do so by the bishop of the diocese."

The right of the Archbishop to issue such orders is being sharply questioned by prominent leaders.

Thirty Nations Seek Refuge for Jews

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—Jesus.

EVIAN-LES-BAINS, France, July 5.—Delegates of more than thirty nations assembled here tonight to thresh out the problem of sheltering greater Germany's Jews. The conference was called by President Roosevelt and is the first attempt of world-wide proportions to solve the problem "that is old as the Cæsars." It is estimated that 1,000,000 persons or more would emigrate from Germany owing to the persecution they suffer there for racial reasons, if it were possible for them to find a country or countries willing to receive them. It was suggested that the United States should reserve for the refugees her entire immigration quotas (which last year numbered 50,244) for some years to come.

German Jews' Medical Leadership

"I will restore health unto thee . . . saith the Lord; because they called thee an outcast" (Jer. 30:17).

ROCKFORD, Ill., June 30.—"A chain letter which won't amuse Hitler is now circulating quietly in the United States," says the *Register-Republic*. It reads in part:

"A nazi with heart disease must not use digitalis, discovered by the Jew, Ludwig Traube. If he has a toothache, a nazi will not use cocaine or he will be utilizing the work of a Jew, Solomon Stricker. Nor will he be treated for typhus by the discoveries of the Jews, Widal and Weill. If he has diabetes he must not use insulin, the discovery of a Jew, Mikowsky. If he has a headache he must shun pyramidon

and anti-pyris, discovered by Jews, Spiro and Eilege. Nazis with convulsions must avoid chloral-hydrate, the discovery of a Jew, Oscar Liebreich.

"Nazis with syphilis must not allow themselves to be cured by salvarsan, discovered by a Jew, Ehrlich. They must not even try to find out whether they have syphilis, because the Wasserman reaction used for the purpose is the discovery of a Jew. Likewise, if a nazi suspects he has gonorrhoea he must not investigate because the method used is the discovery of a Jew, Neissner.

"Nazis with psychic ailments must not seek to cure them because Freud, the father of psychoanalysis, is a Jew."

Jewish-Arab Conflict Renewed

"Edom saith, We are impoverished, but we will return and build the desolate places" (Mal. 1:2-5).

JERUSALEM, July 7.—Twenty persons, eighteen Arabs and two Jews, were killed tonight in a violent outbreak at Haifa when a bomb exploded outside the central police station and was followed by police gunfire. Sixty rioters were wounded, thirty-eight seriously. Police fired on the battling crowds after the bomb blast. Last Tuesday five Jews were killed and five wounded in scattered attacks by terrorists. Three were killed and one wounded as they left Anivered settlement for work in the orange groves. A Jewish father and son were slain when ambushed near the temple area in the old city. Four others were wounded as they left the Anivered settlement.

The Arabs throughout history have never missed an opportunity of harassing the Jews. Motivated by age-long jealousy, the descendants of Esau, Jacob's brother, have claimed equal if not superior rights in Palestine as inheritors of the land promised to Abraham their grandfather. The claim now being made by them is that suggested by Malachi: "We are impoverished"—robbed of their lands by the Jews. The final result of this protracted contention between the two nations, which began their fighting before Esau and Jacob were actually born (Gen. 25:22, 23), is indicated by the Prophet in the passage cited.

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The Lord's Prayer

"Lord, teach us to pray" (Luke 11:1).

By Mary A. Gesin

HOW often we read of our beloved Master that He spent much time in prayer! "When he had sent the multitudes away, he went up into a mountain apart to pray" (Matt. 14:23). "In the morning, rising up a great while before day, he went out and departed into a solitary place, and there prayed" (Mark 1:35). "He withdrew himself into the wilderness, and prayed" (Luke 5:16). "These words spake Jesus, and lifted up his eyes to heaven, and said, Father" (John 17:1).

As we study and learn more thoroughly the lessons that Jesus taught of "the things pertaining to the kingdom of God" (Acts 1:3), we desire earnestly to become more like Him. And when we investigate to determine just how He became the sort of person He was, we find that prayer had much to do with it. No one would deny that fact.

The connection between Jesus' public life of power and His private life of prayer is obvious to even a superficial student of the Word. It was apparent to His disciples. They realized that the strength He expended so unreservedly in His service to needy humanity could only be gained from the Fountainhead of all power. From His Father alone could Jesus replenish His store of courage for the daily task, strength for the hourly struggle. And as they observed this truth they coveted the same privilege.

"Lord, teach us to pray," the disciples begged of Him one day, as they thought upon His never-failing helpfulness. Who but the greatest of all teachers could teach as Jesus could? For He taught by examples as well as by precept. His followers today can learn from none greater. But they must be teachable, realizing their own ignorance and placing implicit faith in their Teacher.

"We know not what we should pray for" (Rom. 8:26), therefore we need to be taught. We do not know how to approach the Father, who is holy, pure, wise—all things that we are not. Jesus will teach us all that we need to know, and we can approach the Father through Him. For He is at His Father's right hand and His joy is to intercede for us. As we ponder on His lessons left us in the Word and apply them to our lives, we will become partakers of His righteousness, and we will learn what prayer really means to the one taught by Him.

"Lord, teach us to pray." As the disciples noted Jesus' wonderful works of teaching, preaching, and healing (Matt. 4:23), they wanted to share in His life work, and they knew that their part in it could not be undertaken unless they, too, learned to pray. Some of the wonderful

We are pleased to present here the first of a new series of articles by the author whose recent studies on "The Golden Text of the Bible" (John 3:16) aroused so much favorable comment. Mrs. Gesin's clear and attractive literary style at once instructs and delights the reader.

works of healing that He performed they were not able to do. A notable example is found in the story in Mark 9:17-29. Observe that Jesus told them what was lacking in their lives which caused their failure.

The One who has promised, "Him that cometh to me I will in no wise cast out," surely included us in the invitation. When we realize fully our helplessness we feel impelled to cry out, "Lord, teach us to pray." God's eyes today are as watchful over His people and "his ears are open unto their cry" (Psa. 34:15) as ever they were in the days of David. A humble and a contrite heart is the prerequisite.

"Lord, teach us to pray." The Old Testament Scriptures bring out the prominent place that prayer occupied in the life of God's people. One of the most noteworthy examples is that of Daniel, and a brief review of his life will bring to our minds afresh the value he received from contact with God in prayer. Note particularly Daniel 1:17; 2:17-23; 3:28-30; 6:10-28.

Among the many events that were revealed before their occurrence we find that God outlined to Daniel the plans for His kingdom on earth, because Daniel was a man of prayer. Review chapters 2, 7, 8, 11, and 12 of this short but comprehensive book. Because of Daniel's consistent living, coupled with persevering prayer, the wicked king was forced to exclaim, "I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works are truth, and his ways judgment" (Dan. 4:37). Thus did Daniel's loyalty and faithfulness affect those with whom he came in contact.

Can we find in this a lesson for ourselves? If we desire Jesus to teach us to pray so that our prayers will be effective we must be humble and teachable, realizing that without Him we can do nothing (John 15:5). The One who assured Israel that "before they call, I will answer; and while they are yet speaking, I will hear" (Isa. 65:24), is just as attentive to us today and just as desirous of our good.

"Behold, I stand at the door and knock:" Jesus' loving tones come to us, "if any man hear my voice, and open the door, I will come in to him" (Rev. 3:20). He knocks for admittance, all we need do is give Him entrance. Let us repeat from the depths of our hearts, "Lord, teach us to pray."

Our second study of this series will be Jesus' reply to His disciples, "When ye pray."

The Kingdom of God

By Harry Goekler

THE kingdom of God is one of the outstanding themes of the Bible; yet we venture to say that to the great majority of people the kingdom of God is a hazy and vague subject. However, the Scriptures offer abundant testimony concerning the nature of the kingdom, its location, extent, duration, and citizens. It is our purpose to present briefly the kingdom in its different phases and to show that it will be a real, literal kingdom.

LOCATION

The Scriptures are very definite in regard to the location of God's kingdom. Although the great majority of people believe our future home will be in heaven, the Scriptures offer no such testimony. Nowhere can we find that God promised heaven as a home for the righteous. On the contrary, we find that time after time the Bible speaks of a Kingdom to be established on the earth. Observe the promise made to Abraham in Genesis 13:14-17. "And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed for ever. 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." This same promise of an inheritance in the earth was also repeated to Isaac and Jacob (Gen. 26:1-3; 28:10-15).

Daniel, in his vision of the kingdom, was told that "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).

David, in the 37th Psalm, verses 9, 11, 29, is very emphatic as to where the righteous reign in their future home. "For evildoers shall be cut off: but those that wait upon the Lord, they shall inherit the earth. . . . But the meek shall inherit the earth; and shall delight themselves in the abundance of peace. . . . The righteous shall inherit the land, and dwell therein for ever."

Solomon, the wisest man that ever lived, substantiates the fact that the righteous shall inherit the earth. "The righteous shall never be removed: but the wicked shall not inhabit the earth. . . . Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner" (Prov. 10:30; 11:31).

In the New Testament we find that Christ promised His followers the earth for their home. "Blessed are the meek: for they shall inherit the earth" (Matt. 5:5). "And hast made us unto our God kings and priests: and we shall reign on the earth" (Rev. 5:10).

Thus, from beginning to end, the Scriptures unite in declaring that the earth is to be the eternal home of the righteous in the future kingdom. In fact, the Bible's last scene is laid in the new earth and pictures it as it will be when, in the kingdom reign of Christ, the "former things are passed away" and all things become new (Rev. 21:1-4).

EXTENT

When fully established, the kingdom will cover the entire earth and be universal in its sway. This is shown by the following scripture: "He shall have dominion also from sea to sea, and from the river unto the ends of the earth" (Psa. 72:8). Zechariah 9:10 carries the same thought as the above verse.

Daniel, in his interpretation of the king's dream recorded in Daniel 2, said that the stone which smote the image became a great mountain and filled the whole earth. The stone, of course, represented God's kingdom.

Again, our Savior, in Mark 4:30-32, spoke the parable concerning the extent of the kingdom as follows: "Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it? It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth: but when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it." The kingdom starts from a small beginning and eventually fills the whole earth.

DURATION

This kingdom, unlike the kingdoms of history, will stand forever. We refer again to the book of Daniel, and we find these words recorded in 2:44: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."

Again, in Daniel 7:14 and 18, we find these words, "And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. . . . But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever." These verses need no comment.

Also, in Luke 1:33 we hear the angel speaking to Mary concerning her son Jesus and His kingdom. "And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."

We further find in Revelation 11:15 that "the king-
(Please turn to page 16)

“What Must I Do to Be Saved?”

THIS is truly the greatest question ever asked by mortal man, and to be misled in the answer would be the greatest tragedy that could befall a human being.

In the light of New Testament teaching there should be but one answer given, for there is but one way to be saved, only one plan of salvation, and the preacher who fails to give the correct answer, preaches “another gospel,” places himself under a curse (Gal. 1:8, 9), and jeopardizes the eternal welfare of those who hear him.

To start with, let us consider some definite facts concerning this matter. Salvation is of God. It is His plan, and in it He has laid down certain conditions that we must recognize and obey if we would be saved.

Man has neither authority nor power to make any changes in God’s plan. To attempt to do so is to reject it.

All need salvation. “For there is no difference: for all have sinned, and come short of the glory of God” (Rom. 3:22, 23). This includes all rational and intelligent beings, so there can be no exception. As God is the Author of salvation, we would expect to find the answer to our question clearly revealed in His Word. And there is no excuse for failure to understand its simple teachings. Now let us see what is contained in the answer to our question.

When the jailer asked Paul, “What must I do to be saved?” he replied: “Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.” (Acts 16:30, 31). Thus do we see that belief, or faith, is an absolute essential in God’s plan, and necessary to our salvation. “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).

But faith alone is not sufficient. And it is at this point that there is much teaching that is unscriptural and so misleading. This teaching of half-truths is to be condemned and can prove very costly to both teacher and hearer. That Paul instructed the jailer beyond simple faith, of belief, is made plain in the next two verses, for it is written: “And they spake unto him the word of the Lord, and to all that were in the house. And he took them the same hour of the night, and washed their stripes; and was *baptized*, he and all his, straightway” (Acts 16:32, 33).

Thus do we see that Paul instructed them about baptism, and that they obeyed. To refute the claim of some, that baptism is not essential to salvation, we have the teaching of our Lord that shows them to be in error. As He sent His disciples forth to preach, “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” (Mark 16:15, 16).

The preacher who would leave baptism out of the plan of salvation, and so fail to teach its importance and give it its proper setting when instructing those who wish to be saved, is false to the Great Commission of Christ under

whose authority he professes to serve; contradicts the plain teaching of His Lord, and misleads those whom he instructs in this greatest of all gospel truths. He betrays both his Lord and them that hear him.

As we study the Acts of the Apostles, which has well been called the first chapter of church history, we see the disciples at work making Christians, and in every case we find that baptism was taught and required. Three things are taught as necessary in the making of Christians: faith, repentance, and baptism. To leave any one of these out of the plan when instructing others, is fatal and destructive to the hopes of those who would be saved. God has clearly revealed in His Word the conditions that He has imposed for our salvation, and we must obey or be lost. There is no other way.

We find the Apostle Peter answering the same question in his sermon on the day of Pentecost. This is the first gospel sermon preached following the coming of the Holy Spirit, and as they believed and conviction settled upon them, they cried out, “Men and brethren, what shall we do?” he replied: “Repent *and* be baptized *every one of you* in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost” (Acts 2:37, 38).

Let us remember this: there is but *one way* to really save people and make them Christians, and that is the way the Bible teaches. If any other way is even attempted, it can end only in disappointment later. Just why any professed Bible teacher should try to teach differently, it is hard to understand, and yet such methods seem to be carried on continuously.

Another thing that we must not overlook is the fact that salvation is to be found only *in Christ*: “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). And we cannot “believe” our way into Christ without action, for, according to the New Testament, the only way we can get into Christ is through baptism. Paul says: “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).

So, to teach that baptism is not essential to salvation and of no real importance, is to mislead and turn away the seeker and hinder him from obeying the command and meeting the conditions that God has clearly revealed in His Word. To be wrong here is serious and can only result in tragedy. Remember this: “There is a way which seemeth right unto a man, but the end thereof are the ways of death” (Prov. 14:12). And this is true in more ways than one. Sometimes teachings that seem to be all right may be all wrong, and the only safe way is to bring them to the test

of the Word of God, and if they will not stand that test, discard them and have nothing to do with them.

Study the Acts of the Apostles carefully, and note the importance that baptism was given—the emphasis they placed upon it—and then compare with many of our modern preachers and teachers, and you will plainly see that they are not in harmony with the early church in either precept or practice. And then remember another thing that the Apostle Peter said: “We ought to obey God rather than men” (Acts 5:29).

Faith, repentance, and baptism were three features in the gospel teaching of those days, constantly emphasized, and it should be the same today, for God has never changed His plan of salvation. “But,” some one may ask, “does it not say in the Bible: ‘Whosoever shall call upon the name of the Lord shall be saved’?” (Rom. 10:13). It does, and it means what it says, but to teach that this is all that is necessary, and that to merely “call” is sufficient, is to contradict all other teachings on the subject. The Apostle Peter used this same language in his preaching and then went on to

teach that faith, repentance, and baptism were necessary to salvation. The preacher who would teach his hearers that “faith” is the one and only thing necessary to salvation, is a long way from apostolic teachings.

The danger of failing to *obey* the gospel is shown by the words of Paul: “When the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that *obey not the gospel* of our Lord Jesus Christ: who shall be punished with everlasting destruction” (2 Thess. 1:7-9). And again, the words of Peter: “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?*” (1 Peter 4:17). Let us also remember that our Lord became the Author of eternal salvation through *obedience*, and if we would enter into this salvation, and be saved, we, too, must render obedience to the gospel requirements. “Though he were a Son, yet learned he obedience by the things which he suffered; and being made
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A Bible Alphabet

By Jessie M. B. Kauffman

A-bstain from all appearance of evil (1 Thess. 5:22).

B-lessed is he that considereth the poor: the Lord will deliver him in time of trouble (Psa. 41:1).

C-ease from anger, and forsake wrath: fret not thyself in any wise to do evil (Psa. 37:8).

D-e-part from evil, and do good; seek peace, and pursue it (Psa. 34:14).

E-n-ter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction (Matt. 7:13).

F-or the Lord knoweth the way of the righteous: but the way of the ungodly shall perish (Psa. 1:6).

G-o to the ant, thou sluggard; consider her ways, and be wise (Prov. 6:6).

H-enceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day (2 Tim. 4:8).

I-n the beginning God created the heaven and the earth (Gen. 1:1).

J-esus saith unto her, Thy brother shall rise again (John 11:23).

K-ee-p me, O Lord, from the hands of the wicked (Psa. 140:4).

L-et the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my Redeemer (Psa. 19:14).

M-an that is born of woman is of few days, and full of trouble (Job 14:1).

N-evertheless the foundation of God standeth sure, having

this seal, The Lord knoweth them that are his (2 Tim. 2:19).

O-pen thy mouth, judge righteously, and plead the cause of the poor and needy (Prov. 31:9).

P-ray for the peace of Jerusalem: they shall prosper that love thee (Psa. 122:6).

Q-uicken me after thy loving-kindness; so shall I keep the testimony of thy mouth (Psa. 119:88).

R-e-joice in the Lord alway: and again I say, Rejoice (Phil. 4:4).

S-tudy to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth (2 Tim. 2:15).

T-ribulation and anguish, upon every soul of man that doeth evil, to the Jew first, and also to the Gentile (Rom. 2:9).

U-p-on the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come (1 Cor. 16:2).

V-anity of vanities, saith the Preacher, vanity of vanities; all is vanity (Eecl. 1:2).

W-hen Christ, who is our life, shall appear, then shall ye also appear with him in glory (Col. 3:4).

X-cept the Lord build the house, they labour in vain that build it (Psa. 127:1).

Y-e are my friends, if ye do whatsoever I command you (John 15:14).

Z-eal of God, but not according to knowledge (Rom. 10:1).

Heaven? or the Kingdom of Heaven?

DOES it make any difference what the Bible teaches on any subject? Some almost appear to think that it does not. Others, however, think differently. We believe that on any subject the true Bible position is better than a false position.

So as to the final abode of the saved. Though the majority of professed Christians apparently think it is *heaven*, yet the Bible makes it plain that it is the *kingdom* of heaven, of God, or of Christ. The idea of inheriting the kingdom (Matt. 25:34; 1 Cor. 6:9, 10; Gal. 5:21); entering the kingdom (Matt. 5:20; 7:21; 19:23, 24); of being given the kingdom (Luke 12:32) is prominent in the New Testament. Peter speaks of "an entrance . . . into the everlasting kingdom" (2 Peter 1:11); while, at the judgment day, the Savior invites the saved to "inherit the kingdom" (Matt. 25:34). Daniel refers to the time when "the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever"; also when the "everlasting kingdom" shall be "given to the saints of the most High" (Dan. 7:18, 27).

In the great last day the saints "shall come from the east and the west, and from the north and the south, and shall sit down in the kingdom of God" (Luke 13:29). "Then," as our Savior declared, "shall the righteous shine forth as the sun in the kingdom of their Father" (Matt. 13:43).

But some apparently do not like this. They will have none of it as the place of the saints' final and glorious residence. They have a place they prefer to the one divinely promised. The kingdom of heaven will not do for them. They purpose to have heaven; apparently this or nothing.

The word "heaven." This is a very important word in the Bible. It occurs in that Book virtually from beginning to end. Sometimes, to be sure, it may be employed figuratively, as in the book of Revelation. Largely, however, it is used in literal fashion. It then refers to at least three distinct places, realms, or regions. These are (1) the atmospheric heavens (see, e.g., Gen. 27:28, 39; Job 35:11; Psa. 79:2; 104:12; 147:8; Isa. 55:10; Zech. 8:12); (2) the astronomic or starry heavens (Gen. 1:17; 15:5; Deut. 1:10; 4:19; Psa. 19:1; (3) the heaven of heavens, the heaven where God resides (1 Kings 8:27; Psa. 2:4; 11:4; 115:3; 123:1; 2 Cor. 12:2; Heb. 8:1).

As to the first, we read of the fowl, rain, dew, etc., of heaven; as to the second, of the stars of heaven, etc. As to the third, we read: "Our God is in the heavens" (Psa. 115:3); "the Lord's throne is in heaven" (Psa. 11:4; Matt. 5:34); of angels as beholding his face in heaven (Matt. 18:10).

But do we read of *men* as going there?

We do not. Never in the Bible, in all the many places where the word "heaven" is used, is it said that men, either before or after death, go to heaven. Not so much as one

solitary Bible passage tells us that we ever shall enter there. But that Book does tell us, and that repeatedly, of inheriting and entering the *kingdom* of heaven, or kingdom of God. Which shall we believe?

But did not the Old Testament saints go to heaven? David, for instance? Not so. The Bible states plainly that David "fell asleep, and was laid unto his fathers, and saw corruption" (Acts 13:36). Thus David (not David's body, but David) "both died and was buried"; but—"David ascended not into the heavens" (2:29, 34). Could anything be plainer?

As to the Old Testament saints, Christ Himself clinched all this unbreakably, when He declared: "And no one hath ascended into heaven" (John 3:13). Up to his time, therefore, not a single human had ever gone to heaven, the heaven where God resides.

But things changed, did they not, after our Lord died and rose again and accomplished his redemptive work?

Many have told us so. But if even the Lord's disciples were not to go to heaven, can we expect others to do so? In spite of what numerous modern theologians have told us, we cannot so expect. For what He said was: "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 unto you" (John 13:33).

It will be safe for us to abide by His teachings, no matter what others may say or teach. And, in this, it is certain that they often teach things altogether different from what He did. Here is a sample:

In a little folder recently received, we came across the popular idea concerning "the highest state, the final heaven for which the redeemed are destined," that it is "the heaven of heavens." That is, it is not, as the Bible teaches, the *kingdom* of heaven, but *heaven* itself. This writer, however, differs from many in that he does not think that the redeemed go to heaven when they die. As he puts it: "Christians at death do not enter this final state . . . This perfecting for entrance into the heaven of heavens will take place for all at the same time."

Well, this is some slight improvement. Yet whether one enters heaven at death or at the resurrection makes no difference in one respect, for both views are Biblically erroneous. In spite of the hundreds of Biblical occurrences of the word "heaven," yet in not one of them is the "going to heaven" doctrine taught. And surely, if "going to heaven" is a Bible doctrine, it naturally would be clearly taught in some passage, or passages, where the word "heaven" occurs. There thus would be no possibility of mistake.

The Bible passage to which the above writer refers in connection with his declaration of "entrance into the heaven of heavens" is 1 Thessalonians 4:16, 17. This is that passage which tells of the saints as being caught in the *clouds* to meet the Lord in the *air*. Now, naturally, this

term "the clouds" is connected with these lower or atmospheric heavens, the aerial sphere encircling the earth. As to the term "the air," this confines it to the regions of this lower world. Not a thing is here said about ascending with Christ to the highest heaven. This entire idea of going to that heaven at death, or at any other time, seems rather far-fetched.

With the Biblical fact of the heavenly kingdom, however (2 Tim. 4:17), the kingdom of heaven (Matt. 17), the kingdom of Christ and of God (Eph. 5:5), it is altogether different. As noted, the inheritance of said kingdom, the

entrance thereto, or the wicked as debarred therefrom (Matt. 7:21; Gal. 5:21; Eph. 5:5; 2 Thess. 1:5; James 2:5)—these are plainly referred to.

But for final entrance into that coming kingdom (Matt. 7:10), one must be prepared. No unrighteous, no unclean, shall enter there (Matt. 5:20; Eph. 5:5), but those alone who are converted or born from above (Matt. 18:3; John 3:5), those who do the heavenly Father's will (Matt. 7:21; 2 Peter 1:10, 11).

May we be among them in "that day."

—G. L. Young in *World's Crisis*.

Elijah the Prophet

By Alexander Nichols

THERE are several theories in regard to Elijah's coming again, some of which have little Biblical support, however.

Some say that John the Baptist was Elijah; others, that he came and did his work of restoration in the past; while a third group believes that Elijah is here now, preparing the way for the return of the Lord.

The last account of Elijah's appearance on earth is given in 2 Kings 2:11, where it is recorded that he was taken up by a whirlwind into heaven. In Malachi 4:5, 6, the Word says, "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

We find that the prophecies of Malachi are dealing with Israel, and largely have reference to the days of refreshing, the return of the Master, and what follows thereafter.

Let us not overlook the fact that Elijah was to come before that great and dreadful day of the Lord. Nothing is said of his coming to prepare the way of the Lord, but rather John was the one to perform that mission, which he did do, as we read in Luke 1:16, 17: "And many of the children of Israel shall he turn to the Lord their God. And he shall go before him (Jesus) in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." We know that John the Baptist did turn many of the children of Israel to the Lord.

In answer to the question the disciples asked: "Why then say the scribes that Elias must first come?" Jesus said, "Elias truly shall first come, and restore all things. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise also shall the Son of man suffer of them. Then the disciples knew that he spake unto them of John the Baptist" (Matt. 17:10-13).

It is clear that the Lord indicated by these words that John did come and prepare the way before Him in the spirit and power of Elias. But we cannot get away from this positive statement: "Elias truly shall first come, and restore all things." John did not restore all things. To restore all things means much. Is it said of any other person, "He shall restore all things"? When are all things to be restored?

The question is answered in Acts 3:19-24, in the following manner: "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. For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you."

The above scripture plainly states that Jesus shall be received (or retained) in the heavens *until* the times of the restitution of all things. Then it is plain that shortly after His return the work of restoration will begin. The statement of Moses was that we were to hear Him "in all things whatsoever he shall say unto you," and He said that Elias would come and restore all things. Hence there is but one answer to our question, and that is that John was to go before the Lord in His first coming and Elias (Elijah) shall truly come *after* Christ's return and perform the work of restoration for God.

"The great and dreadful day of the Lord" must surely have reference to the day spoken of in Malachi the 4th chapter: "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither

root nor branch."

I would think that of all the great and dreadful days this would be the greatest and the most dreadful. It would be "great" because it rids the world of sinners—including

our adversary the Devil—all sin, death, pain, sorrow, graves, tears, and mortality. It will be "dreadful" because all sinners will realize that they are to be forever cut off. "There shall be weeping and gnashing of teeth."

Our Bible Museum

THE WILDERNESS

OFTEN in the Old Testament the name "wilderness" is applied to regions which are neither altogether barren nor sandy, but which are given over to grazing, instead of being cultivated. The Dadiet et-Tih, or Wilderness of Israel's Wanderings, is of this character; it is even more barren and unproductive than many other deserts, but there is very little sand.

In fact, it is a curious combination of desert table-land in the north, and of crowded mountain peaks in the south. Its shape is triangular, being wedged in between the Gulf of Suez on the southwest and the Gulf of Akabah on the southeast. Within this triangular peninsula, on a higher level, is a vast desert plateau covering two thirds of the whole area, and ending on the south with a long limestone wall. The average elevation of this inner area is about two thousand feet above the Mediterranean Sea. Along the shores, however, of both gulfs, there are narrow sandy plains of comparatively low elevation, cut by shallow wadies.

The plateau as a whole is a dull, monotonous region, quite dry, and practically without any vegetation during the greater part of the year. The western half of it is drained by the Wadi el Arish, "the Brook of Egypt," as Isaiah calls it (27:12); which, however, is usually without water except during the rainy season of winter. The whole plateau is almost perfectly barren. Those of us who have followed in Israel's footsteps across these seemingly endless stretches know well the significance of the Prophet's allusion to "the shadow of a great rock in a weary land" (Isa. 32:2).

Israel's first experience of the desert was along the sandy coast from Suez to Sinai. The mountains grow higher and higher as one journeys southeast, until he comes to Jebel Musa, which is usually identified with Mt. Sinai, and rises to a height of 7,363 feet above the sea level. Jebel Katarina two miles to the south of it is 8,536 feet; while Jebel Serbal twenty miles to the northwest is 6,734 feet. From a distance these and other lesser peaks give the impression of being a single mass. They have been called the Alps of the Peninsula. They consist of granite, porphyry, and sandstone, and many are colored, red and dark green being the predominating hues.

Among them here and there are several perennial springs, the most important being at the base of Jebel Musa, quite probably the Mt. Sinai of the Bible.

"The distance to Mount Sinai, from the point at which

the Hebrews had crossed the Red Sea, is about 170 miles, including the windings of the route. They had rested at various points for refreshments or supplies; now they were to camp on the same spot for nearly eleven months, while they were being fully organized as a nation."—Geikie.

THE MANNA

Today there oozes, in June and July, from the branches and trunk of the tarfa or tamarisk tree a substance which the Arabs call *man*, or *manna*. It is a sweet juice, which cools in the nighttime and forms a small, round, pearl-like drop, resembling honey both in appearance and taste. The Arabs gather it in the early morning and store it in leather skins. Its taste is somewhat aromatic; it is eaten with unleavened bread. The monks of the Monastery of St. Catharine store samples of it and sell them to travelers and pilgrims. According to recent estimates, between five and six hundred pounds of it are yielded by the peninsula annually.

The manna described in Exodus 16 and Numbers 11 was in some respects similar to that produced today; the differences between them, however, are more striking than the resemblances. For example, manna found in the peninsula today could not be "baked," and it doesn't need to be "ground" (Ex. 16:23; Num. 11:8). The later Jews taught, it is said, that the taste of the manna was whatever an individual desired it to be, and that it was to be the food of the elect in the future Messianic kingdom!

Maclaren observes that whether we admit connection between the two or not, the miraculous character of the manna of the Israelites is unaffected. It was miraculous in its origin—"rained from heaven," in its quantity, in its observance of times and seasons, in its putrefaction and preservation, as rotting when kept for greed, and remaining sweet when preserved for the Sabbath. It came straight from the creative will of God, and whether its name means "What is it?" or "It is a gift," the designation is equally true and appropriate, pointing, in the one case, to the mystery of its nature; in the other, to the love of the Giver, and both referring it directly to the hand of God.

EGYPTIAN SLAVERY

The *fellahin*, or ordinary peasants of ancient Egypt, lived under the most wretched conditions. They were oppressed often to the last degree. Yet they were not actually slaves, for their masters had not the power of life and death over them. It was foreigners who immigrated who were real slaves. Many were captured by the kings in war, or

through successful expeditions, and were brought into Egypt in chains.

The black races were in great demand. But still more coveted were slaves from Syria, such as Joseph was for a time. Being hardy Semites they could endure labor better than the Egyptian *fellahin*. They were compelled by Pharaohs such as Thothmes III and Rameses II to build palaces and fortifications, irrigation works and costly temples. The children of Israel were made to serve with rigor; the Egyptians making "their lives bitter with hard bondage, in mortar and in brick, and in all manner of service in the field" (Ex. 1:13, 14).

They were forced to manufacture brick without straw. The ruins of grain magazines discovered by Naville at Tell Maskutor, ancient Pithom, confirm the Scripture account, for some of the sun-dried mud bricks there are made with straw, others without. Petrie, however, thinks the straw was not used by being mixed with mud, in making bricks, but "to prevent the mud sticking to the hand, and to coat each lump of mud before dropping it into the mold, so as to prevent its sticking." According to Philo, the Israelites were also forced under the lash of overseers to dig canals.

The death rate of such half-fed laborers under a pitiless sun would be great. Herodotus credits Necho with having caused the death of 120,000 men in his attempt to re-excavate the ancient canal connecting the eastern arm of the Nile which ran through Goshen with the Red Sea. Those who cultivated the soil were treated as cattle, and were regarded as part of the soil, being bought and sold with it. For example, Rameses II made a gift to the temple at Abydos of "cultivated lands, serfs, and cattle."

EGYPTIAN CHILDREN

As an adopted son of the princess, Moses probably was not unlike ordinary Egyptian children. His hair was probably shaved, except for one lock on the side of the head which was worn in imitation of the young god Horus; and quite possibly he went naked much of the time until he was three or four years old.

His playthings in the palace would naturally be the ordinary toys of Egyptian children: e.g., balls made of leather and papyrus and stuffed with straw; models of various animals; jointed wooden figures worked by pulling a string; or, perhaps, fascinating expensive playthings.

At about five years of age the boys of well-to-do Egyptian parents were sent to school. They wrote on white-washed papyrus tablets with reeds which they dipped in ink made of lampblack. If they were disobedient they were whipped with a rod: the common maxim being, "The ears of the young are placed on the back, so that he hears when he is flogged."

When Moses completed his school work, he was probably sent to the great university at On, or Heliopolis, which at that time was "the Oxford of the East"; located about six miles northeast of Cairo. Among the studies which he pursued were reading and writing the hieroglyphics, the decimal and duodecimal scales in arithmetic, geometry, and trigonometry, astronomy, painting, architecture, including the use of the wedge, lever, or inclined plane; dentistry,

anatomy, chemistry, a knowledge of metals, copper and bronze; music, law, and religion also, for the professors of the university were the priests of the great temple at On. They taught that the various Egyptian deities were but attributes of one and the same great God.—Dr. George L. Robinson in *New Century Leader*.

"SOME folks give until it hurts, while others find it hurts to even think about giving."

A JEWISH MOTHER IN GERMANY

They came on Friday; took him from her sight.
"Weep not!" To clasp her hand he reached out hurriedly;
She shed no tears, but stood there trembling white,
Pallid with fright. No other son had she.

Till midnight on the window ledge she lay.
Then to the near police ran with her fear.
"At seven they came and hurried him away."
"Hans Fischer? Six Jakob Street? Not here."

Now to the head police she wended on.
"Hans Fischer? No. None such has here been brought."
"Not here?" She stood there stricken, silent, wan,
Pallid with fear. "Please, where must he be sought?"

They only laughed. "Now, isn't she a card!
"Go try at Tempelhof, or where you will."
She hastened there, besought the sentry guard.
"Hans Fischer, sir. Pray, is he held here still?"

"How should I know? There are so many below."
She took his hand in hers. "He is my son!"
"Then to police headquarters you must go!"
Pallid she stood with fright. "There have I run."

"Move on, old lady, please!" the sentry said.
Again the station house her footsteps near.
Morning had come, the aching night had fled.
"Hans Fischer, Jakob Street? Oh, yes, he's here."

The tears ran down upon her aged cheeks.
"May I see him? Or will he soon be free?"
A man behind a table to her speaks:
"Sorry, he's dead! And not so nice to see."

Aghast she stood, no word to her was left.
Slowly they led her to the vacant street.
In chilly dawn she stood as one bereft,
Then sank, a crumpled wisp, at her own feet.

At countless thresholds countless mothers die . . .
Yet some day a stirring wind will blow
To fan the ashes of their grief aglow,
And hue wan mother-cheeks when they defy—
When countless mothers take at last their stand,
Their dead sons' banners borne in each hand."

—Erich Weinert in *The American Hebrew*.

THE FULLNESS OF CHRIST

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. 4:13).

SOME have supposed the Apostle here is talking of the individual, physical man; that he is picturing a fully developed Christian, with physical, mental, and spiritual powers at their highest attainment. But a careful reading of the context will show that this is not his thought.

Going back a few verses we find him speaking of the gifts which Christ gave the church when He ascended up on high. "And he gave some apostles; and some prophets; and some evangelists; and some pastors and teachers."

For what purpose?

"For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

Then come the words of the text, "Till we all come in the unity of the faith," etc.

To take a fragment of this passage and seek to apply it to the physical, mental, and spiritual culture of the individual, is to miss a most wonderful truth. There are other passages that may well be taken as a basis for a talk on self-improvement, but to so use this one is to wrest it from its proper connection and miss the thought of the Apostle entirely.

The body of Christ, referred to here by the Apostle, has been in process of building ever since He ascended on high and gave gifts to men. It is for the completion of this building that He is waiting before He returns. The "we" of the text refers to those who have been baptized into the body by the one Spirit, and no others. Formal affiliation with the visible church does not constitute one a member of this body. The union must be vital, just as the members of our physical body are connected by living tissue. Growth is from within outward, and is produced by the indwelling power of the Holy Spirit.

It is true that the Apostle here does emphasize the importance of individual growth, but it is a growth of grace and in grace, of the believer in Jesus, who has become united to Him by a living faith. It is growth in knowledge also, a knowledge of the Son of God (v. 13). These Ephesians had never seen Christ or heard Him, yet the Apostle says if they have really learned to know Him through the teaching they have received, they have heard Him and have been taught by Him. That is, they had heard Jesus speaking to them through the words of His Apostle; they had recognized the truths as coming from above and not as the mere thoughts of men. So he exhorts (v. 14):

"That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh in-

crease of the body unto the edifying of itself in love."

We see from this how close is the union between Christ, the Head, and the body, the church. And in verse 25 we learn that we are "members one of another" which should make us very careful lest we injure another and so mar the body of Christ and hinder its growth.

"Till we all come." And then what? When the unity of the body is accomplished and the building work is completed, then will come the marriage of the Lamb. We read, "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. 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" (Rev. 19:6, 7).

This is the glorious church which Christ will present to Himself when the "perfect man" is attained. Are you a part of it? If not, you may be by letting God have His way in your life.—*The Herald of Life.*

"WHAT MUST I DO TO BE SAVED?"

(Continued from page 6)

perfect, he became the Author of eternal salvation unto all *them that obey him*" (Heb. 5:8, 9). And He commanded us to be baptized, so to thrust this aside as of no consequence is to *disobey* Him.

And finally, let us look to Christ and not to our feelings for the evidence of our salvation. We are not saved because we feel saved, but because we have obeyed the conditions and done the things that are written in the Bible. Paul says: "Likewise *reckon* ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. 6:11). "Reckon"—believe it is true and live it, acting as if it were so, and God will make that reckoning real.—C. F. Ladd in *The Bible Advocate.*

AS THE EARTH TURNS

(Continued from front page)

are some righteous who believe that the land should receive "a year of rest unto the Lord."

We speak among ourselves "that even yet" we "shall eat of the old fruit," because there will be such a bountiful harvest that we can store the overplus. Even yet, we hope that "we shall eat of the increase," for we have never oppressed our fields, our furrows. In this, then, is our hope of a joyous jubilee year. We love the words, "Then shalt thy land be a sabbatical (a holy) year unto the Lord." We who interpret these words as a recurrence of sevens, (for we have lived a lean seven years on the land), foresee a year of fruitful fields, and thus look forward with renewed hope to the growing year that is opening before us.

Berean Department

Cecil A. Smead, Editor, Blanchard, Mich.

It's the Drinker Who's a Sissy

It takes more courage to be the only one in the crowd who does not drink than to tag along with the others. The following is part of an article by D. Stewart Patterson in the "Epworth Herald."

So they called you a "sissy" when you refused to drink, did they?

Well, don't let it get you down. They always have, and I suppose always will call us sissies (for I do not drink, either), unless they get wise to themselves.

The next time they call you a sissy, just remember this—it's the drinker who's a sissy. He just can't take it.

The drinker is a sissy because he is afraid of the crowd—can't take the alcohol ridicule—can't take the pressure they put on him—the "wet blanket . . . lily" stuff—the "come-on-be-a-sport" hokum—the "don't-you-want-to-rate" gaff.

Of course, there is the fellow who drinks to get away from some problem, or unpleasant situation such as lack of social acceptance, disappointment, or failure of some kind. But he, too, is a sissy—running away and taking the cheap way out.

Let's look at this proposition of ridicule first and try to understand its psychology. Why does the drinker ridicule the non-drinker? Because, almost without exception, the drinker feels inferior to the non-drinker.

This point has been pretty well stated by Roy Dieker-son: "Many a drinker feels inferior to the non-drinker. That means that he has respect for what he views as superior powers of self-control. But the inferiority feeling is uncomfortable. So the drinker frequently seeks to escape it by ridicule. That is an attempt to discredit the behavior (abstinence) which causes the inferiority feeling. The drinker's ridicule, therefore, is not what it seems to be. It reflects genuine respect for the very behavior it seems to belittle."

Get the idea? "This ridicule they throw at us, and which seems to be an expression of lack of respect for us, is, in fact, the very opposite—unconscious respect and admiration. Queer things, we humans; and queer things we do.

So, don't you see, it's the drinker who is really the sissy—who is suffering from an inferiority complex, is unable to get up enough courage to meet your kind of courage, and who seeks to cover up by calling *you* a sissy.

Now look at it from another point of view. There is the fellow who, apart from the crowd, just can't take it on the chin when things don't go right.

Dr. Alexander Lambert says: "To those who cannot, or who have not been taught to adjust their emotional balance to their environment, alcohol is an easy method of balancing

a mental deficit. It cuts off the sense of inferiority, it blunts a sense of failure, it possesses above all drugs that which London called 'White Magic' so that, when under its influence, whatever we did or said, no matter how inaccurate the fact, it all seemed to be the most perfectly done, and the most brilliantly said."

Another answer that can't be dodged comes from Albion Roy King, a psychologist, who has been doing a lot of work in this field: "Intoxicating beverages form the easiest and cheapest means ever discovered for escape from reality into the lighter and freer world of one's own fancies. It is a characteristic of mind to 'compensate' for the failures and disappointments, the misery and hardships, the tedium and monotony of human existence, by escape into a dream-world of fancy where all desires may be imaginatively realized. One needs only a quiet hour for reverie or sleep, or the aid of a novel for such escape: but long ago it was discovered that certain drugs, which deaden the perceptual and motor functions, greatly facilitate the exit into that artificial world of feeling and fancy. . . . The resort to alcohol is always an artificial and cowardly way to meet the dissatisfactions of existence. It never cures any evils, and always causes a plenty."

So—don't let this sissy business get you down. I, too, have been on the spot. But I am not posing as a hero, one who defies the crowd and looks with "pitiful scorn upon the weaklings of the mob." (Please, let's not get a superiority complex by way of overcoming an inferiority complex.) I meet the situation as it comes, and do not apologize for my refusal.

It seems to me, if you want to look at it this way, that it takes more courage to be the only one in the crowd who does not drink than to tag along with the crowd and do all the foolish things everyone else does.

Think through this "sissy" business carefully. My own answer is that I see nothing intelligent in running around labeling myself as a psychological sissy. For that's what the average drinker is.

Chops Off Right Hand

A Detroit, Michigan, youth chopped off his right hand on the Fourth of July. It was reported that he had enlisted in the National Guard a month before and found this means as the only way out.

If, as a famous general once remarked, "War is Hell!" we see a good example of Matthew 5:29: "And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell."

Perhaps, if we could see the end from the beginning, we would admit that this young man was not so foolish as some who have an easier interpretation.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"I will call upon the Lord, who is worthy to be praised: so shall I be saved from mine enemies" (Psalm 18:3).

Deborah the Dauntless

The story for this week will probably interest the girls more than the boys, for the most important person in it is a woman. But the boys will find something of interest, also, for this woman got a man to do the work that really brought victory to the Israelites in the end.

The Israelites were in great trouble not many years after the death of Joshua. The nations living near by began to oppress them, stealing their crops when they were ready to be harvested, and what was worse, taking their children captive. God allowed the Israelites to suffer, all because of a certain thing they did.

If you will turn in your Bibles to Judges 2 and read verses 11 and 12, you will learn what this certain thing was that caused God to forsake them. Why! they had forsaken God! They had turned away from worshiping the One who had led them and protected them and even fed them. They were worshiping the gods of gold and silver, of wood and stone, that the heathen worshiped.

Was it any worse, you might ask, for the Israelites to bow down to such gods than for the heathen nations? Most certainly it was! For the Israelites had been chosen by God from among all the people of earth to be His special treasure. He had told them years before that such was the case, and He had shown His love for them in so many different ways.

At the time of our lesson for Sunday, July 17, there was no special one who was ruler. Whenever the people suffered so greatly at the hands of their enemies that they thought about God, He raised up some one to help them. And that is where Deborah comes in.

The Canaanites had oppressed the Israelites severely for twenty years and at last they could bear it no longer. Deborah saw their sorrows, and God called her to be their judge.

Jabin, king of the heathen Canaanites, had a general named Sisera, who was a soldier of great renown. He had nine hundred iron chariots of war, while the Israelites had only their own handmade weapons. But that didn't scare Deborah, because she knew God was on her side. And even with nine hundred chariots of iron one cannot conquer God.

Now Judge Deborah knew of a brave soldier in the northern part of the country whose name was Barak. She sent for him and laid her plans before him. You may read what they said to each other in the lesson text, verses 6 to 9.

Barak was to select ten thousand men from two of the tribes of Israel and lead them to Mount Tabor, a hill at the northeast corner of the plain where Sisera would encamp with his men. Now this plain and the surrounding hills were drained by the River Kishon.

In the dry season, as it was then, the enemy could march through the plain safely, but in the rainy season a torrent of water would surround them. Sisera was not looking for any such thing to happen, but then he was reckoning without God. For that very thing did happen!

A sudden, violent storm came up and filled the plain with rushing floods so that Sisera's iron chariots sank in the mud. His well-trained soldiers became frightened and confused and lost their lives in the rushing waters. You may read all about the battle in Judges 4 and 5.

Only Sisera, the general, was left, and he ran away from that scene of terror as fast as he could. He found refuge in the tent of a friend of his king, and this friend's name was Heber. His wife, Jael, was in the tent at the time, and though she pretended to befriend him, yet in the end she killed him.

Sisera's mother watched and waited at her window many long, weary hours. But her brave son never returned. Such are the unbearable sorrows that always follow war.

Do you know—will there ever come a time when there will be no more wars? Will all the people of earth ever be at peace among themselves? I'm sure most of you know the answer, but do you know where to find it in the Bible?

There are many verses that tell us that after King Jesus comes and sets up His righteous kingdom, peace will reign over all the earth. Psalm 72 tells us that, also Isaiah, chapters 55 and 60 and 61. Be sure to read at least one of these chapters. How many of you can find other verses telling about this same happy time?

After the wonderful victory of Deborah and Barak we read that the Israelites had rest from their enemies for forty years. A long time, it seems, and yet at the end of that time they were again worshiping the idols of the heathen.

When King Jesus rules the people will not be turning to worship idols, for all shall know God from the least to the greatest. Can you find the verse that tells you that? Look in your father's concordance under the words "least," or "greatest," and you will find it. It's in the Old Testament.

AMONG THE CHURCHES

CONFERENCE CALENDAR

- August 2-14—General Conference, Oregon, Ill.
 August 2-14—Illinois Bible School and Conference, Oregon.
 August 8—National Berean Conference, Oregon, Ill.
 August 16-21—Iowa State Conference, Waterloo.
 August 18-28—Virginia Bible School and Conference at Maurertown.
 August 21-28—Western Nebraska Conference at Holbrook.
 August 21-28—Blush Church, Fredericktown, Missouri.
 September 4-11—Omaha, Nebraska, Conference.

Sr. Leota B. Hanson, treasurer of the National Bible Institution, was called to Lander, Wyo., on business this week. All correspondence will be promptly attended to as soon as she returns to the office.

SECRETARY'S THIRD MESSAGE DELAYED

Owing to extra work connected with the opening of the Bible Training School, the Secretary of the General Conference was unable to get the third part of his suggested program for evangelistic work ready for this issue. It will probably appear in the paper next week.

SUNDAY SCHOOL EXHIBIT

Arrangements have been made for space in which we may take care of a Sunday school exhibit during the forthcoming General Conference, therefore, Sunday school workers who have tried out helpful new (or old) methods are urged to bring samples of their work and materials used and be prepared to explain in person just how the plans were carried forward and what the results were.

There is no department of our work that is more important than that of the Sunday school. So come primed with inspiring ideas and suggestions and with samples of your work to be put on display that others may be encouraged to follow your example in these things.

SUMMER BIBLE TRAINING SCHOOL

Enrollment at the Summer Bible Training School exceeds twenty and represents eight or ten different states. The school opened Tuesday morning, July 5, with practically all who had signified an intention of attending, present. Bro. C. E. Randall of Ontario and New York conducted the opening exercises.

It is an exceedingly busy group of students. Each day's activities begin with a devotional service at 7:30 in the morning. Classes assemble under the several teachers at 8:30, 9:30, and 10:30 a. m., and 1:30, 2:30, and 3:30 p. m.

The instructors report that excellent work is being done by all the students. It was found necessary to extend the period of study beyond the 10:00 p. m. hour set originally and now lights in the study hall are permitted to be on until 11:00 o'clock.

RIPLEY, ILLINOIS

There were several from here who attended the quarterly conference at Eldorado. They were: Bro. and Sr. Harvey Krogh, Frank Laning and wife, Wayne Laning, Esther Laning, Lyle Ward, Margaret Cooper Ward, Ednah Cooper, and Francis and Harold Burnett. Some also drove to Macomb to hear Bro. L. E. Conner. This left the Ripley church with only about twenty-five in attendance at Sunday school.

Bro. C. E. Lapp stopped over at Ripley on his way home from Eldorado. He gave us a splendid sermon on Thursday night, June 30, to a fairly good audience. Bro. Lapp was pastor here before Bro. Krogh came, and all were glad to see him.

As has been stated before in The Herald, Bro. Harvey Krogh has resigned his pastorate at the Ripley church. He was asked to remain another year, but thought that a change might be better for the church and also for himself. Bro. Krogh has been with us three years, and during that time has made many friends in the church and also in the community about Ripley. We regret very much this change and would say that any church in need of a pastor would do well to get in touch with Bro. Krogh.

We would also like to say that the Ripley church is looking for another pastor, and any one who will consider coming to Ripley to begin about September 1, please write to the secretary.

Loren Burnett, Secretary,
Ripley, Illinois, RFD.

"OUR DENOMINATIONAL OUTLOOK"

The following letter from one of our older and most faithful members in Ohio, adds force to what the Secretary of the General Conference is strongly advocating in his pre-conference "messages." As the letter was a personal one, we withhold the name of the writer.

"I did not get to read 'Our Denominational Outlook' until last evening, and was so pleased with it that I want to tell you how much it was appreciated. . . . This article ought to be food for all and especially for our preaching brethren. As you rightly say, repentance and baptism should follow the preaching of the gospel of the kingdom, but at some of our so-called evangelistic meetings that I have attended, the ordinary revival style was employed and the gospel of the kingdom only referred to incidentally. I hope the article to follow will be equally as good and give no uncertain sound, then the brotherhood, I believe, will be more willing to support the proposed evangelistic work."

Unless the Church of God has a message of vital importance that is different from "the ordinary revival" appeal, it should cease to be an independent denomination. There are other and much larger organizations which believe almost everything for which we stand but do not look upon these things as vitally important. Such really have no reason to exist. Other sects "permit" their members to believe in the mortality of man, the coming of Christ, the earthly kingdom, etc., but they do not permit them to insist upon these things as essential pre-baptismal requirements. Let us stand for the gospel if we stand alone!

EDEN VALLEY, MINNESOTA

We have had the pleasure the past week of having with us Bro. and Sr. James A. Patrick, Merle Patrick, Alvin Leidigh, and Mr. and Mrs. Wilbur G. Williams of Ashland, Ohio. Mrs. Williams was formerly Ione Patrick.

Bro. Patrick gave us five of his good heart-searching sermons. Although there was but little time to give notice of the meeting, the church was well filled at each service.

The music was enjoyed very much because of the special songs given each evening by Merle Patrick and Alvin Leidigh, and by Mrs. Esther Hanson, and Bro. and Sr. Verd Thoms on Sunday morning.

Friday evening, after the services, a reception was held in the church basement for the visitors, where old friends greeted old friends with much joy.

Saturday evening three young people came forward and requested baptism.

After the services Sunday evening the congregation went to the south shore of Eden Lake, where the three young people were baptized into the name of the Lord Jesus.

We take pleasure in introducing to the brotherhood the following: Clifton and Deloris Mills of Eden Valley, and Ellsworth Magedany of Lexington, Ky.

The people of Eden Valley regret that the visitors from Ohio could not stay longer.

Mrs. Aldu Ruhn.

INDIANA STATE CONFERENCE

The 1938 Indiana Bible School and Conference convened on Wednesday, June 15, and closed Sunday, June 26. A total of 121 were registered for classes, which was an increase of 24 over the previous year.

Classes were organized with the following teachers in charge: beginners, Doris Rouch; primary, Lulu Stilson, Dorothy Siple, and Mrs. Otto Dick; juniors, James W. McLain and Floyd Stilson; intermediates, W. McKnight and Lulu Stilson; adults, John Anderson, Frank Siple, and Floyd Stilson. Church services were conducted each night as well as Sunday afternoon and evening.

Before the close of the meeting there were twelve baptized, namely: Charles Warren and Mrs. Leah K. Holmes, Plymouth, Ind.; Robert Rouch, Donald Stilson, Elwyn Stilson, Patricia Rossner, Jeanette Rossner, Alberta Leighty, South Bend; Alva Huffer, Michigantown; Velma Burch, Walkerton; Wayne Vanderweel, Knox; and Ruth Antonides.

The business meeting was held Saturday, June 25, at which time it was decided to concentrate on evangelistic work during the next year. All were in favor of doing more work and offered their financial and moral support.

The following were elected as officers of the Conference Board: Floyd Stilson, president; Otto Dick, first vice president; Ernest Logan, second vice president; Willis Roose, treasurer; and Erma McChesney, secretary.

Erma McChesney, Secretary.

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Ella M. Siple; Georgia and Wayne Thompson; Silas M. Claypool; Eva H. M. Fletcher; Mrs. Helen M. Chisholm; Mrs. C. Seely; Leota B. Hanson.

CALIFORNIA HAPPENINGS

I have been asked to send this account of our absent members.

Bro. J. A. Squires has been visiting his children in Kansas for several weeks.

Sr. Emily Blackwell is enjoying a vacation visiting children and grandchildren—her son Allan and family in Detroit, Mich.; Douglas and family in Toronto, Ont.; and daughter Wilda Fletcher and family in Fonthill, Ont.

Bro. E. E. Rogers and family have spent the greater part of June with his mother, Sr. Keturah Rogers in Missouri.

Bro. L. E. Rich and the Bro. Juden family are vacationing in Hillsboro, Ore.

Sr. Knott and two daughters, Sr. Virginia Heidamus and Sr. Kathleen Moore, are in Washington for a brief sojourn.

Bro. W. A. Reid and Sr. Bessie Hoag of Riverside spent Sunday, June 26, with the Los Angeles church. Bro. Reid left with Bro. Wayne Thompson of Tulare on the 28th for Oregon, Ill., to attend the Training School.

Sr. Jessie Kauffman of Redlands, who is with us on the first Sunday of each month, is on an auto trip through the East.

But while some are away we gladly welcomed Sr. Georgia Thompson and Sr. Bernice Roberson and son of Tulare, and the Meleod and Rahn families this week. Bro. Meleod occupied the pulpit and Bro. Duncan Meleod and Sr. Charlotte Rahn favored us with their lovely music.

The Dorcas society is finishing its work, and will discontinue meetings till vacations are over.

Laura H. Bleasdale,
Secretary of the Los Angeles Church.

REPORT OF EVANGELIST T. A. DRINKARD

Sermons delivered: June 1-12, Bristow, Okla., 16; June 14-22, Driggs, Ark., 9. Total, 25. Amount received, \$53.20. Expenses, \$10.82.

I am happy to place before the brotherhood a report for June, covering two meetings, during which twenty-five sermons were given, but with no conversions immediately following. The future will tell the result of the labor. I did my part, and I am very happy over it. A great interest was manifested at Bristow, and I feel that another series of meetings should be held there in the fall, in fact, I promised to return if it is at all possible. A great work can be established there if a few of the faith will continue to pray and work to that end. Of course, there was some opposition, even by some who once sought to extend the interests of the Church of God. But be that as it may, the Church of God work is going forward, regardless of opposition.

The Church of God of the Abrahamic Faith has a faith and doctrine unequalled by any, and even though I am accused of preaching the "tradition of the elders" that was brought down to us by our "old men of sixty-five years ago," I am happy to teach those matters of truth, not merely because they taught them, but because they are still the truth, and cannot be overthrown.

The meeting at Driggs, Ark., was well attended, and much interest was manifested in the different subjects presented. Here we have many of the Church of God who are facing much opposition from those who teach as Church of God doctrine, that those now disobedient to the gospel will be carried through the fire of the second death and have their carnality burned up and that consequently they will be saved, thus denying the necessity of obeying the gospel now in order to be saved. The brotherhood should be made ac-

quainted with the true situation as it is, then you may know the conditions I am having to contend against. Paul foresaw a sad condition already developing in his time (Acts 20). Peter did also (1 Peter 2:1). But these men of faith went forward, and that is my aim. Will you assist me in the great work of preaching the gospel?

Cooperation will enable us to do a greater work. May God in His own way richly bless each one who has contributed to our needs in the work in the South. My faith in God and my brethren continues to grow. He has never forsaken me, and my brethren will contribute to our needs when they see the purpose for which I labor.

T. A. Drinkard,
Handley, Texas, Box 311.

**GOLDEN RULE CHURCH OF GOD
Cleveland, Ohio**

During the absence of Pastor M. W. Lyon, who is a teacher at the Summer Bible Training School at Oregon, Ill., the pulpit of Golden Rule Church will be ably filled by Bro. F. L. Austin of Chicago. Bro. Austin will be accompanied by his wife.

Among the interest-arousing topics which will be presented by the guest pastor, will be the following:

July 10, "The True Tabernacle"; July 17, "We Have Such an High Priest"; July 24, "The City of God."

At the business meeting held on June 27, the following officers were elected or re-elected: Elders—H. J. Stadden, H. H. Hawkins, and W. J. Halls; deacons—H. W. Stadden, Fred Austin, Don Swartz, George McMurtrie, George Jones, Albert Hollinshead, and John O. Conrad; moderator—H. H. Hawkins; clerk—John O. Conrad; treasurer—Fred Austin; deaconesses—Miss Mary Elten and Mrs. Edna Tavenier. George Jones was chosen trustee for a three-year term.

The Berean society selected as officers for the new church year the following: President—Adele Onderdonk; secretary—Ruth Tomlinson; treasurer—Elizabeth Dodge; vice president—Don Swartz; pianist—Eunice Halls.

The Bereans contributed \$30 to the Summer Bible Training School. Meetings of the society will be suspended until September 9.

Bro. H. J. Stadden, senior elder of the church, underwent a successful operation at Berea Community Hospital and is, we are happy to report, rapidly regaining his health.

In the death of Samuel Giles, reported elsewhere on this page, Golden Rule Church has suffered a serious loss. Our sympathy goes out to the bereaved family.

Miss Leona Marsh is entertaining her parents, Mr. and Mrs. F. L. Marsh of Ames, Iowa, and their son Leland and his wife and son, who are also from Iowa. The elder Mr. and Mrs. Marsh will remain for an indefinite period with their daughter in Cleveland.

SUMMER TRAINING SCHOOL FUND

Ignomar	\$ 2.20
In Memory	50.00
Mr. and Mrs. N. H.	7.00
Mrs. Eva H. M. Fletcher	5.00
Frank Partlow	5.00
J. E. O.	5.00

INDEBTEDNESS FUND

Notes Payable	\$4,309.00
Amount received	1,618.23
Mrs. Olive Wood	3.50
Niagara Falls, N. Y., Church	8.25
	<hr/>
	\$2,679.02

SEALINE - JENKINS

At six o'clock on the morning of June 28, Oscar Jenkins and Esther Sealine, both of Stanhope, Iowa, were married at the home of the bride in Stanhope, by the writer, only the immediate relatives of the bride being present.

The house was very prettily decorated with seasonal garden flowers, following a color scheme of pink, yellow, and white. The bride wore a pink lace and net dress with white accessories, and carried a bouquet of pink rambler roses. The attendants were Mr. and Mrs. Conrad Lundquist, who are a nephew of the bride and a niece of the groom.

The groom has been a rural mail carrier out of Stanhope for the past twenty-four years, and the bride has been prominent in Farm Bureau work for thirteen years, both being not only well known in the community, but favorably so, by many friends who will wish them joy and success. Both are active in Christian work, which bespeaks for their happiness and success.

They left by automobile for Missouri shortly after breakfast to visit a sister of the groom for about two weeks, after which they will be at home to their friends at the Sealine home in Stanhope.

Esther is well and favorably known in the Iowa Conference, of which she is corresponding secretary, and all will wish her well.

J. W. Williams.

JAMES MOORE

The Niagara Falls, N. Y., church lost one of its most valued members when on Sunday night, June 19, Bro. James Moore came to the end of life's race.

About forty-five years ago he was baptized by Bro. John Davis of Buffalo. From that time onward he expressed in his life the highest type of ideals as conceived and taught by the Church of God. Its doctrines were treasured by him as the most accurate interpretation of the divine will.

Bro. Moore's voice was an inspiration to all who ever heard him sing. For years at every annual gathering Bro. and Sr. Moore would favor the worshippers with some special numbers. She preceded him in death by seven months.

He leaves three brothers and one sister and his son Earl as immediate relatives to mourn his death. Funeral services were held from the home on Wednesday afternoon, June 22, after which he was laid to rest to await the resurrection of the righteous at the appearing of the great Life-Giver.

C. E. Randall.

HERALD RECEIPTS

Mrs. Mina Martin; Mrs. William Lansbery; Joseph Hightower; Mrs. R. C. Drew; Mrs. Ada M. Eldridge; Mrs. Mac Magnus (for another); Mrs. B. F. Cook (for others); Mrs. Telshaw; Emma F. Smith (for another); Mrs. Edna Gruber; Mrs. Lucy Robinson; Mrs. Silas Overton; J. R. Shepard; Clifford Wilson (for another).

Mrs. Howard Hamilton; May J. Abbott; Arthur Gilbey (self and others); Horace G. Pierce; Mrs. Ella Skeels; Mrs. May Moore (for another); John O. Conrad; Charles E. Anderson; Joseph Fletcher, Jr.; Horace Haines; Mrs. G. H. Loudenslager; Raymond Knife; Mrs. Olive Wood; Norman LaMunion; Mrs. Pearl Zecheil; Mrs. William Lloyd; Otto E. Dick; Marshall Logan; Willis Roose; Dale E. Rouch; Mrs. Charles Warren; Frank Partlow; Mrs. Trudie B. Stone; Edna Brewer; Mrs. Elsie Doll; Alfred G. Driskill.

FORGIVENESS

By E. O. Stewart

FORGIVENESS is God's way of lifting a debt or load from the shoulders of those who are not able to pay. All He requires of us when we have been forgiven is to forgive others. "For if you forgive not men their trespasses, neither will your heavenly Father forgive you."

If God forgives us, then we refuse to forgive our brother, the pardon we received at the hands of God is revoked.

The man who goes to church, kneels and asks God to forgive his trespasses, when he has not forgiven his brother, is a pharisaical hypocrite. Such men pray just to be seen and heard of men. They are not praying to God, for they are not in the proper attitude to ask God for anything.

The publicans and harlots had better hearts and were nearer to God in the days of Christ than the self-righteous Pharisee, who found fault with Jesus for paying attention to them. Publicans and harlots would stand a poor show today if so-called Christians were their judges, wouldn't they? We would be afraid for men to know that we were lending them a helping hand, wouldn't we?

Let us be tender-hearted, forgiving one another, as God for Christ's sake has forgiven us. How can one fail to do this and be a Christian?

Before we go to church, let us kneel and ask God to forgive our shortcomings, and let us be sure that we have forgiven our brother or sister their trespasses.

PARABLE OF THE VACATIONISTS

Now it came to pass that as summer drew nigh, Mr. Church Member lifted up his eyes unto the hills and said, "Lo, the hot days cometh and even now are at hand. Come, let us go unto the heights, where cool breezes refresh us, and glorious scenes await."

"Thou speakest wisely," quoth Mrs. Church Member. "Yet three things we must do before we go."

"Two things I can think of, but not three," responded Mr. Church Member. "We must arrange for our lawn to be cared for, and the mail forwarded; but the third eludes my mind."

"The third is like unto the first two, yet more important than all. Thou shalt dig down into thy purse and pay thy church pledge, that the good name of the church be preserved and that it may be well with thee; for verily I say unto thee, Thou hast more money than thou wilt 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 care for the Lord's work." And it was so.—*Selected by Leota B. Hanson.*

THE KINGDOM OF GOD

(Continued from page 4)

doms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." What a contrast to the nations of the past and present! No danger of one nation overthrowing another; no fear of a revolution within this kingdom.

RULER AND CITIZENS

This kingdom, in order to be classed as such, must of necessity have a ruler and citizens. The Scriptures reveal that Christ will be King in this kingdom. "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called 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).

Referring again to the angel's words in Luke 1:32, 33, we find, "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." Surely these words bear sufficient testimony that Christ will be Ruler and King.

Now, concerning the citizens of this kingdom, we find that they will include those who have been faithful to Christ. "And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together" (Rom. 8:17).

Hear also the words of Paul in 2 Timothy 2:12, "If we suffer, we shall also reign with him: if we deny him, he also will deny us."

We go to the book of Revelation, and we hear the voice of Jesus speaking to 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). Yes, Christ will be Ruler and the saints will be the citizens of that wonderful kingdom.

We are living in perilous times, and it behooves us, therefore, to live close to God's Word and to glean therefrom the blessings that God has promised those that obey Him. May we be worthy to reign with Christ our King in His glorious kingdom.

(The foregoing article on "The Kingdom of God" has been published in tract form by The National Berean Society. Copies may be obtained from the Society from its headquarters in Oregon, Illinois.)

"MAYBE why some men pray so loudly is because they realize they are a long way from the Lord."

THE RESTITUTION HERALD

VOLUME 27

OREGON, ILLINOIS, JULY 19, 1938

NUMBER 42

Our Fifty Thousand Evangelists

The Third Message of the Secretary of the General Conference

THAT'S right! The Church of God sends forth each year more than fifty thousand missionaries and evangelists into different parts of the world to proclaim the glad tidings of the kingdom of God. On the same day when one of these faithful workers is pressing home the truth concerning the glories of the restitution age under the gently waving plumes of a palm tree in the tropics, another is perhaps preaching the same joyful message before a blazing fire in a land buried in drifted snow. Neither cold nor heat, calm nor storm, can seriously hinder the work of these tireless messengers of salvation. They keep constantly at their task and the sermons they deliver are uniform always.

More than fifty thousand copies of THE RESTITUTION HERALD leave our headquarters during the year to carry the truth we love into hundreds of homes throughout the United States and Canada. But THE HERALD is not merely a "home missionary"—it enters many foreign fields and its voice is being heard, or has been heard, in Central and South America, Africa, Great Britain, India, Australia, and New Zealand. Friends of the paper have sent it into many parts of the world. Sometimes these zealous advocates of the faith subscribe for people living in distant places; and at other times they send their own copies, after having read them, to far-away lands.

But we are not satisfied. The influence of THE RESTITUTION HERALD should reach farther—much farther! An effort is being made to develop a more interesting, a more appealing, and a more convincing method of expressing the truth on the printed page than we have as yet employed. Our writers are, and have been, doing nobly, but we are convinced that editors and contributors alike can, by the grace of God and diligent effort, improve on their past accomplishments. We know that such is their desire, such is their aim.

WE LIVE IN A LITERARY AGE

This is a time of great literary expansion. The United States Government reports vast increases in the number of periodicals of all kinds being published. And the most significant thing with regard to it is that such increases are

not restricted to magazines devoted exclusively to fiction. Of the many new publications placed on the market in the last few years, the majority are dedicated to the presentation of serious subjects. By far the most of the numerous "digests" that have made their appearance on the news stands are of the more serious type. *Reader's Digest*, *Psychology Digest*, *Fact Digest*, *Digest and Review*, *Religious Digest* (one of the finest of them all), *Religious Readers Digest*, *Science Digest*—these, together with many other similar publications, are devoted to serious subjects and not to fiction. The popularity of the *National Geographic Magazine*, with its millions of readers, is due to articles and pictures which treat of facts, not fancies. *The Saturday Evening Post* makes its appeal to more than three million readers as much through its solid factual articles as it does through its fiction. This is true also of other excellent weekly and monthly journals of wide circulation.

The people of America are becoming interested in serious questions of which religion is not the least appealing. *The Return to Religion* by Dr. Henry C. Link, has already run into many editions and is still among the "best sellers" in the bookstores. Hundreds of such thought-provoking, character-building works are being read by the American public, discussed intensively; and they are exerting a powerful influence upon our social and religious life.

THE PRODUCT OF UNIVERSAL EDUCATION

The motive power behind this tidal wave of serious reading and serious thinking that is flooding America, is *higher education*. More than half of our adult population is made up of men and women who are graduates of high schools and still more advanced institutions of learning. Our fellow citizens have been taught to think deeply, to read understandingly, and to compare and weigh evidence correctly. The Secretary has frequently been amazed at the philosophical nature of the questions that have been put to him in recent years by young people and older ones concerning the logic of our faith.

It is not so much the fact (Please turn to page 16)

Abreast of the Times

Pertinent Comments on the News of the Day

G. E. Marsh, Editor

Holy Land War Grows in Intensity

"Behold, O mount Seir, . . . because thou hast had a perpetual hatred, and hast shed the blood of the children of Israel . . . in the time that their iniquity had an end . . ." (Ezek. 35:1-6).

JERUSALEM, July 13.—Jews and Arabs fought again today in Haifa, the chief port of Palestine, adding a number of wounded to the growing toll in the Holy Land conflicts which have been raging in recent weeks. Sixty-six Arabs and twenty-six Jews have been killed since July 5 in the disorders. The wounded total 246, of which five are British soldiers. Renewal of pitched battles and guerilla warfare grows out of the announced determination of the British to divide the land between the Jews and Arabs—to the dissatisfaction of both.

Last Monday a large band of Arabs attacked the Jewish settlement at Givat Ada, wounded three guards and kidnaped two children. Neighboring Jewish villages sent aid to the settlement and the raiders were driven off.

A careful reading of the 35th chapter of Ezekiel will reveal the manner in which Mount Seir (another name for Edom and Moab) is to be punished for its bloody attacks upon the Jews "in the time that their iniquity had an end." The period of Jewish punishment is rapidly approaching its dreadful climax (Dan. 12:1; Jer. 30:7). When it is accomplished God will pour out the vials of His wrath upon those nations and races that have persecuted His people.

Predicts a United Protestant Church

"Be ye not unequally yoked together with unbelievers" (2 Cor. 6:14).

CHARLOTTEVILLE, Va., July 10.—Dr. Ivan Holt of St. Louis, Bishop of the Methodist Episcopal Church, South, and former president of the Federal Council of Churches of Christ in America, predicted today the formation in the near future of a united Protestant church. He also said that he anticipated in the more distant future the cooperation of all of the world's great religions in the creation of "the better life" for men on earth.

The Bishop is probably right in making such predictions. His hopes, so far as unity of churches and religions is concerned, may possibly be realized. But the cost to Christianity will be enormous. To lend itself to a movement like that of the Federal Council of Churches, which openly advocates the uniting of all religious forces, Christian and non-Christian, is beyond a doubt the most dangerous step that any Christian denomination can take. To accomplish and maintain such an amalgamation, would necessitate abrogation of every doctrinal standard, and to do

this would utterly destroy the fundamental purpose for which the church was founded by Jesus Christ—the preaching of the gospel of the kingdom of God as the only means of salvation for the individual and for the world.

Offers Religion As Check on Militarism

"Whosoever shall smite thee on thy right cheek, turn to him the other also" (Matt. 5:39).

CAMP WILLIAMS, Wis., July 10.—If the church had an opportunity to impress its teachings upon the masses, declared Chaplain Randolph Evjen of the 128th infantry regiment here today, militarism would be checked throughout the world. It is due to the fact that the influence of the church has been weakened that the war spirit now dominates all nations, was his conclusion.

The chaplain is undoubtedly right in asserting that the spirit of Christ, which should at least actuate the church, if given full sway in the world, would put a final period to the story of carnage. The prophets assure us that such a condition will come about when Christ comes and places the government of all nations in the hands of those who are members of His body.

Church Puts on Fashion Show

"Vanity of vanities, saith the preacher, all is vanity" (Eccl. 12:8).

NEW YORK, July 12.—"Church of the Mediator, 260 West 231st St., New York, on Tuesday evening at eight o'clock—A Spring Fashion Show of all the latest spring styles will be given by Francis Rogers Sons. A stringed trio headed by Mrs. Kieswetter will provide music. Come and bring your friends. Admission, adults 25c, children 10c, free if accompanied with parents."

Such, according to *Prophecy*, was the announcement that appeared recently concerning the program of "service" to be put on by an Episcopal Church in our largest city. It provides a striking example of the way in which Paul's prophecy in 2 Timothy 3:4 is being fulfilled.

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Have Any of the Rulers Believed on Him?

By A. H. Zilmer

WHEN the Pharisees and chief priests of Jesus' day heard that the people were favorably disposed toward Him and His teaching, they sent officers "to take him," that is, to arrest Him. A conversation ensued which resulted in a division of sentiment among the people regarding Him. There was a desire on the part of some to arrest Jesus, "but no man laid hands on him." At last the officers returned to those who had sent them, and the latter said, "Why have ye not brought him?" The answer was, "Never man spake like this man." This drew forth the reply from the leaders, "Are ye also deceived? Have any of the rulers of the Pharisees believed on him? But the people who know not the law are cursed" (John 7:32-49).

Those rulers regarded themselves as being well established in Moses' seat as the keepers of the Word of God, and looked with proud disdain upon the common people. To say, "Have any of the rulers or of the Pharisees believed on him?" was by no means the last word that might be said. True it was that very few of this class believed on Jesus. The majority were of those who could not believe because they received honor of one another, and not the honor that comes from God only (chap. 5:44). The attitude of many toward Jesus was influenced by "fear of the Jews" (chap. 7:13). Which class of Jews did those people fear? They were the rulers, scribes, and chief priests, nearly all of them Pharisees, whom the Apostle Paul styled "the strictest sect of our religion" (Acts 26:5). They were not only the strictest among the Jewish sects, but also the narrowest, ever ready to pass their critical judgment upon those over whom they assumed lordship, and put out of the synagogue those who failed to measure up to the standard of belief and action they had erected. The parents of the man to whom Jesus had given sight "feared the Jews" who had "agreed that if any man did confess that he was the Christ, he should be put out of the synagogue" (John 9:22). What did this mean? Perhaps not to be thrown out of the synagogue bodily, but to be excommunicated, "disfellowshipped." We note that he who had been born blind had considerable conversation with those leaders, and said, "If this man were not of God, he could do nothing." This acknowledgment was too much for them and aroused their anger, and they said to the man, "Thou wast altogether born in sins, and dost thou teach us?" And to suit their action to their words, "they cast him out." The margin says they "excommunicated" him.

Jesus heard about this arbitrary act, and when later He met the man who had been cast out, He asked him, "Dost thou believe on the Son of God?" The man, not yet knowing who Jesus was, said to Him, "Who is he, Lord, that I might believe on him?" Jesus said, "Thou hast seen him, and it is he that talketh with thee," whereupon the man

said, "Lord, I believe; and he worshipped him." While such excommunication did not in the least affect the man's faith in Jesus, nor his status before God, it did have a harmful effect upon those whom it filled with "fear of the Jews." Many there were who, fearing similar action in their own cases, kept their thoughts to themselves.

Even some of the rulers believed on Jesus, "but because of the Pharisees they did not confess him, lest they should be put out of the synagogue" (John 12:42). True, as the narrative relates, "they loved the praise of men more than the praise of God," but we can easily understand why they preferred the association of those with whom they had long been companions to going their lonely way, cut off from their friends, and being regarded as outcasts, if not as reprobates. Their conviction that Jesus was the Christ was not sufficiently clear nor deep enough to overcome their fear of men and their hesitancy to align themselves fully with Him whom they secretly believed to be the Christ. The greater the fear of man the smaller the fear of God, and *vice versa*.

Not only was such excommunication carried out during the days of Jesus, it would continue to be done. During the conversation between Jesus and His disciples after the institution of the memorial supper, Jesus said, "These things have I spoken unto you that ye should not be offended. They shall put you out of the synagogues; yea, the time cometh that whosoever killeth you will think that he doeth God service" (John 16:1, 2).

Those in charge of the synagogues, intolerant of ideas and views at variance with their traditions, would do their utmost to maintain the *status quo* of their cherished notions and practices. To them it would matter nothing how deeply the subjects of such procedure were affected by their action. Because these thought and acted upon their own understanding and conviction, and consulted neither tradition nor their rulers, they were branded with the infamous title of heretics, to be forever thereafter the objects of scorn and contempt, despised of men, and cast off of God.

Tradition, pointing to a long line of years, or a large list of illustrious ancestors, has both blinded and enslaved its millions. Because men have long believed and done thus and so, therefore, they think, there must be no departure from ideas and practices that are surrounded with a sort of halo derived from antiquity. With such the first question is not, "What saith the Word of God?" but, "Is it in accord with what has been held for so long?" that is, with tradition. They act as if men existed for the sake of tradition. Conversation, or better, conduct, regulated by tradition is "vain," empty, and meaningless, when gauged by the apostolic standard, which is the only true standard (1 Peter 1:18).

(Please turn to page 11)

A Survey of World Events

"CIVILIZATION," said a famous bishop the other day, "is not worth saving." He was referring, of course, to all the greed, lust, and tyranny that have appeared as the fruitage of the modern way of living that we are pleased to call "civilization."

He was appalled, as we have all been appalled, by the recent revival of paganism and savagery, the reversion to barbarism with all its heartless cruelties and persecutions.

He was shocked by the moral deterioration exhibited in international relations, in public and private life.

He was oppressed by the wave of crime, drunkenness, and licentiousness that is engulfing millions.

And he said that if these are the fruits of our philosophy, our boasted "progress," then it were better perhaps if this so-called civilization were swept away.

Perhaps he is right.

This generation is demonstrating that with all its unlimited material possessions it is spiritually bankrupt.

Notwithstanding all the discoveries of science, all the achievements of engineers, chemists, builders, airmen, we are not one whit nearer seeing the kingdom of God on earth than were the people living in the Dark Ages.

The loftiest buildings, the greatest ships, the mightiest bridges, the fastest trains, the most luxurious homes, have brought us not a step farther on the road toward civilization brought us not a step farther on the road toward the realization of the age-long dream of "peace on earth, good will toward men."

The most wonderful inventions of the age, moreover, have been prostituted to the basest ends. The printing press multiplies lies as much as truth. The radio disseminates more foolishness than sense. The airplane carries more bombs than mail.

Even the most elaborate educational system ever devised has become so contaminated with atheism as to imperil every spiritual concept in the minds of youth and destroy every prospect of a nobler citizenry in days to come.

What we see around us today is a civilization without conversion; a changed exterior covering an unchanged heart; a grand new facade gilding the same old ugly slum; a world with its face "lifted" to hide its age and the disease and rottenness within.

Such a civilization is not worth saving.

And it will not be saved.

Its judgment is decreed. Its doom is certain.

An ancient prophecy of Holy Scripture awaits fulfillment: "When the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power" (2 Thess. 1:7-9).

Thus will our godless civilization pass to its everlasting ruin and be swept away by the besom of divine destruction, giving place to a new and better civilization built upon more enduring foundations.

Then "the meek shall inherit the earth; and shall delight themselves in the abundance of peace" (Psa. 37:11).

Then those who have been truly "born again" will see the kingdom of God in all its infinite and everlasting glory. John 3:3.

QUICKENING PACE

"From the beginning of this year," writes Mr. J. L. Garvin in the London *Observer*, "events began to take a more dangerous course, like a river which has flowed slowly but begins to quicken its current and soon swirls faster and faster toward a cataract."

Thus does another of the great thinkers and writers of our day add his testimony to the swiftness of the flight of time in this mighty hour of history.

Indeed there must be few who have not already sensed that the pace of life is quickening.

Staggering events follow one another with bewildering rapidity. Gigantic changes occur in ceaseless succession.

Ancient boundaries are swept aside, old landmarks are removed, new forces are released, as ever more swiftly the flood rolls on.

The stream of time has reached the rapids. The raging waters of the last cataract swirl about us, and the roar of the falls is in our ears.

That is why everything seems to be happening so quickly. We are nearing the end.

That is why, too, we read in the Scriptures of an angel flying "in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people" (Rev. 14:6).

He flies because time is limited and a mighty work has to be done.

He flies because he realizes that "the hour of his judgment is come" (v. 7).

He flies because he knows that God is about to "finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth" (Rom. 9:28).

And because everything in heaven and earth is in preparation for the crowning climax of earthly history, the consummation of the age-long warfare between good and evil, all who live in these swiftly moving times should live in constant readiness in the sight of God for the stupendous scenes attending the revelation of His majesty and the wrath of the judgment day.—Editorial in *Signs of the Times*.

The Lord's Prayer

When Ye Pray

By Mary A. Gesin

"And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray. . . . And he said unto them, When ye pray . . ." (Luke 11:1, 2).

THOSE who had been nearest to our Lord during the years of His ministry had discovered a close connection between the words of truth and wisdom that He uttered, the works of healing that He performed, and the daily, even hourly, communion between Himself and His Father. And as we found in our first study on Prayer, they longed to share in this secret, beseeching Him to teach them to pray. That they realized their great need is shown in their request to be taught, and their very evident humility, without doubt, touched the Master's heart.

We note His immediate response, "When ye pray." He did not discourage their ambition by telling them that only the Son of God could hope to approach the Father in heaven with His petitions. Neither did He condemn them as unworthy of communion with One so lofty and pure. At once He gave them a lesson on prayer which is filled with truths precious to us His followers in these days seething with ambition, frustration, and unrest.

One of the first benefits we may derive from intimate conversation with our heavenly Father, it seems to me, is the feeling of peace that envelops us. Prayer is a refuge of inestimable value in this time of trouble affecting the entire world. Not one who will seek that place of shelter will fail to find therein the respite from distress so sorely needed by every one of us. Let us not fail to avail ourselves of this provision made by a Father of love and mercy.

"When ye pray," Jesus instructed. "When did He pray?" we ask.

"In the morning, rising up a great while before day," Mark tells us in 1:35, "he went out, and departed into a solitary place, and there prayed." Do you know the blessedness of a few moments alone with God ere the burdens of the day distract you? Have you learned that His grace is sufficient for you, and His strength is made perfect in weakness (2 Cor. 12:9)?

"He went up into a mountain apart to pray," we read in Matthew 14:23, and we infer Jesus had gone there in a late hour of the day to find rest from the crowds that continually thronged Him. For it was immediately following the feeding of the five thousand and He was very weary. In this secret mountain retreat He remained until evening. We may not always be able thus to do, but even a few unspoken words directed to the Source of all strength, in the midst of our busiest days, will bear us up and keep us in all our ways (Psa. 91:11, 12).

The Master prayed at all times and in many places—out under the canopy of heaven with only the stars keeping vigil over Him, in the Garden, before the tomb of Lazarus—always! Those invincible early Christians closely followed His example, continuing "daily with one accord in the temple . . . praising God" (Acts 2:46, 47). And, by the way, we note in the last verse the wonderful results of their faithfulness.

Surely we are not wrong in concluding that Paul also followed His Lord's example in prayer! For he enjoins the brethren of his day and of our day also to "pray without ceasing" (1 Thess. 5:17; Rom. 12:12). The stirring story of shipwreck, told in Acts 27, leads us to rightly infer that while others busied themselves with useless regret and remorse, Paul was interceding before the Creator of the seas for their safety. Also, we may be certain that the abundant harvest reaped for God through Paul's labors may be accounted for in no other way than that prayer occupied its full place in that Apostle's life.

If space would permit, many examples from the Old Testament might well be cited. But these will furnish an interesting theme for the reader in his desire to learn what the heavenly Father holds in promise for His children who come to Him asking in faith and humility. We must remember when we pray that we should approach God in the manner He has prescribed. Read those searching words of Mark 11:22-26, from which we will have much to learn in a later study. Faith in a person generates faith in his promises. How much God has promised!

Study also the words of Jesus in Matthew 6:5-8, noting particularly that we are not to be heard for our "much speaking." The essence of true prayer, then, is not found in the multiplicity of our words to God. James, in his practical Epistle, has given us wise instruction on this subject also. As we meditate on these and other admonitions regarding prayer we discover that it is we who have failed, not that God has withheld what He has promised.

The *prayer* of faith is rooted in the *life* of faith, Andrew Murray constantly reminds us in his book, *With Christ*. Reflecting on that important truth we are convinced of our utter ignorance of true prayer and we ask again with the disciples of old, "Lord, teach us to pray."

Our next study will be centered in the opening words of the prayer that Jesus gave as a model, "Our Father which art in heaven, Hallowed be thy name."

Inherent Immortality

"Jesus Christ . . . brought life and immortality to light through the gospel" (1 Tim. 1:10).

MORTAL men are naturally intrigued by the thought of immortality. The orthodox Christian teaching ascribes immortality to the soul of man as the irrevocable gift of the Creator at the inception of the race, and thereby men have a "never-dying soul" which can only be saved from everlasting conscious suffering by the grace of God. The purpose of this article is to show that the New Testament Scriptures and the history of Christian doctrine indicate conclusively that this doctrine of the immortality of the soul is non-Christian in its origin, and that its incorporation into Christian thought has been responsible for many serious evils.

Luther Burbank said in February, 1926: "The idea that a good God would send men to a burning hell is utterly damnable to me. I don't want anything to do with such a God."

Dr. A. Barnes, in his *Notes*, says: "Time and again I have come up to this doctrine and tried to find some way to escape it. In this distress and anguish of my soul I confess that I see no light whatever. Not one ray to disclose to me the reason why sin came into this world, why the earth is strewn with the dying and the dead, and why men must suffer to all eternity. It is dark, dark to my soul, and I cannot disguise it."

The writer recalls an experience of childhood when in the necessity of finding lodging for the night on a New England journey, his parents found a room, on the walls of which were certain pictures illustrative of the horrors and agonies of hell. After catching sight of these portrayals of unspeakable misery, his mother turned to his father and simply said: "Father, we can't stay here."

ORIGIN AND HISTORY

Herodotus, the earliest Greek historian (485-424 B. C.), writes of meeting the doctrine of the immortality of the soul for the first time in his world wanderings in Egypt. The "ka" or spirit of man was supposed to leave the body at death and after an undetermined period of absence, return, to again inhabit the body; hence the body was preserved, and a lifelike statue of the individual was placed hard by the tomb, in order that recognition by the "ka" might be easy and accurate.

The Assyrians and Babylonians thought of the death state as one of pain and darkness, with certain ideas of purgatory, retribution, and transmigration.

For the Greeks the *Odyssey* of Homer, and for the Romans the *Aeneid* of Vergil, set forth in poetic fancy their respective conceptions of the immortality and after-life of the human soul.

In ancient Judaism Sheol was the place of all the dead in a state of unconsciousness, from which both prophet and psalmist expected a resurrection by Messianic intervention.

The Jews of Jesus' day had come under corrupting influences during their Babylonian captivity, according to their own worthy historian, Josephus, so that at least one sect, the Sadducees, had given over entirely the hope of the resurrection. The Pharisees, however, believed themselves guardians of the truths of Israel, and Martha told Jesus that she believed her brother Lazarus would rise again at the resurrection of the last day. And Paul reminded Agrippa that the "twelve tribes" hoped to come into fruition of the promises which God had made, and therefore it should not be "thought a thing incredible that God should raise the dead" (Acts 26:8).

IN CHRISTIAN THOUGHT

Jesus Christ alone died and rose again, and He it was who brought life and immortality to light through the gospel. The attribute of immortality is ascribed to Deity alone (1 Tim. 6:16), but it is held out to mortal men as a proffered gift of God to be conferred at the return of Christ, upon those who have sought it by faith and obedience (Rom. 2:7). This view, known as conditional immortality, makes glorious harmony of the New Testament doctrines concerning death and afterwards. The offer of eternal life through faith in Christ becomes a pledge upon the believer's acceptance, and the assurance is, "I will raise him up at the last day" (John 6:39, 40, 44, 54). The apostles preached the gospel of the kingdom when the resurrected and immortalized saints should dwell upon the earth made new and free from sin and mortality (2 Peter 3).

But Christianity came under the influence of Greek philosophy and early embraced the Platonic dogma that all souls of men are eternal. The great Roman orator Cicero, meditated upon Plato's teachings concerning the immortality of the soul, with the result that while reading he was convinced, but when he put the book away, all conviction ceased. Not so was it with certain of the early Christians, for by the year 200 A. D., a Christian by the name of Athenagoras had begun to teach the doctrine of natural immortality. Justin Martyr (100-165 A. D.), however, had warned his fellow Christians in these words: "If you meet some who say there is no resurrection of the dead, but that at death their souls are received up into heaven, do not regard them as Christians."

Nevertheless, this extraneous doctrine of heathen origin came into Christian thought, and soon became the orthodox teaching concerning eternity and the souls of men, at length finding its most classic expression in Dante's *Divine Comedy*, which, perhaps, more than any single factor, crystallized the Roman Catholic dogmas of heaven, hell, and purgatory. The Protestant Reformation did reject the dogma of purgatory, but kept the doctrinal inheritance of heaven and hell.

CONTRADICTS SCRIPTURAL TEACHING REGARDING DEATH

If immortality is a present possession of man and the experience of death is only a transition into a more preferable phase of life, then it would appear that death is a friend rather than an enemy; that smiles should supplant tears; that suicides should be encouraged; and that spiritism should be the rightful and happy resort of those unhappy victims of life who are left behind.

A leading evangelist said in our hearing one day: "I shall know more in one minute after I am dead than I knew in all my life of seventy years."

Dr. Talmadge once likened his experience of crossing a Connecticut stream by the kindness of a boatman to the event of death when he would approach the river, call to the boatman, who would come to get him, with his departed friends as oarsmen.

Representative S. A. Kendall of Pennsylvania committed suicide on January 9, 1933, leaving this note to his children: "My dear children, I cannot stand this loneliness any longer, and am going to join your dear mother in heaven."

Mrs. Houdini, after years of attempted contact with her famous husband, who, during life, offered to duplicate and expose any phenomena of the spiritists, made this public statement: "I have decided that the soul is a function of the body and perishes with it at death."

The Bible everywhere indicates that death is the cessation of life processes, that it is an enemy to life: "the last enemy that shall be destroyed is death" (1 Cor. 15:26). Jesus never intimated that death was a friend, but rather a declared enemy, from whose grasp He would free all men by His power to raise from the dead (John 6:38-40). Ask Dr. Mattson of Tacoma, Washington, whose little son was kidnaped and brutally murdered, if death is a friend. Ask Mrs. Martin Johnson, whose famous husband suffered death as a result of an airplane crash near Los Angeles, or ask the million widows of Spain if death is a friend, and what would the answer be?

WEAKENS DOCTRINE OF SECOND ADVENT

"That blessed hope" (Titus 2:13) of the return of Jesus Christ in person to this earth to raise the dead and establish His kingdom under the whole heaven, has glowed with warmth or faded into obscurity in direct ratio to the attitude of Christians toward death. Augustine's *City of God* substituted death and heaven for the blessed hope, and for years and centuries this grand central theme of the New Testament was lost to the church. Now that the hope has come back into the teaching of the fundamentalists, it has brought some awkward and cumbersome problems of interpretation because of this extraneous doctrine of natural immortality. The writer once asked an outstanding Bible teacher, the head of a great fundamentalist Christian college, concerning the state of the saved dead. He went further than most teachers in admitting that there would be no rewards or punishments until after the resurrection and judgment.

Martin Luther was inclined to agree with the Scrip-

tures when he wrote: "Another proof the dead are insensible. Solomon thinks that the dead are altogether asleep and think of nothing. They lie, not reckoning days or years, but when awakened will seem to themselves to have slept scarcely a moment." The return of Christ was a cardinal doctrine in early Christianity, and is, we believe, foundational to all future hope and life (1 Thess. 4:13-18).

RESURRECTION MADE A STUMBLINGBLOCK

The doctrine of the resurrection of the dead holds a place of centrality in the faith and teachings of the first apostles. In Paul's classic on the subject (1 Cor. 15), he goes so far as to state that if there be no resurrection of the dead, then those who have fallen asleep in Christ have perished (15:18).

James Hastings observes that "the resurrection has become a stumblingblock because we have exaggerated death beyond all reason and Scriptures."

Adam Clark admits that "there is no doctrine on which so much stress is laid and which in our present system is treated with more neglect."

The New International Encyclopedia states that "through the influence of Greek philosophy the resurrection has lost its practical significance."

Little wonder then that William Tyndale asked this pertinent question of his persecutors: "If they (the dead) are in heaven, what need is there for a resurrection?"

Another angle of evil is evidenced by the godless Russian Government in causing the bodies of two men, the one a Christian, the other an atheist, to be disinterred after twelve years, to prove to the Russian people that dead men are all alike and insensible. These two bodies are on exhibition in one of the Government museums for the advancement of atheism.

ALTERS DOCTRINE OF JUDGMENT

If, according to current orthodox Christian teaching, death is the gateway to the bliss of heaven or the unspeakable sufferings of hell, then it becomes necessary for a continuing assize on a judgment seat rather than upon a mediatorial throne, where the Scriptures state He is interceding for mankind (I Heb. 4:16). The New Testament calls for a "day" of judgment (Acts 17:31), a time for the dead to be judged (Rev. 11:18), which time Paul indicates will be at "his appearing and kingdom" (2 Tim. 4:1). Thoughts of his reward beguiled the great Apostle, but he expected his reward only when all who love His appearing should obtain theirs (2 Tim. 4:8). Previews of judgment scenes in the Scriptures indicate the consideration of men *en masse* rather than one by one (Rev. 20). But the doctrine of natural immortality necessitates immediate action and assignment by the eternal Judge, thus adding to or taking from the words of the book.

NECESSITATES THE DOGMA OF ETERNAL TORMENT

The modernist branch of the Christian church has long since discarded the terrifying concepts of a present and eternal hell as the everlasting abode of the finally impenitent. But the fundamentalists are compelled to find such

concepts unavoidable and inescapable in their system of interpretation. Membership in certain of their churches and in the World Fundamentalists Association is impossible without a written ascription to the doctrine of everlasting conscious punishment for the wicked.

Such noted scholars as Rotherham, Moffatt, and Weymouth assure us that no such concepts are indicated or supported by the original Greek texts.

Dr. J. Agar Beet says: "That all souls are immortal and that they think and feel forever, is not taught in the New Testament. We have seen that the doctrine of the immortality of the soul so prominent in the teachings of Plato has no place in the teachings of Christ and His apostles."

The hell-fire (Gehenna) spoken of by Jesus, shall be a fire that burns up, consumes: not one that burns out, or burns forever; and it appears self-evident that when the fuel has been consumed, the fire will go out.

UNIVERSALISM

Rebelling against the doctrine of eternal torment, many have taken refuge and comfort in happier solutions of the problem of divine retribution in varying conceptions of universal salvation; when, according to the theory, all men (some even including Satan himself), at length prepared by purgatorial fires and retributive experiences, shall come into willing submission and perfect harmony with the infinite and all-loving heavenly Father. However desirable and beautiful such a doctrine may appear to be, its foundations may well be very carefully considered lest they rest upon the sand, and at length the storm may topple the superstructure to destruction, carrying with it the many who have trusted in its shelter for their eternal security.

A friendly Universalist minister once engaged the writer's father in conversation on this subject with this simple and powerful denouement. Father suggested: "I have two chances to your one, the best you can fix it." "How is that?" came the rejoinder. "Well, if my platform lets me through, yours will catch me, will it not?" "Why yes, of course," replied the minister. But if yours lets you through, what will catch you?" said my father.

CONCLUSION

The doctrine of natural or inherent immortality seems then to confuse the great harmonies of the New Testament teachings, whereas, the simple doctrine of conditional immortality allows for perfect concord of the music of the gospel. Adventists the world over unite in ascribing to Jesus Christ the honor and glory due Him for bringing life and immortality to light. He is the life as well as the truth and the way. He that hath the Son hath life (1 John 5:12), and this life is in His Son; but "when he who is our life shall appear, then shall we appear with him in glory" (Col. 3:4).

The Egyptians may have preserved the body as essential to a future life, the Greeks may have burned their bodies as irrelevant and immaterial to a future existence, the Hebrews may have laid their dead away until the day should break and the shadows should flee away, but the Christian, whether awake or asleep, awaits the great necessary change from mortality to immortality, when death shall be swallowed up of life (1 Cor. 15:54), and when there shall be "no more death" (Rev. 21:4). "Thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Cor. 15:57).—Lee E. Baker in *Present Truth Messenger*.

Which Is the Ego, Body or Spirit?

IN A LITTLE booklet entitled "The Child of God Between Death and the Resurrection," written by Judson B. Palmer, Secretary Emeritus Y.M.C.A., Galveston, Texas, we find the following:

"Death does not touch me, the soul, the ego, the I, myself, the personality. It only touches the body. It cannot harm me. Death is a release rather than a hindrance to me. It sets me free. The body is laid away and sleeps in the grave, but the soul lives on more thoroughly awake than ever. . . . The child of God at the moment of death receives a spiritual and glorified body. . . . Our present material body of flesh, and bones, and blood is the house in which we now live and through which we manifest ourselves. At the very moment of death we move out of this house of clay into the house not made with hands, a house that will be adapted to our new mode of existence, and it will be glorious."

In a book, "Vital Christianity" by Newton N. Riddell,

a very able preacher-lecturer, will be found the following.

"Some erroneously suppose that all Christians enter heaven immediately on leaving the body. They enter the heavenly state to the degree of works experienced; but none are prepared for heaven until they have passed through purifying, corrective, and spiritualizing experiences.

"Superficial man has form and function corresponding in a general way to his physical body, but adapted to the conditions of the psychic world. He has no perceptible weight, but is more substantial than the material body. Separated from the physical body, he retains his individuality, memory, intelligence, affections, volitional powers, and all the elements of personality."

Let us compare the foregoing statements with the teaching of the Bible.

"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" (Eecl. 9:5).

The Standard Dictionary defines "ego" thus: "Self, considered as the seat of conscience, a conscious individual being that thinks, feels, wills, and acts; the self, often called the subject." Synonyms are: "entity, a real being, existence." It seems shockingly strange that man, the highest type of God's creative power does not know what he is, or, stated in another way, there is a diversity of opinion among thinkers as to what constitutes a man. Confusion is the result of these opinions and God is not the author of confusion, but of order.

One school of thought adheres to the Bible doctrine that God formed man of the dust of the ground, thus that formation, a body with parts, is what God called man. The other school of thought rejects God's definition of man and contends that that which God called man was just the shell or house man lived in, his habitation; and what God calls death for man is but the continuity of life. The real man casts off the shell or, like a tenant, moves out from his house and lives on in a mansion prepared by Jesus, somewhere, supposedly in heaven. That doctrine is much older than Christianity, and dates back to the Garden of Eden through these steps: Christianity inherited it from papal Rome, and papal Rome from pagan Rome, and pagan Rome from Egyptian paganism, and Egyptian paganism from Satan, the serpent who told Eve that she and Adam would not die if they ate of the tree God had forbidden them. They ate and died because Satan lied. That lie is being perpetuated even to this day. Good people are made to believe their bodies are not themselves, just a house to live in for a short season. They occupy this house and at death will move out and keep on living.

Now it is apparent that men, particularly Christians, cannot agree as to what man is, whether a physical, tangible entity, with parts or members, who can see, hear, talk, walk, sing, smell, love, hate, eat, go to church, dance, get drunk, etc., or an invisible, intangible, disembodied spirit, having no parts, inside or outside, or feet to stand on. If such, he will not be able to eat, for Jesus asked His disciples if a spirit could eat and if it had flesh and bones as He had (Luke 24:39). Think of the ego, entity, or the real person, being in heaven unable to function with a body that has the power of the five senses! Is heaven made up of such persons?

Let us turn the light of the Scripture on this subject and ascertain if we may what God had to say about the creature He formed from the dust of the earth. In Genesis 2:7 we read: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Here we learn that God formed something and gave it a distinguishing name, Adam. It will be seen that before man was able to function, after he was formed or made, he must have something to make him live, which was the breath of life, a gift from God. When this gift was bestowed upon him, he was no less the man, the only difference was, he became a living man or soul.

When we analyze the above text, it does not seem that by any process of sane reasoning we can get out of it anything but the fact that it was a man God created, formed or made of the dust of the earth. God did not call it a house for man to live in, and when the house falls or is destroyed the real man, a mere tenant, walks out, unharmed, and goes to occupy one of the mansions Jesus has gone to prepare. If we allow that kind of interpretation, what provision was made to house all the saints who died before Jesus ascended to the Father "to prepare a place"?

In most cases in the study of the text (Gen. 2:7), the argument would be closed, and that it was a man God formed, not a house. But when a certain school of thinkers teach the immortality of the soul between death and a resurrection, they must disregard God's definition for man and substitute something else that keeps on living after man dies. Any teaching that has been indoctrinated in the minds of people, be it right or wrong, for centuries is difficult to eradicate, and even the Word of God seemingly has no effect on such teaching. We have been taught that the real man lives in the house, or shell-body, tortoise-like, and when he has completed his tenant term he abandons the shell and goes to heaven. An alluring and satisfying proposition, complete in theory, and all it lacks to make it workable is the sanction of God! He has not so planned it.

Let us turn to Genesis 2:8: "The Lord God planted a garden eastward in Eden, and there he put the *man* whom he had formed. . . . And the Lord took the *man* and put him into the garden of Eden to dress it and to keep it. And the Lord commanded the man, saying, Of every tree of the garden thou mayest freely eat. . . . And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. . . . 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."

If the Scripture quoted does not establish the identity of the ego, entity, *man*, whom God formed, who sinned by eating the forbidden fruit, who was commanded not to do so, we must admit we cannot understand plain English language. And if the pronouns "he" and "thou" do not mean Adam, the same man God formed from the dust, and no other, we do not understand grammar.

"And all the days that Adam lived were nine hundred and thirty years, and he died" (Gen. 5:5). God only created one man, Adam, from the dust in the beginning. It is evident that the man, Adam, who died was the same Adam who was created from the dust and called "man."

On the sixth creative day, God formed something from the dust and called it "man" to distinguish it from the other creatures He had previously created but did not name. He left that privilege to Adam. This brings us to a very vital point: How can we distinguish man from the beasts?

In Ecclesiastes 3:19, 20 we read: "For that which befalleth the sons of men befalleth beasts; even one thing be-

falleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all is vanity. All go unto one place; all are of the dust, and all turn to dust again." That which God gave man, his breath (*ruach*), He gave to all His creatures alike, so if the breath of life is the ego, the real man, it likewise must be the ego for the beasts. The Scriptures do not tell us that the breath of life God gave man and beasts has any distinguishing elements. Just by the breath of life or spirit of God we cannot tell man from a grasshopper, or a horse, or from a bull dog.

May we paint this picture: A man is riding a donkey on the highway and an automobile strikes them and kills both man and donkey. The man's widow is notified that her husband has been killed. She rushes to the scene of the accident. How can she distinguish the corpse of the man from the carcass of the donkey? If the spirit, breath of life, is the real man as well as the real donkey ("they all have one breath"), there would be no visible way of distinction. The grief-stricken woman might send the carcass of the donkey to the undertaker, have a funeral for it, dress in mourning, and collect a life insurance claim. But she makes no such mistake. She does not hesitate a moment as to which of the dead creatures is her husband. She uses her good God-given common sense and relies on a physical formation as a true guide. It is the tangible, physical organism

that make up a man that tells her, without any modernistic definition, the difference between a dead man and a dead donkey. The ego, entity, the real man is established, not by the spirit, breath of life, or soul, but by the formation God at creation called "man."

All of the dictionaries, lexicons, and modern scholarship in the world can never improve on God's definition for man. When we see a group of soldiers on dress parade, we never for one moment try to make ourselves believe it is but a bunch of houses whose movements are guided by so many different people on the inside, like a pilot to a shark, which directs every movement of the shark, and when the pilot dies the shark must get another.

This idea that the natural, mortal body is but the house man inhabits for a short period of time, from birth till death, is a very plausible one, and people can and do believe it, but it lacks one vital and essential element—the Word of God does not make provision for any such thing. It is a fable and fantastic, and any teaching not found in the Bible is not a Bible doctrine. If not a Bible doctrine, it must be the doctrine of uninspired men. Shall we follow the doctrine of men or God?

The ego, real person, physical formation, tangible entity is now just as it was in the beginning when God formed *man* from the dust of the ground.—L. A. Palmer in *The Bible Advocate*.

The Bible in the Home

Dr. Allan Roy Daffoe, the Canadian country doctor who became world famous through his delivery and care of the Dionne quintuplets, gave the substance of the following as a radio talk in response to a request of a lady in Iowa who wrote, asking, "Won't you please talk to us sometime on the use of the Bible in the home?" This abridged article is taken from "Religious Digest" for June.

IN MY own boyhood home the Bible had a very definite place of honor. I was brought up to read it; I was sent to church and Sunday school; and I had a very genuine conception of a real God. He was both a stern and a kindly God. It seems to me now—almost half a century later—that He was my own father, magnified many times in size. I might at times have been a little afraid of this God of mine, but I deeply and honestly respected Him. Certainly, this God helped plant in my heart and mind certain standards of conduct, and certain definite ideas of right and wrong, of justice and humanity.

After all, none of us can quite escape our backgrounds. We may feel that we outgrow them, and that some of us are superior to them. And the human race is much the same when it comes to the Bible. It has become more or less the fashion of late to poke good-natured fun at this old Book of books. There are those who even violently denounce it.

They call up all sorts of witnesses to prove or disprove its origin and its authenticity.

Yet, here is the Book that has helped sustain mankind for thousands of years. It is part of the very background of man.

Here in the north woods I have lived for a full thirty years among a very religious people. They are truly religious. Their religion is not a coat they put on Sunday morning and take off again on Sunday night. It is a garment made out of the very threads of their daily lives. There are hundreds of homes here where the Bible is the only book in the house.

Even if I had somewhat outgrown and even forgotten my own home training, I could not have lived during these past three decades as I have lived without gaining and keeping a vast respect for this great Book. If we who are now adults have lost some of our early love and regard for the Bible, it is *our* fault and not the fault of the Bible. It has been for these many centuries all things to all men. Wise men, old men marked by true wisdom, have turned to it in their ripest days. Men have been constantly thrilled by its poetry, its imagery, its sheer beauty. Each individual has found there what he was searching for. It is the very breadth of its appeal that makes its hold on the race so secure and lasting.

In bringing the Bible to the eager, imaginative minds of children, there must, quite naturally, be some skill and some intelligence used. Men and women take from this great storehouse the treasures they wish. But each of us can find the things that touch us deeply.

Not long ago a friend of mine told me that he had been reading the most wonderful book that he had ever picked up in his life. When I asked him what the name of the book was, he smiled and answered, "The Bible." And I think his experience is not an uncommon one. Many men and women find themselves weaned away from the Bible in their youth, only to turn back to it in their adult years and re-discover what a magnificent book it is.

It is fortunate today that many of the beautiful but somewhat difficult stories of the Bible have been simplified and brought down to everyday language. Stories thus simplified later become filled with a beauty and power that bless maturity.

By all means, let our children have the benefits of this great Book. Man has not been wrong for these hundreds of years. And in the same way let your child know what satisfying things evening prayers are. It is wrong to bring up a child without teaching him to say his prayers. It is the moment when the child seeks and attains the mysterious tune of the song of life. It is the second when their little hearts and souls flow into the great heart and soul of the universe.

I believe deeply that the proper moral and spiritual development of a child demands this daily moment of prayer. It gives a boy or girl a chance to free himself from the little wrongs he may have done; from the tiny sins he may have committed; it cleans his mind from all inhibitions of the day. He is face to face with his real and living God. He touches hands with this Supreme Power. He accepts a place of humility. He is a part of the great divinity of the universe. And that is beyond our own power of teaching.

A NEW AWAKENING NEEDED

"A new awakening is necessary to bring the church back into the realm of apostolic faith and hope, so that she may have also the apostolic power, and that is the recognition of the pre-kingdom coming of our Lord. That it has failed of recognition simply reveals that it has shared the common fate of the great doctrines of grace." The present state of the church with regard to missionary zeal, as compared with the church of Paul's time, shows that somewhere along the line Christianity has lost its power to stir the hearts of men to action.

The inspiration of the early church lay in its conviction that the coming of Christ was to be expected at any moment and that the reward of the disciple of the Lord would be determined by the energy he had shown in bringing others to the knowledge of the truth. As one widely known Bible student has said, "When this assurance of the Lord's speedy coming lays hold upon a man it transforms him from a nominal believer into an active and zealous missionary whose field is the world."

HAVE ANY OF THE RULERS BELIEVED ON HIM?

(Continued from page 3)

It cost the precious blood of Christ to liberate men from the shackles of tradition, and it matters not whether such tradition consists of "Jewish fables" (Titus 1:14), Egyptian idolatry, Greek mythology, Latin demonology, or tradition as embodied in creeds and confessions of faith; how long it may have been venerated, or how numerous and respectable its adherents. Christ, through the shedding of His blood, made possible the deliverance of men from all tradition, and it behooves all of us to most carefully guard against being again entangled therein.

As in the days of Jesus men were restrained by "fear of the Jews" from following their convictions as to the truth, even so now "fear" is often a large factor in determining the course that is taken. The question of expediency still weighs heavily and enters largely into the situation. "What will others say or do?" The question of prime importance is and always should be, "What is the truth?" This must be determined by an appeal to the Word of God, which alone is able to make wise unto salvation. Error, however long it may have passed for sound doctrine, or by whomsoever venerated, is still error. We doubt not that the leaders among the Jews in the days of Jesus, however deeply they were steeped in tradition, thought they were right. Saul of Tarsus verily thought that he "ought to do many things contrary to the name of Jesus of Nazareth" (Acts 26:9). But this did not necessarily make him right.

Most difficult it is to overcome beliefs and practices traditionally established, and to think that our antecedents, whether parents or religious teachers, could have been seriously wrong. All sincere adherents of false systems of belief, whether Christian or pagan, are under the delusion that their leaders cannot be wrong, and often, even where there is suspicion, if not actually conviction, that there is something seriously wrong, there is wanting the courage, as there is present the "fear," to stand alone upon what clearly is the truth. And so is perpetuated, in spirit, "the fear of the Jews," which makes men loathe to break away from tradition.

We should always keep in mind the admonition of the Apostle Paul to the brethren at Corinth, "Ye are bought with a price; be not ye the servants of men" (1 Cor. 7:23). The Apostle realized the danger, and drew attention to it. The word "servant" is from *doulos*, which means a slave. A slave is not his own either in body or in mind. He does what his owner commands him, and if completely enslaved, thinks what his master thinks. Now the believer has been bought with the price of the blood of Christ, and belongs to Him who bought him. When Christ declares His truth, issues His commands, gives His orders, such a purchased believer, having renounced his slavery to tradition, and declared his allegiance to Christ, does not first consult tradition, or obtain the opinion or consent of the leadership, but listens attentively to the commands of Christ, whose he is, and whom he serves.—Editorial in *The Faith*.

Berean Department

Cecil A. Smead, Editor, Blanchard, Mich.

"But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end" (Heb. 3:6).

"Whose House Are We?"

There are three churches in the village of Blanchard, Michigan. When people go by our church they are apt to think, "That's the Brick Church," because our building is a brick structure. They might more properly call it the "Stone Church," for the true church is not composed of ordinary bricks but of living stones. "Ye also as lively stones, are built up a spiritual house" (1 Peter 2:5). Anyway, the passerby doesn't see the church when he looks at the meetinghouse. The "living stones" that make up the real church are scattered throughout the community doing their daily tasks. The church is wherever one or more of its members happens to be at the moment.

"The Confidence"

The confidence mentioned here seems to be a universal Christian characteristic. We are the House of God "if we hold fast the confidence." Self-confidence, widely hailed virtue of all good salesmen, is not the virtue intended here. Gospel-confidence is what is meant. Let us look at the usage of the Greek word.

It is found in Acts 4:13: "boldness." Peter and John were appearing before the Sanhedrin after the healing of the lame man. They accused the Jews of the crime of crucifying the Christ, claimed that God had raised Him from the dead, and told the Sanhedrin its only way of salvation was through Jesus. Truly these disciples were outspoken, bold, confident. But it was a glad-tidings-of-salvation confidence.

The word is also found in Acts 2:29: "freely." Peter was giving his Pentecostal sermon, and he "freely" spoke of David, how he had died and remained dead to that day, but that David had looked for the coming of Christ, His death and resurrection, and His establishment on the throne of David. This was gospel-of-the-coming-kingdom confidence.

The word is found in Acts 28:31: "confidence." "And 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."

Let us in all our daily contacts be frank, be bold, be free, be confident in our knowledge of the gospel message so graciously conferred upon the Church of God.

"The Rejoicing of the Hope"

The word for "rejoicing" is found in Romans 4:2: "glory." "For if Abraham were justified by works, he hath whereof to glory; but not before God." It is found in Romans 3:27: "boasting." "Where is boasting then? It is excluded."

But in Hebrews 3:6, we are enjoined to glory in the hope. The hope we are to glory in is "the hope of eternal life" (Titus 3:7), "that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:13).

It is difficult at times to keep glorying in the hope. At times of trouble, sickness, death, many lose confidence and cease to glory and rejoice in the hope. But it is at just such times that the hope can have so much more meaning for the distressed one. The most dangerous time, when one is apt to lose his rejoicing in the hope, is the time of great success. Other things make him rejoice and he doesn't care so much for the greater hope. In the satisfaction of the moment he loses sight of eternal values.

"Firm Unto the End"

"Whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end."

When this life is over, and the next life begins at the coming of Christ, we will be able to see what the real values of this life have been. Will we then wonder "what ever possessed us" to do some things and to leave other things undone? We must remind ourselves today that those values are plainly written in the Bible, and we are without excuse if we ignore them.

Chinese Christians

The spirit of Chinese Christians in the midst of the war is reflected by a sermon preached in Peiping by an American missionary. He urged five principles to be followed by Chinese Christians in these difficult times. They are:

1. I will not abandon myself to hate.
2. I will not allow myself to lie.
3. I will not allow myself to become callous.
4. I will not allow myself to blame God for what is happening.
5. I will not abandon my faith in the kingdom of God.

Many Chinese are following these principles. There was, for instance, an intrepid Chinese woman doctor in a war-battered city. Some enemy soldiers fell wounded in the street near the gate of her hospital. The Chinese nurses were in a panic and reluctant to do anything, but the doctor ordered: "Take them in at once. We will dress their wounds and keep them until their own people can attend to them."

The Christian nurses immediately saw the point of doing this kindness to enemies and they were happy when the doctor later said to the whole group: "We must keep our spirits high. We cannot descend to mere hating and a desire for revenge. If we do keep our spirits high, we can never be overcome."—*Union Signal*.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"Unto thee, O Lord, do I lift up my soul. For thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee" (Psalm 86:4, 5).

Gideon the General

Last week we learned that for forty years after Deborah and Barak had won such a great victory over the heathen nations and the heathen gods, the Israelites enjoyed rest and peace in their land. This was because they kept true to their promise to leave the idol gods alone and worship the one true God. But little by little they began to turn away from the Lord who had been so good to them and turn toward the gods of wood and stone.

But people today do just the same ungrateful things. God directs their lives and showers blessings upon them, but often they forget and think that all the good things they have are the result of their own planning.

It was the Midianites who were bothering the Israelites this time. They were roving tribes that stole everything they could lay hands on from the Israelites. For seven years they had been coming into their fields at harvest time, taking all the best grain, along with the cattle and sheep. Nobody had courage enough to drive them away.

When the people finally could bear it no longer, they called on God to help them, as they had done in Deborah's time. Then God sent an angel to talk to Gideon, as he helped his father thresh their wheat. They had to do it secretly so that the Midianites would not know about it and come and steal it.

In Judges 6, verses 12 to 18, you will find the conversation between Gideon and the angel. It surprised Gideon very much to hear that God had chosen him to drive out the wicked Midianites. He could hardly believe his ears, for he belonged to a poor family, and he thought surely God would select some great person of Israel to do such an important work.

Look at verses 19 to 23, and see what strange thing the angel did with the lunch that Gideon prepared and brought out to him. Then it was that this young man, so insignificant in his own eyes, realized that God had certainly sent an angel to talk to him. But still he wasn't sure that he could do God's work.

In verse 25 you will learn another very strange fact. It is something about Gideon's father. And in the following verses you will see what Gideon did about it and what terrible thing almost happened to him. Almost, but not quite! And because Gideon obeyed God, his father was won away from his idols.

Still Gideon could not believe that he was selected to do God's work. So God used a queer way to show him that he was. It concerned a fleece of wool. How many of you have ever seen one? Can you imagine leaving one out all night and finding dew on the grass and none on the fleece? Or the reverse?

Then follows the story of Gideon and his army. God wanted only those who had faith in Him to do His work. He didn't need a great number to do it. He only needed men of faith.

In the verses of the lesson text we see that the army was reduced from 32,000 to 22,000. This was still too great a number, and so God gave Gideon orders to reduce the number further. Only those who dipped the water up with their hands from the brook when they drank were chosen to fight.

If they laid down their weapons and knelt on the ground to drink, it would show that they had forgotten about the enemy. But if they stood, ready to march forward if necessary, it showed they were always on the watch. Only 300 of the 22,000 men passed the test!

But 300 were plenty for God to use. He did not need great numbers, as we said. He only needed men who were true and faithful. And Gideon divided them into three equal companies. Then he gave each one a very sharp sword—did he?

No! Gideon gave his soldiers the oddest weapons you ever heard of and they used them in the most unusual way. You will find the story on the next page in your Bibles—Judges 7:16-21. I hope you all have your Bibles open and are following along with me. If you are not, you are going to miss some very funny, as well as interesting, things.

Did Gideon take all the credit to himself for his great victory?

Because all of these 300 had faith in God and in their leader, they followed directions exactly. In that way only could they have been victorious over the enemy, when they had no guns or swords or any such things, and were so few in number.

We all have enemies to fight every day of our lives. They are unseen enemies, but just as real, nevertheless. They are the enemies of bad temper, disobedience, carelessness, evil habits, and such things. The only way we can fight and conquer them is by learning God's directions for fighting them. And these are found in God's Book.

AMONG THE CHURCHES

CONFERENCE CALENDAR

- August 2-14—General Conference, Oregon, Ill.
 August 2-14—Illinois Bible School and Conference, Oregon.
 August 8—National Berean Conference, Oregon, Ill.
 August 16-21—Iowa State Conference, Waterloo.
 August 14-21.—Fredericktown Church, Fredericktown, Mo.
 August 18-28—Virginia Bible School and Conference at Maurertown.
 August 21-28—Western Nebraska Conference at Holbrook.
 September 4-11—Omaha, Nebraska, Conference.

Those who desire rooms in Oregon homes during the forthcoming General Conference, should write to Mrs. Mabel Andrew, Oregon, Ill., stating when you will arrive and how long you will be in attendance.

NEWS OF THE TRAINING SCHOOL

Two young people, brother and sister, are making their first acquaintance with all of us at this Training School session. They are Leonard and Florence Dart of Witchita, Kan., son and daughter of Bro. and Sr. Frederick Dart. Not having the opportunity at home of mingling with those who believe the truths that they are learning at this school they are enjoying immensely the new viewpoint. Bro. S. J. Lindsay's classes are favorite with them.

One whom we have enjoyed making the acquaintance of is Paul Sprinkle of Cheyenne, Wyo., grandson of our late Bro. R. A. Humphreys. The course in Religious Journalism is preferred by Paul. Not having met any of those who are so well known to most of us, he had some preconceived pictures, and said that he thought of Bro. Lindsay as a "little bit" of a man. This is passed on to you with Bro. Lindsay's good-natured permission.

Frances Munshaw of the Pennellwood Church at Grand Rapids, Mich., is an interested student. She says she is enjoying especially making new contacts and appreciates all the courses which are being given.

Our old friend, Harry Goekler, now pastor at Hammond, La., is enjoying the group work immensely. He reports that he likes his work in the South, and, therefore, it goes without saying the "South" must like him.

Vernon Lobell of the Blood River Church and Alfred Anthon of Happy Woods Church came up from Louisiana with Harry Goekler. They say that the Training School is wonderful.

BLACKWELL, OKLAHOMA

This will notify our church people that Sr. Elnora Waldo's aged father died at Blackwell, Okla., July 1. He was almost 91. Our sister is left entirely alone. She has had to give up the last earthly tie, but she had the sweet comfort of having been spared to lay him to sleep until Jesus comes. He is the resurrection and the life, and doeth all things well.

Mrs. A. J. Chaplin.

TESTIMONY OF AN AGED SISTER

My mother, Mrs. Harriett Reed, wants to testify to the Church of God that she still is standing firm on the promises of God, and has never thought of giving up, though the road has sometimes been rough. She has traveled it for sixty years and she feels now that she is near the goal and soon she will rest. She feels like telling all to hold fast and never give up. When Bro. Cantwell Drabenstott stopped off here on his way home from El Paso, Tex., she wanted him to preach a sermon for her on the second coming of Christ at her home. A number came and we lifted her from her bed to a rocking chair and carried her into the dining room. Bro. Drabenstott sat down beside her and gave a wonderful sermon, the last one she will ever hear, for her hearing is almost gone and so is her eyesight. She cannot read her Bible, but she committed so much of it to memory that she lies on her bed of suffering and repeats many precious promises and often in the night when she cannot sleep she will sing praises to God. Her body is so twisted that she cannot walk. I hope you will all remember her. August 18, if she lives, she will be 91 years old. I thank God for my dear old Christian mother.

Mrs. A. J. Chaplin.

SOUTHLAWN CHURCH, GRAND RAPIDS

Since the Michigan Conference and Bible School, which we had the opportunity of entertaining June 13 to 19, the work has gone along very quietly. The Pastor and part of his family were in attendance at the Indiana Conference, and enjoyed a very fine gathering with them. It was an inspiration to see so many young people obey the gospel.

Southlawn is happy to have three of her young people at the Bible Training School in Oregon. They are: Leslie Niles, Mary Newell, and Dorothy Siple. Several others hope to attend at least part of the General Conference.

At the present time a survey is being made preparatory to making plans for the next year's work.

Marcile Siple is home for a month's vacation from St. Luke's Hospital, Chicago.

F. E. Siple, Pastor.

EVANGELIST DRINKARD BAPTIZES THREE IN TEXAS

Bro. T. A. Drinkard of Handley, Tex., reports a successful meeting at Ater, Tex., recently, as follows:

"Had a great day Sunday, July 10, at Ater, Tex. The meeting closed Sunday night with the baptism of three, whose names and addresses follow: Mrs. W. T. Roberts, Box 682, Belton, Tex.; Miss Emma Hazel Spiller (18), Box 682, Belton, Tex.; and Curtis A. Drinkard (18), Box 344, Handley, Tex.

"Let our Berean leaders write these young people a word of welcome and encouragement.

"On Sunday afternoon Bro. Roberts gave a very fine discourse.

"We began a meeting in Mullin, Tex., last night, July 11, with a fine crowd present. Pray for us in this great work."

PASTOR JAMES McLAIN GOES TO INDIANA

Bro. James McLain, who for the past year has been pastor of the Church of God at Macomb, Ill., has accepted a call from Indiana, where he will serve as half-time pastor of the Burr Oak Church and devote the remainder of his time to evangelism, the Indiana Conference having appointed him State Evangelist. Should this work not demand his attention throughout the year, he will consider outside evangelistic calls.

Bro. McLain is one of our most able preachers and especially qualified for successful missionary activity. Indiana should be congratulated on its success in securing his services.

CRONBAUGH - DANSKIN

The country home of Mr. and Mrs. Clifford Cronbaugh was the scene of a pretty wedding June 22, when their daughter Doris became the bride of Frank Danskin, son of Mrs. Porter Fiestler. The ceremony was read by Bro. H. S. Hunt of Clarksville. Bro. Hunt is president of the Iowa State Conference of the Church of God.

The bride is an active member of the Koszta Church of God and has been a most loyal worker in its various activities. She has also been active in conference work.

The groom is a successful farmer and a man of high virtues. They will make their home on a farm near Marengo. Their friends wish them a life of happiness and hope that God may bless them. Evelyn Cronbaugh.

AMENDMENT TO ILLINOIS STATE CONFERENCE CONSTITUTION

Following is the proposed amendment which is to be submitted to the Illinois State Conference of the Churches of God in Christ Jesus at its annual business meeting in Oregon, Ill., on Friday afternoon, Aug. 12, as Amendment Number 1:

"This Conference shall have power to acquire by purchase or by donation, or to sell, both real and personal property, subject to the following provisions:

"1. Real estate or personal property of the value of one hundred dollars or more shall be purchased or sold only after approval by the Executive Board, as provided in paragraph number 3.

"2. Donations to this Conference of property with conditions that impose obligations on this Conference shall be accepted only after approval by the Executive Board, as provided in paragraph number 3.

"3. Approval for purchase, sale, or acceptance of property shall be by an affirmative vote of two thirds of the members of the Executive Board at a meeting. Notice of the time, place, and the nature of the business to be considered shall be given to each member ten days prior to said meeting, and unless such notice is given, approval shall not be valid.

"The Executive Board shall have power to do any and all things necessary to protect the interests of this Conference in any property which it now has or may acquire."

Esta L. Starbuck, Secretary.

SUNDAY SCHOOL EXHIBIT

Arrangements have been made for space in which we may take care of a Sunday school exhibit during the forthcoming General Conference, therefore, Sunday school workers who have tried out helpful new (or old) methods are urged to bring samples of their work and materials used and be prepared to explain in person just how the plans were carried forward and what the results were.

There is no department of our work that is more important than that of the Sunday school. So come primed with inspiring ideas and suggestions and with samples of your work to be put on display that others may be encouraged to follow your example in these things.

DRIGGS, ARKANSAS

Beginning on the 14th of June, Bro. T. A. Drinkard held a nine-day's meeting at Driggs, Ark. The attendance was large and much interest was shown. We hope that much good has been accomplished. We are looking forward to his return to this place in the near future.

Mrs. J. W. Storts.

On June 16, 1938, a young man weighing 6½ pounds arrived at the home of Bro. and Sr. Albert Fyfe near Lockwood, Mo. He was given the title, James Albert.

SAMUEL GILES

To William and Hanna Giles, on February 13, 1876, in Glochester, England, was born a son, a loved child whom they named Samuel Giles. Today on another continent the loved ones gather around his bier.

He was four years of age when, seeking to make opportune the just comforts and prosperities of childhood's future years, his parents migrated to the United States.

Here, on July 13, 1899, he was united by love and marriage to Elizabeth, daughter of Robert S. and Katherine (Rich) Swearingin, with whom he has since lived most happily, proving himself a good Christian and home-maker.

Of the four children born to this union, Mildred, Marian, and Carrine, died in infancy. One son, Robert S., resides in Cleveland, Ohio.

Death came on July 2, 1938, from a baffling disease which had overtaken him on June 11. That morning he had gone to work as usual, but was forced to return to his home in the afternoon owing to the agonizing pain he suffered. Removed to the hospital, the secret of his distress could not be determined by the physicians, and he died on the morning of the day named.

Many years ago the deceased was baptized into the saving name of Jesus by Elder Joblin, and united with the Blessed Hope Church of God in Cleveland.

He is survived by his beloved and ever-faithful wife, and son, and one little granddaughter.

M. W. Lyon.

MRS. ELLEN HINDMAN

Ellen Brinson was born October 11, 1862, in Holt County, Mo., and died at the home of her daughter in Ponca City, Okla., June 8, 1938. The home of her parents was the stopping place for all Church of God ministers who came to that vicinity. She was reared in the faith and was baptized early in life. She always lived a faithful Christian life, and though in ill health for many years, she al-

ways attended church services whenever it was possible.

On April 11, 1880, she was married to John Samuel Hindman, who preceded her in death several years ago. Surviving are seven of their ten children, one of whom is Mrs. Hobart Luper of Arkansas City, Kan., who attended General Conference two years ago and will be remembered by many. Services were conducted by Mrs. Clinton Appleby of Blair, Neb., from the Gill Mortuary in Ponca City, and she was laid to rest to await the coming of her Lord in the beautiful Winfield, Kan., cemetery.

MRS. LEVI COFFIN

Hattie L. Stevenson was born in Saline, Mich., November 23, 1862, and fell asleep at her farm home near Holloway and Adrian, Mich., July 8, 1938.

On December 30, 1885, she was married to Levi Coffin, with whom she lived happily for more than fifty-two years. One daughter, Ruby, was born to this union, who was married to James W. Preston, and died in April, 1908, leaving an infant daughter, the Ruby Preston who has so tenderly cared for her grandmother these recent years.

About 1890 Mrs. Coffin was baptized by Elder Levi Chase, a minister of the Church of God, and from that time forward she has lived a devoted and consistent Christian life. Her faith in Christ and her hope in the resurrection of the dead have sustained her through periods of sorrow and hardship.

Besides the devoted husband and granddaughter, there remain several nephews and nieces, and a host of admiring friends.

Funeral services were conducted from the farm home on July 11, by the writer, using the text, "She hath done what she could." These dear elderly people have indeed done what they could to advance the gospel. When the writer was a boy preacher, a thousand miles from home, they took him in and made their home his home. Some of the sweetest encouragement along life's pathway came from them, and the writer was indeed one of the mourners at the funeral of "Mother Coffin."

F. E. Siple.

JOHN FRANKLIN PETCHER

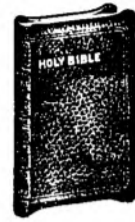
John Franklin Petcher was born in Canton, Ohio, into the home of Michael and Susan Humbord Petcher, June 21, 1852. He had one brother and one sister, both of whom died while very young. When he was two years old his parents moved to Plymouth, Ind., where he spent the next fifty-seven years of his life. At the age of twenty-one, he united with the Church of God by baptism.

When he was thirty-six years old, he was united in marriage to Ida May Huff. To this union were born four sons and three daughters. His widow, three sons, three daughters, twenty grandchildren, and one great-grandchild remain to mourn his loss.

At the age of fifty-seven he moved to Alabama, and has spent twenty-nine years in Washington and Mobile Counties.

Twenty-six years ago he became a member of the Church of the Brethren. A few years later the responsibilities of being a deacon in that church were placed upon him. He studied his Bible continually and continued to grow stronger in the faith until his death June 12, 1938. He was a firm believer in the second coming of Christ, and the literal resurrection of the dead. He leaves us this statement in his own handwriting: "I am asleep in Christ, and when He calls, I will answer Him. I will see Him as He is."

G. W. Petcher.



Bible 6453X. Genuine leather, overlapping covers, leather lined; 450 pages of helps—concordance, Bible dictionary, subject index, full-color maps; India paper, red-under-gold edges; marginal references; good blackface type, pronouncing; page size, 6½ x 4½ inches; index of books stamped on inside front cover in gold. Bible No. 6453X, postpaid, \$7.00.

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Bible S108X. Genuine Persian leather binding, overlapping covers; India paper, red-under-gold edges; large clear type, self-pronouncing; maps and map index; thorough concordance; marginal references; page size, 8¼ x 5½ inches; only ¾-inch thick. \$8.00.

The above Bibles are all the King James Version. Thumb indexes, 50 cents extra.



Executive's Desk Book: contains a 100,000-word dictionary; atlas of the world; digests of grammar, business law, finance, selling, secretaryship, public speaking, parliamentary law; and many other features. A

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The Translators to the Reader: a study of the purpose of the King James Version, written by Edgar J. Goodspeed, author of the New Testament portion of An American Translation of the Bible; contains the original King James Preface; one of the most valuable books about the Bible yet published. Postpaid, 60 cents.

NATIONAL BIBLE INSTITUTION
Oregon, Illinois

FIFTY THOUSAND EVANGELISTS

(Continued from front page)

that is stated by an author that arouses and holds the attention of the reader as it is the manner in which he introduces his subject, presents his argument, and brings his subject to a conclusion. The most simple or the most complex ideas can be presented in a way to hold the interest of the reader at fever heat until the final period of the article is reached.

Should we succeed in developing among ourselves writers possessing that faculty of literary expression known as the "popular style," we would be able to reach an audience of vast proportions. And that is exactly what the Secretary suggests the General Conference at its forthcoming gathering should plan to do—through the proposed Correspondence School of Religious Education.

THE FIRST STEP—ONE GOOD BOOK!

All that we need to make the start in modern literary evangelism is one well-written work of possibly three hundred pages, covering the essential elements of saving truth as they are revealed in the Bible. Such a work should be written with a conscious purpose of appealing to the general reading public. Too much of our literary endeavors have been aimed at those who are already believers in the gospel. We have quoted much Bible (in which the worldly person does not believe), we have employed arguments based on the mental attitudes of our own people, rather than having approached our subject from the viewpoint of the man who knows little (and cares less) about religion in any form.

When Paul addressed the *intelligentsia* of Greece, he did not use a single Scriptural quotation in his entire argument. He introduced his lecture—no one would have called it a "sermon"—by some very commendatory remarks about the sincerity with which those idolatrous Athenians worshiped their numerous gods. He offered no prayer, he sang no hymn, he read no "Scripture lesson." Not that any of these things are wrong, but they would have been entirely out of place under the circumstances surrounding the meeting on Mars' Hill. Paul took as his text a line from a dramatic poem by a pagan author, one Aratus, whose works were held in high esteem a hundred years after his death.

Proceeding from that point of agreement, whereon he met his hearers on common ground, the greatest missionary of all time reasoned logically rather than Biblically on the gospel and announced the coming of the One who is to rule or "judge the world in righteousness."

Of course when Paul preached to the Jews in Berea he appealed to their own Scriptures, because they accepted them as the Word of God. On all other occasions when he addressed audiences in the Jewish synagogues or that were predominantly Jewish in character, he built his argument upon the writings of Moses and the prophets. But we are not sending our printed appeals to "the lost sheep of the house of Israel," but to the Gentile world, hence we should

take the world's attitude and aptitude to grasp ideas into account when we write for them.

ONE GOOD BOOK WOULD PROVIDE SERMONS HUNDREDS COULD PREACH

A well-written, attractively printed and bound volume that could be sold for a nominal price, loaned from a church, Sunday school, Berean, or private evangelistic library, or given away by zealous advocates of the truth, would provide a medium by which the gospel could be effectively proclaimed by every member of the Church of God in one way or another. Older people could secure half a dozen copies to lend to their friends, public libraries could be supplied, travelers could sell or give away such a book to advantage and be able to check up on whether the book was read afterwards or not.

Furthermore, such a work could be used successfully as the textbook in Bible classes, Bible schools, summer Bible training classes, and correspondence school work.

The Secretary knows of brethren who are willing to contribute to such an enterprise as the publishing of a reliable, systematic work on our faith who are unwilling to provide funds for the carrying on of evangelistic work by evangelists with whose teachings they are not in fullest accord.

Let us consider this matter of *printed evangelism* thoughtfully at the conference next month.

BLOSSOM TIME

The orchard is in bloom, a maze of snowy spray,
Where busy bees are humming all the day;
The fragrance of the perfume-scented blossoms fair
Lies sweet and heavy on the balmy air;
The lovely petals fill my heart with sheer delight
And turn my musings toward the Source of light.

I search my thoughts and wish that each be sweet e'en now
As dainty petals pure upon the bough;
My carefree words in years now past were fruitless all
Like passing petals blooming but to fall;
Oh, how I wish that each had borne some fruit for Him
Instead of being like a barren limb!

I pray my words may e'er be spotless, every one,
Like petals falling in the noonday sun;
I hope my deeds some life may brighten, help, and sway
Like happy petals dancing on their way;
May budding hope be ripened into Christian peace
As springtime blossoms yield the fall increase.

—Ethel Duckett in *Signs of the Times*.

A discontented man is shunned by all, while a contented one becomes a magnet of attraction around which everything that has life in it gathers just for the pleasure of basking a little of his sunshine.—*Selected*.

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The Lord's Prayer

By Mary A. Gesin

"When ye pray, say, Our Father which art in heaven. Hallowed be thy name."

IN THE opening words of the prayer which the Son of God gave His followers as a model is found the key to the remainder of the prayer. "*Our Father which art in heaven*" directs our petitions to the only One who has not alone all power necessary to grant them, but also the desire to do so. Because of these facts the petitioner at the outset may rest assured in the answer—it will be what is best for God's child. Can anything be more conducive to the vigorous growth of faith, regardless of how halting it may be in the beginning?

Our Father calls us His children because of our relationship to His Son. His express mission was to reveal His Father to us, and in that knowledge will be found the courage we need to address One so high, so holy. Some one has said that the word "holy" is the central word of the Old Testament; the word "Father" of the New.

The earthly relationships surrounding us give us just a feeble gleam of the wonder of God's father-love. For what the earthly parent does very imperfectly God does perfectly. Our helplessness, we found in a previous study, is a constant appeal to His ability and desire to help us, though we are so often forgetful and unthankful. If that is true of the devoted earthly parent, how much more true of our heavenly Father! We cannot hope to grasp the fullness of it now; eternity alone will reveal it.

In the Sermon on the Mount Jesus' first words on prayer, to which we directed our attention in the second study, are found in verse 5 of the 6th chapter of Matthew. We note that He says, "Pray to *thy Father*," and "*thy Father shall reward (or recompense) thee.*" Verse 8 assures that "*your Father knoweth what things ye have need of before ye ask him.*"

Jesus Himself compares the Father in heaven in His attitude toward us further in this same sermon, saying, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" The neces-

sary act on our part is to "ask, and it shall be given." But we must not fail to note that He says, "*good things.*" How can we know what things are good according to God's standard, not our own, except we study His Word diligently? We are even encouraged to "covet earnestly the best gifts" (1 Cor. 12:31).

In all our askings we must remember that we should desire God's glory as a result if we are to expect the granting of them. This is brought out very clearly by Jesus' words in John 14:13, 14. The mother of Zebedee's children, most understandable by our human frailty, did not have God's glory in mind when she asked for the things she considered good for her sons (Matt. 20:21). Perhaps her desire is typical of many of the requests we make of God and fondly hope to have granted. They would not be "good" after all.

Surely one of the good things for which we may pray with a full heart is wisdom in the understanding of God's Word. For it will lead to a life of prayer and service that will open up before us from day to day with an attraction hitherto unknown. Paul prayed for this for the Ephesian brethren and left his prayer on record for us to rightly use as well. Read carefully Ephesians 1:15-23. Through this wisdom we will discover the richness of the inheritance God has for us; we will know in what our hope for the future rests. We all need that wisdom; let us pray for it.

By a despised Egyptian maid, the story of whose ill treatment and distress is given so vividly in Genesis 16, God is given a name that is full of new meaning. Driven from home, not knowing where to go, she was comforted and encouraged by Him whom she named, "Thou God seest me." That was her name for the One whose name they of that period scarcely dared mention.

As was brought so strikingly to our attention at Oregon by Brother Marsh in a recent sermon, the God whom we address as our Father sees us, not to criticize or to catch us in a mistake, but to uplift, encourage, and benefit. We are

(Please turn to page 11)

Abreast of the Times

Pertinent Comments on the News of the Day

G. E. Marsh, Editor

Personal Property Rights Abolished in Germany

"He shall have power over the treasures of gold and silver" (Dan. 11:43).

BERLIN, Germany, July 18.—The drastic personal property restrictions placed upon removal of money and securities from Germany, and which have brought much hardship upon the Jews who sought to leave the country, have now been broadened to include all citizens of Germany. The decree, signed by Chancellor Adolf Hitler, Col.-Gen. Wilhelm Keitel, chief of the army high command, and Minister of the Interior Wilhelm Frick, requires that personal property and services of all kinds shall hereafter be held by citizens subject to Government demand for military purposes. The Nazi principle that the private individual counts for nothing and the state everything, has thus been re-emphasized. The new law, it was pointed out, replaces old ordinances such as those governing the billeting of military forces on civilians dating back to 1868 (in Austria to 1879), and those of 1925 defining the liability of citizens to render material aid for defense purposes.

"Those out-of-date laws which were framed in the liberalistic spirit of the times imposed upon the citizens only a few of the absolutely indispensable duties, and those in a form not easily adaptable to new conditions," it was stated.

The new enactment establishes in Germany the most absolute dictatorship in the world. The submission of the people of a great nation numbering nearly 73,000,000 (Germany 65,969,000; Austria 6,760,000), to such a dictatorship is difficult to understand, especially when the fact of widespread German culture is taken into account.

It is of interest to note that while Adolf Hitler holds two elective offices, that of Reich president and chancellor, in what is called the German (National Socialist) Republic, he has been "confirmed in those offices for life." The position he has thus assumed, and the usurpation of which has been accepted with outward acquiescence by the people, is comparable only to the achievements of Julius Cæsar who, after putting down all opposition, including that of Pompey, had himself declared "Imperator" (from which comes the modern title Emperor) for life. Whether the fate of Hitler will be the same as that of Cæsar remains to be seen.

Cost of the Curse

"Thorns also and thistles shall it bring forth to thee" (Gen. 3:18).

CHICAGO, July 18.—As high as 90 per cent of the soil is occupied by noxious weeds in some Illinois pastures, ac-

ording to investigations made by L. A. Moore, superintendent of the State's division of plant industry, who is in immediate charge of the weed control committee. Mr. Moore says that this means that many farmers are producing 90 per cent weeds and only 10 per cent grass on land intended for grazing. Over the entire State weeds collect an annual tax of \$225 to \$250 on the average farm, declared J. C. Hackleman, a member of the same committee.

With all of the facilities modern agricultural science can bring to bear, the curse pronounced upon the ground when Adam sinned continues to exert its destructive influence on the farmer's fields. But when the Restorer comes and establishes a department of divine agriculture in His kingdom, and the knowledge which now is possessed alone by the Creator concerning the laws governing plant propagation, development, and production, "fill the earth as the waters cover the sea," men will know how to rid their fertile acres of the pests that have troubled them throughout past ages, or they will learn how to utilize such "thorns and thistles" profitably. Rev. 22:2, 3.

Why Are People Afraid of the Jews?

"I am afraid of the Jews (Jer. 38:19).

LONDON, July 25.—These words of Zedekiah, according to *Prophecy*, accurately express the attitude of many people toward the Jews today. Rev. Melville Evans calls attention to this fact in the *Jewish Missionary Review*, published in London. Not alone in Europe, but throughout the world the name *Jew* is anathema. They are despised, denounced, and bitterly assailed on every hand. Responsibility for every evil that has fallen upon mankind since the crucifixion of Christ to the World War has been laid at their doors. When plague swept Europe in the Dark Ages, the Jews were accused of having poisoned the wells. When drought and famine made their appearance they were held responsible for the suffering that followed. The preservation of this continually persecuted people is the great mystery of history. Ever dying, yet they are more alive today than ever before, for God's purposes must be accomplished!

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“Go Teach”

ACCORDING to the Gospel of Matthew Jesus, just before taking leave of His disciples, said to them, “All power is given to 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 Spirit: teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world” (Matt. 28:18-20).

To “go,” in the ordinary meaning of the word, is to move from one place or state toward another. To go requires energy, and involves effort. So long as one is going he is not standing still, and does not remain in the same place. He is continually departing from one place, and arriving at another. As he changes his environment he also changes his experiences. The longer he keeps on going, the farther he will be from his starting point, and the nearer to his goal.

The apostles were commanded upon the authority of the Lord Jesus to “Go,” with no suggestion of stopping. Hence it was their duty to keep on going either until commanded to stop, or as long as they were able to go.

The command was given to “the eleven disciples” (Matt. 28:16). Judas having committed suicide, was not included in this command. Matthias was not present when the command was given. Yet the command concerned him just as much as it did the eleven, or as it would have had he been present. In like manner it concerns those who have been taught and baptized. Only by teaching, and baptizing those taught, can the work be continued. Moreover, Jesus said to “the eleven disciples,” “And lo, I am with you all the days until the completion of the age” (Gr. text). What “age”? The one beginning with “going” and “teaching.” —“beginning at Jerusalem,” as Jesus said elsewhere (Luke 24:47). As a matter of fact, those “eleven disciples,” with Matthias added later on, did not live “until the completion of the age,” which had its real “beginning in Jerusalem,” and therefore either the obligation to “Go, teach all nations,” ended with the demise of the apostles, or else that obligation devolves upon those who were or are taught. That obligation rests with tremendous force upon the church throughout the entire “age” during which the Master promised to be “with” His followers. If there is no obligation to “Go, teach,” today, then it follows that the Lord is not “with” His followers now. In fact, in that case, He has no followers now, because there being no obligation to “teach,” none are being taught, and hence there are no followers. Upon the other hand, if there are followers now, this is because they were taught, and such teach-

It is seldom that we have the pleasure of reviewing an article that sets forth so clearly as does this one, the character of the teaching to be given to one before his baptism and the instruction in Christian growth that is to be provided thereafter. The article, which is by A. H. Zilmer, appeared originally as an editorial in “The Faith,” published at Morrilton, Arkansas.

ing is done because of the obligation growing out of the command, “Go, teach.” Thus we see clearly that this is vastly more than an optional matter arising out of the will of any believers who may chance to be living this side of the days of the original apostles. To “Go, teach” is a duty, an obligation

to do or perform, coming from Him to whom was given “all authority in heaven and in earth.”

WHAT IS IT TO “TEACH”?

In the primary and most obvious sense, to teach is to impart knowledge or information. It must be at once apparent that such knowledge relates to God and His will concerning mankind, so far as the meaning of the English word “teach” is concerned.

But we would go further back than this. The Greek word here translated “teach” is *matheteuoo*, which means “to make a disciple,” or “to disciple.” What is a disciple? Primarily one who believes the teaching of another, or who adopts or follows some doctrine. Then, one who receives instruction; a pupil, or a learner; as, the disciples of Epicurus. From the facts before us we feel sure that this is the sense of the word “teach” in Matthew 28:20.

The first reference to the disciples of Jesus is Matthew 5:1, where it is said, “And seeing the multitudes, he went up into a mountain; and when he was set, his disciples came unto him; and he opened his mouth, and taught them, saying, Blessed are the poor,” etc. This was soon after these men had become disciples. He taught them, along with the multitudes who heard Him (see chap. 7:28, 29). Though “disciples,” they were in need of such teaching. Of all the disciples Jesus had gathered about Him up to a certain time, “he ordained twelve that they should be with him, and that he might send them forth to preach,” etc. (Mark 3:14). It is related that at a certain time “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). When they were thus “with him” they heard Him, learned more of His message, as well as the manner of its delivery. They were with Him in the capacity of disciples, or learners; not as such as had learned the way of God perfectly.

Near the close of His public ministry Jesus said to Thomas, one of the disciples, “If ye had known the Father, ye should have known me also; and from henceforth ye know him.” Then Philip said to Him, “Lord, shew us the Father, and it sufficeth us.” Jesus replied, “Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen (Please turn to page 10)

The World's Wonder Book

NINE hundred sixty million copies! That is a conservative estimate of the number of Bibles and portions of the Bible that have gone forth from the presses of the world since Johannes Gutenberg produced the first printed copy in 1448. How many handwritten Bibles were prepared before printing superseded the scribe, it is almost impossible to estimate. It would probably not be far from the truth if we were to put the total number of copies of the Bible, in whole or in part, prepared since it was first gathered into one book in the early fourth century of the Christian Era, at one thousand millions! No other book has had a circulation anywhere approaching that of the Bible. It stands in a class by itself. It is far and away the "best seller" of all time.

Now there must be some reason for this tremendous gulf that separates the Bible from the millions of other books that have been printed on the same kind of paper, from the same type, with the same ink, and on the same presses? What can it be?

SURVIVAL A MIRACLE

Perhaps some one will say that facilities have been provided for the circulation of the Bible such as other books have not had. That is not so. As a matter of fact, no other book has been subjected to such fierce and relentless opposition.

Back in the days before Christ the fearful persecutions of Antiochus Epiphanes were directed primarily against the Sacred Writings of the Jews, while the later Roman emperors sought to consign both the New Testament and its readers to the flames.

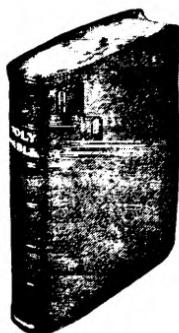
More subtle enemies have tried to ridicule the Bible out of court. The Emperor Julian, Crescens the Cynic, Celsus the Epicurean, Lucian, and Apuleius, in the days of the early church, poured forth their sophistries against it. In more recent times it has been mocked at, "exploded" and "refuted" by Gibbon, by Rousseau and Voltaire, by Paine and Ingersoll, not to mention the even more numerous higher critics and modernists of our own day.

Assaulted from without and within the church, the survival of the Bible, let alone the undiminished demand for it, is a veritable miracle.

COMPENDIUM OF ALL TRUTH

If the Bible has not had the benefit of special facilities, it must have reached these astounding figures because, somehow, it has met the needs of men as no other book has ever done. And as soon as the pages of the Bible are turned, one realizes why.

No other book in all the world covers so wide a field, and no other book offers so clear a solution to the multiplicity of problems of life as the Bible.



It treats of God and man in a manner understandable to the simplest, yet inexhaustible in its profundity. It treats of things visible and invisible, of this life and of the life to come. There is no fundamental truth that is not discoverable in the Bible.

Other writings become out of date almost as soon as the last words have been penned; but the Bible is so all-embracing that after two thousand years it "needs no addendum."

"Truth from any other source," declared Lord Bacon, "is like water from a cistern; but truth drawn out of the Bible is like drinking water from a fountain immediately where it springeth."

And typical of the experience of many who have left it to tread the uncertain ways of human speculation is that of Dr. Henry Drummond, who before his death wrote to Sir William Dawson: "I can no longer live on uncertainties. . . . I am going back to the Bible to believe it and to receive it as I did at the first."

Men turn ever and again to the Bible because there is no circumstance into which they may come but the Bible has a word of counsel, of admonition, of encouragement. The Psalms alone run through the whole gamut of human experience and emotion.

"Read to me," Sir Walter Scott during his last illness requested Lockhart. "What book would you like?" his friend asked. "Need you ask? There is but one Book," responded Scott.

FUTURE UNVEILED

Beyond the fact that the Bible is man's most satisfying explanation and convincing guide to the past and the present of human history, it offers something else that no other book can—it draws back the curtain of the future and reveals "things to come."

Of course, many books have been written purporting to predict future events, but they are at best only shrewd guesses deducted from observable trends. No other book but the Bible has substantiated a claim to unveil happenings in the distant future with accuracy and precision. The Bible, however, has done this, not in one or two isolated instances, but in hundreds of cases.

According to Canon Liddon, there are in the Old Testament three hundred thirty-two distinct predictions that were literally fulfilled in Christ. One of them, in the 9th chapter of Daniel, specified the exact time when He would be manifested to Israel. And all have been fulfilled to the letter.

These prophecies of the coming Messiah were a comfort and an assurance to the children of Israel when they fell under the oppressive domination of Assyria, Babylon, Persia, Greece, and Rome. The prophecies of the return of Je-

sus and the future triumph of the church have similarly sustained the faith of martyrs throughout the Christian Era, and still give the true Christian confidence that the gospel of Christ will triumph over the forces of antichrist in the world today.

POWER OF THE WORD

Yet it is not merely because the Bible is unequal in its philosophical, ethical, and religious teaching that it has survived the passage of time and retained its hold upon the minds of men. The Bible is something more than a unique system of teaching. It does more than reveal a better way of life. It is possessed of a mysterious power, which imparts new life to men. The Bible is a living book.

"The Bible changes the heart of him who reads," declared St. Gregory, "drawing him from worldly desires to embrace the things of God."

An old highlander once said to Claudius Buchanan: "I cannot argue with you; I cannot present facts or reasons; I cannot explain the philosophy of revelation; but I know this, that when I was a man of evil character the Bible got hold of me and quelled the tiger in me."

The Bible comes to men sunk in evil habits, stops them in their downward course, and builds up characters of righteousness.

It took a prisoner from an English jail and made of him John Bunyan, author of *The Pilgrim's Progress*.

It has gone forth into all the world and wrought miracles in the lives of savages, cannibals, and head-hunters. North, south, east, and west, wherever it has penetrated, it has lifted men out of degradation and sin and has revived in them the image of their Creator.

True, it has not wrought this wonderful change in every life, for all are free to receive or to reject it. But where its message is allowed free course in the life, the Bible works effectually in the renewal of heart and life.

WHAT THE BIBLE HAS DONE

Not only in individuals, but also upon communities and nations, the power of the Book has exerted a purifying and an uplifting influence. Ulysses S. Grant once said: "To the influence of this Book we are indebted for the progress made in true civilization, and to it we must look as our guide in the future." Wherever the principles of the Bible have been incorporated into the lives of men, there is equality and freedom, there is respect for law, and there is mutual service.

The Bible has built schools, founded hospitals, established institutions of every description for the relief of the unfortunate and the raising up of the debased.

One of its many basic principles, "the laborer is worthy of his hire," has laid the foundations of social and industrial justice.

The Bible has made the world safe for travel and trade; for where its message has penetrated, there is liberty to go without let or hindrance.

In a word, the Bible has been in the forefront of every

great movement for the betterment of domestic life, social life, national life, and international relations.

No wonder, then, that mankind has held fast to the Bible against the forces of darkness, which would banish it from the world in order that their hold upon the bodies and the souls of men might not be loosed.

A BOOK FROM HEAVEN

One problem—a fundamental one—remains.

How is it that this collection of writings of some forty authors, many of them from the humblest walks of life, belonging to a people utterly insignificant among the great nations of their day, and producing no other lasting literature, has outlived and even displaced the works of all the great thinkers of the past?

The only satisfying explanation is that the Bible is different, not in *degree* but in *kind*, from the writings of the great ones of the ages. And that is precisely what the Bible claims.

Other books, for all their worth, are "of the earth, earthy," but this Book claims to be from heaven.

Other books express the thoughts of men upon the perplexing problems of existence. The Bible claims to reveal the thoughts of God toward the world and man.

"The Spirit of the Lord spake by me, and his word was in my tongue," declares David of the psalms that He gave to Israel (2 Sam. 23:2).

Isaiah prefaces his prophecy with the words: "Hear, O heavens, and give ear, O earth: for the Lord hath spoken" (Isa. 1:2).

"All scripture," declares Paul, "is given by inspiration of God" (2 Tim. 3:16); to which the Apostle Peter adds, "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).

Other books, because they are the words of finite man, "have their day, and cease to be," but the Bible claims to be as imperishable as God Himself. And the very fact that no weapon formed against the Bible has prospered and that it has met the deepest needs of every sort and condition of men in every generation is evidence that its claims are true.

Here, then, is a letter from heaven, a message to you from God Himself. Not to read it would be, to say the least, an insult to Him. If an earthly monarch wrote to you, his missive would receive your most diligent attention, and it would be prized as a treasured possession. How much more this wonderful communication from the Lord of heaven and earth!

Here is an answer to all the baffling problems in your experience. It "is profitable" to you, Paul says, "for doctrine, for reproof, for correction, for instruction in righteousness," that you may be "perfect, thoroughly furnished unto all good works" (2 Tim. 3:16, 17).

Here is a Book that has wrought effectually in the lives of countless thousands, delivering from evil habits, fortifying against manifold temptations, inspiring to noble deeds and untiring service. Its purifying, transforming, vitalizing power is available to you.—W. L. Emmerson in *Signs of the Times*.

Madame Kai-Shek Interprets Practical Christianity

MAKING an announcement of great interest at the Wukan Missionary Prayer Meeting, Madame Chiang Kai-Shek declares that General Chiang's decision to amend the law forbidding religion to be compulsorily taught in Christian schools of China, is the greatest "testimony in the history of China of our appreciation of the values of the vital contributions Christianity" has made to the well-being of her country. Readers of THE RESTITUTION HERALD are indebted to Brother R. H. Judd of Toronto, Ontario, for the following reprint from the *Central China Post* under the very recent date of July 4, which reached the Editor July 12. It brings to American readers an authoritative and inspiring personal message from the great lady of that tortured country. She says in part:

"It gives me great pleasure this afternoon to be present here and to greet you in person. There are many among you who are already my old friends, and there are others whom I am meeting for the first time. But whether you are old friends or new friends I wish to bring to you greetings from the Generalissimo . . .

"The Generalissimo wishes me to tell you that he deeply appreciates the fine work which you have been doing to help our people. Please take this as a personal tribute to your courage and self-sacrificing spirit, to your valor and determination, to help our people, regardless of the dangers to your own persons and lives. On this point I may say that we both feel deeply that words are inadequate to express our thanks to the whole missionary body in China, who have stood so loyally to their ground in spite of Japanese threats and abuse, and to those foreigners who have shown their sympathy with us in practical ways, and who have been, and are, articulate eyewitnesses to the scandalous behavior of Japanese troops on Chinese soil. The fact that you not only risked your lives in succoring the wounded, but also helped the destitute, and saved many of our women and girls from a fate worse than death, and gave hope and support to all the refugees, has moved the whole Chinese nation to a sense of appreciation of the true Christian spirit which animated you in your actions. . . .

"Many people today are thrilled when they read of how Morrison, I think, with a Chinese teacher, worked on his sampan translating the Bible into colloquial, while edicts from the Empress Dowager were sending guards to arrest him. We see something heroic in the way he labored under the uncertain glimmer of an oil lamp, risking his life as his sampan traversed tortuous canals so that the masses might have the benefit of the Bible in terms understandable to them.

PRESENT DIFFICULTIES

"Today, however, missionaries are working under even greater handicaps of death and woe than those which harassed Morrison. All of you know only too well what has

recently happened in Nanking, Hangchow, Wuhu, and throughout that densely populated region marked by those cities, and how the missionaries have stood their ground and saved hundreds of thousands of our refugees in the face of Japanese bayonets, artillery, bombs, and unbridled lust.

"When I was at the front with the Generalissimo last week I heard stories of women missionaries whose heroism, and whose undaunted resolution to help and work among the stricken people, kept them within the fighting area. There is one woman missionary thirty miles from Hsuehchowfu, in a district formerly overrun by bandits, and which is now in daily danger of being entered by the Japanese troops. She is the only foreigner in that district. There is another woman fifty miles north of Hsuehchowfu, who, also, is the only foreigner at her station. Then there is a case of two women missionaries going on their way in a sampan. They reached a village where the Chinese troops were destroying all available boats to prevent the Japanese from crossing the Yellow River. Understanding the object of the destruction and sympathizing with our people, these two women voluntarily gave up their sampan to be demolished, one of them remaining to work with the people in that village.

"I could go on enumerating instance after instance of the unselfishness and charity of missionary efforts. I need not stress here what missionaries . . . have already done in educational, medical, industrial, and agricultural lines to help the people all over the country, because you know the facts as well as I. It is interesting in passing, however, to mention that when the Generalissimo and I made the first tour of the country, the response of the missionaries everywhere to our request to help in the New Life Movement was tremendous. They felt, and could see, that this Movement had unique possibilities of touching the lives of the people, and of raising their spiritual and material levels. And, so, throughout the country, wherever help has been called for, the missionaries have given themselves whole-heartedly. . . .

"You have asked me today to tell you how best you can help us in this national crisis. I can only say: Continue your efforts in the same direction in which you have employed them in the past. From the most unexpected sources I have heard admiration of the work that you have done and are doing. One of the Cabinet Ministers, who is a non-Christian, remarked one day that he was studying the Bible. When asked if he were a Christian, he replied, 'No, but I notice that the Christians throughout the country show a greater self-sacrificing spirit than others, and, therefore, I feel that there must be something to Christianity.' Another high Government official, who is also a non-Christian, spoke of the spirit to assist and defend the country, which is now prevailing among our masses, as being similar to that spirit of supreme sacrifice which actuated Jesus Christ when He went to Gethsemane to face the cross. . . .

"Some years ago the Government issued an order which forbade religion to be made a compulsory study in any private school. Many of you felt that policy to be unfair, and contrary to the principles of missionary enterprise. I, myself, received letters from your colleagues asking me to use my influence to have this order rescinded. While sympathizing with, and understanding, the motive which prompted the writers, I felt that the time was not yet ripe for the Government to rescind the order, even if such an action then could have been made possible. We know enough about psychology to understand that any rule which is enforced without the consent and good will of those concerned is little better than not having this rule, because it would then only be obeyed in the letter and not in the spirit.

"In replying to those letters I wrote that I did not think it would be wise to accept the writers' suggestions until the time was ripe, because our people, as a whole, would be so against such a move that more harm than good would be done, and that since we, as Christians, know that God works in mysterious and inscrutable ways, the best we could do would be to pray that God's will be made known to the Government and carried out in His good time. Meanwhile, I emphasized, we should do everything in our power to show the Government and the people that the true Christian spirit exhibits itself in persisting in doing the best we could

in whatever circumstances that presented themselves, and not in allowing seeming obstacles to impede us in the performance of our tasks. I wrote, too, that not only was I in sympathy with the missionaries in their hopes to have the law modified, but that my sister, Madame Kung, would go still further. She advocated, and I agreed with her, that it should be stipulated that the Bible should be introduced as a selective course on comparative religion.

LAW AMENDED

"It gives me very great pleasure, therefore, today, to tell you that by your work and the spirit that underlies it, you have made manifest the meaning of true Christianity. The results of your efforts are so appreciated by the Government and the people that the Generalissimo has now found it possible to have that law forbidding religion to be compulsorily taught in Christian schools amended so that religious subjects may henceforth be taught in registered mission schools. This decision is the greatest testimony in the history of China of our appreciation of the value of the real, vital contribution that Christianity has made to the spiritual well-being and the livelihood of our people. I am pleased to say that you have had the leading share in making this realization possible, by interpreting practical Christianity in its widest sense."

Can the Bible Help Me?

IT USED to be a common sight in the warm summer months to see a platform lighted by gasoline torches, and upon coming closer, a man holding a bottle of medicine up before the eyes of the crowd, crying his wares. By listening to his sales talk you would learn that this remarkable medicine had miraculous qualities, inasmuch as it could cure anything from housemaid's knee to rheumatism—a cure-all. No doubt the thought ran through the minds of many of the crowd, "I wonder if it will help me?" The most of these "medicine doctors" were fakes, and the quack medicine that they praised was only a little aqua with some bitter herb mixed in to make it live up to the saying of the old-timers: "A medicine is not good unless it is bitter." These medicine shows have now given place to the show window of the drug store, and are carried on by a more refined method, with advertising in the papers, magazines, and billboards; but the medicine has not changed much from the old medicine-show days.

There is only one medicine that I know of that has been proved by millions of users to be just what its claims say that it is. This medicine comes in the form of a pill. Not a green, red, blue, or black pill; not a round, oblong, or capsule-shaped pill. This pill is the *Gos-pill* of the Lord Jesus Christ. In speaking of this *Gos-pill*, Paul says, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth."

When this pill is taken inwardly, it lives up to its claims, for it truly is a power, and is able to save and sanctify its believers, to give them the power that is so necessary to live an acceptable life in the sight of the Lord.

But you may ask, "Can the Bible help me?" The Bible is a Book that respects no one. It has a message for the king in his throne the same as it has a message for the peasant in his humble home. That message is one and the same thing—"Repent 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).

The Bible does not deal with the masses, for even as it is an individual book, so it speaks to you individually, and takes up your case separately, telling you of your needs and how it can supply those needs, or rather, carries the promise that God will supply your needs according to His riches in glory by Christ Jesus (Phil. 4:19).

The Bible has been helping men and women for years, and will continue to help them as long as they do the things contained within its blessed pages. Jesus said in connection with this, "If ye know these things, happy are ye if ye do them" (John 13:17). Jeremiah agreed with these words, for he knew that to take God at His word would bring happiness in the sweet communion that one has with the Author of the Bible. "Thy words were found, and I did eat them (took the *gos-pill* inwardly); and thy word was unto

me the joy and rejoicing of mine heart; for I am called by thy name, O Lord God of hosts" (Jer. 15:16).

The Poet has said:

"Word of the everlasting God;
Will of His precious Son,
Without thee how could earth be trod,
Or Eden itself be won?"

"Lord, grant us all a right to learn
The wisdom it imparts,
And to its heavenly teaching turn
With simple, childlike hearts."

Another way that the Bible will help us is to tell us the truth, and guide us in the acceptable way. "Sanctify them through thy truth; thy word is truth" (John 17:17). "Thy word is a lamp unto my feet, and a light unto my path" (Psa. 119:105).

When used in the proper way, the Bible sheds an abundance of light upon our path, so that we need never fall, or be taken in the snares the Devil lays in our path. Have you ever stumbled along a rough, rock-strewn path in the dark without a light? You appreciated the light when you finally reached it, or when some one brought light to you. So it should be with the Bible and us. While we are walking in darkness, we stumble and fall without the blessed light of God's Word; but when we reach it, or some one brings us the light, we should appreciate it enough to walk in it by the help of the Lord.

"Concerning the works of men, by the words of thy lips I have kept me from the paths of the destroyer."

"The entrance of thy words giveth light; it giveth understanding unto the simple" (Psa. 119:130).

Another way the Bible aids us is to clean up our lives.

"Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word" (Psa. 119:9).

"Now ye are clean through the word which I have spoken unto you" (John 15:3).

A Bible believer should be a clean person, cleansed from within and without. "Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the Lord" (Isa. 52:11).

A promise of God is to those that are clean: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

A young minister just out of the seminary asked the question one time, "Must I confine my sermons to the Bible?" That would remind one of a gold fish asking if it must confine itself to the Atlantic Ocean. As if his superior intelligence would exhaust the Bible in one or two sermons! The more one reads God's Word, the greater we find it to be. It is a book that never grows old. I have read some books that I liked to read two times, and one or two even three times; but the Bible can be read and reread and will grow sweeter as the years go by. Each time we read the Bible we find some new thing that applies to our lives, be-

cause between the times that we read it, things happen in our lives that the Bible deals with, and that we never especially noticed before.

The Bible is sufficient in itself to guide one to everlasting life, and to this Paul testifies, "From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (2 Tim. 3:15). With the Holy Spirit as a helper we may read the Scriptures and gain all the knowledge necessary to attain everlasting life.

"Thou truest friend man ever knew,
Thy constancy I've tried,
When all were false, I found thee true,
My counsellor and guide.

"The mines of earth no treasure give
That could this volume buy,
In teaching me the way to live
It has taught me how to die."

How comforting it is to know when facing death's door that you have kept the word of His patience, and that you can claim the promise, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me."

I have seen men die without Jesus; and I have seen men die in the Lord Jesus Christ. What an assurance the saints of God had as they passed over the great divide, to peacefully sleep until the great Life-Giver gently calls, and they come forth in His likeness!

Other advantages of the Bible are that it will give us faith, and give us everlasting life: "So then faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever" (1 Peter 1:23). "Of his own will begat he us by the word of truth" (James 1:18). "The words that I speak unto you, they are spirit, and they are life" (John 6:63).

Praise the Lord for such a volume as this, having so many advantages, and giving to its believers the most glorious things that one could desire. Surely we should prize it above all others, and it should have a place in our lives, and a time each day should be devoted to the study of the Word of the living God.

The strength of the Devil and all his agents has been flung against the Bible, but it still stands as living proof that it is God's Word. Jesus said, "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35). Also we read the promise, "The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth for ever" (1 Peter 1:24, 25).

My sinner friend, listen to the pleading of the Lord, listen to Him as He speaks to you through His Word, "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely" (Rev. 22:17).—K. H. Freeman in *The Bible Advocate*, Salem, West Virginia.

A Strange Enigma

Digest of a Recent Sunday Morning Sermon by the Editor

"WHAT is man?" What God can see in him that is really worth while I do not know! To me he is an enigma, a mystery, an unsolvable riddle. Obviously he is a weakling—a mental, moral, and physical weakling. There are no other grounds on which to account for his peculiar habits.

Had man the physical strength comparable to that of a beetle, he could drag a house from its foundation with his unaided hands. Had he the sense of direction of a humming bird, he would not have waited for the invention of the compass before he assayed the passage of the trackless ocean to discover the New World. Had he the natural wisdom of a mule, he would not drink himself into a state of imbecility and impotency.

What is man? I really do not know. I can never understand the senseless actions and reactions of that specimen of the *genus homo* with which is am most familiar—myself. I know so little about the reason for my being here—so little of the purposes for which I was created. Man "knows not for what he is made," said Marcus Aurelius, "he knows not what he is nor what the world is."

We might approach the problem David has raised from several different avenues. For example, What is man in his physical nature? That is the question the doctors and the anthropologists are asking all the time.

We might enquire:

What is man intellectually? What are his powers of observation, analysis, and deduction? How does he put two and two together and make four—or sometimes three—and again six?

What is man as a social creature? What are his relations to his fellow men?

Last of all, and most important of all, we might ask the question that was uppermost in David's mind when he penned the lines of the beautiful song-poem recorded in the 8th Psalm.

WHAT IS MAN IN HIS RELATION TO GOD?

Just why is God especially interested in man, a weak creature of His hand? That was David's real question. If we can solve this we will at the same time have found an answer to another most interesting problem: What is the divine reason for man's being here?

We observe that David addressed his question to God, not to himself or to another man. Only God could answer it. "What is man, that *thou* art mindful of him?"

The first thing we observe is that the word "man" in this place comes from the Hebrew *enosh*, which, according to Dr. Marion McHull, "has reference to man's weakness." Dr. Moffatt's version of the Scriptures brings this idea out

clearly: "What is *mortal man*, that thou should'st heed him?"

David asks God to tell him what He sees in mortal man—man whose life is limited to a few brief years—that causes Him to promise to give to him kingship over all the works of the divine hands, for that, David knows, is to be his destiny.

As he meditates on the problem, he seems to see in this weak, earth-bound creature more than at first appeared. "Thou hast made him a little lower than the angels." Moffatt says, "A little less than divine." This latter rendering is the better in that it expresses the real thought of David more accurately, I believe.

Man was created to be a co-worker with God. He was to be recognized and endowed as a son of God (Luke 3:38). The angels, while deathless, were created to be the servants of this higher and more nearly divine being called man (Heb. 1:13, 14). Formed at the beginning in the image of his Creator, possessed of intellectual faculties enabling him to understand and to carry out the purposes of Him who made him, man's future was bright with promise and radiant with the possibility of eternal glory.

And it still it!

For out of the welter of human mistakes, out of the weakness, the inefficiency, the senselessness of man's nature, God is yet to discover and utilize to His own glory qualities unseen by mortal eyes. He is to exalt man—redeemed man—to the place of highest honor in the universe—second only to Himself. For is he not a member of the glorified body of His Son Jesus Christ? And in Him is not man destined to achieve that conquest of nature and that rulership of the world which were promised to Adam, God's first son?

"Now are we the sons of God" by faith, but faith can paint but a dim and shadowy picture of what we shall be when we are made like Him in whom we live today.

"Let each man think of himself as an act of God,
His mind a thought, his life a breath of God;
And let each try, by great thoughts and good deeds,
To show the most of God he hath in him."

The Damnation of Selfishness

Some people (not true Christians), have done what they feel necessary to be saved and yet they have failed to do anything that some one else might be saved. To those Jesus has said, "For whosoever will save his life shall lose it."

If you lose your life or use it for Jesus (and whenever you help one of His you are doing it for Jesus), you shall really find eternal life.

“GO, TEACH!”

(Continued from page 3)

me hath seen the Father. And how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works” (John 14:8-10). Here is either reproof for inattention or pity for dullness of apprehension on the part of the disciples. It is clear that these were, even after “so long time” of association with Jesus, in a very backward state of enlightenment about matters which seemed quite obvious.

Nor was this an isolated instance of such slowness of heart. We mention a certain conversation between Jesus and His disciples regarding a man who had been born blind. “And his disciples asked him, saying, Master, who did sin, this man or his parents, that he should be born blind?” (John 9:1, 2). It is not difficult to understand why they should think he might have been born blind on account of parental sin; but it is impossible to understand why he should be born blind because of sin of his own, except upon the hypothesis of the Zoroastrian and Socratean doctrine of the preexistence of souls, and the disciples believed that the one born blind had sinned in such preexistent state. Such must have been the belief of the disciples.

During the last conversation of Jesus with His disciples before His death He said to them, “I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will shew you things to come” (John 16:12, 13). After all the time Jesus had been with them, and all the instructions He had given them, there were “yet many things” they required to be told, and they were still far from knowing “all truth.”

Thus we see that when these men were received by the Lord as His disciples they were not fully instructed, but were sorely in need of instruction. Even after His resurrection Jesus referred to some of His disciples as “fools and slow of heart to believe all that the prophets have spoken” (Luke 24:25). Yet such lack of knowledge or instruction, in a word, ignorance, did not disqualify them for discipleship with Jesus. They were disciples, or learners, and their progress in the things of God was at times painfully, yea, exasperatingly slow. But Jesus loved them, taught them by precept and example, bore with them in their backwardness and tardy development, and after His ascent to heaven sent them the Holy Spirit to guide them into all truth, into which it was impossible for Him to guide them during the short while He was with them.

What is the lesson we learn from all this? That to make disciples is to admit them to the class of learners, or persons who are in need of instruction in the things of God.

Upon what condition and in what manner are persons living today admitted to such discipleship? One may say, Upon the same conditions as when the early teachers executed the command, “Go, teach.” “Go, disciple all na-

tions” was to baptize them, and such baptism was the act by which they were disciplined, or became disciples. Now, as a matter of course, it would be impossible to properly baptize anyone without his will or consent. Hence there must be a certain amount, though small, of teaching or instruction prior to such disciplining by baptism. What is this? It consists of a few simple truths:

1. Concerning the one true and living God.
2. Concerning Jesus the Son of God as the Lord and Savior of men.
3. Concerning the Spirit of God as the medium of the divine operation.
4. Concerning the covenants of God with Abraham and David.
5. The message concerning the kingdom of God under the headship of Christ.

6. Faith toward God, repentance for sins, and baptism into the name of Jesus Christ for the remission of sins.

7. A holy and consecrated life as necessary to entrance into the kingdom of God and the obtainment of eternal life.

He who from the heart accepts these truths, apostolically proclaimed to those without, for salvation and is thereupon baptized, is a disciple, a learner, and stands in a saving relation with God.

The early believers were just such disciples, or learners. The Apostle Paul wrote to Titus, his “own son after the common faith”: “For the grace of God that bringeth salvation hath appeared unto all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world” (Titus 2:11, 12). Such teaching is *paideuo*, which means to train, instruct. Rotherham gives it thus: “putting us under discipline.” In the nature of things such discipline begins when persons become disciples. We may illustrate by saying that persons are admitted to this divine discipline as to a school when they agree to the few elementary truths mentioned above. They will never, during the present life, become graduates in this school. Life is too short, and the “unsearchable riches of Christ” (Eph. 3:8), “the riches of wisdom and knowledge” (Rom. 11:33), are too great and inexhaustible to ever be explored or acquired during one short lifetime, and the ways of God being “past finding out,” it is impossible to ever trace these to any possible limit.

The necessity for such teaching is apparent from the words of Jesus, “Go, disciple all nations, baptizing them, . . . teaching them to observe,” etc. “Teaching them” is from *didaskalo*, which means to instruct those already disciplined. “Make disciples” is preliminary and general, while “teach” is the course of study. The one is a means to an end; the other is an end, though not a finality in the entire plan. The one pertains to the foundation; the other to the superstructure.

The historical development of the church under the supervision of the apostles shows this most clearly. After the baptism of the three thousand on the Day of Pentecost and their addition to the company of believers, the account goes on, “And they were constantly attending to the teach-

ing of the apostles, and to the fellowship, and to the breaking of the loaf, and to the prayers" (Acts 2:41, 42). This teaching is an act, rather than a doctrine. From this we see that those early believers, having been discipled by baptism, stood in need of such teaching by the apostles. This shows at once not only the relation in which making disciples and subsequent teaching stood (and still stands) to each other, but also the wisdom of those teachers in giving such instruction.

How could it be otherwise? Those believers during the lifetime of the apostles were taken from among "all nations," Jews and Gentiles, religious and irreligious, ritualistic and idolatrous, cultured and uncouth, educated and illiterate, and all the way between these extremes. Upon the whole they were all, whether Jews or Greeks, in a state of comparative ignorance of the things of God. When we consider the brief periods of time that elapsed between the introduction of the gospel in the various localities visited by the apostles, and the baptism of some, we can readily see the necessity and the wisdom of such "teaching." But let this be clearly understood and steadfastly kept in mind, that the teaching preceding baptism was the minimum, and that which followed constituted the bulk, with those early believers.

Not only did the early believers "constantly attend" the teaching of the apostles, and the apostles likewise constantly engage in such teaching. There were also teachers in the early church whose duty it was to teach those entrusted to their care. Thus there were certain "prophets and teachers" in the church at Antioch in Syria (Acts 13:1); and the Apostle Paul referred to "pastors and teachers" as being among the "gifts" given by Christ to the church "for the work of the ministry, for the edifying of the body of Christ" (Eph. 4:11, 12). These gifts were to continue "till we all come into 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" (v. 13). Such "unity of faith and knowledge" did not exist at the time the Apostle wrote this letter to the church at Ephesus, has existed at no time since then, and does not now exist. In this fact lay, and therein now lies, the necessity for such "pastors and teachers."

In Ephesians 4:11, "Christ gave . . . some . . . pastors and teachers." In 1 Corinthians 12:28 it is said, "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers." In Acts 20:28 the Apostle Paul said to the elders of the church at Ephesus, "Take heed to yourselves, and to all the flock, over the which the Holy Spirit hath made you overseers, to feed the church of God, which he purchased with the blood of his own." Thus the Father, the Son, and the Holy Spirit were engaged in the appointment and establishment of such "teachers" and "gifts" for the advancement and upbuilding of the church as the body of Christ.

One of the qualifications of a "bishop," or overseer, is that he be "apt to teach" (1 Tim. 3:2). He must have the didactic mind, or the ability to teach. This presupposes a state of things in the church which requires teaching. The

various grades among the members, from "newborn babes" to the "fathers" in Christ, require teaching, and it is no exaggeration to say that a large majority of the members of every church are in such a state as to require to be taught. What the church needed following Pentecost was such teaching, as we have mentioned in the record of the work of the church. And the church of today needs it no less.

Such teaching does for the mind what food does for the body. It promotes growth, enlargement, expansion, progress. Through such teaching the faith of the believers "groweth exceedingly" (2 Thess. 1:3), and they themselves "grow up into him in all things who is the head, even Christ" (Eph. 4:15).

As new members, newborn babes, are added to the body, the need for teaching to promote growth is still present and urgent, and the services of the teachers are still required. In this way teaching was intended to be continued from the days of the apostles to the "completion of the age" at the Lord's appearing.

THE LORD'S PRAYER

(Continued from front page)

apt to think of this name given to God by Hagar in the former light. But as we know the true earthly parent does not regard his child in such a manner, just so we know our perfect heavenly Father would not do so. "Thou God seest me" brings infinite comfort to our hearts along with a fuller desire to please Him.

"Hallowed be thy name." Four brief words containing a depth of meaning which we cannot fathom fully! Through them we learn to forget our self-centered desires and direct them to God, who must hold first place in our lives. *Thy* name, *Thy* kingdom, *Thy* will—all of these must concern us before our own needs. And how logical this is! For only through God's glory and honor can good come to us.

Hallowed, revered, be God's name, thus we pray. God's name was hallowed before all nations of earth repeatedly through His dealings with one nation, Israel. Over and over again we read that wicked rulers were compelled to recognize the superiority of the one, true God of the Hebrews over their many pagan idols. Space forbids mention, but many such occurrences flash into mind as to this truth.

Surely the Christian should at all times not merely repeat as a prescribed form, but truly honor God's name in all his life and activity. It is not done so by the world at large today, but one day all the earth shall be filled with His glory (Num. 14:21). And for that time we wait and pray.

The more we study this subject of prayer the more we realize the depth and immensity of it, and the more we are driven to confess our inadequacy for the task. But together we may bring to light some of the lessons God has for His children, lessons that will surely enrich our Christian service. Therefore, humbly we beg, "Lord, teach us to pray."

The fourth study of the series will be centered about the words, "Thy kingdom come. Thy will be done in earth, as

Berean Department

Cecil A. Smead, Editor, Blanchard, Mich.

Using Our Ability

* * *

Mary Richardson, Hammond, La.

Ability may be defined as the power to do anything; talent, skill. Ability is never entirely lacking in a person, although it may vary in kind and degree. Everyone possesses ability of some kind.

We are reminded of the parable of the talents, as recorded in Matthew 25:14-30. A man traveling into a far country called his own servants and delivered to them his goods. To one servant he gave five talents, to another two, and to another one. Each servant had a different kind of ability and therefore received different talents. After each servant had received his talents, the master departed on his journey, leaving each servant to make use of the talents given him. Evidently the master knew, and wanted to put into use, the varying abilities of his servants. The servant with the five talents, which seemed to be of more responsibility than the others, lost no time in gaining five more talents. Surely the master was pleased with such ability. The servant with two talents also gained two talents. Although he had received less talents than the first, he had been faithful in executing his commission. He had used his ability in furthering his master's interests and consequently was confident when he gave account of himself, because he had been true and diligent. Both servants had done the best according to their ability. Each received the same reward and praise. Although the second gained less than the first, he had been equally faithful and made the best of his humble gifts. Evidently fear prompted the man with one talent to hide it in the earth. He had not used the talent in his master's service. He felt no obligation to the master and therefore assumed no responsibility. Since the servant had not used the talent for the purpose set before him, it was taken from him and given to the one with ten talents. The unprofitable servant was cast into outer darkness.

Are you using your ability to further the great Master's interests while He is away? Is fear preventing the use of your ability? Is lack of use causing you to lose that which you possess?

May we all use our abilities in accomplishing the Master's purpose while He is absent, and when He returns may we hear the glad words, "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."

Peace

* * *

Thelma Richardson, Hammond, Louisiana

In the beginning God created the earth and all things therein. He has been pleased to have His children live in peace with one another. Only when sin and selfishness creep

in does a state of unrest and suffering exist. God has used different forms of punishment for His people's disobedience. The most significant of these is war. If the people had obeyed God, He would not have disciplined them in such a manner. "Blessed are the peacemakers: for they shall be called the children of God." Most likely if the Christian believes in a God of peace and permits the peace of God to rule in his heart, he will follow after the things which make for peace.

There are two kinds of peace: that of the world, and that of God. We are admonished to seek the latter and forsake the former. Peacemakers is a name given to the children of God. People who live in unity, who live in peace and good will toward one another, accomplish more than those in strife. Always the peace of the world is disturbed by the lust and greed of the majority. We can never have peace until the Prince of Peace comes to rule.

Strife comes from the flesh and is therefore carnal (Gal. 5:20). Christians are cautioned against engaging in strifes and conflicts with one another. We find in Proverbs 20:3 that it is an honor for a man to cease from striving.

Is it always possible to live peaceably? Note Romans 12:18. This brings out the fact that as much as it lies in you, live peaceably with all men.

We can never cease having wars until the Prince of Peace comes to rule (Isa. 61:11; Rev. 21:3-5).

Let us all make every effort possible to live in peace with our fellow men and make peace among others so that we may be called the children of God.

Not Necessary to Live

William Booth, founder of the Salvation Army, once engaged in trying to convince some men to give up their prospects to open a saloon. Part of the discussion as reported by Dr. G. Campbell Morgan, according to the *Union Signal*, was as follows:

"William Booth listened . . . to all they said about the advantages . . . and the certainty of great financial success. But . . . there were things . . . invariably connected with the conduct of their business . . . They had said nothing about ruined homes and broken hearts and degraded womanhood and blighted children and damned souls. 'All these things, gentlemen,' said he, 'will result from your successful business.'

"Of course an argument ensued, until at last one man, feeling the force of the passionate words of the earnest man, said in self-defense, 'But, sir, I must live and I have no other means of livelihood.' The reply of the Christian came clear and sharp, 'My dear sir, there is no necessity that you should live at all. The one thing necessary is that you should be pure, and if to keep your purity you must die, then you had better die.'"



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?" (Psa. 27:1).

How Strong Was Samson?

Every boy and a great many girls who read the stories of the Bible admire Samson, called the strong man of the Scriptures. Today we will review some of the stories of his strength and learn how he came to be so strong. Also, we will learn something quite the opposite—just how weak Samson was.

For Samson was both strong and weak, as are most of those who take great pride in their physical strength. Often-times that great strength of body of which men are so proud is overpowered by a weak will.

Samson's father belonged to the tribe of Dan, which had their home on the frontier, the borders of the Philistine country. The Philistines were better organized than the Hebrews and had been oppressing them for forty years. So the Hebrews were very much in need of a strong leader to deliver them.

Now there lived at this time in Zorah, a town of Judah, a man whose name was Manoah. He and his wife longed for a son, as some people do today whom you perhaps know. One day an angel of God appeared to Manoah's wife and told her she was to have the thing she wished for most. You may read this interesting story in Judges 13.

You cannot help but notice as you read these verses that the angel told the woman that she was not to drink any strong drink. Her child was to be a "Nazarite," that is, he was not to drink any strong drink. He was never to have his hair cut, which was an outward sign that he was a "Nazarite." This vow, or promise, was to hold for life in the case of Samson.

Continuing the story, you will be surprised to learn, if you do not already know, what happened to the angel of the Lord when he had finished delivering his message. Read verses 19 to 21 of Judges 13. Then read verse 24, and see if the angel's promise came true.

The first mistake that Samson made, most likely you boys will say, was to fall in love with a Philistine girl, and to want to marry her. Yes, a girl from the people who were the enemies that Samson was supposed to conquer! And a great deal of his trouble later in life came about just because of his foolish and stubborn ways.

On his trip to see this girl, on which his parents accompanied him, a remarkable thing happened. Find out what it was, because it shows that Samson already was feeling his

great strength. Judges 14:5, 6 tells about it.

On the journey back another unusual thing happened and Samson made a riddle out of it. Then began the tricks his wife played against him, for she was always trying to find out and give away Samson's secrets to her people, his enemies.

Because Samson's father-in-law gave his daughter to the one who had been "best man" at the wedding, Samson became very angry and he showed his great weakness then and there. He used his great strength to "get even." You will not want to miss that story in Judges 15, verses 4 and 5.

Do you think it is ever a thing to be proud of—getting even with some one? When one who is supposed to be your friend plays a mean trick on you, do you at once try to think up something meaner by which you can pay him back? Or do you do as Jesus asks, return good for evil?

Now the people of Judah, where Samson had hid after burning down the fields of grain, came and took Samson captive, tying him with two new ropes. They were going to deliver him to the Philistines. But something happened that the men of Judah weren't expecting. What was it?

For all Samson's small ways of "getting even" with people, God seemed to be good to him still. One day when he was almost dying of thirst God provided water for him in a most remarkable manner. Read about it in verse 19.

When Samson was put into jail he just picked up the gates and the fence that held him prisoner and walked off with them. You see, he was a sort of practical joker, as well.

But Samson came to his end, and all because of his weakness, not his strength. He fell in love with another Philistine woman, who finally got out of him the secret of his great strength. After she had his hair all cut off, she betrayed him to his enemies, and the end of his life is a sad, sad story.

As you grow up, boys, it is a good thing to develop, by using the laws of right living, a fine, strong body. But it is not a good thing to use that strong body for your own selfishness. To be of any use a strong body should be joined with a fine mind—a mind used for learning God's laws and following God's ways.

In that way only can a boy, or a girl either, find the best there is in life today. His reward is a life of perfect physical health and altogether noble character in the kingdom of God.

AMONG THE CHURCHES

CONFERENCE CALENDAR

- August 2-14—General Conference, Oregon, Ill.
 August 2-14—Illinois Bible School and Conference, Oregon.
 August 8—National Berean Conference, Oregon, Ill.
 August 16-21—Iowa State Conference, Waterloo.
 August 14-21.—Fredericktown Church, Fredericktown, Mo.
 August 18-28—Virginia Bible School and Conference at Maurertown.
 August 21-28—Western Nebraska Conference at Holbrook.
 September 4-11—Omaha, Nebraska, Conference.
 October 7-9.—California Conference at Los Angeles.

Sr. Edna Brewer, who is to be matron at the dormitory during the General and Illinois Conferences requests that we state that those who wish to live at the dormitory during their stay in Oregon should come with the understanding that each one must fit himself in so that all can be made as comfortable as possible.

Those who desire rooms in Oregon homes during the forthcoming General Conference, should write to Mrs. Mabel Andrew, Oregon, Ill., stating when you will arrive and how long you will be in attendance.

BEREAN DAY FEATURES

A new feature is to be inaugurated on Berean Day this year, with an outdoor service and picnic supper for all Bereans. Bro. C. E. Lapp will be the speaker for this service.

In the evening Bro. James W. McLain of Macomb, Ill., will bring the annual Berean sermon.

The rest of the program will be much as it has been in the past.

Come and enjoy a full day with us.

Gerald L. Cooper,
Elmo Gaspar,
Program Committee.

CALIFORNIA CONFERENCE

The California Conference of the Church of God will be held at Los Angeles, October 7-9. I must have forgotten to mention it; please add it to your list in The Herald.

Sr. E. C. Railsback was appointed delegate from California to the General Conference.

Marie Bleasdale, Conference Secretary.

SUMMER TRAINING SCHOOL FUND

Golden Rule	\$ 1.00
National Berean Society	100.00
Charlotte E. Young	10.00
Mr. and Mrs. T. J. Ellis	25.00
Merofadi	20.00
H. E. Shepherd	20.00
Niagara Falls, N. Y., S. S.	20.00
Niagara Falls, N. Y., Berean Class	10.00

A NEW BIBLE SCHOOL CLASS

Arrangements are being made for the following subjects to be discussed during the eleven o'clock hour of the Illinois Bible School (formerly occupied by Everybody's Class):

1. "Music in the Church." A discussion of the uses of music in creating the proper atmosphere, sources of material, etc.

2. "Music in the Sunday School." How music can be made to minister to the needs of the Sunday school.

3. "Organization and Operation of the Sunday School." This subject will be discussed from the standpoint of the successful superintendent.

4. "Problems of the Rural Sunday School." The discussion will be led by the pastor of one of our fastest growing rural schools.

5. "Problems of the City Sunday School." This subject will be presented by a leader experienced in work in a large city school.

6. "Sunday School, Church, and Pastor." A discussion of the relationship existing between the various departments of the Church and Sunday school.

7. "Use of the Truth Seekers' Quarterly." This topic is offered in the belief that most of us fail to realize what a wealth of information and help is contained for us in the Quarterly and have little knowledge of how to use it.

8. "Recreation in the Sunday School." A discussion as to how social gatherings, hikes, etc., can be made to add to the constructive influence of the Sunday school.

9. "Preparing and Teaching Lessons for Various Age Groups." Tips from one of our outstanding teachers of children.

10. "From Sunday School Pupil to Church Member." Bridging that difficult gap between adolescence and maturity as regards spiritual matters.

The leaders chosen to lead these discussions are in each instance those who seem by their experience and training to be particularly fitted to discuss the subject assigned them. It is our prayer that much valuable information and many workable ideas may be carried home and put to work by those who attend these sessions.

Of the nine leaders asked to take part in these discussions six have responded affirmatively. Three are yet to be heard from. When the list is complete, the names of the leaders will be published.

We suggest that as you meditate on the subjects mentioned you jot down your suggestions and questions so as to insure lively and constructive discussion. J. R. LeCrone.

INTERESTING MEETING AT MULLIN, TEXAS

Beginning July 11, and continuing through Sunday, July 17, a very stimulating series of meetings was conducted by Bro. T. A. Drinkard. He spoke principally of "the things concerning the kingdom of God" and the resurrection.

This series had the effect of drawing in new faces and making new contacts for the group. No one who attended could but desire to give himself more devotedly to the service of the Master. H. H. Stebbins.

NEWS OF THE TRAINING SCHOOL

Bro. and Sr. B. A. Johnson of St. Cloud, Minn., are enjoying the work immensely and perhaps that is because, as they say, they are being kept very busy. As well as the lessons they appreciate the fellowship with each other and with the Oregon brethren. While the teachers minister so capably to the spiritual needs of the students, Bro. and Sr. Johnson wish to commend "Mother" Brewer who is caring for the physical necessities of this big, happy family.

There are several left-handed writers in the school.

Leslie Niles of South Lawn Church, Grand Rapids, Mich., says he is sorry the school is of only six weeks duration and wishes that he had the ability to recall all he has heard after he returns home.

A friend who is renewing friendships is Bro. Earl Friend of Newkirk, Okla. He considers this a wonderful opportunity to learn the truth about the Bible, which was his purpose in coming.

"The only trouble is that the School should be a year in length," says Delbert Jones, an interesting and interested student. He is the son of Bro. and Sr. A. M. Jones of Eagle Grove, Iowa.

One of the students who finds the types and shadows of the Old Testament very absorbing study is John Mercer of Macomb, Ill. He declares he never realized that the Old and New Testaments harmonized so beautifully.

The Church of God of the future will benefit greatly if the students of this School take what they are learning and go out into the world and spread the gospel, is the opinion of Walter Wiggins of Eldorado, Ill. He speaks most highly of the teachers under whose instruction he feels greatly benefited.

Bro. John Eagleston of Pomona, Calif., stopped off at Oregon on his way to his old home in England, which he has not visited for fifty years. He strongly recommends the teaching of Bro. Lindsay on the signs of the times and kindred topics. Bro. Eagleston asks that the brethren assembled in General Conference pray earnestly for the answer on certain questions of doctrine which will be brought up before them. On his way to England he will be a representative of the church and answer any questions that may be asked him.

BOARD OF EVANGELISM

The following contributions have been received by your treasurer of the Evangelistic Board:

Niagara Falls, N. Y.,	\$ 5.40
Welland, Ontario	4.05
Fonthill, Ontario	13.41
Greytown, Wisconsin	2.25
St. Cloud, Minnesota	5.00

Total \$30.11

This money is being used to spread the gospel. Do you want a share in this great service? Send in your offering to this part of the Lord's work and have a part in bringing the gospel to others.

C. E. Lapp, Treasurer,
41 31st Ave. N., St. Cloud, Minn.

AN INTERESTING TRIP

Bro. F. B. McCollough of Austin, Tex., sends us an interesting account of a trip he recently took with Sr. McCollough among some of the other Churches of God in the Lone Star State. We publish his letter in full.

"My wife and I wish to report a very enjoyable trip we took the last week-end to Mullin, Tex., where we had understood Bro. T. A. Drinkard was conducting a revival meeting. But when we arrived in Mullin we learned that the date for the gathering had been set forward a few days. As we arrived late Saturday evening, we had no time to hunt up the brethren and decided to return immediately to Ater, at which place Bro. Drinkard was closing a revival the following day.

"From reports received at Ater we learned that the attendance had been large, and no doubt God will eventually give the increase from the seed sown.

"The eleven o'clock service Sunday morning was a great feast to us, as all seem to be of one accord and in perfect unity of fellowship. As we had to leave soon after lunch was spread, we spent our few moments in handshaking with the brethren whom we had not seen for a number of years.

"Ater being only a short distance from where we held the conference in 1923, my mind was refreshed as I recalled the great feast so many enjoyed together at that time. I kept looking around for Bro. and Sr. Bradley, and it seemed that I could almost see that faithful servant of the Lord at the Lord's Table, for that always appeared to be Bro. Bradley's happiest hour.

"Then others flashed into my mind. Bro. F. E. Siple in characteristic pose at the edge of the platform, with foot tilted just a little forward; Bro. C. E. Randall's voice seemed to reach me again telling us about Daniel's people. Then I could picture Bro. E. O. Stewart as he delivered his oration on the 35th chapter of Isaiah.

"These are all sweet memories of the past. Many who were there in those days have fallen asleep. They are taking their rest from the plow to awaken in the kingdom. From the zeal I observed in the brethren at Ater, they are still plowing for the kingdom and not looking back.

"We were delighted to meet Bro. Drinkard and his wife and son. The latter is a promising leader among the young people and led the song service. What a grand thing it would be if he should desire to wear the gospel shoes and walk in his father's footsteps!

"We were happy to meet Bro. Tollie Roberts and his family. The Lord has greatly blessed Bro. Roberts with a helper in time of need who is a real mother to his children. She is a fine musician. Bro. Roberts is also an accomplished musician and a graduate instructor. With all of this splendid talent in the Church of God we hope in the near future to reorganize the state conference in Texas in harmony with the truth. Texas is a great field and if we as a church will keep oil in our vessels and each one let his lamp shine, there will be a great light spring up in this State.

"Our little band in Austin is holding fast, looking for the Lord to give the increase. Some of our members would like to see us grow in numbers as some other churches do. But I tell them that it's best to go slow and be sure that firm foundation is laid upon which to build, rather than to grow up over night and wither in a day, as did Jonah's gourd.

"Bro. E. E. Giesler of Moorfield, Neb., who has been our temporary pastor for the last five months, has done some constructive preaching for the church here. We were blessed of

God in securing a man who was both peacemaker and a great evangelist. We will be happy if He sees fit to bless us with a shepherd equal to Bro. Giesler when he is compelled to leave. Bro. Giesler made quite a sacrifice to serve the church in this place and has not complained over the scanty tithes and has labored with his hands for his own support. For trying to make steadfast this little church in time of storm, we feel that his reward is sure.

"We send our greetings to all the churches and pray that the Secretary's appeal for a training school will go over at the General Conference. May God give us more young talent—men who can cope with the spirit of the age, outwit the satanic influences in the world, and rescue souls for God, is our prayer."

NORMANDY, TEXAS

We just closed a two-weeks' meeting at Normandy, Tex. This is a new field, and the interest manifested was gratifying. I spoke fourteen nights to splendidly interested crowds of people who are hungry for the truth.

At the close of the meeting Bro. Jolly was baptized. We commend him to the brotherhood. Many others were almost persuaded and we are sure they will respond when we return the last of September for another meeting.

We start July 27 for Arkansas, where we will hold meetings at Bear, Driggs, and Cleveland.

E. O. Stewart,
Sweetwater, Tex., Box 485.

CONTRIBUTIONS TO N. B. I.

Mrs. Clara Chaffee	\$2.10
Charles and Mabel Netts	5.00
Clarence and Louise Lapp	2.00
B. N. Berry	2.00
Grace L. Myers	2.50
William Arbogast	5.00

HERALD RECEIPTS

Mrs. Clara Chaffee (for another); California Conference (1); Mrs. Ethel Hall (self and another); Mrs. Lydia Mathes; Alice Akers Price; Clarence Doll; Mrs. Arthur Poe; James Leithleiter; Lottie E. Young (for others); Albert Finney; Mrs. Ida Orem (for others); Mrs. Etta Hatch; Velma Johring; B. N. Berry (self and another); T. A. Drinkard; Mrs. Albertina Anderson; Mrs. Mattie Vinyard; Louis H. Ralston; Mrs. S. E. Hodges; Mrs. Clara Stinnette (self and another); Mrs. E. E. Gockley; Mrs. Frances McCrodan; R. H. Judd; Grace L. Myers; Mrs. Lorrin Gainey; Mrs. Claibourne Lee; Mrs. Eva Page; Mrs. F. L. Beach; Valura Karnett; C. H. Adams; Charles Lapp; D. W. Kirkpatrick; Bernard Lobell; Gus Landry; W. E. Boyer; Mrs. T. B. Boyd; Mrs. Inez Jefferies; Harvey Krogh, Jr., (for another); Mrs. Jennie Baker; Clarence Poland (for another); Benjamin Johnson.

INDEBTEDNESS FUND

Notes Payable		\$4,309.00
Amount received	\$1,629.98	
Interest	6.19	
William Reid	2.00	
Dixon, Ill., Church	4.12	
Los Angeles, Calif., Bereans	4.37	
Merofadi	25.00	
Burr Oak, Ind., S. S.	2.00	
Ripley, Ill., S. S.	1.87	
W. E. Boyer	5.00	
Lucy B. Groat	25.00	1,705.53
		<hr/>
		\$2,603.47

ST. CLOUD, MINNESOTA

We thank the Lord for bringing us safely home after being gone almost three weeks. During our absence Bro. Tom Savage took care of the morning worship hour and Bro. John Denchfield the evening service.

While we were away it was our privilege to attend the Michigan State Conference, the Indiana State Conference, and the Illinois Quarterly Conference.

Although we could only be with the brethren of Eldorado a short time, it made us happy to see that the work had advanced in a number of ways since last we met with them. Bro. G. L. Cooper is their pastor.

On the return trip we spoke for the brethren at St. Louis, Mo., and Ripley and Macomb, Ill. It was a pleasure to again meet with these brethren and break the Bread of Life.

At Waterloo, Iowa, we stopped a couple of hours at the T. J. Ellis home, and found that they were glad to be back in their old home once more. We are to see them again soon at General Conference. A short time was also spent with Bro. and Sr. Kirkpatrick of Cannon Falls, Minn. We are thankful to God that we were able to attend these different conferences and meet the isolated brethren. Our sincere hope is that those with whom we came in contact were enriched equally as we were.

Bro. Orlando Berry of Onamia, Minn., Sr. Mildred Kolter of Eden Valley, and Sr. C. E. Lapp of St. Cloud, were all patients at the St. Cloud Hospital during early July. Bro. Berry and Sr. Kolter spent several weeks there, while Sr. Lapp was dismissed after a few days.

Bro. C. E. Randall spoke at our morning worship hour July 10. He was en route to the West Coast in the interests of evangelism and the Summer Training School.

Bro. James A. Patrick reached St. Cloud at noon on Friday, July 15. We prevailed upon him to bring us a message at the church in the evening. The telephone was kept busy for a short time, a few calls were made, and in the evening a very good audience listened to his sermon on the signs of Jesus' soon return. We are always glad to welcome any of the visiting brethren to the St. Cloud pulpit.

A new radio station is now in operation in St. Cloud. The devotional period from 7:45 to 8:00 a. m., has been given to the churches of the city in their respective turns. Beginning July 27 the St. Cloud Church of God will broadcast every third week on Wednesday morning until the end of the year. The station is KFAM, 1420 kilocycles. If you live in central Minnesota be sure to listen in.

C. E. Lapp.

THE RESTITUTION HERALD

Published by

National Bible Institution
Oregon, Illinois

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



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THE RESTITUTION HERALD

VOLUME 27

OREGON, ILLINOIS, AUGUST 2, 1938

NUMBER 44

AGAIN WE MEET

A GAIN we are permitted to greet each other in the name of our Lord as we assemble in Oregon in General Conference. Our first reaction to the pleasant situation in which we find ourselves is that of thankfulness to God whom we seek mutually to serve. We are grateful for the blessings He has bestowed upon us all since we last gathered here and we are especially appreciative of the privilege of continuing our fraternal labors in His service.

We are convinced that never before has the Church of God faced a more favorable opportunity for pressing forward the splendid work that has been placed in our hands for accomplishment. The world is ripe for the harvest. Other organizations which have in the past aided in planting the seed of the kingdom, have in many instances turned, wearied and discouraged, from the task of gathering the ripened sheaves and now this labor falls largely into our hands. Will we prove equal to the increased responsibility? That is for us to determine during this meeting.

WE HAVE NOT FORGOTTEN OUR CHIEF PURPOSE

The interest the Church of God everywhere has shown in evangelism, in the preparation of trained workers, and in the publication work of the National Bible Institution, is an indication that we have not forgotten our primary duty as a people. Like our Lord, we feel that we "must preach the kingdom of God to other cities also." We cannot sit down in our home communities and strive for mutual spiritual upbuilding, essential as such development is, and be satisfied in our hearts that we are rendering our full duty to God and man.

Each local church must be transformed into an Antioch—a center of missionary activity that reaches far beyond the limits of its own immediate neighborhood. We must look upon ourselves as *teachers* rather than as disciples (learners) only. The great objective of our pastors should be to stimulate their congregations to increased evangelistic zeal and to develop among their people those qualities of leadership that will provide the church with new and vigorous advocates of the truth that saves.

(Please turn to page 11)

Abreast of the Times

Pertinent Comments on the News of the Day

G. E. Marsh, Editor

Life From the Sun

"If they do these things in a green tree, what shall be done in the dry" (Luke 23:31).

CHICAGO, Aug. 1.—That a mysterious tie exists between the sun and all forms of life upon the earth has been recognized by scientists for many years, but just what the nature of that tie is has not as yet been discovered. More than 90 per cent of all energy in use, according to *Popular Mechanics* for September, 1938, comes directly or indirectly from solar radiation through the medium of *chlorophyll*, meaning "green leaf." *Chlorophyll*, "is the basis of productive radiation, the active tie between the sun's energy and life. Better understanding of it ultimately may provide a new key to health and usher in a new age of cheap power."

"The leaves of the tree (of life) were for the *healing* of the nations" (Rev. 22:2), wrote John under the influence of inspiration. The latest edition of the *Encyclopedia Britannica* declares that the leaves of forest trees seem to possess a power to destroy disease germs and thus free the air of health-destroying impurities. This was pointed out to our readers in an article by the editor about a year ago. Science now adds this further touch to the picture by assuring us that the life principle itself is contained in the green leaves that transform solar energy into life energy upon the earth. Gradually the mysteries of nature are being revealed and found to be in harmony with what God caused to be written down for our admonition and learning ages ago. The extent of solar influence upon life on the earth, both animal and vegetable, is as yet but little understood. One of the joys of the kingdom will be the opportunity to study all of these marvelous things without the interruptions caused by time and mortality.

Russian Intolerance

"That day shall not come, except there come a falling away first" (2 Thess. 2:3).

LONDON, July 28.—According to a *Catholic World* review of religious conditions in Russia during the past three years, conditions have somewhat improved in spite of the relentless attacks of the Society of the Godless. This atheistic organization confesses that a survey indicates that their society has become inoperative in many parts of the country, while the various Christian bodies have grown in numbers and in influence. Going back to 1936, the *World* declares that in the autumn of that year 500 clergy were sent to Siberia for "compulsory work." The Soviet intolerance was felt by the clergy of all creeds. Of 200 Protestant ministers, at present only six remain in parishes. In Odessa the last cleric, a Catholic priest, has been arrested.

In the Far East ten Russian Orthodox priests of the old rite were shot together. "Since the new constitution, granting religious freedom, went into effect, one archbishop has been deported; two archbishops and one bishop have been shot; and two bishops were together tortured to death in the dungeons of the G.P.U. (secret police).

Constitutional guarantees are effectual only so long as the ruling element in a country sees fit to enforce them. When political power is concentrated in the hands of one group, or one person, religious freedom is placed in jeopardy, regardless of the pledges such authorities may make to preserve it. Concentration of political power is the greatest menace to religion in this and in all other countries at the present time. It points the way to dictatorship, intolerance, and oppression.

Arab Religious Leader Slain

"Cursed be their anger, for it was fierce" (Gen. 49:7).

ACRE, Palestine, July 27.—Sheik Ilevzi Abdul Hamid, head of the mosque in this city, was killed by a gunman today who fired three shots and escaped. The first reports said the assassin was an Arab. The Jewish population, fearing a renewal of the guerilla warfare that has kept all Palestine in a state of anxiety since July 5, fled from the city. In another outbreak of violence, a bomb was exploded at the boundary of the mixed quarter in Haifa, but there were no casualties.

Acre, where this latest outrage occurred, is one of the oldest cities in the world. In Old Testament times it was known as Accho, from an Arab-Hebrew word signifying "to be hot." It is located on the seacoast and is famous for the attacks and sieges it has sustained, particularly the assault of Richard the Lion Hearted, in 1191, and the sixty days' siege of Napoleon in 1799. The city possesses one of the few good harbors along the coast, which makes it important from a military standpoint. Acre will continue to have an interest for the student of prophecy until the King comes.

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LIFE

By R. H. Judd

SOME little time since there appeared an article in THE RESTITUTION HERALD by the Editor on the Greek word *sozo*, "to save," briefly touching what is perhaps one of the most fundamental words of Scripture. Not only is the word basic in relation to every sentient thing, it also expresses in a single word the distinguishing difference between Christianity as portrayed in the Old and New Testaments and every other religion that has made its appeal to the human race.

Superficial examination of "comparative religions," including Christianity among them, has caused widespread belief in the pulpit and the pew that Christianity differs from others only in degree and in the intensity of its warmth toward moral principles. But Christianity has its roots in something far deeper, for the moral principles of any person must terminate in their relationship to him with the cessation of his being. Having experienced the pleasure of living existence and its ever varying contacts and enlarging horizons concerning things beyond, men have been loathe to admit the stark reality of death, and by constant repetition have camouflaged the truth regarding it with the fiction that man does not really die. Nevertheless in spite of this widespread belief, man's relationships with his fellow men are all based on the certainty that, for the individual at least, there is a well-defined limitation to his existence. In a word, man's essential need for perpetual consciousness with his environment, and advancement in knowledge is *life*. Life insurance may insure the carrying out of a man's plans for his family, but it is powerless to really insure his *life*.

It is just here that true Christianity steps in and promises, with a definiteness that cannot be mistaken, what no other religion has ever dared attempt. Recognizing to the full, as other religions do not, the reality and certainty of *death*—that it is the very antithesis of *life*—it offers upon well-defined conditions redemption therefrom to renewed being that shall never again come under its power. It offers *life* to mortal man.

That to the saints of old were given glimpses of this promise of *life* there is abundant testimony in the Old Testament. As the centuries sped by such men as Abraham, Joseph, Moses, David, Samuel, Isaiah, Noah, Daniel, and Job all recognized that each had in his turn worshiped the same God, and the startling fact was forcibly borne in upon them of the great contrast in this matter of life, between themselves and God who "liveth for ever." Perhaps there are no contrasts in relation to man so vividly and so persistently portrayed in the Scriptures as are the contrasts of *life* and *death*.

In Isaiah 57:15 God is described as He who "inhabiteth eternity." More than fourscore times is God proclaimed as

"the living God" or "the Lord (that) liveth," and there is no reader of God's Word, however humble, who is not aware of the almost countless instances in Scripture where the life of man is compared to many of the most fleeting things that earth contains.

If there is one thing that stands out in bold relief in the Bible it is the indisputable fact that only through *life* can *life* be enjoyed. Life is the theme of the 1st chapter of Genesis, and the only hope given of union with Christ in the last chapter of the Bible. It is worthy of special note that in Christ's wonderful prayer to His Father in John 17:3, in which His keen desire was expressed "that they may *know* thee the *only* true God, and Jesus Christ whom thou hast sent," His prayer was, first of all, that they might have eternal *life*. The Scriptures place a high value on knowledge, and knowledge of *God* as the sum of all; but they regard *life*, as Christ Himself did in the verses referred to, as the necessary preliminary to all that life may contain.

Now to get a little closer to our theme that Christ is not only a Savior, as that word is so generally understood, but is actually the Life-Giver, or Giver of life, to those who believe in Him.

This truth is clear in many of our translations, such as the Authorized Version and the Revised Version, and other excellent translations, but if we get back to the New Testament, to the language that was in actual use in our Lord's time, we find it expressed much more definitely and emphatically. "That Jesus the Christ spoke and discoursed in the Syriac language" and that "the greater part of the New Testament was originally written in Syriac," is the testimony of Professor Francius, also of President E. Stiles of Yale University, whose words we have just quoted. Dr. Murdoch, James Holding, and others give evidence along the same lines. "It is more than probable, it is quite certain," says J. H. Pettingell, A.M., "that some portions of the New Testament, such as the Gospel of Matthew, the Epistle to the Hebrews, and others . . . were first written in the vernacular Syriac of the Jews and afterwards translated into the Greek." Evidences also point to the fact that the Gospel of John was first written in the Syriac, for "only in this language could he give the very words of the Lord Himself, of which he records more than any other."

As Professor Pettingell points out, "Orthodoxy asserts that it is not from actual death and destruction, to a new life, that Christ saves us, for we are all by nature possessed of immortality. It is therefore from sin and misery that men are saved." The Syriac, which undoubtedly is the original and not merely a translation, makes this very clear that Christ is the *Life-Giver*, and the only Giver of *life* to perishing men. This is done by the use of two distinct

(Please turn to page 11)

The Lord's Prayer

Study Number 4

By Mary A. Gesin

"Thy kingdom come. Thy will be done in earth, as it is in heaven."

THU KINGDOM COME." As we repeat these three short words that Jesus taught, an entirely new and arresting thought comes to us. Is the coming of God's kingdom dependent upon my prayers?

Surely we should have some semblance of an idea concerning the thing for which we pray. Yet not many of the millions that reiterate these words know anything at all about God's kingdom. Did it ever exist upon the earth? What sort of kingdom was it? Does the second sentence of our meditation give any hint as to the nature of the kingdom of God? Let us search the pages of God's Word to find the answer to some of these questions.

God had a kingdom at one time upon the earth just as surely as any nation has had, or has today, a kingdom. God was King of that kingdom. To freshen your memory as to the manner in which this people, the Israelites, became God's kingdom, you will find a brief review in the last chapter of the book of Joshua.

God ruled them at the first through judges, a vividly interesting history of which time we find in the book of Judges. Over and over again we read in that narrative that "the children of Israel did evil in the sight of the Lord," and they were permitted by God to suffer at the hands of heathen nations round about. When their sufferings became unbearable, without fail they called upon God to deliver them. And though their evil doings consisted of the worship of heathen gods, yet God never failed to hear and answer their cry for help.

How many of us, I wonder, pause to consider when studying this perverse people that their besetting sin is also our besetting sin today. And further, the forgiving God they called to for deliverance is the same God today—a hearing and an answering God. How often we must try His patience by our waywardness! Just as often does He relieve our distress when we ask Him! Let us not return His loving mercy with ingratitude.

To return to the history of God's people, we find that they were not content to be ruled by God through judges, but called for a king "like all the nations" (1 Sam. 8:5). Whereupon God told the displeased Samuel that they had not rejected him, but had, in truth, rejected God as their Ruler. Their subsequent history gives ample evidence of their lack of wisdom, though they had been made fully aware of the results. Read verses 10 to 18 of the same chapter, and learn that God warned them of what should come upon them, but that did not alter their purpose to be like the nations around them.

David, perhaps the most illustrious king (though Solo-

mon is considered such by many students), calls the nation of Israel God's kingdom in his prayer at their offerings for the great temple they had erected. "Thine is the kingdom, O Lord," he declares, "and thou reignest over all" (1 Chron. 29:10-12). When David's son, Solomon, succeeded him, it is recorded that he "sat on the throne of the Lord as king."

Space forbids our entering upon a lengthy review of the history of God's kingdom. Suffice it to say that as the character of their kings deteriorated, their kingdom became degenerate, and decadence soon followed. Finally, God in His righteous judgment declared that He would "overturn, overturn, it: and it shall be no more until he come whose right it is; and I will give it him" (Ezek. 21:27).

What other but the King's Son, the Prince, would have right to the throne? Who but Jesus Christ, the Son of God? We know that during His brief life upon earth God's people rejected their Prince and cried, "Away with this man; crucify him, crucify him." Over His cross was inscribed the words, "This is the King of the Jews," acknowledging to all the world His right to the kingdom of God.

Because of their rejection of Him at His first coming we know that He will come again, and it is then that Jesus will be declared King, for God's Word is true and will be fulfilled (Isa. 55:11). Many references can be found that establishes this fact. Paul, Peter, the ancient writers, the authors of the Gospels, all reveal the majesty and the glory of God's kingdom when it shall be ruled by God's Son. Because it was once an earthly kingdom with territorial holdings may we not logically conclude that the same qualities will appertain when it is again established? Read particularly Psalm 72.

It is then that the second thought in our meditation will become an actuality. God's will shall be done on earth when His Son is acknowledged as King, and the prophecy given thousands of years ago will be realized. For God promised, "As truly as I live, all the earth shall be filled with my glory" (Num. 14:21). Habakkuk, years later, used almost identical language, in 2:14.

With such overwhelming evidence can we deny that God will again establish His kingdom upon earth? Can we reject the thought that His Son will return and receive the kingdom once refused Him by sinful men? We may rest assured that our prayers for the coming of God's kingdom will be answered in the affirmative, for such prayers are for God's glory and the welfare of men. Then, and then only, when God's "judgments are in the earth, the inhabitants

of the world will learn righteousness" (Isa. 26:9).

There is, however, a sense in which God's rulership is over all people now, "for the Lord is a great God, and a great King above all gods . . . O come, let us worship and bow down: let us kneel before the Lord our maker" (Psa. 95:3-6). The Psalms are replete with exhortations to render to God His rightful homage in this present life as well as the future.

In addition, His will for us is best, His way is best. For "as the heavens are higher than the earth, so are my ways

higher than your ways, and my thoughts than your thoughts" (Isa. 55:6-13). In heaven God's will is done, and the Master Teacher taught us to pray that it may also be done on earth. When our lives are truly surrendered to God's will and way, then only blessing results. And our entering into His future kingdom with all its attendant advantages is contingent upon our doing His will now (Matt. 7:21).

In Study Number 5 we will consider, "Give us this day our daily bread."

"The Glory of Thy Kingdom"

By A. H. Zilmer

DAVID, who had been taken from the sheeppcote and exalted to the kingship of "the kingdom of the Lord over Israel; David, "the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel", said, in depicting the glory of the kingdom of the Lord, "They shall speak of the glory of thy kingdom, and talk of thy power" (Psa. 145:11). The "kingdom" here referred to is the kingdom which the God of heaven has purposed to set up on the earth (Dan. 2:44), which kingdom is an "everlasting kingdom," whose dominion shall endure "throughout all generations."

The "glory" of a kingdom does not consist of its gilded temples, the gorgeous apparel of its rulers, or the splendor of its feasts and banquets, all of which are but mere externals that have little to do with its real glory—but of the goodness, wisdom, and power of its rulers, and the extent and effects of its operation. A kingdom which is characterized by tyranny and oppression may be ever so glorious in the things that attract the eye and appeal to the senses, and be utterly wanting in the things that constitute the true glory and greatness of a kingdom. Good government, wisely and powerfully administered, resulting and manifesting itself in the peace, prosperity, and happiness of its subjects, is the true glory of a kingdom. Such, as we learn from the Scriptures of truth, will be the object in the establishment of the kingdom of God upon the earth.

The administration of the affairs of this kingdom will be in the hands of Jesus, the Lord's Anointed, with the apostles and saints as His co-rulers. These will be both immortal and powerful. In their hands will be, not only the power to govern and teach, but also "the power of the world (age) to come," which will be the means both of blessing and doing good, and of enforcing their just demands. During that glorious age the rain will be withheld from refractory portions of the subject population, and other means will be employed to punish the disobedient, even inflicting death upon such as show no signs of submission to the just requirements of the rulers (Zech. 14:17, 18; Isa. 65:20).

In striking contrast with the helplessness of existing governments will be the power, the penetration, and the swift justice administered by that Government. No sinner, however high he may stand among his fellows, will be able to escape or divert justice. No needy one, however obscure, will be overlooked. The oppressor, every oppressor, will be broken to pieces; every oppressed and helpless one will find quick and lasting relief (Psa. 72:4, 12).

There will be power, divine power, irresistible power, to enforce the just laws enacted for the guidance of the subjects, but no less wisdom to know how to use that power.

One characteristic of the "divine nature" with which the rulers will be endowed will be goodness, unselfishness, and impartiality in the administration of the affairs of the kingdom. The rulers being immortal and spiritual, there will be none among them to seek gratification for base lusts; none who, prompted by the sordid desire for higher honors or personal promotion, will become envious or jealous, each having his work and position assigned to him by One whose judgment is unerring. These rulers will therefore be able to devote all their time, energies, and attention to the one task with which they shall be entrusted; and, being immortal, their term of office will never expire nor their position be vacated, to make room for others less capable than themselves. "The kingdom shall not be left to other people," and they shall "possess the kingdom for ever, even for ever and ever."

The opposition which this Government will encounter at the commencement of its operations will be quickly and effectually removed, as one of its functions is to "put down all rule and all authority and power." When the Lord shall "rule in the midst of His enemies," strike through kings in the days of His wrath, and "wound the heads (or governments) over many countries," they shall "perish from the way when his wrath is kindled but a little."

"What though all the world resist Him!
God will realize His plan."

As the result of putting the mighty from their thrones,

sending the rich away empty, exalting in the stead the lowly, and filling the hungry with good things—with no wicked rulers to oppress, and no corrupt teachers to deceive them—righteousness and peace will be firmly and permanently established on the earth.

Israel, too, will dwell in safety in a place of their own, viz., in the land allotted to them by the Almighty Himself, never thereafter to be pulled up, afflicted or divided. Ten men out of all languages of the nations shall take hold of the skirt of a Jew, saying, "We will go with you, for we have heard that God is with you" (Zech. 8:23).

The attitude of the subjects will be one not merely of reluctant submission to superior power, owing to the terrible judgments visited upon the various governments, but of intelligent and willing submission, as the result of having "learned righteousness." They will say, "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; for he will teach us of his ways, and *we will walk in his paths*" (Isa. 2:3). Hence they will "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.*" To learn war thereafter will be no more possible than it is for Christ to die, of whom it is said, that "death *hath no more dominion over him.*" Such peace will be "an abundance of peace so long as the moon endureth." This will be the result of the reverent yet affectionate and wholesome "fear" which the subjects will have for their great Ruler.

The kingdom will be a grand success, not merely from the standpoint of putting down the potentates from their thrones, and driving the false teachers out of their positions, but in instilling the knowledge of the Lord in the minds of vast numbers of the earth's inhabitants, and establishing them upon a basis where the world's peace is permanently assured. "Of the increase of his government *and peace there shall be no end,* upon the throne of David and upon his kingdom, to order and establish it with judgment and with justice from henceforth even for ever." How gloriously will the Lord Jesus establish and vindicate the title conferred upon Him by the Almighty Himself, "The Prince of Peace"! No wonder that when He shall have caused "wars to cease unto the ends of the earth," they shall not even "learn war any more." They will be so content with the new rule, then permanently established, that they will say, "Blessed be the Lord God, the God of Israel, who only does wondrous things."

Who are "they" that shall "speak" of the "glory" of Jehovah's kingdom? The context indicates that the speakers will be the saints: "All thy works shall praise thee, O Lord; and thy saints shall bless thee" (Psa. 145:10). Then comes the statement, "They shall speak of the glory of thy kingdom." If the saints be the speakers, there must be those who will hear them. And these can be no others than the subject population dwelling upon the earth when the kingdom shall exist and be in operation. The saints, having learned the truth concerning the kingdom during mortal life, will be fully informed upon all matters pertaining to the kingdom, and will be the "priests" of that age whose "lips shall keep knowledge." They will speak the words of

truth to those who shall reside within their respective spheres. They will also find willing hearers as well as a hearty response from those who hear them, as the testimonies cited, beside others, clearly show.

The dominion of this kingdom shall extend "from sea to sea, and from the river unto the ends of the earth" (Psa. 72:8), and the result of its operation will be that the earth will be filled with God's glory. This glory is the glory of Jehovah's kingdom, which will be universally known and felt. "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea" (Hab. 2:14).

There can be no intelligent submission until the subjects have been properly instructed, until they have "*learned righteousness.*" To learn is to acquire knowledge, and this will be more than a mere theoretical process. It will be practical knowledge gained from experience in obeying the divine law. Who could fail to derive lasting benefit from occasional visits at Jerusalem, the governmental and religious center of the kingdom of God?

At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the imagination of their evil heart" (Jer. 3:17). The marginal reading says they shall walk no more after the stubbornness of their evil heart. This is at the time when Israel's children shall be "brought to Zion," when they shall say no more, "The ark of the covenant of the Lord," nor visit it "any more." "At that time they shall call Jerusalem the throne of the Lord," with the results following as indicated.

The "stubbornness of the evil heart" of the nations will be changed by their being gathered "to the name of the Lord, to Jerusalem." This will be more than a gathering in the geographical or local sense: it will be a gathering in which "the name of the Lord" will be the most prominent and important factor, and having become united to the name of the Lord through the instrumentality of the divinely appointed teachers and other means, their stubborn heart will have been changed into a willing and submissive one. When this shall have been accomplished, then, as the inspired prophecy sets forth, the nations shall not walk any more after the stubbornness of their heart. They will then walk in harmony with the resolve indicated in the words, "He (the God of Jacob) will teach us of His ways, and we will walk in his paths." "His paths," in which the nations "*will walk,*" are the paths of wisdom, of which it is said, "Her ways are ways of pleasantness, and all her paths are peace."

When the nations thus walk, then the will of God will be done, as in heaven, so on earth; then there will be enduring peace—peace, of which there shall be no end, upon the throne of David and upon his kingdom. Such a kingdom is a worthy object for the Son to deliver and present to the Father for His approval. "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."—Editorial in *The Faith*.

All Look for the Advent

The following is a free translation of excerpts from "Reports of the Innes Mission," France, by P. de Perrot.

MY MEETINGS with Arabs have revealed to me the gripping yet little known fact that the Arabs expect the return of Christ! The keepers of the Mosque of Omar (The Dome of the Rock) in Jerusalem say that the Golden Gate will be opened once only, and then in order to let the Lord Jesus come through it. In Algeria the Mussulmans say—it is still a secret, from mouth to mouth—"Today Christ is a great Prophet; when He returns He will be Lord of the earth."

My conversations with the rabbis of Constantine and Bone in Algeria have proved no less moving. As regards Jesus, these servants of the synagogue maintain, with few exceptions, as ever, their attitude of rejection, yet the expectation of Messiah plays an important part with them.

"We are all talking about the seriousness of these days," said the chief rabbi of Montreux to me recently. "We reckon that such awful disasters are impending that the moment will come for the appearance of the Messiah."

So we find both Jews and Mohammedans in expectation. Though the past separates them, the future will unite them. Christ remains the great Victor. "He must reign until he has placed all his enemies under his feet, and the whole earth is filled with his glory."

AMONG THE MOHAMMEDANS

It was near Mostaganem. I had preached about Christ that evening. At the close a young Arab, who wore the red *schechia*, said to me: "Your sermon interested me much. I wish all Mohammedans could hear likewise concerning Christ!" Then he added: "Recently I approached and asked one of my friends who frequents the mosques what he thinks of Christ. He replied, 'We Mohammedans believe in *Sidn Aisa* (Lord Jesus). After His death God roused Mohammed, but at the end of the era *Aisa* will come back. Every one will follow Him, and then the Prophet (Mohammed) will vanish.'" Then my friend said to me: "You must see that the present political situation cannot last. The Lord will come; perhaps in two years, perhaps in ten years." That is the judgment of a young Arab. Was this a solitary voice? Was it worthy of confidence? I was eager to investigate further.

In Mostaganem, in Mascara, in Blida, I visited the missionaries of the North Africa Mission, who work among the natives. They have confirmed all these rumors. "Everywhere," they say, "we hear the words repeated: 'Our Lord is coming! Things will change! The age is ending! These are the last times! We know that the Lord will return. His advent will come suddenly! The Arabs, they say, believe in the thousand-year kingdom. They know that Jesus will return and reign!' That is the judgment of the missionaries.

I communicated these things to several of my Algerian friends. They are of the opinion that one should not give them too much credence, and that only a small minority speak like that. One of my colleagues said that an Arabian priest, a *mufti*, should be interviewed. A chance to do this came very soon. I was in Algiers, and one evening I went down the stairs to the large Mosque at Government Place, just as the faithful were gathered for prayer in connection with *Ramadan*. An Arab accosted me: "Don't you want to participate in the prayer?" "That's just what I came for," I replied. "But before I go in, I wish to ask you a question:

"Several years ago I met a young Mohammedan in Oran, who told me so and so. What is your opinion of *Sidn Aisa*?" Meantime we had entered the mosque, and were standing between two columns, as I jotted down the reply of my guide, who, as I found out, was a *thaleb*, that is, an Arab teacher of children in the mosque. "Every day," said he, "we preach in every mosque during *Ramadan*, that *Sidn Aisa* will return and judge the world. In the back of the mosque you can read: '*Sidn Aisa* is the prophet of God: let us believe on Him!' No one knows on what day He will return, yet the present political situation shows that He will come soon."

Meanwhile prayer was ended. The *thaleb* invited me: "If you will come with me, we will ascend the *Kasba*. There is a mosque where the prayer time is later." We ascended the stairs leading up the hill. In front of a mosque we found an old Arab with a white beard squatting at the foot of the wall engaged with his rosary. "He is perhaps the most notable *marabu* (specially holy believer) of Algiers," said my guide. This priest could not speak French, but my *thaleb* served as interpreter.

"Do you believe in the return of *Sidn Aisa*?" I asked him.

"*Sidn Aisa*," the old *marabu* replied, "is about to appear."

"Is this merely your personal view, or do others also believe it? And on what do you base your statement?"

"He will reign," the priest went on to say, "and the whole of Arabia believes it and all Morocco. All of those who read the *Koran* and the *Tolba* and the teaching of the *Medera* know that."

"Why isn't it spoken about?"

"All of the leading Arabs know it, but they do not speak of it publicly before the people."

After we had participated in the prayer a few moments, we went down to the harbor again. The Gulf of Algiers lay before our eyes in all its beauty, with the mountains of Cybele in the distance. My guide was fired with enthusiasm by our subject. "When He comes," said he, "He will be

Lord! Today He is a great Prophet, but then He will be Lord of the world!"

We had come back to Government Place again. My guide requested me to return at the same time the next day. I did my best to be on time, yet my *thaleb* came to meet me even before I arrived. "I have asked three priests of the mosque," he said, "and told them of our conversation. They said to me, 'You answered quite correctly. When *Sidin Aisa* comes, then He will make Christians of all Mohammedans!'"

We visited still another mosque. On the way my guide gave expression to his convictions. He said: "Now He is speaking with God, but at His coming He will be God, and we will all become Christians. As He says (meaning *is?*) we will be . . . We believe in the kingdom of Christ on earth. He will reign a thousand years. He will punish all who were unjust and dishonest, especially the Jews who have opposed Him. He will remain a thousand years and will make the Arabs just and good!"

We wandered side by side through the narrow streets of the upper city. Suddenly as if by the impulse of an inner voice, my *thaleb* let fall these words which he spoke with great emphasis: "The hour is come! Perhaps five or ten years, or in twenty-four hours, or perhaps in five minutes!" So decided the *thaleb*.

Since this incident I have gathered other echoes. Mohammedans of Libya who were asked, gave the same reply. Even though the people are not informed, the leading personalities know that Christ must come again.

Recently a missionary on the Ivory Coast wrote to his parents: "The remarkable fact that we are observing at present, the source of which seems inexplicable except it be the holy spirit, is the belief which has recently spread among all the tribes that the Son of God will return soon. Without any prompting the chiefs have often asked us when He will come, before we had said anything about His coming again." We should join the young missionary in his confession: "We see in these testimonies a certain sign that the coming of the Son of God is near."

AMONG THE JEWS

In a tobacco shop in an Algerian city, where I was choosing some picture post cards, I got into conversation with the owner of the store. "It is too bad," said he, "that you missed seeing the rabbi. He just went away." "That should not matter. Give me his address." A few minutes later I was in the synagogue, in the hall of the consistory. A rabbi in short trunk breeches, black coat and cap, was teaching about fifteen students who were grouped about him. He was standing in front of a table shaped like a horseshoe, with the Hebrew Bible in his hand. I accosted him: "You are busy now, Rabbi. Set a time for an interview. I am a French clergyman and would be pleased to have a talk with you." "Can you return at half past four?" "Sure. Let it go at that." I left him, greeting the students before I left.

At half past four the rabbi was waiting for me with his son, a future rabbi, in a hall of the consistory. First I asked his opinion as to Christ. "Do you see any sign among

your fellow religionists," I asked him, "of a tendency to faith in Christ? Do not some of them recognize His Messiahship?"

"No, by no means. More than ever are we persuaded that he is not the Christ, and we will do all that is in our power to turn aside the people from it. Besides, just this morning we studied the prophecy of Isaiah. No people will draw the sword against another, and they will not learn war any more (Isa. 2:4). Now nineteen hundred years have gone by since Christ came, and what do we see? The Christian peoples who appeal to Him, are armed to the teeth, and ready to tear each other to pieces. No. Jesus is not the Messiah!"

At this I replied: "Jesus, at His first coming, took the character of a suffering Messiah. He became the Sacrifice, the slain Lamb, the curse-carrying goat of conciliation. He became the Man of Sorrows of whom Isaiah 53 prophesies. Nevertheless He insisted on His return. He came in humiliation and He will return in glory. In that day He will fulfill all prophecies, He will be King and all peoples will fall down before Him."

At this the rabbi proposed a problem, and said: "We are God's beloved people, yet, for two thousand years we have been scattered to the ends of the earth, everywhere repudiated, everywhere persecuted. How do you explain that?"

"Have you forgotten the words of your fathers?" I said to him, "His blood be on us and on our children!" Further I said to him: "You suffer because, two thousand years ago, your fathers rejected Christ. They did not respond to His ardent wooing: 'Jerusalem, Jerusalem, how often would I . . . and you would not. . . . No stone of yours shall remain on another because you have not known the day of your visitation!' Your sufferings are God's message to you."

The son, who looked first at his father and then at me, said with emotion to me, "Ah, so it is you explain our dispersion!" The conversation continued till near six o'clock. The rabbi returned to his pupils and introduced them to me. "Gentlemen," I said to them, "the day will come when the Jewish people will be the great missionaries of the earth. Study aright the Word of God. You will need it." The young student accompanied me back to the city square, and invited me to visit the rabbi of the neighboring city also. "We are waiting for the Messiah," he said to me, "and you are waiting for the return of Christ. Surely they are the same!" With these words we said good-bye.

Two days later I found myself with the chief rabbi of the neighbor city. I asked him: "Rabbi, do you find any connection between contemporary events and the coming of the Messiah?"

He said to me: "Nearly all cabbalistic rabbis (those who study the prophecies) take it that the present political events are introductory to the coming of the Messiah. They look for a great world conflagration, following which the Messiah will appear, in order to fulfill Malachi—'Suddenly will come to his temple the Lord whom you seek.'"

I told him how I had found numerous signs among the Mohammedans showing that they expected the Lord, and

said to him: "The Israelites wait for the *Messiah*, the Mohammedans believe in the soon coming of the One they call *Sidn Aisa*. We Christians wait for the return of *Christ*. What connection do you see between these three personalities?"

Thereupon, without the least hesitancy, the chief rabbi let fall the following: "They certainly must be the same!"

So it is with the Jews as with the Mohammedans—the agreement is difficult when we look *back*. But in looking *forward* it is by no means impossible. The Scriptures speak of a nation being born in a day. Who knows whether the

day is near in which there will be a powerful awakening of the whole world of Islam? And who knows whether the hour will not soon strike in which Israel will recognize the Savior? "What will it be, when they are all saved?" says Paul. "What will their taking back be if not life from among the dead?" (Rom. 11:12-15). "O, the depth of the riches and of the wisdom and knowledge of God!" (Rom. 11:33). May the Lord prepare us for the day of the return of Christ! Perhaps it is very near. Perhaps there may be delay. The principal point is, to be ready—*Unsearchable Riches*.

Our Restless Age and What It Means

THE world to which the Babe of Bethlehem came was a restless one. When that Babe had come to years and had entered upon His great work of ministry to men, He found a world of unhappy, discontented, wandering, and restless humanity.

It is recorded that as He looked upon the multitude around Him He had compassion on them, for they were like sheep without a shepherd.

And today, as we are nearing the time of His second advent, there is a restlessness that is even more marked and intensified than ever before. It may well be that our Lord was referring to our times, when among the signs which He mentioned that would indicate His soon coming, He used the expression "the sea and the waves roaring." It may be that there will yet be a literal roaring of the sea and the waves which will be sufficiently accentuated and unusual to fulfill this part of the Lord's prophecy; meanwhile, it may be well to suggest that He was using the sea and the waves as an illustration of the condition of the distressed and perplexed nations as we near the day of His second coming. The Emphatic Diaglott renders this, "and on the earth anguish of nations in perplexity of a roar of sea and tossing." This age is not only a restless one, but it is terribly wicked, and we read, "But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked." With this time of shaking and restlessness in mind, Paul quotes the Prophet Haggai: "Yet once more I shake not the earth only, but also heaven." Then he comments upon this prophecy: "And this word, Yet once more, signifieth the removing of those things that are (margin, "may be") shaken, as of those things that are made, that those things which cannot be shaken may remain."

Now there is no question but that we are a restless people. Restlessness we believe has a place among the signs of the times which Jesus intended us to accept as evidence that our redemption is drawing nigh.

Today we are forever on the move. We are a generation on wheels, or propelled through the water by powerful engines, or hurtled through the air with terrific speed. The

result is we have become impatient, quick-tempered, nervous, and excitable. Let there be a slight delay in traffic on the highway, and how quickly the horns will begin to toot. Commenting upon this, one of our newspapers has this to say:

"The shortest interval of time known to man is the time between the changing of a light from red to green and the tooting of the second driver's horn at the slowpoke in front of him."

We must have new thrills, new sensations, new gadgets, and what not; but we are never satisfied. And what a price we are paying for all this! Nerves are unstrung, bodies are broken, and have to be whipped on by strong drink and drugs. Home life is disrupted and unhappy; hospitals and insane asylums are filled to overflowing, and suicides are ever on the increase.

WE ARE PHYSICALLY RESTLESS

Each week-end sees a great throng of humanity set out for some other place than where they have been during the past week. One wonders where they can be going as the long line of traffic moves on. Automobiles, some new and snappy, others relics of the remote past whose dilapidated appearance bespeaks the fact . . . packed with luggage and a motley array of passengers, go tearing by. They go, and keep on going. The highways are filled, traffic jams are frequent, mud guards are dented, crashes multiply, followed by frightful injuries and fearful deaths; but still the restless stream flows on.

Pleasure resorts are crowded, drinking and eating places are filled, and in spite of the wailing about unemployment and depression there seems to be no difficulty in filling the tank with gasoline and keeping up with the procession.

Besides this, the steamships run week-end excursions to Nova Scotia and Bermuda, to say nothing of the shorter trips to Provincetown and New York. And so on, and ever onward, moves the restless throng, ignoring the day of rest which God has set apart for worship and physical refreshment, till the mind weakens and the body breaks under the fearful strain.

(over)

WE ARE INTELLECTUALLY RESTLESS

Referring again to the times when Jesus came at His first advent, we have a clear description of the restlessness of that day in the statement found in the book of Acts concerning the Athenians to whom Paul preached the gospel. Of them it is said, "They spent their time in nothing else but either to tell, or to hear some new thing." So when Paul came to them, they gave him a listening ear at first because he seemed to be setting forth a new god. They were ever looking for new gods. This is the condition of things in the intellectual world, the world of literature of today.

Note the trend of our times in the taste of reading: Those books which are discussed the most—of which it is often asked, "Have you read it? Did you like it?" as a rule are those which are tearing down the old landmarks of morality and erecting new ones with boundaries set far over the lines between the pure and the impure, the moral and the salacious. The intellectual market is surfeited with books and magazines which are teaching that we are no longer bound by the old rules set forth in the Bible which for centuries have guided the moral and spiritual concept of human life.

In a recent address at Ford Hall, before the 153rd annual convention of the Episcopal Diocese of Massachusetts, Bishop Lawrence said: "I am a somewhat bewildered man in these fast-moving days. I have lived a long life, and now so many things are discovered to be just the opposite of what they used to be that I do not understand. I am bewildered." Many of us who have not lived as long as the Bishop are bewildered too.

WE ARE SOCIALLY RESTLESS

There is an unceasing craze for something new and different in pleasure and amusement; nothing satisfies with any sort of permanence. Old-fashioned home life is well nigh a thing of the past. The kitchenette and the trailer are better fitted for this restless age. Night is turned to day, and the great white ways are teeming with a giddy, heady, and restless throng for seven nights in the week, and fifty-two weeks in the year. This restlessness is reflected in the gambling habit which has fastened itself on society to such an extent as never before. There is such a lure in the spirit of getting something for nothing, and getting it quickly, that we are literally cursed with horse racing, dog racing, beano, bingo, lotteries, and what have you.

Consider, now, the situation in the marriage relation. We have a condition that is shocking in the extreme. Every kind of an excuse is trumped up today to obtain a divorce. Men and women are restless and dissatisfied with each other. They are so restless that they are true to one another scarcely longer than it takes for the echo of their vows to die away, and conditions under the thin veneer of the social world are an unnamable shame upon beings who are created in the image of God.

Quoting Bishop Lawrence again: "I used to be told that marriage was a sacred ordinance, and of lifelong duration; and now, why, every eighth couple looks up with sur-

prise and says: 'How old-fashioned you are! You don't keep up with the times!'" In short, the whole structure of social life is restless and seething like the waves of the ocean, and as truly casting up "mire and dirt."

WE ARE POLITICALLY RESTLESS

This is another outstanding characteristic of our day. The sea and the waves of world politics are indeed roaring, threatening to break over all barriers and engulf the world in a war that will blot out civilization from the earth.

There is not a corner of our world that is at rest. "Our troubled world" has been an expression frequently used in the daily press. The sullen roar of discontent is heard with the fearful crescendo of an approaching storm.

The nations are bitterly jealous and angry toward each other, and the economic situation, coupled with intense nationalism, has aroused an unprecedented agitation and restlessness everywhere.

And this is not all confined to the Old World. On this western continent, north, south, east, and west, the same spirit of ferment and dissatisfaction is seen. We are chafing under the long period of depression. Strikes and riots are the common thing. Labor is restless toward capital, and capital is restless before the attitude of labor. Business accuses the government of prolonging the economic situation, and the government charges it to business. Part of the people of our own country are restless under the present Constitution, desiring to amend or to destroy it altogether, and others are aroused and restless for fear the political modernists will accomplish their purpose. There is a restless greed for more power in some quarters that is causing a restless fear among us of a dictatorship that will destroy the freedom of the press and banish free speech from our land.

Surely, if Jesus had this restless age in mind when He uttered that prophecy of the "sea and the waves roaring," He could not have used a stronger figure to express the conditions of today.

SPIRITUALLY RESTLESS

The old paths have been forsaken, and the glorious old saving doctrines of the church of Christ have no interest for the masses of so-called Christians who, like the Athenians of old, are ever seeking for some new thing—some new gods in the spiritual realm. Restlessness is apparent today in the manner in which many are moved away from the deeply spiritual and devotional side of church life, and are forever trying to hatch up some new form of amusement to the neglect of the real work for which the church was organized. Though we are warned not to be "carried about with every wind of doctrine," tens of thousands of church members are being carried away from the strong foundations of gospel truth, to the strains of the siren song of "Lo here, and lo there!"

The cure for all this restlessness is the same that has been offered in all the past, and it is in reach of all. It never fails when taken sincerely and faithfully. "Come unto me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me,

for I am meek and lowly in heart, and ye shall find rest unto your souls." It makes us patient with things as we find them. Jesus was patient under all circumstances. He never chafed or was restless under any provocation. When we possess His Spirit we shall be able to "rest in the Lord and wait patiently for him," and to say with Paul, "I have learned in whatsoever state I am, therewith to be content."

—G. M. Seamons in *World's Crisis*.

AGAIN WE MEET

(Continued from front page)

THE BUSINESS OF THE GENERAL CONFERENCE

The business of the General Conference of the Church of God is spiritual rather than material. Of course to carry on the various efforts of the church financial support must be obtained and, consequently, the economic resources of our brotherhood must be taken into account. In developing and proposing the forward-looking program which the Conference will be asked to consider, the members of the Executive Board have surveyed the possible support the National Bible Institution may reasonably expect to receive for the accomplishment of the several purposes suggested, and have kept constantly before them the need for economy.

At the same time the Executive Board has realized very fully that the primary purpose of our work does not have to do with money but with the spread of the gospel of the kingdom of God. As we review the history of the church from its earliest beginning in America, we see clearly that this has been its one great objective. Each of our early workers was impressed with the conviction that "woe is unto me if I preach not the gospel." "To preach the gospel in regions beyond," to sound "the loud tocsin" of warning throughout the world, to inform a perplexed and fear-smitten humanity that the Sun of righteousness and peace is soon to arise with "healing in his beams," is our splendid task. We are here to consider how this task may best be performed—that is the real business of this conference.

THREE FORWARD-LOOKING PROPOSALS

The intensive course of study in Christian service to be carried in in a Summer Bible Training School, proposed originally two years ago in a letter to our various churches, has become a reality, and the results attained by our present experimental effort seem to justify its continuance as a permanent department of our work. But our experience this summer shows that six weeks each year devoted to such preparation is not sufficient to meet our needs. While it provides a pleasing taste it whets our appetites for more. Hence we are proposing that the work of the Summer Training School be augmented with a systematically arranged correspondence course, such course to form a part in a broader educational program for Christian workers, including the Summer Training School as carried on this year.

An evangelistic program providing means by which localities may be reached with the gospel which have never been entered by us before, will also be suggested.

A proposal to increase the output of our publishing plant to cooperate with the correspondence school and the Board of Evangelism in advancing the message of the Lord in new places, will be another proposal.

CHANGES IN OUR CONSTITUTION AND BY-LAWS

A resolution will be introduced for the appointment of a committee to revise the Constitution and By-Laws of the General Conference to correct present inequalities in representation. Action leading to such changes could not be taken until the General Conference meets in 1939, and the measure would not come into effect until the following year.

These various proposals should be discussed and studied by the delegates before they are presented as well as afterward, so that any action that is taken may be the result of the mature judgment of the entire body.

MAY GOD DIRECT IN ALL THINGS

The time for labor is short, the workers are few, the resources at our command are limited; so let us pray God for guidance and wisdom to use the combined resources of the church to the best possible advantage. We are but children in the family of the Father after all, and we need His strong hand to lead and His mighty strength to sustain us in our forward march in His service.

L I F E

(Continued from page 3)

words, one expressing mere temporary deliverance, as in Peter's case in Matthew 8:25 and 14:30, where the words "deliver" and "rescue" are given as the equivalent of the Syriac; and contrasting scriptures such as Matthew 18:11 and 19:25, where *life* itself is the theme of the passage: "For the Son of man hath come to give *life* to that which was lost" and "Who then can attain *life*?"

Below we give other passages of interest:

"That the world through him might *live*" (John 3:17). "For *life* is from the Jews," or, as may be translated, "The Life-Giver is of the Jews" (4:22). "We know that he truly is the Messiah, the *Life-Giver* of the world" (4:42). "But these things I say unto you that ye may have *life*" (5:34). "Men are willing enough to be told that Christ will 'save' them from the consequences of sin, if you will but grant that they already have immortality. True faith is manifested in trusting God (through Christ) for our very *life*." That is real faith. "If any man enter by me he will have *life*" (John 10:9). "There is not another name under heaven which is given to men whereby to *live*" (Acts 4:12). "What must I do that I may have *life*?" (16:30). "These things are written that ye might believe that Jesus is the Christ, the Son of God: and that believing ye might have *life* through his name" (John 20:31).

Berean Department

Cecil A. Smead, Editor, Blanchard, Mich.

National Berean Conference

The annual conference of the National Berean Society will convene Monday, August 8, 1938, at Oregon, Illinois.

No delegate is empowered to cast more than one vote. All business, including the election of officers, is entrusted by the whole Society to those present at the conference. The results of past years bear ample evidence to the Christian spirit of fairness and the sincere desire of those present to prosper the work as a whole. Some years one or another particular locality or state has been represented more heavily than others. It made no difference, all sought the good of the whole Society.

So again this year, those of us who are not privileged to be present are entrusting the business of the Society to you who are present. We beseech you to put your whole heart into the Berean business on Berean Day. Attend all the meetings. Listen to all the reports. Act for the building up of the Society and its aims and activities. You represent your own local society. You also represent all the absent Bereans of the Church of God.

Seek to be led by God's Spirit as revealed in the Holy Scriptures. Bereans are "noble."

Love

* * *

Mrs. Mae Magnus, Bloomington, Ind.

"For God so loved the world, that he gave his only begotten Son" (John 3:16). "The Son of God, who loved me, and gave himself for me" (Gal. 2:20). "Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13).

I believe divine love can conquer everything. It can melt hatred and bitterness. It may cost a life. It cost Jesus His life. He loved to the end when it meant crucifixion, and His love was so great that He cried out, "Father, forgive them" (Luke 23:34).

If Stephen had struggled, and cursed those who stoned him, would the world ever have known the Apostle Paul? It seems to me it was Paul's inability to blot out from his memory the dying Stephen's petition to God to forgive his murderers that was responsible for Paul's conversion.

"How strangely people act when completely ruled by love!" So think the uninitiated. So Judas thought when Mary wiped the feet of Jesus with her long, flowing tresses and poured the costly ointment upon them. As the fragrance of the ointment filled the house, so the perfume of our Christ-life should touch those with whom we come in contact. Love is fragrant. Do we personally try to shed the perfume of the Christ-life everywhere? Are our lives actually radiant for Him? Does the world see Jesus through us?

When we forget the welfare of others we merely fail

them, but we develop a hardness of heart in ourselves which robs us of any true worth.

We should strive to attain the assurance of the Apostle Paul. Wouldn't it be a consolation if we could say: "Wherever I go, I thank God he makes my life a constant pageant of triumph in Christ diffusing the perfume of his knowledge everywhere by me" (2 Cor. 2:14, Moffatt).

The New Commandment

* * *

Mary Richardson, Hammond, La.

"A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another" (John 13:34). This commandment is new in the sense that Jesus gave it new power and meaning. We are reminded of the passage, "For God so loved the world..." All through the New Testament are commandments of love. God Himself is love, therefore love is of God. We are commanded to "love one another," even our neighbor as ourself. Christ loved mankind, but He loved them more than Himself, for He laid down His life that there might be an atonement for man's sin.

Jesus gave His life in service to man. Even so should we lay down our lives in Christian service for sinners and in doing good to others. There are not many instances where men and women actually give up their lives in doing good, but everyone can live a life so that good will be accomplished. There are so many people that think only of their own lives and do nothing but seek to satisfy their own selfish desires.

"He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal" (John 12:25). The one who values things highly in this present world, with its worldly pleasures and temporal rewards, will die without having further opportunity of enjoyment. But the one who lives humbly, who does not care for the pleasures of this world, and who think they are unworthy to be compared with the life to come, will obtain eternal life through Jesus Christ at the resurrection of the dead.

We find in this new commandment a new principle, and it cannot be carried out in one's own strength. There needs to be a change of life, a change of heart, to obey this commandment. Through the ages we find that the only person who has obeyed this commandment fully was the One who gave it.

When Christ enters one's life and becomes the center of one's life, self recedes into the background. The love one shows then is prompted by a new motive.

To be able to control one's life by love for others is unselfishness and leads to eternal life, and not that only, but to satisfaction in this present world.

May we all seek to live our lives in Christian service so that much good will come from them.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread."

Ruth's Wise and Loving Choice

The men whose lives we have studied so far this quarter have been men of great faith in God. We probably would make an exception in the case of Samson, but even he had, we are sure, some faith in God. For he is named among the other heroes of faith in that long list of heroes. Do you know where that list is?

Today we are going to learn about a beautiful young woman who also had faith, not in God, but in an older woman. Through that trust she came to have faith in the God that the woman trusted. The story is as lovely as the heroine, and I know you will like it.

You will want to know, of course, how this young and beautiful woman came to be following the older woman to a strange country, leaving her own people and the things she had been used to all her life. You will wonder how the older woman came to be living in a strange land and why she was, after all these years, going back home.

If you will read the first five verses of the book of Ruth you will learn in a few words what happened during many years to Naomi, for that was the older woman's name. How many joyful as well as sad things happened to her and those she loved, all told so briefly!

And now the men who had been so dear to these three are dead. But life must go on somehow for the women, and so Naomi decides to go back to her old home. She thinks the young women will surely remarry and she doesn't want to be a burden upon them.

The three set out, and when they come to the outskirts of the town, one of the younger women, Orpah, turns back to her own land and her own people. But Ruth, the other young woman, couldn't bring herself to let the older one make the long journey back to her homeland alone.

You see, Naomi didn't realize just how dear to Ruth she had become during the years gone by, and so she begs Ruth to go back with Orpah. But she refuses, and we read, in verse 16, the loving words she uses in answer to Naomi.

We know from these words that Naomi had talked to the girls about the one, true God of the Hebrews that she worshiped. For, you know, her daughters-in-law belonged to a nation that worshiped idols and, of course, they did so, too.

Ruth must have come to honor Naomi's God or she could not have made such an important decision in just a few moments. How do you think she would learn to love the

God Naomi worshiped? Would it be because Naomi herself was such a kind and loving person?

You know we grow to be like that which we worship. If it is money, we grow to be cunning and grasping. If it is pleasure, we grow to be selfish and thoughtless of others. But if it is God, we grow to be loving and thoughtful and kind as He is.

So Naomi was a dear, kind person, one that Ruth wanted to be with always. And Ruth chose to go on with her though the way ahead looked doubtful, rather than return home where she knew she would always have loving friends.

It happened these two reached Bethlehem just at harvest time, and at once Ruth found work, gleaning in the fields of grain. It was the custom, you know, for the young women to do that. See how kind the rich owner of the land was to her, a stranger, and all because he had heard how kind she had been to Naomi.

Read over those beautiful words in verses 11 and 12 of Ruth 2. The kindness and the generosity of the man shines through them. All of this is shown further when he instructs his men to let a little more grain than usual be left for her to take home for Naomi and herself.

By this time, I am sure, all of you girls who read this page, and some of the boys, too, no doubt, will want to find out just how Ruth got along in her new home. You will want to learn also whether Naomi found a happy home in her old age.

You can read the entire book of Ruth in just a short time, and you will find it more interesting than any fairy tale you ever read. It is all true just as it is told on those few pages, which makes the story more wonderful.

This short book shows God's loving care and watchfulness as well as, or even better than, some of the longer books. It is so easy to read and understand, too. And it has in it such fine lessons for us today, though it all came to pass so many, many years ago.

Because Ruth was so kind to her aged mother-in-law she found kind friends herself among the people of Bethlehem. She married that rich and generous man, Boaz. She had a son who brought much comfort to the aged Naomi, as well as herself.

But greater than all these, she became the great-grandmother of King David, of whose royal line Jesus came. See what great honor came to her because she left the idols of the Moabites and chose the one, true God of the Hebrews!

AMONG THE CHURCHES

CONFERENCE CALENDAR

- August 2-14—General Conference, Oregon, Ill.
 August 2-14—Illinois Bible School and Conference, Oregon.
 August 8—National Berean Conference, Oregon, Ill.
 August 16-21—Iowa State Conference, Waterloo.
 August 14-21.—Fredericktown Church, Fredericktown, Mo.
 August 18-28—Virginia Bible School and Conference at Maurertown.
 August 21-28—Western Nebraska Conference at Holbrook.
 September 4-11—Omaha, Nebraska, Conference.
 October 7-9.—California Conference at Los Angeles.

IOWA CONFERENCE

The Iowa Church of God Conference will convene, the Lord willing, from August 16 to 21 on the Church of God Camp Grounds in Waterloo, Iowa.

The guest speaker will be Bro. C. E. Lapp. Our regular pastor, Bro. J. W. Williams, and others will also have charge of the services.

Bible classes will be held both forenoons and afternoons.

Tents and bedding will be furnished. Anyone desiring rooms write Mrs. W. H. Allard, 1118 Rainbow Drive, Cedar Falls, Iowa.

Meals will be served in the church dining hall, breakfast free, dinner and supper 15 cents.

Your freewill offerings to help defray Conference expenses or any table supplies will be greatly appreciated.

Take your vacation at the Iowa Conference. Mrs. Oscar Jenkins, Cor. Sec.

MISSOURI CONFERENCE TO MEET SOON

It has been definitely decided that the annual conference of the Church of God of the Faith of Abraham will be held at Fredericktown, Mo., beginning August 14 and lasting over the 21st. Bros. S. J. Lindsay and L. E. Conner will be the speakers.

Please accept this invitation in behalf of the church at Fredericktown. We will be able to accommodate all who are able to come.

Sibyl Holshouser, Sec.

FROM OUR SPECIAL FOREIGN CORRESPONDENT

Before he left for England, The Restitution Herald issued a National Bible Institution "Press Card" to Bro. John Eagleston of Pomona, Calif., authorizing him to act as a special correspondent and representative of our paper while he was across seas. A note from him, written from Thorold, Ont., July 25, tells of the fine welcome he received at Fonthill, Ont., where he spoke from Bro. C. E. Randall's pulpit. He is now back in the United States and expects soon to sail from New York for the country of his birth, which he has not visited for fifty years. He sends his love to his many friends,

NEWS OF THE TRAINING SCHOOL

There are two busy sisters from Troy, Ohio, who are members of the class, Lorna and Bernadine Macy. Lorna is most interested in church and Sunday school organization since she expects to teach a class upon her return home. She says she never realized how much the teacher can do to make a class interesting and effective. Bernadine appreciates most the increased interest in the Bible that she has acquired and hopes to be able to benefit by it in her service for the Lord when she returns home.

Jeanette Romine of Oregon, Ill., is enjoying all the instruction being given and wishes that those communities who need assistance might have a leader from the Training School to help them go forward in the Lord's work.

One who has expressed his purpose in coming to this Training School in terse and effective form is Wayne Thompson of the Los Angeles, Calif., church. He says he came here in an attempt to discover in just what type of service he may be most fitted to take part. Let us trust he finds his niche.

"The study of the Bible and kindred topics which we are pursuing here," says Mary Newell of Pennellwood Church of Grand Rapids, Mich., "is like mining. The deeper we dig the more precious the metal."

Because of his work at the post office, Harold Hardesty is able to take part in only the "Bible Interpretation" class taught by Bro. Lindsay. But judging from his participation in it he finds it much worth while.

Friday evening of last week there were heard much happy laughter and sprightly conversation around the supper table which was beautifully decorated. All of this was in honor of Mrs. Brewer's birthday. She realizes fully now that her many willing services as "Mother" to the members of the School are deeply appreciated. The clever place cards designed and executed by Mrs. B. A. Johnson and Frances Munshaw caused much interested comment. The delicious birthday cakes were baked by Mrs. Frederick Claussen. A purse was presented to Mrs. Brewer, the contents of which she expects to use in purchasing a favorite Bible translation. Mrs. Johnson was the committee in charge and carried out everything in her own gracious manner.

Margaret Mattison of the Oregon church feels that the instruction she is receiving will extend over many years of study. Being an intensified course she feels that much has been compressed into the little time that the school is in session, and the ideas and thoughts received now remain to be worked out all through life.

Leslie LeCrone of Kennard, Neb., is hoping as a result of this School that he may find in the years to come a place to fill in as acceptable manner as his brother Richard is now doing.

Following are the names and addresses of those enrolled in the School:

Mr. and Mrs. Benjamin Johnson, Becker, Minn., Box 119; Bernadine and Lorna Macy, Troy, Ohio, Rt. 3; John Mercer, 529 W. Piper St., Macomb, Ill.; Jeanette Romine, Margaret Mattison, Harold Hardesty, Mary A. Gesin, Oregon, Ill.; Mary Newell, 303 Abbie St., Leslie Niles, 2428 Horton Ave., Frances Munshaw, 740 Laraway St., Dorothy Siple, 135

Pennell Rd., Grand Rapids, Mich.; Leslie LeCrone, Kennard, Nebr.; Vernon Lobell, Rt. 1, Harry Goekler, Rt. 3, Box 50-A, Alfred Anthon, Hammond, La.; Paul Sprinkle, Cheyenne, Wyo., Box 702; Earl Friend, Newkirk, Okla., 429 S. Elm Ave.; Leonard and Florence Dart, Wichita, Kan., 2415 E. 2nd; W. A. Reid, Oregon, Ill., Care N. B. I.; Walter Wiggins, Eldorado, Ill.; Delbert Jones, Eagle Grove, Iowa, Box 224; Wayne Thompson, Tulare, Calif., Rt. 1, Box 140.

GOLDEN RULE HOME

Sr. Cordill, mother of Sr. Iona Romine, matron of Golden Rule Home, fell recently and fractured her hip. Her condition, owing in part to her advanced years and to the unusual character of the fracture, is quite serious. She has been a resident of the Home since last year.

Sr. Olive Wood, formerly of California, but for several years a member of the Home family, also suffered a broken bone some time ago. While visiting in Chicago, she caught her foot in a wire stretched across her path and fell, breaking one rib and suffering other minor injuries. We are pleased to report, however, that she has recovered and is quite herself again.

SOUTHLAWN CHURCH OF GOD Grand Rapids, Michigan

When the writer drove up in front of the church at Oregon, Ill., the evening of July 22, he found the lawn brightly lighted and a happy group gathered for the evening. The Oregon church was entertaining the Training School. And a splendid class it appears to be in every way.

We regret that our daughter, Dorothy, because of ill health, had to give up the course and return home, but the other representatives from Grand Rapids are getting along fine.

It will be recalled that the writer resigned as pastor of Southlawn Church more than a year ago, but that after months of negotiations, it having been impossible to make satisfactory arrangements for another pastor, he consented to continue his labors for another year, or until September, 1938. That year is nearly up now, and a committee is at present negotiating for a pastor. As soon as arrangements have been made, notice will be given as to who the coming pastor will be, and when he will take charge.

The writer, anticipating some much longed for freedom during the fall and winter, will be glad to consider invitations for evangelistic work. Address all communication to 135 Pennell, S. E., Grand Rapids, Mich.

F. E. Siple, Pastor.

HERALD RECEIPTS

Mrs. Blossom Stedman; Mrs. C. J. Hanson; H. H. Stebbins; Verna Thayer; H. W. Stadden; Irvin Lathrop; Mrs. William Kruiswyk; Mrs. E. L. Burr; Wayne Thompson.

SUMMER TRAINING SCHOOL FUND

Blair, Neb., S. S. \$3.00
 Benjamin and Eva Johnson 2.00

DO NOT MISS THE LAST PAGE

We are including the material provided by the Illinois Conference Board in this issue, for the reason that the reports of evangelistic efforts put forth during the year by the State Conference emphasize the statement made by the secretary of the General Conference recently.

The Illinois brethren have found that there is but little profit in attempting to carry on evangelistic work in localities where the gospel has been preached for years, but that genuine results have followed when evangelists were sent into entirely new places.

This is a lesson we should not need to have repeated. The Board of Evangelism and the General Conference will welcome the evidence that shows that if we are to accomplish anything of real value to God and to the church our missionary labors must be carried on not in the long-established churches, but in communities where the news of the coming kingdom has never been proclaimed.

AMENDMENT TO ILLINOIS STATE CONFERENCE CONSTITUTION

Following is the proposed amendment which is to be submitted to the Illinois State Conference of the Churches of God in Christ Jesus at its annual business meeting in Oregon, Ill., on Friday afternoon, Aug. 12, as Amendment Number 1:

"This Conference shall have power to acquire by purchase or by donation, or to sell, both real and personal property, subject to the following provisions:

"1. Real estate or personal property of the value of one hundred dollars or more shall be purchased or sold only after approval by the Executive Board, as provided in paragraph number 3.

"2. Donations to this Conference of property with conditions that impose obligations on this Conference shall be accepted only after approval by the Executive Board, as provided in paragraph number 3.

"3. Approval for purchase, sale, or acceptance of property shall be by an affirmative vote of two thirds of the members of the Executive Board at a meeting. Notice of the time, place, and the nature of the business to be considered shall be given to each member ten days prior to said meeting, and unless such notice is given, approval shall not be valid.

"The Executive Board shall have power to do any and all things necessary to protect the interests of this Conference in any property which it now has or may acquire."

Esta L. Starbuck, Secretary.

TRUTH SEEKERS' QUARTERLY GROWING IN FAVOR

The latest addition to our list of subscribers to the Truth Seekers' Sunday School Quarterly outside our own body, comes from Richmond, Va. The secretary of a Bible school in that city, Ernest E. Roberson, says, "This is the first time we have used your quarterly, and I hope that we may have the pleasure of ordering others later on."

We are glad to be received so graciously by these Bible students of the chief city of the Old Dominion, and trust that they will find our quarterly helpful in every way and true to the Word of God.

CONTRIBUTIONS TO N. B. I.

Maybelle Hanson	4.00
Orland Marsh	5.00
Mrs. Frances Wynne	10.00
Friends in California	25.00

NORTHWEST CONFERENCE HOLDS ANNUAL MEETING

The annual Conference of Oregon and Washington met in Corvallis, Ore., June 16-19. Bro. H. J. Prosser of Newport, Ore., gave the opening sermon, taking as his text and subject the 1st verse of the book of Revelation: "The Revelation of Jesus Christ." His remarks were interesting and well received.

Friday night Bro. A. W. Darby of Gresham, Ore., was the speaker, bringing us an instructive discourse on Israel. Bro. Darby traced the chosen people throughout their history, beginning with the three sons of Noah.

Sr. Minnie Rogers of Eugene, led two wonderful Bible classes. "Truth" was the theme of both lessons, which were thoroughly enjoyed. The text around which the lesson material was drawn were the words of Jesus. "The truth shall make you free" (John 8:32).

Saturday evening Bro. John Eagleston of Pomona, Calif., spoke interestingly to those present, and his sermon was much enjoyed. He took an active part throughout the conference.

The business meeting was held Saturday morning. The entire board was re-elected as follows: President, H. J. Prosser; vice president, Amy Young; treasurer, Lillian Woolf; and secretary, Flora E. Hogue.

The board approved the re-employment of Bro. H. J. Prosser to speak at Corvallis the first Sunday in each month, and at Felida, Wash., the third Sunday. The brethren are all urged to take notice of these dates and meet with us as often as possible, not forsaking the assembling of ourselves together, especially as we see the day approaching (Heb. 10:25).

We also urge the members everywhere to give the board their whole-hearted support. Unless all will do this the burden will fall too heavily upon the shoulders of a few.

Sunday was a full day. Sunday school was at 10:30 a. m. The general subject of the school was "The Church." The Bible class was taught by Bro. Prosser; the young people by Bro. Eagleston; and the juniors by Sr. Minnie Kerr. We were made happy by having so many with us.

Following the sermon, which was given at 11:30, we went to City Park and spread our dinner under the beautiful walnut trees. Returning to the chapel at 2:30 p. m., we were led in our Communion service by Bro. Eagleston. The inspiring day and the helpful conference were brought to a close with a sermon by Bro. Prosser in the evening.

The next conference will be held in October.

We pray that God's blessing may rest upon us all during these perilous times, that we may grow in knowledge and in wisdom, and remain steadfast to the end; "for so an entrance shall be ministered unto (us) abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ" (2 Pet. 1:11).

The following brothers and sisters from a distance were present at the conference: From Oregon: Sr. Mable Dickenson, Portland; Jay Fike, Gladstone; Sr. Minnie Rogers, Bro. and Sr. S. P. Baker, Sr. Edith Myers, Bro. and Sr. Wilbur Tremaine and sons, Robert and Richard, Bro. and Sr. Ray Smith and daughter, Burdena, all of Eugene; H. J. Prosser, Newport; A. W. Darby, Gresham; Sr. Zilda Nordyke, Sr. Edna Chamberlain and daughters, Eleanor and Marcia, and Woody Mason, all of Medford; Bro. and Sr. M. P. Kerr and daughter, Klamath Falls. From California: Bro. John Eagleston, Pomona. From Washington: Sr. Verna Weatherwax and daughter, Pattie, Aberdeen.

Bro. C. E. Randall of Fonthill, Ont., was

with us again on July 17. We were glad to have him tell us of the work that is going on in our churches and of the Training School, and to have him encourage us to take an active part in this wonderful work.

Flora E. Hogue, Conference Secretary.

BRUSH CREEK CHURCH OF GOD Near Tippecanoe City, Ohio

About fifteen of our members plan to attend General Conference.

Bro. Ora Worley, recently confined to his bed with heart trouble, is now able to be up.

Sr. Treva Hefflinger is now in the Stouder Memorial Hospital, Troy, Ohio, recovering from an operation for goiter.

Our meeting with the Lawrenceville Church of God on July 24, brought to a close a seven-year period of part-time service which has been much enjoyed. While we shall miss them, we pray the best of success may attend their efforts to enlarge their present work. We trust our loss will be gain for Christ.

Twins! Carolyn Ann, six pounds, and Constance Elaine, five pounds, were born at 9:50 and 9:55 a. m., respectively, July 22, to Mr. and Mrs. Harry Cavender, Troy, Ohio, RFD. Congratulations! Mother and both babies are doing well. Father is "tops."

S. E. Magaw, Pastor.

CHARLES ADAMS

Bro. Charles Adams, formerly of Belle Plaine, Iowa, but for several years a resident of California, is at rest, having fallen into his last peaceful slumber on July 10, 1938.

Bro. Adams was born in Marietta, Ohio, and was brought to Iowa in his infancy by his parents, Bro. and Sr. George Adams. He grew to manhood in the vicinity of Irving, and under the wise guidance of his father and mother, embraced and obeyed the gospel at an early age, uniting with the Restitution Church (Church of God) in that place. He continued true to the faith throughout his life and was respected for his Christian character, which found expression in a successful business career which was largely given to farming.

His devoted wife, Sr. Elizabeth (Prime) Adams, one son, Avon of Los Angeles, and two daughters, Mrs. Albert Davis of San Francisco and Mrs. Mildred Modlin of Minneapolis, survive to cherish his memory, besides other more distant relatives and many lifelong friends.

A chapter he greatly loved, 1 Corinthians 15, was read at his funeral service and, in the words of his wife, he "was left in a peaceful spot in Mt. Tamalpais Cemetery in San Raphael, Calif., to await the joyful summons of the Lord."

THE RESTITUTION HERALD

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National Bible Institution

Oregon, Illinois

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

The Illinois Evangelist

EDITORS: HARVEY KROGH, JR.
J. W. McLAIN

Experience at Camden

In view of the coming State Conference business meeting on Friday afternoon, August 12, it is feasible that an unbiased report of the past year's effort be reviewed. This will serve as a basis for considering future home mission activity.

Consideration of instituting a service near Camden was based upon the number of families of Church of God faith in that vicinity, who were too remote from Ripley to have the benefit of preaching, teaching, and fellowship. Effort was first made to hold services in the abandoned Christian Church building in Camden. Since this effort seemed to serve only one large family, that came a distance of five miles, it was decided to give Macomb the benefit of all the Sundays. Macomb was showing a good prospect. The Camden work did not seem to be ready for preaching services.

From this time the Camden work was carried on by Bible studies in the homes. This method has gained a number of new students.

Since the group of believers whom we had hoped to serve were not coming to the studies, it was thought advisable to make it even more easy for them by holding a series of meetings at Independence Schoolhouse, with a view toward making two fields of service where one should have served. (Camden town is rather centrally located to serve the whole field.)

The results from this point of contact were characteristic of the reception of our effort throughout the year. Although there were six families "of the faith" within very short distance, only one dear old sister attended these meetings.

This suggests a failure in our work. On the contrary, the gospel of the kingdom was well received by the neighborhood. The schoolhouse was pretty well filled each service. One of the ladies in the vicinity is keeping a Sunday school alive there. There are approximately twenty families who are receptive to our message. They are not being served by any other ministry. As a mission effort, to work a field that has little or no competition, we heartily suggest that a minister could profitably serve half-time here. As a service to believers, the effort has shown the futility of that cause. It has taken most of the past year to learn how to best serve this vicinity.

Our conclusion is that it would be money and time wasted to continue to try to revive a dead work. There is excellent prospect here to produce an entirely new work.

The Macomb Outlook

The Macomb Church has shown sufficient interest and growth to warrant the continued support of the State.

At present, services are held in a large dwelling house. This serves also as parsonage. Experience has shown many disadvantages connected with this arrangement. The church

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

officers are seeking a suitable place for worship with a view toward separation of the place of worship from the minister's dwelling. This new arrangement will necessitate an increase in the budget to accommodate the minister's rent.

The past year's budget has been met by the combined efforts of the Macomb Church and the members within the State Conference who pledged to help this effort. In planning a new budget to present to the Conference, Macomb is willing to plan for half-time pastorate. This will enable them to carry their own financial load to a greater degree than in the past. The steady objective of this work is to become self-supporting.

Whereas the State has chosen the minister and regulated the conditions of administration, it now seems advisable for the Church to govern itself with such advice as the State may suggest. The officers are showing proper consideration in caring for the flock. They should be allowed to grow into this responsibility toward themselves.

It is suggested, in harmony with this theory, that the minister be hired by the Church rather than by the Conference as in the past. This places the minister's responsibility directly to his church.

Macomb is now making a canvass preparatory to presenting a year's budget to the Conference. This will show the help anticipated from the Conference in order to continue.

We can offset the plight of some of our churches having to close their doors by getting behind this work and keeping it alive.

Your interest, your money, and your prayers are needed.

A Word of Thanks

This being the last edition of The Illinois Evangelist before Conference, the editors wish to thank all who have contributed to the success of this page. We thank all who have responded to our appeal for assistance in carrying on the State's evangelistic program. May we meet you all at Conference.

James W. McLain.

Annual Business Meeting

The annual business meeting of the Illinois State Conference of the Churches of God in Christ Jesus will be held, the Lord willing, in the Oregon church on the afternoon of Friday, August 12, 1938, at 3 o'clock.

At this time the work for the coming year will be considered. Also, an amendment to our Constitution (a copy of which will be found on the church page of this paper) dealing with the right to hold and transfer property will be presented.

We urge all who can to be present.

Paul C. Johnson, President.

THE RESTITUTION HERALD

VOLUME 27

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NUMBER 45

Watchman, What of the Night?

By the Editor

SUCH are the stirring words of an old song that has moved thousands of men and women to renewed watchfulness and to more earnest prayer. There is no hint of anxiety in that opening line—it tells only of hope and of exultation. The question asked is not prompted by fear but by joyful anticipation. The watchman is not occupying his post of duty in this instance in order that he may warn the people of the approach of an enemy, but that he might be the first to announce to them the coming of a Friend.

But before we consider the beautiful significance of this hymn, let us examine some of the passages from the Bible which may have suggested it to the poet.

“Watchman, what of the night? Watchman, what of the night?” is the question Isaiah puts into the lips of the Lord. The watchman said, The morning cometh, and also the night” (Isa. 21:11, 12).

The position of the watchman was a most responsible one. The fate of the city, the hamlet, the homes of the people and even their very lives rested in his hands, depended upon his faithfulness. The serious and vital nature of the watchman's duty is clearly described and strongly emphasized in the Scriptures.

“So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me.” These are the solemn words with which the Lord commissions His watchman! “When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not warn the wicked from his way, that wicked man shall die in his iniquity; *but his blood will I require at thine hand*” (Ezek. 33:7, 8)!

Life hangs in the balances! Not only the lives of those over whom the watchman maintains a guard, but the life of the watchman himself is at stake! Should he fail in his duty, should he refrain from issuing the warning the Lord has commanded him to utter—“*thou shalt surely die*”—both the watchman and people shall perish.

Our song, however, does not deal with the matter of life

*“Watchman, tell me, does the morning
Of fair Zion's glory dawn?
Have the signs that mark His coming,
Yet upon thy pathway shone?
Pilgrim, yes! arise, look round thee,
Light is breaking in the skies;
Gird thy bridal robes around thee,
Morning dawns, arise! arise!”*

and death, of sin and of righteousness, except in an incidental way. It is not an enemy against whose coming the poet would warn his people, but he watches with zealous intensity the signs in earth and heaven that he may encourage and assure those who have long been waiting for Him, that their beloved Friend is approaching at last!

It was in this way and for such a reason that Jesus admonished His disciples to watchfulness.

“Take ye heed,” He said, “watch and pray: for ye know not when the time is. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockerowing, or in the morning; lest coming suddenly he find you sleeping.” And the Lord brings His warning down to us: “And what I say unto you I say unto *all*, Watch” (Mark 13:33-37).

And so our song starts out on an optimistic note:

*“Watchman, tell me, does the morning
Of fair Zion's glory dawn?
Have the signs that mark His coming,
Yet upon thy pathway shone?”*

Then comes the inspiring response:

*“Pilgrim, yes! arise, look round thee,
Light is breaking in the skies;
Gird thy bridal robes around thee,
Morning dawns, arise! arise!”*

The same happenings, however, that inspire those who watch and pray for His coming with joy, fill the ignorant, unbelieving world with ominous forebodings. Jesus predicted that such should be true in the closing days of the present period.

“Jerusalem will be under the heel of the Gentiles till
(Please turn to page 16)

Abreast of the Times

Pertinent Comments on the News of the Day

G. E. Marsh, Editor

Bible Evangelism Needed

"Go ye into all the world, and preach the gospel."

OREGON, Ill., Aug. 11.—That considerable interest is being aroused by the General Conference of the Church of God now in session here, is evidenced by the fact that representatives of the Associated Press, the largest news gathering agency in the world, telephone each day for reports of the work being done. They say, "Tell us what your leaders think of present world conditions, especially from a religious standpoint, and what the Church of God is doing and planning to do to help eradicate social and political evils."

It is apparent that our leaders are practically a unit on the question as to what constitutes the first duty of the church in these distressing times. The evangelistic note is sounded in almost every service and the coming of the Lord and the establishment of His kingdom upon the earth is the only solution our leaders see to the great problems facing mankind today.

Greek Dictator Smashes Revolt

"For this cause left I thee in Crete" (Titus 1:5).

ATHENS, Greece, July 29.—Gen. John Metaxas, dictator of Greece, showed himself worthy of his Prussian training today when he smashed "with lightning speed an anti-fascist revolt on the fabled island of Crete." According to Associated Press reports, within four hours after announcing that the insurgents had seized Crete's capital city of Canea, the Government issued a proclamation saying, "The Cretan revolt has been suppressed and all government property seized has now been recaptured."

The island of Crete occupies an important place in history. It was the center of one of the oldest civilizations in the world and at different times conquered an empire on the mainland which in time it lost to become itself a vassal state. As an important division of the Bible lands, located near the heart of the future empire of the Antichrist, we may expect it to assume a large place in the developing events of prophecy.

"National Hara-Kiri"

"Their works are works of iniquity, and the act of violence is in their hands" (Isa. 59:6).

CHICAGO, Aug. 5.—In the issue of August 11, 1938, *Ken* publishes a copyrighted article by Marc T. Greene, who declares that the reports everywhere current that Japan possesses a vast army of 5,000,000 soldiers, a great navy, and enormous fleets of warplanes, is largely a myth. He asserts that the mass of the Japanese people are undernourished, poverty-stricken, and depressed. Laborers are said to re-

ceive on an average but two yen or 58 cents for men, while the wages of women are 75 sen or 21 cents per day. Hours of work are not limited by law, and the casualty rate in industry is "frightful." Mr. Greene, in agreement with other experienced observers, declares that Japan is quite incapable economically to carry on a war with a major power for six months.

Statements similar to those made by Mr. Greene were published widely concerning the nations of Europe just before the World War exploded in the face of humanity. The cost of modern warfare was too enormous, declared the wise men, for any nation to deliberately engage in it or to be able to continue a general conflict for a protracted period. But events gave the lie to all such assertions. When a nation determines upon war, war will come regardless of the suffering and the poverty that it produces. War has nothing of reason, as it has nothing of humanity or of Christianity, in it. It is apparent from the Scriptures that not even the fires of the tribulation period will totally burn out the war spirit from the hearts of bloodthirsty nations.

Europe's War of the Merchants

"The merchants of the earth shall weep . . . for no man buyeth their merchandise any more" (Rev. 18:11).

NEW YORK, Aug. 6.—The conquest of *Mittle-Europa* by Germany is going forward vigorously in spite of the temporary setback she suffered at the close of the World War. *Business Week* recalls that long before the war Germany had dreamed of forming "a bloc of nations extending from the Baltic, down the Danube basin, to the Black Sea and the Near East." This ambitious dream involved the idea of a German empire that should cover the entire heart of the Continent. A part of that dream was realized on March 14 of the present year when Herr Hitler's army entered Vienna, but an even more significant development is taking place in Yugoslavia, where German industrialists are absorbing many lines of business, the owners of which will suffer greatly for their evil treatment of the Jews, when divine wrath falls upon them in the time of trouble.

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The Lord's Prayer

Study Number Five

By Mary A. Gesin

"Give us this day our daily bread."

THAT the Son of God should instruct us to ask of His Father, the great Creator, our daily sustenance seems almost unbelievable. It is a matter of increasing wonder that the infinite God of the universe should be thus concerned about the daily bread of insignificant man. And it appears no less than presumption on our part to take for granted His solicitude.

But would He be the God that He is if such were not the case? Does it not rather add to His inherent greatness that His concern is for the welfare of His handiwork? Having fashioned man of the dust of earth and given him the breath of life, God does not cast him aside, leaving him to work out his destiny alone. Truly, the eyes of the Lord are upon His creatures and His ears are open to their cry!

A thoughtful consideration of the beauty of our surroundings with the yearly succession of sowing and reaping, planting and harvest, would lead us to the same conclusion without any other confirmation. Though man may be unheedful and ungrateful, yet God has provided in abundant measure for his needs. Basket and granary overflow, asking only necessary and healthful exertion on the part of men.

"Behold," invites the Creator in the majestic language of Genesis 1, "I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat." And even He saw that "it was good."

When we consider thoughtfully God's arrangement are we led to accept without gratitude His gifts and still feel He will make every necessary provision? Do we arrive at a like conclusion in making comparison with earthly fatherhood? Not at all! Rather, the reverse.

Every truly grateful child will do his utmost to repay the parent who carefully and lovingly plans with that child's welfare in view. Why not the same spontaneous appreciation toward our heavenly Father? Does God deserve less?

We note that the first petitions of the prayer our Lord taught are directed toward God's glory: "Hallowed be *thy* name," "*thy* kingdom come," "*thy* will be done." After these utterances it is our privilege to place before God our needs, and the first one concerns our daily bread.

It may be a despairing one who reads these lines finds that, though he prays earnestly for the necessities of life, still they are measured out very meagerly for him. Perchance if some of our petitions were granted we would use that abundant measure amiss. We think if we only had wealth what untold good we might do in the Lord's work!

Read what the practical-minded James has to say on this very point (4:3).

Remember, we are taught to pray each day for bread for the day only, not that we may see before us the need fully supplied for all our future days. For only in the way God has instructed will our faith grow. God wants us to learn to depend upon Him, to trust His wise care, to believe that He will keep His promises.

We must also know that along with earnest prayer to God must go always zealous study of His Word. No thoughtful person would expect God to grant the petitions of one who is living unaware of His desires or walking contrary to His will. Again a comparison of earthly fatherhood suffices.

Does a wayward child, causing the parent anxiety and grief, deserve favors and blessings from a father's generous hand? And yet, how often many are bestowed! Just so with our heavenly Parent. From His bounteous store He measures out to all alike, deserving and undeserving, His gracious favor daily.

To faithful children, however, is given abundantly all that the Father has. Our wills are subjected to His because a knowledge of His will gleaned from the study of His Word begets in us a spontaneous desire to serve Him alone. Benefit directly results, for all His desires are only for our greatest good. How foolish we are to be so wayward!

If perchance you are doubtful of God's overseeing eye and His generous hand, if you think God takes no account of you, read often in the book of Psalms. The language found therein cannot fail to bring you assurance of His compassion and freedom from anxiety. From every page His love shines forth.

The 30th Psalm; the 71st; Psalms 103 and 139; read these and many more. Do not overlook in your reading that though these promises were given to Israel, yet generally the principle prevails that God watches over His own. Most of the Psalms, we know, were written by one who experienced every condition from hunted hunger to surpassing affluence; one, too, who had transgressed God's laws and known just punishment, but had later been acknowledged as a man after God's own heart.

As you read you may think that some among your acquaintance have brought bitter denial and distress upon themselves by their foolish lack of foresight and even actual sinfulness. Too true! such is often the case. But if you are permitted to teach them, by word and by example, the way that God would have them follow, gradually their cares will be lessened and their sorrows lightened. (OVER)

The steps of a good man *are* ordered by the Lord. Fret not yourself because of him who prospers in his way. Trust in the Lord with all your heart, and lean not to your own understanding. In all your ways acknowledge Him and He shall direct your path.

The touching story found in John 6 shows Jesus' compassion for the needy multitude. First He gave them bread for their hungry bodies, then He gave them bread for their hungry souls, explaining to them that it was much more important that they ask for the true bread of life, even Himself.

Though the "meat which perisheth" is necessary, Jesus enjoined them not to labor for it to the exclusion of the "bread of life." Their practical minds recalled to Him the fact of God's provision of the manna in the desert for their fathers so long ago. Their eyes were too dull to behold or their minds to comprehend God's greater provision to them

of the "bread of life." For man "doth not live by bread alone" (Deut. 8:3).

"He that cometh to me," said Jesus, "shall never hunger; and he that believeth on me shall never thirst."

And we echo, "Lord, ever more give us this bread."

We refrain from reference in this study to those conditions which shall prevail when God's kingdom shall be established upon earth. Our last week's study brought them out in full. Suffice it to say the pangs of hunger will be unknown there. Micah 4:2-4; Psalm 72:4, 12, 13; Revelation 21:2-5, all these assure us of it.

While we await with joyful expectancy the appearance of the King and the establishment of His kingdom, let us not forget that we are invited, nay urged, to let our requests be made known to God "in every thing by prayer and supplication," (Phil. 4:6).

Our next study will center in the prayer for forgiveness as taught us by our Lord.

Words—Words—Words

IT MUST have occurred to other old-fashioned readers, as it has to me, that one of the chief hindrances to clear thought and easy understanding is the persistent use by some modern writers of a style in which the sense is sacrificed to sound and jargon. The rule seems to be: Abstain from all appearance of simplicity and clarity. To be obscure is a sign of intellectual attainment.

Here are some recent examples taken at random from books and periodicals on my table. Kant's *Critique of Pure Reason* or Barth's *Existential Thinking* is easy to understand by the side of this American sample in a London weekly: "News from the economic front: According to one school of thought we are now experiencing a major intermediate recession in a major cyclical recovery, but this view is opposed by those who argue that it is a minor intermediate recession in a major cyclical recovery. More pessimistic are the people who dispute whether it is a major or a minor intermediate recession in a minor cyclical recovery, and those who plump for a minor intermediate recession in a minor cyclical depression are outbid by those who insist that it is a major intermediate recession in a minor cyclical depression. The realists ask us to face the fact that it is a minor intermediate recession in a major cyclical depression and the Cassandras go all out for a major intermediate recession in a major cyclical depression." The truth, the London critic continues, can probably be summed up in Calvin Coolidge's dictum that when a large number of people are out of work, a state of unemployment can be said to exist.

Muddled theological thinking results in similar style of obscure tautology. Here is a definition of God as given by a professor of Pomona College, in "a ten-day discussion of the Christian message for our times." He calls himself "an empirical theist," and says: "God can be conceived as the

growing reality in our midst making for mutual value and community." This is not a great improvement on "God is love" or the definition in the Shorter Catechism.

In an able article on "The Indigenous Church," we read: "It is my purpose to focus attention on the question of expansion versus consolidation of the activities of the local church, or of a larger or smaller unit of a fellowship of churches from the point of view of finance." Paul put it more simply: "Now concerning the collection." Moreover, his chapters on "the indigenous church" at Corinth—on "rural problems"—and on those who indulged in "self-expression" because of "an inferiority complex" are all in words of simple wisdom. The present futuristic style of the modern writer is an easy trick. Discard Anglo-Saxon vocabulary, use circumlocution and then there is no limit to the possibilities of this vehicle to conceal thought. This is how one could transpose Galatians 4:4: "However, at the synchronizing of the cosmic crises the Supreme Deity projected His filial essence by a parthenogenetic process, and in conformity with the legal system of the Jews, to emancipate those who were under legalism, with the intent that we would thus be enabled to acquire filial affection." (On another occasion I transcribed the 23rd Psalm in similar jargon to the great amusement of the late Dr. C. Wistar Hodge, who asked me to have it printed.)

One has only to turn to pages of certain journals on religious education, the so-called poetry of Ezra Pound, and popular books on modern psychology to find ready to hand a whole vocabulary of uncouth terms to express such common original sins as pride, selfishness, lust, or avarice. Why not call them by their old names?

One wonders whether these people speak as they write,
(Please turn to page 16)

The Wages of Sin—Are Still—Death!

THE world is old, but its needs never change. What has been good for it, still is, and what never has been good for it is still evil. If the church of God does not meet those real, fundamental needs, the world will turn its back upon the church, and seek elsewhere—but in vain—for satisfaction.

As always, humanity has a desperate need. There are many hungry souls borne down with a thousand heavinesses of heart. There is help for those stricken low, but the resources are not within the grasp of earthly arms. The resources of strength and cheer are up high—very high. Though there is, thank God! a mighty hand that can reach down and dispense them to the needy. Jesus rightly taught the people whence came the bread of life. Souls in His audience would cry: "Lord evermore give us this bread!" And the Lord gave it, or else it was not given!

But how shall they hear without a preacher? Oh, yes, there are plenty of preachers; but do they preach the Word? Would they answer a cry for *living bread* by giving a stone instead? The preacher of Christ Jesus is the man who, as Brayton Case puts it, "makes his life a bridge between the resource and the need." But if the bridge be broken or down . . . ! If the preacher be only a bandit . . . ! M. N. LeGrow says: "The cruelest bandit in the world is the man or woman who would rob an aching heart of the God-given, Christ-purchased hope!" The same is true of him who would withhold the word of sure hope. You cannot even steal away a faith that has not been received, so it is not always possible to blame "the world, the flesh, and the devil" for striking souls down. Thousands drift away from the church because they never stood fast in the faith at all. A good reason why they *should* drift away! The preacher never built them up.

Philosophy, book reviews, striking the diadem of divinity from the Savior's brow—these will not help anyone stand by a church—not a real church of God. In the first place the church of God would soon fast and pray till such a man got out—if he once got in. Moreover, no Judas has the *will* to stand by the Lord, anyhow, because he has not the mind of Peter and James and John, to say nothing of the mind of Christ. To the consecrated full-gospel disciple, a philosophy is merely fool-osophy when it comes to the deep and dignified conclusion (?) that there is a "meaning in history" and a "purpose in nature," and that if one believes in the "idea of the holy" he will rest happy and secure in his faith that that holy will culminate in some "realm of the ultimate," some "divine end," some time, some where.

No, that sort of thing is too hazy, misty, nebulous, and

takes on no real meaning, faith, and strength until one explains *who* is engineering everything *toward* His ultimate, transcendent reality, His realm of final ends—which is His blessed kingdom—where there is "permanence to personality" because God has given a crown of eternal life to the faithful and true witnesses of His church. We do not want such immaterial, unreal, ethereal, mystical stuff, virtually metaphysical fogs, emanating from our pulpits. If we did, we might as well all turn Christian Scientists.

Nor do we want to follow the example of the churches that bring in the jazz band for an attraction or, as some Kansas City minister did, use Sally Rand just before she left to do her bubble and fan dance in a theater, and the church members left to play golf and go fishing. It is as Leland Jerome Powell says, "Like as in Gideon's army, the indifferent and the cowards might be sent back home without any loss of strength." Indeed, if the persecutions of Nero's day returned just long enough to cut a sure swath between those who would go with Him to Gethsemane and Calvary and those who wouldn't, not only would the church suffer no loss, she would make a tremendous and terrific onward stride—in unbelievable and unquenchable power.

Your editor has no scales over his eyes. He says: "If the church is not asleep, there can be but one explanation of her attitude—she is pitching her tent toward Sodom." With many of us he shudders at the crime and immorality abounding, and wonder not that it is asked: "Are these unbridled passions, this frenzied catering to every animal instinct of man the unmistakable signs of the end?" Surely the situation is nearly—thank God—not quite utterly—as Raymond A. McConnell expresses it: "The good God cannot tell one denomination from another—and He cannot tell any of them much."

Trying to build a better world, a brotherhood of man, forgetting the atonement and the divine plan of the ages, is an empty vision and futile dream. Men waste time persisting in the hallucination. And it is just as useless to mix up saved and unsaved, scribe and disciple, Pharisee and apostle, atheist and priest, and to label them all Children of the Eternal Dawn. Brethren, we have not so learned Christ—most of us. We cannot follow the rest of the world—any of us evangelicals—if the crowd tries to make all roads end at the Gates of Pearl. The roads of a thousand sins run not in that direction. To lose the sense of sin is soon to lose the sense of God. The word for the world is: The Lord saith, Return unto me and I will heal your backslidings. This do, and thou shalt live. Only he who doeth the will of God abideth forever. The way of the ungodly shall perish.—Leroy Victor Cleveland in *World's Crisis*.

What Can We Do?

PRACTICISM, which in philosophy is "the doctrine that practical results are the sole test of truth," is probably the most potent influence to which the minds of men knowingly and willingly subscribe.

"Get results!" says the merchant to his salespeople. "Show results!" says the factory proprietor to his superintendent and foreman; and they pass the demand along to those under them. The dairy farmer requires "results" from his cows, the poultry farmer from his hens, the orchardist from his trees, the vineyardist from his vines.

In every case the "results" are considered to be proofs of the worthiness of those that get or show them, paucity of results soon bringing about dismissal, whether of persons, animals, birds, trees, vines, or of whatever is expected to manifest them.

The idea of demanding results is as old as the human race, and it is not unreasonable. In fact, it has divine approval. Even the Almighty has submitted Himself and His Word to the test of practical results—more than once (Isa. 41:21-24; 1 Kings 18:17-39; Num. 17:1-11). And God expects results from His people, His dealings with them being considerably affected by the results they produce (Isa. 5:1-7; Matt. 25:14-30; John 15:1-8).

Among men the expectations of results may be—often are—unreasonable in respect of the time allowed for production and of the quantity and quality expected; they expect too much, or expect it too soon.

Sometimes men are determined not to acknowledge themselves satisfied with any amount of wonderful practical results produced in support of the truthfulness of a claim made. This was the attitude of the scribes and Pharisees, with only a few exceptions, toward the wonderful works done by our Lord Jesus Christ (Matt. 9:1-8; John 14:11; 9:1-34; 3:2).

Sometimes, looking about them, men despair of being able to accomplish anything worth while toward remedying the awful conditions of the world we live in, and, realizing their feebleness, they say, "What can we do?" Under this question as a title, the *Melbourne Age* of November 27, 1937, contained a leading article, the first paragraph of which said:

"Hosts of ordinary persons are asking themselves the question. They are bewildered by the world in which they find themselves. Looked at from certain angles, it is a terrifying place. Terror has often in times past filled different parts of the earth, but only those in the area, or near to it, have been aware of it. Today terror cannot exist anywhere without its radius swiftly becoming widespread. Within a few hours of their happening, the horrors incurred in Spain and China are, by means of the facilities science has provided, made as vivid as if they were local occurrences. One of the last entries in the diary of Gladstone is a reference to "the terrible woes of this darkened world." That state-

ment was evoked in what we are now inclined to regard as the peaceful, beatific Victorian Era. The darkness has since become much more intense. And with the darkness has come a sense of human helplessness to avert the tragedies international, economic, social, which threaten to overwhelm our civilization. Inevitably the question—What can we do in this terrifying world?—is springing frequently and involuntarily to countless human lips."

FEARING FAR FROM PROUD

At the International Women's Conference held in Sydney last month a message from Madame Chiang Kai-Shek, wife of the generalissimo of China, was read. Part of the message, as reported in the *Melbourne Argus*, February 5, was:

"When I look at the world as a whole and at the international situation after years of existence of large international women's organizations, my feeling is far from proud. The world situation is so grave that we can no longer afford to congratulate ourselves on the splendid success we have achieved internationally. It is imperative that we be frank and honest. Let us all say *mea culpa* and not blame the remainder of the world for what is happening around us. Let us think of the long chain of international conferences, meetings, and more meetings, at which long strings of beautiful words are spoken but very little practical work ever accomplished, and let us confess that this is not the way to save the world. Let us start an international new life movement. We have the ideals in our hearts and in our minds. Let us put them into action. There is one suggestion that I would make, and that is that every one of you, and every member of your great organizations, shall devote a period every day to international thought and ask yourselves what share you, as individuals, can take in the women's part in this changing world. What is happening in China today may happen in your country tomorrow, but let us hope that when you meet again the part that women have taken in international affairs will have led the way to world-wide peace."

REVOLT AGAINST FOLLY OF MANKIND

The view taken by the British Prime Minister was reported in the *Argus* of February 7, as follows:

"While expressing the belief that British rearmament had increased the feeling of security in Europe, the Prime Minister (Mr. Chamberlain) confessed at Birmingham that the spectacle of vast expenditure on the means of destruction filled him with a feeling of revolt against the folly of mankind."

The Government was always searching for a way out and for means of breaking through the senseless competition in arms, in which the efforts of each nation to obtain an advantage over others were being continually cancelled out.

DESIRE FOR PEACE DIVINELY SANCTIONED

With all legitimate desires and longings for peace we must and do heartily sympathize. The desire for peace is divinely sanctioned, and the practice of peace is a divinely inspired apostolic precept. It was an angel from heaven that delivered the message, "on earth peace, good will toward men." Nearly a century later an angel on Patmos gave a further message—"And there shall be no more curse"; and, "neither shall there be any more pain; for the former things are passed away." An inspired apostle commanded the Christians to "follow peace with all men, and holiness, without which no man shall see the Lord" (Luke 2:14; Rev. 22:3; 21:4; Heb. 12:14). Many more similar quotations could be made, showing (what the reader already knows) that peace is conspicuous in the Christian teaching.

PAPACY SEEKS TO SHOW THE WAY

But now comes the papacy, seeking to show the way. As reported in the Melbourne *Herald*, February 7:

"The *Times* correspondent at Bilbao says that Cardinal Goma, Archbishop of Toledo, has issued a pastoral rebuking those who clamor for papal intervention in Spain, adding that the Pope sides with the Nationalists, since he always sides with reason and justice.

"But the papacy is becoming increasingly spiritual and superhuman, removed from temporal affairs," he adds. "Its problems have become universal; therefore it must climb to greater heights to dominate the spiritual panorama of the world.

"Parties and nations must submit their decisions to the Vatican, thus serving their own good."

"The letter condemns those who affirm the Catholic faith while denying the Vatican's authority, and adds that Catholicism and the papacy are inseparable.

"A break with the Vatican means a break with Christianity, as instanced by Britain and Russia.

"A commission appointed by the Archbishops of Canterbury and York had elaborated a creed which was not a creed at all. Russia, the first nation to break with Rome, was already the home of atheism and barbarism."

FAR GONE IN CONSUMPTION

The Cardinal Archbishop of Toledo would have the whole world—as individuals and as nations—subjected to the papacy. But that is impossible; and if it were possible, it would not be "serving their own good," as history shows.

Time was when the lightest word of the papacy would have had the obedient attention of the lords and royalties in western Europe. But those days are gone forever. The papacy has had its heyday, as predicted in Holy Writ more than a thousand years prior to its setting up in power. Having fulfilled its span, the papacy—as predicted in the same Holy Writ—is now in its decline which, ere many more years, will eventuate in its utter destruction, with no hope of recovery.

The politicians of Europe realize the decline and the increasing weakness of the papacy; therefore they pay no

attention to its words, which now are not regarded as commands, but only as expressions of opinion, which they can take or leave at their discretion.

The papacy realizes its own weakened condition. Had it felt strong enough, the papacy would have spoken the word which would have prevented the Spanish civil war from even beginning, and thus would have saved to itself many lives and much treasure. But the papacy is now too far gone in consumption to be able to "dominate" "parties and nations," and it knows it.

The Cardinal's pastoral can express itself in "great swelling words" in this time of papacy's consumption—also foretold in Holy Scripture—but the words are only inflated; there is no substance in them (Dan. 7:11, 20; Jude 16).

Even pious Catholics are coming in for the Cardinal's condemnation, because, while affirming the Catholic faith, they deny the papacy's authority over their politics—which is but another sign of increasing papal weakness. This will become still more marked in many ways, particularly as these devout Catholics come to realize that the Vatican really has no more authority over their faith than over their politics; that is to say, *precisely none at all!*

WHERE DO WE COME IN?

In all these terrifying world conditions, what can we do? Men and women, individually and in large and small organizations, have tried again and again, without success, to produce "practical results" in favor of world peace. Even one so highly placed as the British Prime Minister can, up to now, get no further than to be filled "with a feeling of revolt against the folly of mankind," while acknowledging that his Government is always searching for, but as yet has not found, the way out of "the senseless competition in arms." It cannot be denied that in the efforts to bring about peace on earth mankind has failed to show "practical results." "In time of peace prepare for war," seems to be the highest level national wisdom has attained up to now. Such a saying as, "In time of peace prepare for more peace," is like an unknown tongue among the nations.

But what can we do? In all this state of affairs every nation professes that peace is most desirable, and at the same time puts forth its most strenuous efforts and spends oceans of money in preparing for war, which all say is most undesirable. And all this has been going on in the same way ever since the human race has been divided into tribes and nations.

WHAT WE CAN DO

Therefore the first thing to do would seem to be to recognize the poverty of mankind's "practical results" in the direction of peace, and to realize that under this pragmatic test mankind in its present condition is shown up as an absolute and complete failure—a "dud." It is useless to hope for anything from that direction. Mankind is a poor, broken reed, which may indeed pierce, but cannot support, one leaning upon it.

Then next we can realize (and for our own benefit

should gladly realize) that "peace on earth" is part of God's own program. The angelic message already cited shows this to be the fact.

But some will say that up to now God's "practical results" for "peace on earth" appear to be no better than those accomplished by mankind, which are no good at all. Why has He not brought "peace on earth" long ago?

GOD WORKING

To this we answer that the Almighty has a program and a plan, and a time-table, all of which, in considerable detail, He has caused to be published in His inspired Word, the

Bible. Consulting the Word, we learn that God has been making certain preparations for the ushering in of the new order of things under which He will speak peace to the nations.

Limited space forbids our entry here upon a discussion of these preparations; but this much may be said, that the time-table of God's program indicates that these preparations are now so far advanced that the promised new order will be set up as a going concern over the affairs of mankind within a very few years. Then the nations will learn war no more (Psa. 46:6-11; Isa. 2:1-4; Zech. 9:9, 10).—*New Covenant Advocate*, Australia.

The Mount of Temptation

A MARVELOUS panorama of rugged mountainous scenery passes before the eyes of the seeker after truth as he reads and meditates on the Word of God.

Often the first spiritual mountain that we are called upon to ascend is the Mount of Temptation. It is given in the Gospel of Matthew (4:8, 9): "Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me."

Luke's record of this experience of the Master gives the added thought that the devil claimed that the kingdoms of this world had been "delivered" to him and that he possessed the right to dispose of them as he would. The thought is also expressed that "all the kingdoms of the world" were revealed to the Savior "in a moment of time," with the object, doubtless, of so dazzling Him that, taken off His guard, He would be seduced into submission.

It was necessary for the Savior to meet the devil on the Mount of Temptation, "for in that he himself hath suffered being tempted, he is able to succour them that are tempted" (Heb. 2:18). Another passage reads: "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" (Heb. 4:15).

But for the trials through which He passed, the temptations He had to meet, our Savior could not have been a perfect example for His children. He faced the enemy of souls and conquered him with the sword of the Spirit, the Word of God. In response to the subtle suggestion of the foe, that the way to possess the kingdoms of this world need not be the way of the cross, that they could be obtained by a much easier and simpler way, that is, by merely acknowledging the tempter as lord, the Master said: "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve" (Matt. 4:10).

Although our Lord was tempted many times throughout His earthly life, He died a victor over all the powers of darkness, never once having swerved from the path of

right. He rose, too, on the third day, a victor over the tomb; and soon He will return triumphant to this earth, the glorious King of kings, and Lord of lords. "Yet learned he obedience by the things which he suffered" (Heb. 5:8). It was first the cross, then the crown; first the trials and temptations to which mankind is subject, then the kingdom of glory.

The Mount of Temptation was not for Him alone; every son and daughter of Adam, whether he be Jew or Gentile, bond or free, believer or unbeliever, must climb the steep, rough path, suffering, perchance, the agony of aching limbs and torn and bleeding hands; no one meets the buffets of the adversary unscathed. As with the Master, so with His servants, Jesus needed the experience that He might be an example for us and that He might help us in our troubles; we need the experience in order to develop characters that will stand throughout the ages of eternity.

When the Lord created our first parents, He gave them access to all the trees in the Garden of Eden save one—the tree of knowledge of good and evil. Why the exception? That Adam and Eve might obey God *from choice*. Free-will service is the only kind that is acceptable to God.

Recently it was our good fortune to visit an exhibition at which a robot was being shown. In response to an invitation of the exhibitor, we stepped to the front of the hall and addressed the robot, as follows:

"What is your name?"

"George Robot is my name," came the answer from this mechanical man.

"Raise your right arm!" we said next.

The right arm was raised.

"Raise your left arm—raise both arms—turn to your right—to your left—stand on your feet," we commanded; and George Robot obeyed every order. But the robot was limited; he possessed no life, no mind, no heart. He was quite incapable of rendering intelligent, willing, and loving obedience.

If there were no temptations, no trials, man would be little more than a robot. So, in the providence of God, and

for our good, we are compelled to climb to the top of this "exceeding high" Mount of Temptation. We need not climb it alone, however. Who would think of ascending Mont Blanc without a guide? And who would attempt to scale this spiritual height without the help of One who knows every part of the road? Alas! many try to meet temptation in their own strength, and, consequently, they fail.

Here are a few assurances from God's Word for those who realize their need of divine help in times of difficulty, trial, and temptation.

DIVINE AID IS PROMISED

"When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee" (Isa. 43:2).

"When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him" (Isa. 59:19).

"There hath not temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Cor. 10:13).

"They overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death" (Rev. 12:11).

There is no place on earth so lonely as the summit of the Mount of Temptation. Christ was alone on the exceedingly high mountain when the devil tried to overcome Him. There were no human companions there; even the angels seemed not to be in evidence. It was not until the devil left our Lord that "angels came and ministered unto him" (Matt. 4:11). But the all-seeing eye of the Father was upon His Son; the Father's ear was keen to hear the cry for help from the human lips of the only begotten One. Christ was alone, yet not alone; God was with Him, and it was the assurance of the Father's presence that gave Him the victory.

How comforting is the thought that Jesus had access to no power that is denied us, that just as His reliance upon His Father assured His triumph over Satan, so we, too, may be certain of victory, if our trust is absolute! The promises quoted above make clear that though the testing may be severe, it is not beyond endurance; our Lord is with us, and will provide a way of escape in every case.

Have we experienced that sense of utter loneliness when meeting the supreme test of our lives—when there seemed to be no one to whom we could go for counsel with confidence that the counsel would be right?

This loneliness in the hour of perplexity and trial was experienced by the servant of Elisha when he and his master were at Dothan. "An host compassed the city both with horses and chariots," and the enemy were determined to capture the man of God. "Alas, my master! how shall we do?" cried out the servant in alarm. Elisha the Prophet had the answer ready; he said: "Fear not: for they that be with us are more than they that be with them."

Then we are told that the Prophet prayed that the eyes of his servant might be opened. "And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha" (2 Kings 6:13-17).

What mountain was this? It might well have been the Mount of Temptation.

Chariots and horses had been sent against the man of God, and chariots and horses were there to defend him. There was, though, a marked difference between the two hosts. The one represented the arm of flesh; the other, the arm of Omnipotence. The fact that God's army was invisible did not imply any limitation as to its usefulness. The hosts of heaven will always prove victorious, provided we are ready to accept their help.

We cannot escape the Mount of Temptation; but we need not yield to the tempter.

"Yield not to temptation, for yielding is sin;
Each victory will help you, some other to win."

—F. A. Spearing in *Signs of the Times*.

THE SECRET

I met God in the morning,
When the day was at its best,
And His presence came like sunrise,
Like a glory in my breast.

All day long the presence lingered
All day long He stayed with me,
And we sailed with perfect calmness,
O'er a very troubled sea.

Other ships were blown and battered,
Other ships were sore distressed,
But the winds that seemed to drive them,
Brought to us a perfect rest.

Then I thought of other mornings
With a keen remorse of mind,
When I, too, had loosed the moorings,
With Thy presence left behind.

So I think I know the secret,
Learned from many a troubled way,
You must seek Him in the morning,
If you want Him through the day.

—Dr. Ralph Cushman.

"Every branch in me that beareth not fruit he taketh away" (John 15:2). It was once a live branch with sap (Spirit) flowing through it from the Vine (Christ). But the time came when the branch failed to draw on the sap from the trunk, and it died. The Christian may never rest on past accomplishments. This is a changing world, and it is what you have changed to that counts in the end.

The One Thing Needful

"And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: but one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her" (Luke 10:41, 42).

THESE words of our Lord strike directly at the heart of the modern life of today. We are so busy that we think we cannot take time to do the things that we should do. But, remember this, if you find that you are too busy to give time to your religious duties and devotions—prayer, Bible study, church attendance, and the like—you have more "business" than the Lord ever intended you to have. In fact, many of these things that you have come to think of as so important and necessary are not so at all. And if we could but give them proper consideration, you might recognize that most of them are "devil sent" rather than "God sent."

The great trouble with us is that we are putting the emphasis in the wrong place, upon the wrong things. Our perspective has become awry and we are viewing things with twisted vision, making too much of the really unimportant things. The devil has become a sort of oculist to us, and we are seeing things through his spectacles.

Home life among too many church members is not at all what it should be, religiously, because of a mistaken idea, or false conception, of the importance of worldly claims. Many seem to be afraid that their friends may think them too religious and peculiar if they be found practicing their religion in the home. They seem to think the place to exhibit that is in the church, on Sunday. They are afraid of being called queer and fear they will lose much of their standing and popularity in the "social whirl," if they show themselves to be different from those by whom they are surrounded, and so they strive to please their friends. They forget the words of the Apostle Paul: "For if I yet pleased men, I should not be the servant of Christ" (Gal. 1:10); and to the words of Peter: "We ought to obey God rather than men" (Acts 5:29).

The devil creeps into many homes through so-called "society" and its worldly functions and demands, with its many calls upon our time, thus crowding from our minds and lives the things that are really worth while. And it appears that some of these folks who profess to be Christians act as if it was more important to be in society than in Christ. The trouble seems to be that although they profess to be Christians, they have never taken Christ into the home. So far as they are concerned, He still stands at the door and knocks (Rev. 3:20), but they are so self-centered and busy with worldly things they fail to hear and heed. In their case it is churchianity rather than Christianity. They may be great workers for the church when it comes to getting up some kind of "doings," but so far as really knowing Christ, they are utterly strangers to Him. And what a tragedy this is.

Now let us note: Our Lord did not censure Martha because she was a good housekeeper and took proper care of

her home. No doubt she was a thorough home-body, who took a just pride in having everything spick and span; and she probably did a good job of it. Her fault was that she overdid it. She devoted herself to that to the exclusion of greater and more weighty matters. She placed too much emphasis upon her home work—the material rather than the spiritual—put in too much of her thought and time that way, to the neglect of those things that were of far more importance.

Perhaps she was especially "fussy" that day because her Lord had come to visit her, and she was over-anxious to have everything "just so." And then, as she was trying so hard, Mary had left her to do the work alone, while she sat at the feet of the Master, to talk with Him and listen and learn. Mary had chosen that good part—she realized there was something more important than housework. And so, as Martha came to her Lord to complain and find fault with her sister Mary—"Lord, dost thou not care that my sister hath left me to serve alone? Bid her that she help me"—there came that gentle rebuke from her Lord as He tried to help her to see that which was the most and of real importance. Hear Him: "Martha, Martha, thou art careful and troubled about many things: but one thing is needful."

She needed to get her eyes and mind off the pots and pans and cooking, and see Him not so much as One she was to feed, but who would "feed" her. To forget stomachs and think of souls; to concern herself with the bread of heaven; to choose simplicity and forget show; to realize the importance of that one thing needful, and drop everything else into its proper place; to serve as she so much desired to do, but not to slave.

Are you a Mary or a Martha in your line of work? Jesus in the home makes the home work easier. It is no longer drudgery but it becomes a service of love, for do you not realize that you can wash dishes to the glory of God? Paul says: "And whatsoever ye do, do it heartily, as to the Lord, and not unto men" (Col. 3:23). If you have been a Martha, cumbered about much serving, try to give less thought to the material things and more to the spiritual. Let the Master have the place in your life that He longs to fill, and that rightfully belongs to Him. Do not cheat yourself of the many blessings that may come to you by daily periods of sitting at His feet to learn of Him. Work you must, of course, but do not overdo it; do not make too much of the unimportant, but with Jesus in the home, like Mary, learn to recognize the one thing needful, and choose that good part. That is really to live; that brings help and hope into the daily life; that is the way of victory, and we may learn to say with Paul: "Nay, in all these things we are more than conquerors through him that loved us" (Rom. 8:37).

Every home needs the Master's presence. Let Him be the Head of your house, and learn to practice His presence there. It brings a little bit of heaven to earth; it drives out the dark corners from life and fills them with a heavenly sunshine; and His presence can become so very real to you, that you may seem to see Him sitting there and, like Mary of old, find a place to sit at His feet and learn of Him. And, what a privilege it is.

What a tragedy the Christless home is. The family moves about in a maze of uncertainty, worldliness, selfishness, yes, and hopelessness; minds are centered on money, pleasures, worldly position, the present—no thought or hope of eternity; there is nothing to look forward to, "but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversary" (Heb. 10:27).

Is this a picture of your home—your life? Are you satisfied to have it so? Can you afford it? Are you willing to continue on, "having no hope, and without God in the world" (Eph. 2:12)? Do you not realize that you are paying a terrible price for your selfishness and indifference? Have you really counted the cost?

Listen: Above the noise and turmoil of the world, can you not hear Him knocking for admittance? He has waited so long—so patiently. Lovingly He whispers, "May I come in? I want to abide with you, help you, lead you, comfort and encourage you, and make your life what it should be." Then haste, open the door, bid Him come in, for, "Behold, now is the accepted time; behold, now is the day of salvation" (2 Cor. 6:2).—C. F. Ladd in *The Bible Advocate*.

DROP A PEBBLE IN THE WATER

Drop a pebble in the water: just a splash, and it is gone;
But there's half a hundred ripples circling on and on and on,
Spreading, spreading from the center, flowing on out to the sea.
And there is no way of telling where the end is going to be.

Drop a pebble in the water: in a minute you forget,
But there's little waves a-flowing, and there's ripples circling yet,
And those little waves a-flowing to a great big wave have grown.
You've disturbed a mighty river just by dropping in a stone.

But there's half a hundred ripples circling on and on and on,
Drop an unkind word, or careless: in a minute it is gone;
And there is no way to stop them, once you've started them to flow.
They keep spreading, spreading from the center as they go.

Drop an unkind word, or careless: in a minute you forget;
But there's little waves a-flowing, and there's ripples circling yet,
And perhaps in some sad heart a mighty wave of tears is stirred,
And disturbed a life was happy ere you dropped that unkind word.

Drop a word of cheer and kindness: just a flash and it is gone;
But there's half a hundred ripples circling on and on and on,
Bearing hope and joy and comfort on each splashing, dashing wave,
Till you wouldn't believe the volume of the kind word you gave.

Drop a word of cheer and kindness: in a minute you forget;
But there's gladness still a-swelling, and there's joy a-circling yet,
And there rolls a wave of comfort whose sweet music can be heard
Over miles and miles of water, just by dropping one kind word.

—Selected by R. A. Curtis; author unknown.

DO JEWS RULE RUSSIA?

THE world knows the Hitler hatred of Jews, and how they have been afflicted, robbed, imprisoned, or exiled in Germany and Austria. That has been a part of the Hitler campaign, and the result has been bad for the Jews. One reason for the attacks is that by their ability they won many places of prominence under the Kaiser and Hindenburg. These were wanted by the followers of Hitler, and it is easy to start trouble against those holding high positions, if they can be pulled down and their places given to others.

Germany also hates Russia, and there is apparently an organized propaganda against Russia in Germany, to intensify the German hatred against its northern neighbor, and they are using the Jews as their ammunition of hatred.

Alfred Rosenberg, member of the Party Congress in Nuremberg, made a speech in which he not only declared Jews held the highest official positions in Russia, excepting only Stalin, but he presented a long list to substantiate his claims. Each person designated in this lengthening list was "head" of his department—a Jew—and one may judge by the list that all the important departments are captained by Jews. Said Rosenberg:

"Stalin, the head of the Third International, is neither a Jew nor a Russian, but comes from Caucasia. His deputy, however, is his father-in-law, a Jew named Lazarus Moses-son Kaganowitsch who by governmental decree, enjoys full rights and privileges, during the Dictator's absence. Kaganowitsch is to all intents and purposes the supreme ruler, and he has seen to it that all official key positions in the police force, in the red army, the department of interior, the ministry of foreign trade, and in the foreign office have been filled by his Jewish cronies."

This will astonish most Americans. We have been told of Jewish persecution in Russia, and how Stalin was the supreme dictator.

Have the Jews really taken over the rule of Russia? Whether that is a fact or not, at least it is an effective way to increase hatred and distrust of Russia in Germany.
—Selected.

(The answer to the question with which the above selection closes is an unmistakable "No!" The Jews have no more taken over the Soviet Government than they have taken over that of the United States and Great Britain. In these countries the Jews have the rights of citizenship, which they exercise according to their individual judgment. Such rights naturally result in Jews being brought into positions of political authority like any other citizen that is called upon in a free land to assist in the administration of political affairs.—Editor.)

It is pitiful to see the futile efforts of a parent to reach a son or daughter for Christ where family worship, meal-time thanksgiving, and assembly for worship have been neglected.

Berean Department

Cecil A. Smead, Editor, Blanchard, Mich.

Report of Editor

"Seeing then that we have such hope, we use great plainness of speech" (2 Cor. 3:12).

"Plain preaching is that which enables people to discern the thought and will of God, to see their own weaknesses in the light of His truth, and have set before them the path of duty in such terms that they will be able to follow it, and will want to follow it."

During the past two years your present Berean Editor has set forth on the page the policies and aims that govern what appears. It would be untrue to claim that those policies and aims have not changed during those two years. They have changed, even as the outlook of the Editor upon the life of the church and world has changed, even as changing conditions have demanded it. However, the most basic motives of the Editor have remained the same, to preach the Word plainly, to help others stand more firmly and understandingly upon that Word.

You folks have contributed a wealth of original articles. In editing those articles, and in constantly scouring my reading material for appropriate selections, my own understanding has been enlarged. I owe you a tremendous debt of gratitude for giving me this job. It has not been an easy job. It has taken much time and concentration, but it has been good for me to have it, and I hope now at the close of my editorship, that my predecessor will take courage from my experience. Your many very kind letters have been a source of genuine joy to me.

Clean Living

Figures alone can be very dry. Let us look first at some of the things stressed on the page during the year.

You must have noticed the increased emphasis given to the evils of liquor. The Christian young person cannot sidestep the issue. It is clear-cut. Righteousness cannot be exalted by encouraging either tacitly or openly the liquor business. Either righteousness rules liquor out, or liquor rules righteousness out. In the words of William Booth: "My dear sir, there is no necessity that you should live at all. The one thing necessary is that you should be pure, and if to keep purity you must die, then you had better die."

We have tried to point out the true values in life, encouraging spiritual growth, clean living, true faith in God.

Fathers and mothers have been appealed to for more true understanding of the problems of youth. Youth has been besought to see in criticism an opportunity for self-improvement, and for demonstrating the spirit of Christ. Even malicious gossips have been defended on the grounds of their usefulness: "The next time a gossip injures you, don't spend all your steam tooting the whistle against gossips. Put some energy to driving the wheels of self-examination, and next time you will be a bit beyond the reach of the gossip's injurious tongue."

Advice

Such things as the Christian way to drive a car have been pointed out. Loyalty to the preacher, seeking his help in personal problems have been prescribed. How surprised our preachers would be if the farmers asked them to come pray for a bountiful return as they planted their seed. The almost untutored African savage does that much.

The graduate has been encouraged to his great responsibility. The need of Christian leadership has been stressed.

Gospel Truth

Investigation of Bible truth has received a large place on the page. The true comfort in trouble, the true hope, exact interpretation of God's attitude and Word, all have been sought. Prayer, communion, obedience to God have been talked up.

Challenged

There has been a definite attempt to challenge you to greater things. Sometimes the words have been pointed, but they all have been spoken in love. And the purpose of them all has been to be helpful, to help the one who is down to get up, to expose sin in order for repentance and salvation, to move you all to greater faith and works.

The Editor and the contributors hope sincerely some of the above aims have been accomplished, and also other Christian aims not mentioned in this report, but brought to your attention during the year.

Number of Pieces

Many splendid articles by the Bereans have appeared on this page. There is an idealism manifested by young people that influences others to press on to higher conquests. Youth is the time of vision, of aspiration to higher things. That older person who will pay strict attention to the voice of Christian youth is wise. He will be amply repaid in his own advancement.

According to my records between July 1, 1937, and June 30, 1938, forty-eight original articles, poems, reports, and selections have been published from eleven states: Louisiana, 13; Illinois, 11; Minnesota, 7; Michigan, 6; Indiana, 3; Ohio, 2; Virginia, 2; Missouri, 1; Wisconsin, 1; Iowa, 1; South Carolina, 1. The national officers sent 7 contributions. Your Editor selected 29 pieces and wrote 84 editorials. May God add His rich blessing to all this work.

Good-Bye

It is with genuine regret that your Editor has reached the decision not to accept this job another year if offered him. Please accept my gratitude for the honor of being your Editor and for your enthusiasm in cooperating. My best wishes will be with the new Editor. May God bless his editorship as He has mine.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"The way of the wicked is as darkness: they know not at what they stumble. But the path of the just is as a shining light, that shineth more and more unto the perfect day."

The Twins Return Home

"Franklin and Norman are coming home today, Father," young John exclaimed at the breakfast table one fine summer morning in August.

"Is that so?" queried Father. "It will be interesting to meet those twin boys again."

"Yes, I can hardly wait to see them," said John. "I remember when they went away to the city to find work no one could tell them apart but their parents."

"That was almost four years ago. They were two fine looking boys eager to make a name for themselves in the world, I remember."

"I wonder if they still look so much alike" said John. "I think I'll go down to the depot when the train comes in this afternoon, Daddy."

"All right, Son, perhaps I can get away from work long enough to join you."

Away John sped on his bicycle after calling good-bye to his mother. He had a big lawn to mow that morning and was anxious to get started on it.

John's home was one in which God's name was honored. The Bible was a book that each member of the family loved to read—Father, Mother, and Son. For it was not regarded as an old-fashioned book, full of dry-as-dust facts. But, as Father often said, it was life itself. On almost every page there could be found stories of heroes of old times just as much alive as the heroes of today.

And so young John was a very fortunate and happy boy on this bright summer morning. O no! he didn't have everything a boy's heart longed for, nor did he spend his vacation days in idleness.

Father knew that to be happy a boy must be busy at some good task or else he'd be busy at mischief. He knew also that a boy must enjoy good, clean fun after his work was done, because you know what the old proverb says about all work and no play. And so we say John was a most fortunate young lad.

Soon it was time for the train to pull in, and among the number standing along the track were John and his father. With a long, loud whistle it rounded the bend and drew up at the station with a great screeching of brakes. John never grew tired of watching the big gleaming "horse" of iron.

With difficulty the boy took his eyes off the engine and watched the passengers alight. First, two young women,

strangers to all, apparently; then, old Uncle Ben returning from a visit with his son in the city; one elderly lady, coming to make her home here. They knew these interesting facts, as do all small-town people.

Now, at last, came one of the young men for whom John and his father waited. A fine looking man, straight and tall, clear-eyed and very neatly dressed. That must be Norman, decided John, for he was the one with blue eyes, if he remembered correctly.

But where was the other twin, whatever his name was! Another young man followed just behind Norman, but that could never be Franklin. Why! the two didn't look a bit alike.

The second one slouched in his walk. He didn't look anyone in the eye. His clothes were carelessly pressed and his shoes dusty. But to John's surprise he followed right along with the first young man, and he was greeted by the same father and mother, and taken to the same automobile.

Many questions tumbled over each other in John's mind, questions he didn't have time to ask just then, nor his father to answer. The boy picked up his "bike" and started off, while Father called to him, "See you at supper in half an hour."

"Well, Son, fire away," said his father after grace had been said and they had started eating.

"Was that other one really one of the twins, Father?"

"Yes, my boy, he was. Why?"

"He didn't look a bit like the other one," said John, "and you know we never used to be able to tell which was which, except one had blue eyes and the other brown. I think the blue-eyed one was named Norman."

"Get your Bible, John, and let's see if we can find something that will explain the reason for the change."

John's Bible was near his elbow on a little table, and soon he was turning to Proverbs 4:10-23.

"Read, Son," he said. And John read that if a young man would walk in the way of the wise he would not stumble and his path would be clear and bright. But if he followed evil companions and lived in idleness, his life would be dark and filled with violence.

"That is what has caused the change in one of the twins, John, evil companions, idleness, drink, all the things that Solomon warns us against."

And John never forgot the lesson he learned that day at the depot.

AMONG THE CHURCHES

CONFERENCE CALENDAR

- August 2-14—General Conference, Oregon, Ill.
 August 2-14—Illinois Bible School and Conference, Oregon.
 August 16-21—Iowa State Conference, Waterloo.
 August 14-21.—Fredericktown Church, Fredericktown, Mo.
 August 18-28—Virginia Bible School and Conference at Maurertown.
 August 21-28—Western Nebraska Conference at Holbrook.
 September 4-11—Omaha, Nebraska, Conference.
 October 7-9.—California Conference at Los Angeles.

IOWA CONFERENCE

The Iowa Church of God Conference will convene, the Lord willing, from August 16 to 21 on the Church of God Camp Grounds in Waterloo, Iowa.

The guest speaker will be Bro. C. E. Lapp. Our regular pastor, Bro. J. W. Williams, and others will also have charge of the services.

Bible classes will be held both forenoons and afternoons.

Tents and bedding will be furnished. Anyone desiring rooms write Mrs. W. H. Allard, 1118 Rainbow Drive, Cedar Falls, Iowa.

Meals will be served in the church dining hall, breakfast free, dinner and supper 15 cents.

Your freewill offerings to help defray Conference expenses or any table supplies will be greatly appreciated.

Take your vacation at the Iowa Conference.
 Mrs. Oscar Jenkins, Cor. Sec.

MISSOURI CONFERENCE TO MEET SOON

It has been definitely decided that the annual conference of the Church of God of the Faith of Abraham will be held at Fredericktown, Mo., beginning August 14 and lasting over the 21st. Bros. S. J. Lindsay and L. E. Conner will be the speakers.

Please accept this invitation in behalf of the church at Fredericktown. We will be able to accommodate all who are able to come.

Sibyl Holshouser, Sec.

THE GOSPEL TRUMPET

During the Arkansas State Conference in July a change was made in the publication of The Gospel Trumpet. Its editors now are: editor and manager, W. H. Arrington, Russellville, Ark.; assistant editor, T. A. Drinkard, Handley, Tex.; associate editor, H. Scott Smith, Russellville, Ark.

Just as soon as arrangements can be made the next issue will be published. The editors will make every effort to see that the faith and doctrine of the Church of God are taught. I appeal to our brethren everywhere to cooperate with us in building up the work in the South.

T. A. Drinkard, Asst. Editor.

EVANGELISTIC SURVEY TRIP

By C. E. Randall

On Monday morning, July 4, the writer left Fonthill for Oregon, Ill., to be present at the opening of the Training School the following morning. After assisting with the organization of the School, we left for LaCrosse, Wis., where we were graciously received and entertained by Bro. and Sr. H. S. Bell. This family, though isolated have been loyal to the Church of God for many years. They stand out as proof of the fact that isolation is no warrant for leaving the church of one's faith and unite with other groups under doctrinal banners that belie the "faith."

We have felt for some time that this Wisconsin city offers evangelistic opportunities that should be developed and with a nucleus such as this family around which to begin to build, a strong church could be easily built.

After spending the night with them, we were sent on our way with a "God bless you," and a few hours later found us at Graytown, Wis., where we have a church with some twenty members. This group has been struggling along to keep together, but without much assistance from outside. No one had been there to preach since we visited them a year ago.

One noticeable feature of the service held there was the number of young people present. They outnumbered the older folk. This same condition was apparent in nearly all of the different places visited. The older ones who should be giving leadership and inspiration to the work seem to be lagging. While this situation is depressing, yet it is a signal encouragement to know that the rising generation of the church is ready to carry on if guidance and leadership are given. These good folks are anxious to secure some one to preach to them and were hoping to have a Summer Bible School, and we promised to provide teachers, and felt that this had been fully arranged for, but plans failed to work out as planned, and the result was that a fruitful opportunity slipped by. The work at Graytown has always been under the jurisdiction of the Minnesota Conference, and it is to be hoped that soon some action will be taken that will bring this fold under gospel instruction.

Leaving this field, our efforts were directed toward Minnesota. Two services were held at Mora, this being the first church visited. Here again is a church without a shepherd. The field offers many opportunities. There are close to forty members in and around this county seat town, and practically nothing is being done. There must be a weakness in our organizational structure somewhere or an emptiness in our heart, to sit by and watch time and circumstances wear away such a splendid group without lifting a hand.

These lines are being written at Oregon during General Conference. At one service the song "Church of God, Awake" was sung. It is going to take more than singing to correct such conditions. It is said that Nero fiddled while Rome burned. I believe there is an analogy! Mora has had some discouraging experiences and some kind attention with a spirit-filled pastor would bring forth a decidedly active church.

On the first Sunday away, St. Cloud and Eden Valley filled our schedule. Bro. Lapp

welcomed us into his pulpit at St. Cloud. An attentive audience greeted us and from what we saw and heard they were a satisfied body under the ministry of their pastor. Bro. Lapp is doing a good work at this place, and we hope along with his congregation that he will soon give the good word of remaining with them for the coming year. His radio work every third week opens up a medium of advertising that is bound to give a high type and widespread status to the church.

The evening was spent at Eden Valley. Here a delightful time was spent in renewing old acquaintances and preaching to old friends. This church is in a state of uncertainty over the securing of a regular pastor. Call has been extended to one of our veteran pastors and the people are anxiously praying and urging him to come out of retirement to take over this active work. We hope he reaches a decision in keeping with his ability to serve. The Church of God needs all the light it possesses. During the interim between pastors, the work is being carried on by Bro. Denchfield. He is making a fine pinch-hitter. He knows the work there well, as he was a former pastor and is able to give a commendable showing.

We will finish our trip next week.

NOTES OF THE TRAINING SCHOOL

The classes of the Training School which have been in session the past four weeks continue through Illinois Bible School which is now in progress. This is true with the exception of part of the afternoon classes which are dismissed so that the students of the School may attend General Conference hour which convenes every day at 3:15.

We apologize for transporting Mary Newell from South Lawn Church to Pennellwood Church at Grand Rapids, Mich. In a previous news item this error was unintentionally made.

HERALD RECEIPTS

Mrs. Luella Caples; Mrs. E. Blick; Gertrude M. Logan; Mrs. Eva Phelps; Mrs. Henry Fox; Fred Tavenier, Sr., Eliza Cassen; Mrs. Emma Eaton (for another); Mrs. Olaf Lewis; Ida Vogel (for another); Mrs. John H. Long; James L. Maggard; Mrs. Geo. J. Rahn; Mrs. Cora Murphy; Abbie H. Fiske; Mrs. J. E. Lawrence (self and another); Mrs. Maurice S. Guest (self and another); Mrs. Cora Decker.

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

William A. Reid; Golden Rule S. S., Cleveland, Ohio; Adult Class, Cleveland, Ohio; Mr. and Mrs. M. Fetters; Mrs. Ida Orem; Jessie M. B. Kauffman; Lydia A. Railsback; Mrs. Mary Calkins; Mr. and Mrs. E. C. Railsback.

Mrs. Eva H. M. Fletcher; Helen May Chisholm; Mr. and Mrs. J. H. Williams; Silas M. Claypool; Mrs. Mary Calkins; Mr. and Mrs. Ezra Railsback.

Mrs. Floyd Nedrow; Delos and Mabel Andrew; Mr. and Mrs. Paul C. Johnson; R. H. Judd; Wayne and Georgia Thompson; Marian R. Richards; J. W. Sweet.

REPORT OF T. A. DRINKARD

My detailed report for July is as follows: Ater, Tex., (1-10), 11 sermons; Mullin, Tex., (11-17), 8 sermons; McGintytown, Ark., (21-28), 8 sermons. Places visited, 3; sermons delivered, 27. Expenses, \$14.93; receipts, \$79.75.

I am again happy to give herewith a report of work during July. Reports of the meetings held at Ater and Mullin, Tex., have already appeared, and I would like to add a word to them. The work depends much upon the amount of energy and effort that we put forth toward building for God. These two places are considered established places of work, yet there is a great field in which much can be done if properly done. McGintytown, Ark., is also an old field, but a large class of young people are found there, who, no doubt, could be persuaded to become interested in the truth if some one could take hold of the work and go forward. No weekly services are held there, even though our people own their own building. May God raise up some one to take hold of the work there and go forward. The Arkansas Conference was held there this year in connection with our meeting. On July 24, Mrs. Samuel Humphrey Lake, Ozark, Mo., was baptized. May the Father add His blessing.

Those wishing to cooperate with me in this great gospel work, write me. It must go on, and God will bless you. Will you join in the effort.

T. A. Drinkard, Handley, Tex.

INDEBTEDNESS FUND

Notes Payable		\$4,309.00
Amount received	\$1,664.11	
Mrs. Ada M. Eldridge	3.00	
Maurertown, Va., S. S. (June)	3.30	
Oregon, Ill., Church (June)	9.12	
Mrs. Lucy Robinson	1.00	
Clifford Wilson	25.00	
Maurertown, Va., S. S.	3.70	
G. McMurtrie	1.00	
Cleveland, Ohio, Church	2.40	
Oregon, Ill., Church	13.71	1,726.34
		<hr/>
		\$1,582.66

INDEBTEDNESS FUND

Notes Payable		\$4,309.00
Amount received	\$1,726.34	
John W. Burget	3.00	
Mr. and Mrs. Ivan Hughes	20.00	
Ripley, Ill., S. S.	9.66	
Mr. and Mrs. Cecil A. Smead	15.00	1,774.00
		<hr/>
		\$2,535.00

CONTRIBUTIONS TO N. B. I.

Miss Nogol	\$15.00
I. H. N.	50.00
George and Verna Rahn	3.50

THE RESTITUTION HERALD

Published by
National Bible Institution
Oregon, Illinois

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

The Pine Woods Bible Class, by W. H. Wilson: 480 pages; cloth binding; a discussion, in conversational form, based upon actual class work by the author, on various phases of the gospel; 75¢, postpaid for cash National Bible Institution, Oregon, Illinois.

"For of Such Is the Kingdom of God"

(The first session of the day at the Summer Bible Training School has been the devotional service at eight. Each morning a sermonette has been given by one of the students, another having had charge of the music, scripture reading, and prayer. The accompanying article is the sermonette given by Mrs. B. A. Johnson of St. Cloud, Minnesota, on July 22.)

LET us make a mental picture of the scene as described in the words found in Luke 18:15-17.

There is a large gathering of people on the shores of Judea beyond Jordan, and in their midst we find Jesus and His disciples. The day surely must have been bright and sunny, we infer from the large following of people. Jesus has been busy all day preaching, teaching, and answering questions.

Among this multitude of people we see some women edging their way toward the Master. They have heard His teachings, and seeing His compassion on all mankind they are moved to bring their little ones to Him so He may just touch and bring them blessings.

The disciples, not wishing to have their Master disturbed, rebuke them, but Jesus, hearing this, calls to the mothers to come to Him. We see Him taking these little ones in His arms, praying over them, and giving them His blessings. Because of His love, tenderness, and patience, I

am very sure He must have caressed them. This Jesus who was so very busy during His short ministry on earth had time to pause and bestow all this on little children! How their mother's hearts must have swelled with joy!

Now we hear Him say, as He is holding a child: "Suffer 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 shall in no wise enter therein."

We are God's children and are hoping to attain the reward of coming into His kingdom. We know He is just as patient today as He was in the day when He actually took the little ones into His arms.

If He, in His short, busy life of being about His Father's business, had time to stop and notice the little ones, should not we be patient and tender in the handling of children in the faith? Surely all of us in the Training School will have heard enough of the admonitions of the Bible to fit us to be patient in the handling of these children of God who are coming into the faith humbly as little children! They need to be shown the way and be guided over the pitfalls.

Let us benefit by His example of meekness and be gentle in our dealings with His children, and in all patience instruct them, for of such is the kingdom of God.

WORDS—WORDS—WORDS

(Continued from page 4)

and whether in that case the common people ever hear them gladly. Or are they the spiritual children of a certain Dr. Learned Aloop:

A parish priest of austerity
Climbed up in a high church steeple
To be nearer to God, that he might hand
His word down to the people.

And in sermon-script he daily wrote
What he thought was sent from heaven,
And he dropped it down on the people's heads
Two times one day in seven!

In his age, God said, "Come down and die,"
And he cried out from his steeple,
"Where art Thou, Lord?" and the Lord replied,
"Down here among My people!"

We all know that there is no excuse for preachers, for in the King James Version of the Bible we have an inexhaustible well of English pure and undefiled. And we all have something to draw with, although the well is deep. Paul refers to this very matter in his advice to the clever Corinthians, who spoke with new tongues in his day. He might have written the first verse of the 13th chapter (with the change of *one* word) as title for the chapter that follows:

"Though I speak with the tongues of men and of angels and have not (clarity), I am become as sounding brass or a tinkling cymbal." "Everything without life-giving sound, whether pipe or harp, except they give a distinction in the sounds how shall it be known what is piped or harped? . . . So likewise ye, for ye shall speak into the air. . . . In the church I had rather speak five words with my understanding that I might teach others also than ten thousand words in an unknown tongue . . . therefore let him that speaketh in an unknown tongue pray that he may interpret."—S. M. Zwemer, D.D., in *The Presbyterian*.

WATCHMAN, WHAT OF THE NIGHT?

(Continued from front page)

the period of the Gentiles expires. And there will be signs in sun and moon and stars, while on earth the nations will be in dismay, bewildered at the roar of sea and waves, men swooning with panic and foreboding of what is to befall the universe, for the orbs of heaven will be shaken; and then shall be seen the Son of man coming in a cloud with power and glory."

Such will be the reaction of worldly men to the awful manifestations of divine displeasure as they appear in the closing days of this age. But how assuring are these very

events, these tragic happenings, these soul-stirring evidences of approaching calamity, to those who long for the coming of the Prince of Peace and Lord of Life! Addressing such faithful ones, Jesus said:

"But when these things begin to happen, look up and raise up your heads, for your deliverance is not far off. . . . Whenever you see all this happen, be sure the Reign of God is at hand" (Luke 21:24-31, Moffatt).

Observe, if you will, the order in which these events take place. First, as they are described by the Prophet and, second, as they are enumerated by our Lord Jesus Christ.

"Watchman, what of the night?" asks Isaiah. "The watchman said, The morning cometh, and also the night." In the language and outlook of God, night always precedes the day. In the record of creation: "The evening and the morning were the first day" (Gen. 1:5). So the Prophet foresaw the coming of the day, but he also perceived that a night of distress and of darkness must precede its dawn.

Jesus in His great sermon on prophecy, declared that times of "vengeance" must come before the eternal morning of love and life breaks upon the world. As the darkness deepens, as the night closes in with its fear-inspired dreams and more horrid realities, then will Christless men cry with terror, but because of the hope that burns so brightly within them, the children of God will rejoice.

Our splendid old song goes on:

"Watchman, see, the light is beaming
Brighter still upon thy way;
Signs through all the world are gleaming,
Omens of the coming day,
When the Jubal trumpet, sounding,
Shall awake from land and sea,
All the saints of God now sleeping,
Clad in immortality.

"Watchman, hail the light ascending
Of the grand Sabbath year;
All with voices loud proclaiming
That the Kingdom now is near;
Pilgrim, yes, I see just yonder,
Canaan's glorious heights arise;
Salem, too, appears in splendor,
Towering 'neath its sunlit skies.

"Watchman, see the land is nearing,
With its vernal fruits and flowers;
On, just yonder, O how cheering!
Bloom forever Eden's bowers.
Hark! the choral strains are ringing,
Wafted on the balmy air;
See the millions, hear them singing,
Soon the pilgrim will be there."

There is not a soul so dried as one who lives to himself. The enrichment of Christian character that comes through sharing the hopes, the sorrows, the need, and the blessings of the brotherhood have been denied to those who live apart.

THE RESTITUTION HERALD

VOLUME 27

OREGON, ILLINOIS, AUGUST 16, 1938

NUMBER 46

What Jesus DID NOT Say or Do

By the Editor

THE foundation of Christianity rests upon the bedrock of what Jesus said and did while He was among men. His teaching was generally positive rather than negative. His commandments were "Thou shalt's"

rather than "Thou shalt not's." But I invite you to join me for a little while in meditating not on what Jesus said and did, but upon *what He did not say and do!*

The teaching of Jesus and the works of Jesus were innumerable. John, who, because of his close association with the Master, is probably better qualified to relate in accurate detail the events of His life, is so impressed with the vastness of them that he says that if all that Jesus said and did were recorded, he "supposes that even the world itself could not contain the books that should be written."

Scholars have spent their lives in the study of what has been recorded of our Lord's life and ministry but humbly acknowledge they have but touched the surface of it. We may not expect to ever exhaust this perennial fountain of knowledge and wisdom.

What Jesus actually said is, of course, of much more value than what He did not say, or He would have added the unspoken ideas to which I wish to direct your attention here. And yet I believe there is much of value in the consideration of

WHAT JESUS DID NOT SAY AND DO

During His mission among men, Jesus met publicly and privately with men, women, and children from every walk in life, from every strata of society. He associated with rich and poor, the rulers and the ruled, the saints and the sinners, and He presented His great kingdom message to all alike in language and by illustrations which each class could understand.

But there were many things which Jesus did *not* say to those who came to Him in private or who listened to His public discourses—things which many modern ministers and evangelists would consider to be of the greatest possible importance to the world at large. We will select just a few

"There are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written" (John 21:25).

of the many examples of such omissions made by our Lord. First, let us notice the case of

THE POLITICAL GRAFTER

His name was Matthew and we read of him in the book that

bears his name: "And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he said unto him, Follow me. And he arose, and followed him" (Matt. 9:9).

According to Moffatt's rendering, Matthew was "sitting at the tax office." He was a taxgatherer—and how the Jews hated him and his kind! As is the case today, one had to be a politician in order to obtain so lucrative an office as that of the tax collector. In those days the right to collect taxes was auctioned off to the highest bidder and, having secured the privilege, the fortunate purchaser could collect as much over the amount he had paid for the office as he could induce or compel the people to pay. It was essentially a "graft," or a "racket," as we would express it in these days.

We may easily imagine how the modern politically minded preacher would address such a man, the biting irony he would employ, the criticism he would bring against him, and the demands for his removal from office he would make. But Jesus did none of these things. All that our Lord said to this grasping money-seeker was this "*Follow me!*"

What He did not say and what He did not do was to address Matthew the taxgatherer after this fashion:

"You are a dishonest, disreputable grafter. You are a disgrace to your race and nation, for you rob your own people to fill your pockets and to enrich the enemies and oppressors of the Jews. If you do not mend your ways speedily I will organize a church *bloc* that will see that you are not returned to office for another term. We'll make you feel the political power of the church in civic affairs!"

No, Jesus did nothing like that. He simply said, "Follow me!" We may suppose the Master thought that if Matthew would do that all other (Please turn to page 10)

Abreast of the Times

Pertinent Comments on the News of the Day

G. E. Marsh, Editor

Adult Education and World Salvation

"And he will teach us of his ways" (Isa. 2:3).

LAKE GENEVA, Wis., Aug. 8.—If "un-Christian aspects are to be changed" present day adults must be re-educated along moral and religious lines, declared Dr. Harry C. Monro of Chicago, director of adult education of the International Council of Religious Education. Addressing nearly four hundred Protestant, Catholic, and Jewish educators and church leaders, Dr. Monro insisted that educational emphasis should be transferred from youth to adults if the moral regeneration of society was to be accomplished.

When "all shall know the Lord, from the least even unto the greatest," it will be because "the word of the Lord" shall have gone forth "from Jerusalem" at the direction of Jesus, the Dean of all educators, when He rules as King.

Rabbis Grant Divorce

"She may not go to be another man's wife" (Deut. 24:1-4).

CHICAGO, Aug. 9.—Mrs. Bertha Dubin was granted a divorce by Judge Joseph Sabath (a Jew) today upon her declaration that her 68-year-old husband, Abraham Dubin, had been, despite his years, "a Romeo." The actual charge she made against him was desertion, however. After the civil hearing the couple was divorced in a religious ceremony before three rabbis.

While the law of Moses mentions only the right of the husband to divorce an unfaithful wife, the law has been interpreted by the rabbis to include the right of the wife to divorce her husband on the same grounds. Rabbi Shammah, "who lived a little before our Savior, taught that a man could not lawfully be divorced from his wife unless he had found her guilty of some action that was really infamous and contrary to the rules of virtue."

Perhaps if the church today demanded that those who wished to re-marry after a civil divorce had been granted, must first appear before the elders of the church and receive their approval of such legal separation, based on Scriptural reasons, there would be fewer divorced Christians re-marrying under the sanction and with the blessing of the Christian ministry.

Nazi Bible Omits Sin

"I say unto you, Whosoever committeth sin is the servant of sin" (Jesus in John 8:34).

NEW YORK, Aug. 9.—The Nazi version of the New Testament, in the parts thus far made public, does not contain the word "sin," and apparently the only form of sin recognized is "harm to Nazi comradeship." "The word 'sin'

does not appear in Weidmann's St. John or Mueller's Sermon on the Mount. Other words and phrases basic to historical Christianity are either missing or twisted into line with Nazi teachings," asserts John Evans, religious editor of the *Chicago Tribune*. The word "grace" has been deleted entirely and "everlasting life" has been changed to "true" or "real life."

Perhaps the most serious change the Nazi version makes is in its rendering of "the Son of God," which it gives as "The One who is of God." Peter's prediction (2 Peter 2: 1), that "there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction," may find fulfillment in this German movement to take from the Bible all that appears to conflict with Nazi ideas.

The Lord's Prayer is given in the Nazi New Testament in this form: "Our Father in Eternity, holy be Thy truth to us, reign Thou in our hearts. Thy will be done. Give us our daily bread. Forgive us our trespasses as we forgive them that trespass against us. Strengthen us in temptation and free us from the Evil One. Amen."

"All reference to Moses and the Hebrew prophets has been deleted from the Nazi Bible," Dr. Evans says. He quotes Dr. Howard Chandler Robbins of the General Theological Seminary, New York, as having reached the conclusion that "the Old Testament has no place in the German Christian Bible."

Church Tavern Opens

"Lovers of pleasures more than lovers of God" (Paul).

DECATUR, Ill., Aug. 12.—The local Church Council opened a "dry" tavern tonight to provide a place where young people could find entertainment and dancing but no liquor. A floor show, put on by the Youth Council, presents a program of tap dancing, juggling, and accordion numbers. Can the church compete successfully with the world in the amusement field? We doubt it.

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The Lord's Prayer

Study Number Six

By Mary A. Gesin

"And forgive us our debts, as we forgive our debtors."

OUR entrance into the kingdom of God, the beauty and perfection of which we learned in study number 4, is contingent upon the granting of the petition to which we invite your thoughtful and prayerful consideration today. So large does it loom upon our horizon! So important a part does it play in God's plan for man's future welfare!

"Forgive us our sins," other translations render the words, and that places us in the position of a humble suppliant of God's mercy. For no other can forgive as He can. No other can erase as though they had not been the wrongs we daily commit.

For we are all sinners; "there is none righteous, no, not one" (Rom. 3:9-12). All have sinned and come short of the glory God planned for men in the beginning of time. Because of their wayward and sinful deeds men are doomed to death, from which there would be no reprieve were it not for God's love and mercy (Rom. 6:23).

Our heavenly Father manifested that love and mercy to us in the gift of His Son, the only Man upon whom no condemnation rested because He was sinless. For that reason Christ could atone for our sins, "the just for the unjust, that he might bring us to God" (1 Peter 3:18).

"We were not redeemed, Peter tells us in his first letter, chapter 1, verse 18, "with corruptible things . . . but with the precious blood of Christ, as of a lamb without blemish and without spot." His blood, shed on Calvary, "cleanseth us from all sin" (1 John 1:7). Thus He "obtained eternal redemption for us" (Heb. 9:11).

But because Christ willingly shed His blood for us and thus obtained our pardon, does it follow that there is nothing required by God on the part of man that he may benefit by this inestimable blessing? Has Christ, our Atonement, performed all that is necessary, brought about our salvation, with no effort on our part?

Listen! "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. 9:8, 9). Salvation to all them that obey Him? Then there is something man must render to God in return for His surpassing mercy. It is obedience.

All thinking people will agree that we cannot obey God unless we know what He desires us to do. We must know His will for us if we would follow it. That will, we recognize, is found in His Book, and is understandable to the simple as well as to the wise. It becomes, therefore, our duty as well as our privilege, to study the Word that we may learn that will more perfectly.

There is a way provided by which we are privileged to

stand faultless, sinless, before God. This is one of the first steps we discover in God's will for men. We arrive at this station before God through baptism. It is the only way in which we can avail ourselves of the pardon offered us through the death of Christ. "For as many of you as have been baptized into Christ have put on Christ . . . for ye are all one in Christ Jesus" (Gal. 3:26-29).

Both Matthew and Mark, in writing their Gospels, emphasized the necessity of baptism for the remission of sins. "He that believeth and is baptized shall be saved." Over and over we are commanded to "repent and be baptized every one of you for the remission of sins." We see, thus, forgiveness depends upon repentance coupled with obedience.

"And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord," the devout Ananias entreated Paul. And we repeat, Why tarriest *thou?* arise and be baptized, and wash away *thy* sins.

The petition included in our Lord's prayer, "Forgive us our debts, as we forgive our debtors," may now be offered to God from a heart filled with assurance that it will be granted. Having availed ourselves of the redemption offered us in the atonement of Christ, who now stands in the position of Intercessor for us, we may go to God daily and find pardon. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit," is the promise given us in Romans 8:1.

Again and again in the Psalms of David, by whom the matchless love of God exhibited in His plan for man's redemption was, no doubt, in part comprehended, we find petitions for forgiveness that impel our hearts to humility and gratitude. We cannot read them without being deeply moved.

"Have mercy upon me, O God, according to thy loving-kindness: according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin," David implored when the enormity of his sin became apparent to him. Read and meditate upon this wonderful Psalm, the 51st, and know that you, that all of us, are in no more favorable position before God than was David, and that we are in just as great need of pardon as was he.

God in infinite understanding "pitieth his children" and "as the heaven is high above the earth, so great is his mercy toward them that fear him. As far as the east is

(Please turn to page 11)

Error and the Way of Truth

THERE are probably few people who are so thoughtless as never to ask themselves why they are in this world, and what their lives are for. Even when we are children we wonder about this; for we find that there are things we have to do or to put up with, which we do not like. We may be sick sometimes, and we all have to study and to work. Are we to think then that the chief thing is to please ourselves and take no more trouble than we can help, and to have a good time? We can see plainly enough that this would be a selfish way to live, for it does not aim at being useful or helpful to others. If we look around us, we can see also that to be selfish is just the opposite of what goes on in nature.

For all things in nature are doing exactly what they are meant to do; and indeed they wear themselves out to help others. The sun shines to give light and heat to the world; but it might say: "Why do I need to shine so very brightly? I would last much longer if I gave only a dull light." Yet if it did, the world would freeze and die. So it shines at its best. The grass may feel that if it takes the trouble to grow, it will be eaten by sheep; but it is content to be of use. The plants and trees may say: "We live to purify the air, so that it is fit for the creatures to breathe. Without us the air would become so bad they would all stifle." The forest trees are continually making good soil with their fallen leaves, year by year; and even if they are cut down, and fruit trees are planted where they were, they can say: "Never mind, we have served a useful purpose."

How does it happen that all things are helpful to one another in the world? The streams run among the hills where the wild creatures quench their thirst; the sunshine and the rain and even the waves of the sea are all doing what is needful. The only answer is that all these things were arranged when God created them. If human beings also are His people, because He made us and not we ourselves, we should surely feel that we ought to do as the Lord God wishes, and not just live to please ourselves. In this we have the perfect example of the Lord Jesus, for "even he pleased not himself."

What evolution teaches would upset all this entirely. For it says that all things developed themselves, and each thing improved by struggling to get what was best for itself. This is just the opposite of the helpfulness which we see everywhere in nature. More than that, evolution tells us that men are improved animals; and that we have become capable and clever as we are by pushing our way onward from the level of the beast where we began. If we believe this, it may no doubt make us very proud of ourselves, and self-satisfied; but it sets aside the idea of duty, that we ought to do what God wishes; and it leaves no place for gratitude to God, for giving us the faculties which we have, and for upholding us in life.

If we want to understand what God has done for us, and

can do, we turn to what the Bible tells us. But we must begin at the beginning; and we will find what God intended man to be, and to do for the world. We will thus see that this world is very different from what the Creator meant it to be; and how it came about that so much sorrow and trouble are now around us.

WHAT SHOULD HAVE BEEN

When God was going to create man He first made a place ready which would be suitable for him to live in. This was what God had always done, during the creation of the world; He prepared beforehand for what He intended to do, just as He made the grass grow before He made the sheep. The way He had often taken in the past ages to bring the world forward, was to create a new race of creatures to take the place of those which had been before them. So there was another long step forward when man was created. For this brought a new creature into the world, quite different to any other before him; a human being, altogether superior to the animals; able to think and plan and invent. What, then, did God mean to be the outcome of this new beginning in the world? We will see what is said on this question in the Bible:

"So God created man . . . male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish . . . and . . . the fowl . . . and over every living thing that moveth upon the earth" (Gen. 1:27, 28). We may learn from this what God intended, and that He meant man to spread over the world. The Garden of Eden, which was a better place than the rest of the world, would spread also; and the wild beasts would be pushed back and gradually disappear, and the plants and trees unsuited to man would be replaced by the better trees of Eden. Men would be kind to the animals, and would show their dominion over them by taking care of them; for man was created in the image of God, and had something of the goodness and thoughtfulness of God in his nature; and He had provided food for all the creatures before He put them in the world.

We may well believe that this is the meaning of Eden, and that when man came upon the earth he was to bring in a better age, and the world was to become a paradise. But because of man's failure, the whole creation groans and is in pain even to the present day, for it could not bring forth the better things which God had planned; but must still wait and hope for them. (See Rom. 8:20-24).

We have next in the Bible the sorrowful story which tells us why the world did not become an Eden or Paradise, filled with goodness and contentment. Let us see, then, what it was that prevented this.

HOW MAN BEGAN

We learn from the Bible that the first man and woman

were pure and good, and they spoke freely and openly with God. They were also free to choose what they would do; for they could either do what the Lord wished them to do, or they could take their own way and do as they pleased, whether God liked it or not. This gave an opportunity to Satan; for he saw that if he could persuade them to choose wrong, he would upset the plan which God in His goodness had made for them. If we follow carefully the clever way which Satan took to lead them astray, we will see that it was just the same way in which people are still misled.

The Lord God had told the man that there was one tree in the garden of which he was not to eat or he would die. So when the serpent came into the Garden to tempt Eve, he first of all threw doubt on what God had said, and told her she would not surely die. This is even yet the first step in going wrong; for people begin by doubting God and what He has said in His Word, and they do not like to be told that God will punish them if they disobey Him.

But Satan wants them to think that they will never become wise and clever if they merely do what they are told. So Eve is deceived by these cunning arguments, and Adam, also; and they disobey God by eating the forbidden fruit. When we read carefully what Satan says, we can see what his arguments lead to; for they mean that so long as they obey God and live under His orders they will not get on. If they wish to make progress, they must become independent of God; they must plan for themselves and take their own way.

Now is not this the very temptation that every boy and girl meets? Many of their schoolfellows make a joke of obedience, and say that if they do what their parents tell them and obey their teacher, they will never be independent or manly. They should decide for themselves and do as they please. But what does the Prophet of the Lord say of this? "All we like sheep have gone astray; we have turned every one to his own way," and he says that this wilfulness is "iniquity." If we would even look around upon nature, we would see the meaning of obedience; for every created thing, from the stars over our heads to the flowers at our feet, are carrying out perfectly the purpose for which they were made. They all obey the laws of nature which the Creator has appointed for them. Nature is like the music of a great orchestra, all in the perfect harmony of obedience. Do we realize, then, that when Adam and Eve took their own way and went against the wishes of God this was the first time that any created thing upon the earth had gone contrary to the will of God? And since then each generation of people have done the same. There is only One, the Lord Jesus, who could say: "I do always those things that please my Father in heaven."

This break in the plans of God, when our first parents went wrong, is called the Fall of man; and it still continues. We see it in every child; for the youngest child, almost before it can speak, tries to get its own way. We do not see the spirit of obedience; for the little one does not believe that its mother wishes to train it aright. A child may even wish to do a thing just because it is forbidden. There is also a distrust of the love of God in the heart of any who think the commandments of God are not meant for their

highest welfare, but would only hinder them from pleasing themselves.

UNWILLING TO BELIEVE

What has come down to us from sin at the beginning is plain enough; yet there are many who do not like to believe that man was good at first, and that we are now sinners and need help from God. They find that this humbles them; and they would rather join with the evolutionists, and flatter themselves that they have risen and improved. But those who choose to think this cannot even understand their own hearts; for they can give no reason why we all have a feeling of shame and regret when we do what is wrong and our conscience accuses us.

There are also teachers who tell us that this story of the fall of man is not real; it is only a myth or fable. They should be ashamed to say this, if they have read the ancient myths; for they should know what mythology is like. These old legends and fables make interesting tales, especially the nature-myths; but they are full of wild imagination and false ideas of heaven and earth. The Bible does not ask us to believe any such impossible nonsense; what it says is sensible and reasonable. Indeed, the account in the Bible is the only light that we have to tell us how sin and evil have come into God's world. If we do not believe it, we must remain in the dark about all such things.

WHAT CAME OF THE FALL

While Adam and Eve were in Eden, they spoke only to God and they led an innocent life, and they also had enough to do to keep them occupied. (See Genesis 2:15; 3:8.) But when they became sinful they were sent forth from Eden, because the way they had lived while there was no longer suited to them. So they had to live in the outside world, where there were wild animals and where thorns and thistles grew; and they had to work hard, for God said to the man: "In the sweat of thy face shalt thou eat bread." This explains to us why things are as we find them in the present world. For man has had to face the wild beasts; and every time we see the thorn-bush or a thistle, we are reminded that mankind is not in the perfected world which God meant it to be. Yet as things now are, hard work is best for people; for it is always bad for us to idle about with nothing to do.

When we look into the Bible we find that it says all the way through that man is not what he ought to be. All the writers of Scripture take it to be true that man has fallen and gone astray, and is out of touch with God. Moses and the prophets believed that we all need to be forgiven and brought back to God. This is the meaning of the sacrifices which the Lord told the people to offer in the time of Moses. The Psalmist says to God: "I have gone astray like a lost sheep; see thy servant." The Prophet entreats: "Return unto the Lord . . . for he will abundantly pardon." The Lord Jesus speaks of Eden when He says that the devil was a liar from the beginning; and He repeats the very words which God spoke to Adam when Eve was brought to him. Paul the Apostle says: "The serpent beguiled Eve through his subtilty." At the end of the Bible we still read of "that

old Serpent, which is the Devil, and Satan"; and we are told what will be done to him at last, because he has deceived mankind.

Christian leaders who have read the Bible carefully and have taught others what it says, have all understood that the fall of man is the real beginning of the whole. To give the words of only one of these leaders, John Wesley: "The fall of man is the very foundation of revealed religion. If this be taken away, the Christian system is subverted, nor will it reserve so honorable an appellation as that of a cunningly devised fable."

But it is plain that evolution takes away this foundation

altogether. For evolution tells us that we were animals at first, and became men by gradually growing more clever till we came to be what we now are. This is just the opposite of what the Scriptures declare; and if we take evolution to be true, we cannot believe what the Bible tells us. But the trouble that evolution brings upon us is worse than this; because it turns us aside from the only way by which we can ever become truly good. We will see this very clearly when we look at the wonderful way which the Lord has provided for man so that he can return to Him. This is called the path of righteousness, or the way of salvation.

—W. Bell Dawson in *The Presbyterian*.

Kidnaping the Saints

THE title of this article may seem strange to some, but not to those who understand what the Bible teaches about the coming of the Bridegroom.

There is a growing conviction in the hearts and minds of God's people the world over, that the kidnaping of the saints is near at hand.

We read much about kidnaping in our newspapers. Only last week press reports screamed with headlines about another man, who mysteriously disappeared.

Kidnaping is not new, but revived as the latest crime. Many bootleggers are said to have taken it up since repeal.

ENOCH A TYPE

The Bible records of a man, who disappeared very mysteriously. Had the word "kidnapped" been in existence then, in the eyes of the unbelieving world, it would have been said that Enoch was kidnaped.

"And Enoch walked with God: and was not; for God took him."

Walking with God means, living in the presence of God. As Christians living for Christ, it means living in His presence continually. A life regulated by Christ's will and filled with His Spirit and a life devoted with His gospel!

Enoch means "dedicated." He lived a surrendered life of unbroken fellowship with the God of the universe.

There is a tremendous spiritual significance of the translation of this saint. The removal of Enoch from this life is typical of the coming translation of the church of Jesus Christ. *Enoch is a type of this invisible church.*

We cannot join the true church, but are called into it, when we confess Christ as our Savior. The true church is a living organism described in Scripture as the body of Christ. . . .

The foundation of the church is the Lord Jesus Christ. This body can never be defeated or overthrown, for He said, "Upon this rock (Himself) I will build my church, and the gates of hades shall not prevail against it."

The true church is not a permanent institution on this earth, nor is she commanded to reform or legislate to make

this passing world a better place to live in. She is not of the world.

The church's business is through her divinely given ministers to preach the gospel, thus completing the body, which will usher in His coming.

The question has been asked, "How can I become a member of this church?" Jesus gave the answer in that 3rd chapter of John while speaking to Nicodemus, "Ye must be born again."

Nicodemus was a man of education, wisdom, learning. He was a Pharisee, a ruler in Israel, yet when Jesus said to him, "Ye must be born again, he replied, "How can a man be born when he is old?"

The answer is found in Romans 10:9, "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." If I will confess Him and believe on Him, acknowledging myself a sinner and take Christ as my Savior—not through anything we have done, but through His finished work—the great transaction is done.

Other answers are found in Ephesians 1:7; 1 John 1:7; John 3:18; 1:12. You become part of this invisible body by taking God at His word.

The question has been asked, "What will become of this true church?"

The answer is true and positive, When the true church is completed, she will be united to Him, who is her Head in glory. "Which is his body, the fulness of him that filleth all in all" (Eph. 1:23). He will come to present the saints collectively to Himself a glorious church, not having spot or blemish. How this destiny will be accomplished is made known in 1 Thessalonians 4:17, 18.

Then that glorified church will forever be with the Lord; she will rule and reign with Him. Each individual member will be transformed into the same image, so that He might be the first-begotten among many brethren.

Oh! how glorious to know when one confesses Jesus Christ as his own Savior, because of His finished work (John 19:30), that one becomes a part of that body.

UNEXPECTED EVENT

Enoch did not know that God would take him in the way that He did. If he did know it, no record was made of his knowledge in the Word.

He lived for God, he walked in the paths of righteousness, he served God, whom he loved with all his heart. How true this is with His blood-washed saints. Because of this, God held in store a marvelous future—*God took him*.

The same hope is found for His redeemed people in Titus 2:13. Looking for that blessed hope! Surely this is a hope! When God shall send His Son to receive His own unto Himself! We know not the hour, we know not the day nor the moment, but it is hourly expected. This expectancy is a great incentive to holy living.

Enoch knew not the time, nor the day, nor the year, but when God's time was fulfilled, it came to pass. The signs of the times convince us that the hour is fast approaching when His church shall, in like manner, be caught away (see Luke 21:20).

THIS IS THE CHRISTIAN'S HOPE

The prophet Mohammed never promised his followers this hope. He never said, "If ye believe in me, I will come again and receive you unto myself." Joseph Smith, the founder of Mormonism, never promised his followers that he would return; he never said, "Endure unto the end, and I will repay thee." John Wesley, founder of Methodism, never inspired his followers with any such hope. Mrs. Eddy, the founder of Christian Science, never said, "I am going to prepare a place for you." But Jesus, the Author and Finisher of our faith, said, "I go to prepare a place for you, and if I go, I will come again, and receive you unto myself, that where I am there ye may be also."

Luke 2:10 says that angels announced the birth of Christ by heralding to the shepherds in the fields.

On Easter morn, the disciples upon appearing at the sepulcher, found the tomb empty. When they said they were seeking Jesus, angels replied, "He is not here, he is risen."

I can visualize the Lord with His disciples on the Mount of Olives, in the midst of their closing conversation. He begins to ascend—rising higher and higher until reaching a position where human eye could no longer see. The disciples stand in amazement over this fascinating sight, then suddenly two men, in glowing apparel, speak to them and say, "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).

How thankful we can be for the three glorious announcements by angels! Angels announced His birth, His resurrection, and His coming again!

The Christ who said in Luke 5:32, "I came not to call the righteous, but sinners to repentance"; who also said in Luke 19:10, "For the Son of man is come to seek and to save that which was lost"; who said to the man at the pool, "Rise, take up thy bed, thy faith has made thee whole, and go thy way"; who said to the woman at the well, "Whosoever shall drink of the water that I shall give him shall

never thirst"—the Christ who said on the cross, "It is finished"—this same Jesus is coming again.

The Scriptures speak of a literal and personal return of the Lord to snatch away His bride before the "great tribulation" is ushered in.

In Hebrews 9:24-28 I see three appearances of our Lord. In the *past* He appeared to put away sin, to redeem us. In the *present* He appears in God's presence making intercession for us. In the *future* He shall appear the second time without sin, unto salvation.

Israel for a number of years looked for the coming of their Messiah, but they were carried away, and in their captivity they forgot the promise of His coming. And lo! all of a sudden a star announced to the wise men in the East, the angels announced to the shepherds in the field, that Christ the Savior was born. Whether the world shall look for Him or not, or whether professed Christians shall look for Him, in the midst of their worldly entanglements, one day the trump will sound and the clouds shall part asunder, to give way to Him, who comes to receive His own unto Himself.

KIDNAPED

Oh! that our lamps may be kept trimmed and burning! When He does come, Christians all over the earth will have been translated, "in a moment, in the twinkling of an eye."

"What has happened?" the unbeliever will ask. "Where did so-an-so go?"

"Kidnaped!" some one will answer.

The newspapers will scream with headlines—THE MOST GIGANTIC KIDNAPING EVENT HAS TAKEN PLACE.

A miracle, you say! Yes, a miracle will occur when the saints are suddenly raptured. The saints may not be appreciated now, but they will be missed when they leave. Worldly people will look for us, as they looked for Enoch of old; men and women will be looking everywhere for their loved ones. Mothers shall be gone; fathers shall be gone; husbands shall be gone; wives shall be gone; brothers and sisters shall be gone—all shall go who possess Him and are partakers of the redemption provided on Calvary. "Therefore be ye also ready, for in such an hour as ye think not, the Son of man cometh!"

No more will scoffers hear the little church around the corner singing, "Oh Lord Jesus, How Long, How Long?" No more will they hear coming from the street meeting on the corner, "Hold the Fort, for I Am Coming." No more will they hear the organ play, "Peal Out the Watchword." No more will they laugh at a group of God's children singing, "I'll Exchange My Cross for a Crown." No more will they hear the chimes in the church tower play, "Nearer My God to Thee." For the saints have gone!

Judgment will then await an unbelieving, Christ-rejecting world.

The New Testament records 318 scriptures concerning His coming and the Bible closes with a prayer, and may it be ours *always*—"He which testifieth these things, saith, Surely I come quickly. Amen. Even so come, Lord Jesus" (Rev. 22:20).—John Carrara in *The Defender*.

Christian Submission

THE term submission is one of those words that occur in our English vocabulary, in which there is embraced very much more than most persons at first are inclined to think. It is applied to various things and under circumstances differing in character. Under one class of circumstances when it would be proper to use it, it might savor of vindictiveness and tyranny, coming from a certain source and being heard by persons who were addressed and who were required to perform that which is indicated by it. Under circumstances of a military character, when soldiers are required to submit to officers in command, there would be associated with it more of despotism, seemingly, than when used under other circumstances. When it is used by nations, concerning other nations, or when by individuals, it indicates superior power or authority on the part of nations, bodies, or persons using it. When thus used it does not have associated with it that kind of glory and grandeur as when used in a gospel sense.

There is a moral grandeur and beauty thrown around the term when practiced by Christians, which does not characterize individuals when they are compelled to come within its scope and meaning, especially when to do so would be against the constitutional tendencies of their natures and educational influences under which they have been trained. Christian submission is based on the principles of the Christian religion, growing out of the sacred system of divine truth. Implied in its presence is a knowledge to a greater or less extent of the principles and precepts of the gospel. This word is brought into everyday life, and enjoined on the Christian believer under varied circumstances and in different relations. Indeed it is a requirement found in the New Testament, applicable in all time and to all people coming under the new covenant arrangement, and as such, should be studied and a thorough knowledge of its meaning obtained, so that persons might know just when and under what circumstances it should be observed.

First, persons are required to submit to God, that is, yield fully, unconditionally surrender, come completely under government of His grace. This apostolic and divine injunction is found interspersed throughout the sacred Scriptures, and lies at the very threshold of the door of pardon, blotting out of sins and the commencement of a new life in Jesus Christ, and is the stepping-stone to all Christian growth and moral excellence. Says James, "Submit yourself therefore to God" (James 4:7).

Oh, how much there is embraced in this little word "submission"! How few there are who know practically what it is to submit to God in the fullest sense of the term. Persons will put most everything they have on the altar of God before they will put themselves there, and offer their bodies a living sacrifice, holy and acceptable to God, which is their reasonable service. But, beloved, self must submit in order to enjoy *full salvation*. There must be an internal

conformity to the will of God, a thorough yielding up, if we would be saved from sin and its power. This unconditional submission to God must be kept up continually if we would enjoy full salvation and peace that passes all understanding. There are other conditions in this life in which we are called upon to practice the lesson of submission than that which is stated in the text quoted above. The first is general. All are required to observe it, and happy is the man or woman who practically learns the divine lesson taught in the phrase "submission to God."

There is another text which we should do well to meditate upon. It reads as follows: "Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account, that they may do it with joy and not with grief, for that is unprofitable" (Heb. 13:17).

Here the Apostle enjoins obedience and submission under different circumstances from those previously mentioned, but it is only the fruit or outgrowth after a person has submitted to God in a New Testament sense to carry out this precept to the letter whenever duty demands it. This passage recognizes the fact that there is a New Testament order or government for believers in Christ, and that there are those whom God has placed as rulers and officers over such, and that they have a care and an anxiety for those over whom the Holy Spirit has made them overseers. Such persons should be recognized and appreciated, "esteemed highly for their work's sake," because the great God has placed them in the positions they occupy, and to Him they are finally to give an account of their stewardship.

The use of the word "submit" occurs in the following passage: "Wives, submit yourselves unto your own husbands as unto the Lord" (Eph. 5:22).

When the first lesson of submission is learned as it should be, which embraces a thorough consecration of all to God, then it will be easy all along the pathway of Christian life to submit in a gospel sense. The wife will "revere" her husband, and regard him in that position and relation that God has assigned him, and the husband will love his wife and not be bitter against her.

Similar passages to the one quoted above are the following: "Wives, submit yourselves to your own husbands as it is fit in the Lord" (Col. 3:18). "To be discreet, chaste, keepers at home, good, obedient to their husbands, that the word of God be not blasphemed" (Titus 2:5). "Likewise, ye wives, be in subjection to your own husbands" (1 Peter 3:1).

While the import of these scriptures is very plain, there are scriptures that are equally plain setting forth the attitude religiously and otherwise, that a husband sustains to his wife. If these practical principles were observed more fully, many families undoubtedly would be very much more happy than they now are. Peace and

quiet would now grace their dwellings and love and unity characterize the entire household. When the husband or wife rebels against the divine arrangement, the heaven-appointed sphere in which they should act toward each other, then the storm clouds arise and darken the sky of peace, and muttering thunders are heard, and a general disturbance and upheaval of all that constitutes peace and happiness in the social and domestic realm is experienced. May those who are husbands seek to have grace enough to act properly toward their wives and love them "as Christ loved the church," and be not "bitter" toward them. And may those who are wives seek to be the Lord's to that extent that they may be subject to their husbands and reverence them according to the teachings of the New Testament.

There is a fourth department in which this lesson of submission should be practiced, and that is indicated in the following passage: "Submitting yourselves one to another in the fear of God" (Eph. 5:21). Also Peter says, "Likewise ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another and be clothed with humility; for God resisteth the proud and giveth grace to the

humble" (1 Peter 5:5).

Evidently the church is where this divine requirement should be practically seen, the membership submitting one to another, and esteeming each other better than themselves, having the mind in them that was in the great Head, the divine Redeemer. If this precept were observed as it ought to be, there would be no room for church quarrels, wrangling, and disputings; and the Christian's equilibrium of all would be undisturbed. Such a people really would be a "habitation of God through the Spirit."

There is another instance of the use of the word "submit" as seen in the following: "Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king as supreme; or unto governors, as unto them that are sent for the punishment of evildoers, and for the praise of them that do well" (1 Peter 2:13, 14).

Human laws are necessary expedients for the time being, but will soon give place to a government more grand in its principles, and far surpassing in its ministrations, having at its head a divine Administrator concerning whom it has been said, "He did no sin, neither was guile found in his mouth."—A. W. Sibley in *Messiah's Advocate*.

What's in a Title?

TOO often sermon titles are sadly dull, and they deaden rather than quicken any anticipatory desire to hear the sermon. Successful authors make a study of suggestive titles for their offerings, and their editors would certainly blue pencil most of those used by our ministers.

Titles should suggest what we might hope to derive from the sermon in vital inspiration, practical viewpoint on life, and God's part in it. Too often they promise only generality and repetition.

To illustrate this, I present a list of sermon titles taken from my newspaper one Saturday night:

- "Reasons for Thanksgiving."
- "Practical Thanksgiving."
- "A Living Gratitude."
- "The Sin of Ingratitude."
- "It Is a Good Thing to Give Thanks."
- "Can All Be Thankful."

Which sermon would You Choose to listen to? I feel no great urge to hear any except the last. I imagine I could pretty well predict what would be said on all the other themes. The last title is gripping because it propounds a problem. It is a question we have all asked ourselves, and it promises something suggestive and constructive on this problem.

Consider the questions in these titles:

- "Is God Still Speaking to Man?"
- "Are Missions Out of Date?"
- "Who Is Changing the World?"
- "What Should the Christian Do About World Peace?"

One feels that something worth while would be gained by hearing a discussion of these matters, especially if we have an opinion upon any one of them.

A modern phrasing of a sermon subject offers expectation of a vital presentation, linked with everyday life. Such title as these, which I have seen used, are examples of the kind:

- "When Pay Day Comes."
- "The Association of Cynics."
- "The Sin of Using God."
- "What's the Use?"
- "Try Prayer."

Sensational phrasing is not desirable, but if our curiosity is piqued a little it does no harm. Many might come out to hear what you had to say upon such topics as:

- "Please Stand By."
- "Lost and Found."
- "A Self-Made Fool."
- "Why Do It That Way?"
- "Our Bill of Accessories."

A series of sermons might be related by alliteration, as in these, which have been used:

- "The Careless Conscience."
- "The Commercial Conscience."
- "The Criminal Conscience."
- "The Christian Conscience."

If your sermon titles are alive—if they lead people to believe that they will miss something by staying away—well, they won't stay away.—*Daisy Clay in exchange.*

What Jesus DID NOT Say and Do

(Continued from front page)

problems concerning his conduct would be solved. If every crooked politician in these days could be induced to *follow Jesus* there would soon be an end to all graft, injustice, and oppression in the land.

While we are talking about tax collectors and taxation, there is another incident associated with this function of government of which we are reminded. That is the case of

THE MAN WHO PAID THE WAGES OF HIS OWN EXECUTIONERS

That man was Jesus Christ. And He made no protest against doing so. While Jesus and His disciples were in Capernaum, the local taxgatherer came around and politely asked Peter, the spokesman of the Twelve, this question: "Doth not your master pay tribute?"

"Tribute" meant the same thing that taxes mean now. So the question was really this: "Does your Master pay His taxes when they fall due?"

Peter had been with Jesus for a long time and knew his Lord's attitude toward all such things, and he answered without hesitation, "Yes, my Master always pays His taxes to the government just as other men do." It must have been Jesus' habit to meet every financial obligation as fully as He met every spiritual obligation and duty.

When Peter came into the house, following his encounter with the tax collector, it was not necessary for him to say anything to Jesus about the conversation that had just taken place, because the Lord know all about it and, addressing the disciple, asked:

"What thinkest thou, Simon? of whom do the kings of the earth take custom? of their own children, or of strangers? Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free" (i. e., free from the obligation to pay taxes). "Notwithstanding," the Master continued, "lest we offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee" (Matt. 17:24-27).

Neither Jesus nor Peter was obliged by divine or moral considerations to pay taxes to Rome. They were both citizens, native citizens, of the country. Of course, Rome did not recognize their citizenship as it did the citizenship of Paul, but the fact was that Jesus and Peter were being taxed without representation and without their consent, which was tyranny.

But Jesus made no protest. He made no public declaration of the sense of injustice which He apparently felt and revealed privately to Peter. He simply paid what the government demanded and did not even ask how the money was to be spent. He explained His *rights* in the matter to Peter, but He paid the tax! Jesus never said very much about His own "rights." What He did emphasize, however, was *right not rights!*

What Jesus did not say and do on that occasion was to "stand upon His rights" and refuse to pay His taxes because they would be presently used to pay the wages of the soldiers who were to execute Him! He knowingly helped to pay the expenses of His own crucifixion!

He made no burning "stump speech" to protest against the action of the government. He did not petition Rome to remit all taxes on "church property" or to exempt preachers from taxation. He made no "representations" to the political party then in authority to induce them to lower the exorbitant taxes which were "grinding the poor into deeper poverty." He just kept still—and *paid up!*

But He did tell the collector of taxes to "Follow me!" Then there was the case of

THE MORAL BLOT ON THE FACE OF THE COMMUNITY

Jesus, you will remember, was asked to "do something about it." There was a woman mixed up in it, of course—there always is a woman. But there is also always a man hiding somewhere in the background, but he is seldom mentioned in cases involving "moral turpitude." And so in this instance "the moral blot on the fair face of the community" was a woman who had been taken in the very act of adultery. A man must have been associated with her in the act, but they let him go. He is not even mentioned. Probably, as tradition asserts, she was a "woman of the streets," one who sold her virtue for a price.

You know the dramatic story. It is all recorded in the first eleven verses of John the 8th chapter, and we need not repeat it here. There was no question about the truth of the matter. The woman did not deny her guilt. Very probably there was a "red light district" in Jerusalem, as there is in Chicago, New York, and London today. Like poverty, immorality is a condition that has existed throughout the ages, and, as is the case with war, it will probably continue to trouble the morally inclined until the Lord comes. It is a festering, malignant, contagious disease attacking humanity everywhere, but which apparently is beyond the control of our social physicians.

But what did Jesus do about this case? What did He say to the men who brought the woman to Him and charged her with the crime? At the first He answered nothing. He appeared not in the least interested in the matter. He stooped down and wrote with His finger on the ground. What was it that He wrote? No one knows. Perhaps it was the charge made against the woman. But if such was the case, Jesus wrote the accusation in the sand that the wind might speedily sweep it away so that no one would ever be reminded of it. He would have it erased from the records for all time.

When her accusers persisted in their questioning, Jesus said, without even glancing up from the ground upon which He wrote, "He that is without sin among you, let him first cast a stone at her."

That ended the matter so far as Jesus was concerned. And it ended the matter so far as the woman's accusers were concerned, for each finding himself guilty before the tribunal of his own conscience, bowed his head in shame

and went away, leaving the woman and Jesus alone together.

When all were gone, the Master looked up, but saw no one but the woman. After questioning her as to her accusers, He simply said: "Neither do I condemn thee: go, and sin no more."

Now all of that was very fine, very characteristic of the sympathetic and forgiving Savior of men, but some might point out that it did little to eradicate the cancerous growth of immorality from the social body. Jesus said nothing about "cleaning up the south side," or the "east side," or any other side of the city of Jerusalem. He inaugurated no "social purity" campaign. He did not demand that the officers of the law should close "those cesspools of iniquity that besmirch the fair name of the city of the great King." These were some of the things that Jesus did *not* say or do to change moral conditions in His future capital.

"NEITHER DO I CONDEMN THEE"

That was what He said—it was all He said. He was not there to condemn; He was there to pardon, to forgive, to provide a new opportunity for the woman to redeem her past. She needed no one to condemn her. She was condemned already by the law of Moses and by her own conscience. She knew that she had sinned greatly. What she needed was tender compassion, understanding sympathy, full and free forgiveness. And that was what Jesus gave her.

There were so many things that Jesus did not say or do when He was here, but which modern preachers seem to look upon as the chief purpose in life. Not a single reformatory law was passed in Rome or in Jerusalem as the result of Jesus' preaching so far as we know. Society, the society of the world, and the conduct of government were not changed in Jesus' day by anything He said or did. But the woman taken in adultery was forgiven and advised to sin no more! And the equally sinful men who accused her of vile actions were led to realize that they, too, were sinners, that they belonged to no favored class so far as sin was concerned, that they were all under the same condemnation as was the woman they had brought to Jesus!

Let the Church of God remember what Jesus did *not* do, as well as what He did do. Jesus rebuked no politician; He sought to influence no legislation; He had little or nothing to say as to how *worldly men* should live. But what He did do was this: *He preached the gospel of the kingdom of God everywhere and urged men and women to qualify themselves for entrance into the kingdom of righteousness and glory.* That was the one great task of Jesus Christ upon the earth. That is the one great task of the Church of God today.

For a minister to pursue the work of a truant officer seems out of keeping with the proper function of his office. It is surprising how many believers wait for a very special invitation from the minister to assemble to worship.

LET ME BE AS CLAY

I saw a potter at his clay and wheel;
I watched his wetted fingers slowly steal
Along the forming vessel's curving side
With touch that only gifted hands reveal.

I watched his agile fingers shape the brim
And make it flare into a rolling rim,
Then set the finished vase aside to dry.
The process was an easy thing for him.

And so, from watching him, I learned to pray:
"O Father, take my hardnesses away;
O help me yield to Heaven's fashioning
And be as plastic now as moistened clay.

"Thy hands, O God, are gifted to design
The perfect things whose patterns are divine.
It is an easy work for Thee to mold
A service vessel from this heart of mine!"

—Byron De Bolt.

THE LORD'S PRAYER

(Continued from page 3)

from the west, so far hath he removed our transgressions from us" (Psa. 103:11-13). Can we fail to respond to such marvelous love? Can we remain indifferent to such undeserved mercy?

We respond with a full heart, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting" (Psa. 139:23, 24).

We must not, however, overlook the last clause of our petition, for on it depends the granting of the first. Other translators render these words, "Forgive us our sins, for we ourselves forgive any who wrongs us." Also, "Forgive us our sins, for we have forgiven those who sin against us."

These words presuppose our forgiveness of others before we dare ask our own forgiveness. How much is involved in such petitions and how far short many of us fall! "If ye do not forgive, neither will your Father which is in heaven forgive you your trespasses. When ye stand praying, forgive, if ye have ought against any, that your Father which is in heaven may forgive you your trespasses" (Mark 1:25, 26, reversing the order).

"Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice," thus the Apostle beseeches us, "and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:31, 32). Let us freely forgive others that we may have a right to forgiveness for ourselves.

Our next study will be, "Lead us not into temptation, but deliver us from evil."

Berean Department

Cecil A. Smead, Editor, Blanchard, Mich.

Tobacco

Tobacco manufacturers have doped more dupes, and killed more victims than were destroyed in all the wars of the United States. They should be tried for murder because of their cold-blooded atrocities, arson because of the lives they have wilfully burned out, treason because of the inexcusable distress they have brought on unsuspecting citizens of our country—*The National Voice*.

The Nation's Capital

Population, 618,000.
Annual number of drunks, 21,338.
Drunken women, 1,251.
Churches, 399; saloons, 1,874!

—*The National Voice*.

Sacrifice

* * *

Mary Richardson, Hammond, La.

Sacrifice may be defined as the offering of anything to God; surrender made in order to gain something else.

Christ in His life of service and sacrifice is our example and we should ever strive to follow His example. In Matthew 26:36-46 we read of the sacrifice that He was just about to make that there might be an atonement for our sins.

Let us note the incident recorded in Matthew 19:16-22. A rich young man asked Jesus, "What good thing shall I do, that I may have eternal life?" We recall that the young man lacked only one thing. Jesus told him to sell his possessions and "give to the poor" and "come follow me." The record says the man went away sorrowful, for he had great possessions. Did he decide the sacrifice was too great? Many men and women have given up their happiness, fame, and power that the world might be made better.

Paul is another outstanding Bible character whose life and work give us a glimpse of sacrifice. In 1 Corinthians 11:23-27 we find that Paul went through many harrowing experiences for the sake of the gospel. Don't we see a little better view of sacrifice in other words of Paul (Phil. 1:21): "For to live is Christ, and to die is gain"?

In Romans 12:1 what do we find is our reasonable sacrifice? To be followers of Christ there are many things we must sacrifice. 1 John 2:15-17. We must not love the things of the world, but must love God. For "he that doeth the will of God abideth for ever" (1 John 2:17). If we follow Christ, we must deny ourselves many things, for this pathway is narrow and few seek this way. If one thinks more of his life in this world he will lose it in the world to come; but if a person gives his life in service to God while on this earth, he will obtain eternal life in the future world. Of course, few people have to give up literally their lives for Christ, but they can live such lives that good will be accomplished thereby.

If we are not sacrificing anything, what are we to conclude (2 Tim. 3:12)? Through suffering Christ became the Author of eternal salvation unto all them that obey Him (Heb. 5:8, 9). If we suffer for well-doing "this is acceptable with God" (1 Peter 2:20-23). In Romans 5:3, 4 we find that "we glory in tribulations also; knowing that tribulation worketh patience; and patience experience; and experience hope." Nothing shall separate us from the love of God: tribulation, persecution, famine, etc. (Rom. 8:35-39).

Are you sacrificing your life in service to God? God is always with the one who sacrifices, and He surrounds that life with something that man can never match.

May we ever prove faithful in His service.

Sin

* * *

Mrs. Mae Magnus, Bloomington, Ind.

"Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law" (1 John 3:4).

Sin is selfishness manifested in lusts, pride, greed, jealousy, lack of self-control, and all that is hateful.

Sin, that old monster—even when we speak the word it seems we hear a hiss as that of a serpent. It is the cause of all our weeping and suffering, for as surely as we investigate we find sin somewhere behind it. If we would eliminate sin we would rid ourselves of our worst enemy.

Sin is a deadly soul disease. It is infectious and contagious. We see its marks stamped on faces. If we continue in sin it bringeth forth death (James 1:15), that second death from whence there is no awakening. "For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). We find that God is our only source of life. Now as sin is the act of turning away from God, the one who sins simply cuts himself off from life.

Sunday Labor

An infidel farmer wrote a letter to Horace Greeley when he was editor of *The Tribune*:

"Sir: I have been trying an experiment. I have a field of corn which I plowed, planted, and cultivated on Sunday. I harvested the crop on Sunday and hauled it to my barn, and I find I have more than my neighbors, who would not work on that day because of conscientious scruples."

To which the editor replied in one sentence: "N. B.—God does not always settle His accounts in October."

No, nor in the spring or summer. Thoughtless people sometimes run up a big debt against God, and imagine that after the account has stood for a long time it will be outlawed or forgotten. But it never is. In the end every account has to be paid, usually with accrued interest.—*U. B. Herald*.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"She openeth her mouth in wisdom; and in her tongue is the law of kindness. Her children arise up and call her blessed" (Prov. 31:26, 28).

Little Samuel and His Mother

A few weeks ago we received the story of a woman who was brave enough and wise enough to be a great leader. She was second only to a great general, and without her help the general would have been of no account at all. Her name, as you all recall, was Deborah.

Deborah was a sort of Joan of Arc, we might say. She called men back to their duty and conquered the enemy that was robbing her people of their homes and their happiness. Without her aid their country would have been lost.

Today we will learn about a woman who never could have done any of these things. She was too timid to lead an army. She was too modest to try to tell men what to do. But she was much greater than Deborah, nevertheless.

For this woman was a mother who loved and worshiped God. She was a mother who brought up her son to love and serve Him also. Her name was Hannah, and her son's name was Samuel.

Why do you think it is greater to love and worship God and to teach one's children to do so than it is to lead an army against a cruel enemy? Deborah loved God, too, but she was not a mother. And a mother who is true to God and succeeds in training her children likewise performs the finest task in all the world.

There was a strange thing about this woman, Hannah. She had no little boy, and she wanted one more than she wanted anything else in the world. So she prayed to God and asked Him to send her a son. But she promised God that if He gave her a son she would give him back to God.

What joy would Hannah get from her son if she gave him back to God? I wonder if any of you boys and girls can tell. Talk it over with Mother and see what she thinks.

At any rate, here we have Hannah going up to the temple to worship along with her husband and praying about what was most on her mind. And before she left to return home she had the promise from God that her wish would be granted.

Now Hannah believed God with all her heart. She knew that if God promised something it was as good as done. And she showed her faith at once. How? Just by being glad!

Before this she was sad. Our lesson says that she was "in bitterness of soul and wept sore." She told Eli, the priest of the temple, that out of the abundance of her grief

she prayed to God, so much did she long for a son.

But after God said that she would receive her wish she was no longer sad. She smiled and was so happy that she wrote a joyful song. You will find the song in the 2nd chapter of the 1st book of Samuel, verses 1-10. Did any of you ever write a song?

You know, believing in people, your parents or friends, makes you happy. For you feel that you have some one you can depend on to take care of you, to go with you, to share your fun, and to help you over disappointment.

But when you believe God you have even a greater Friend, for He never fails. Sometimes your parents fail, not because they want to fail, but because they cannot help what happens. But God never fails, because He has all power in heaven and earth. What a wonderful Friend He is for all boys and girls!

When you read your Bible you are not too young to begin to believe it. Every word you read in it is true. All the wonderful things God promises you will come true. The only thing you need do is just to believe and obey, as you do Mother when she promises you something especially nice.

But we have sort of gotten away from Hannah, haven't we? Let us see what she did. God's promise came true, as we knew it would, and a son came to make her happy. She called his name Samuel, which means, "Asked of God," for that was what he was.

Now Hannah cared for her little boy until he was three years old, then she kept her promise and gave him back to God. How could she do that, you ask?

Turn in your Bible to 1 Samuel 1, and read verses 24 to 28. You will learn that Hannah took little Samuel up to the temple to help Eli the priest in his service for the Lord. And that is the way she "lent him to the Lord."

Now Samuel must have been a good little boy. He must have learned to obey his master as soon as he learned anything. When she left him and went back home we know he didn't cry. Hannah knew he was no "cry-baby" or she would not have left him.

If you'd like to learn what sort of boy Samuel grew to be read verse 26 of 1 Samuel 2. Do you remember reading almost those same words of another boy? Look at Luke 2:52. Wouldn't it be fine to have that said of you, boys?

Now, if you want to read something very interesting about Samuel read chapter 3 of the 1st book of Samuel. You will enjoy it very much, I'm sure.

AMONG THE CHURCHES

CONFERENCE CALENDAR

- August 16-21—Iowa State Conference, Waterloo.
- August 14-21.—Fredericktown Church, Fredericktown, Mo.
- August 18-28—Virginia Bible School and Conference at Maurertown.
- August 21-28—Western Nebraska Conference at Holbrook.
- September 4-11—Omaha, Nebraska, Conference.
- October 7-9.—California Conference at Los Angeles.

WESTERN TRIP

C. E. Randall

Evangelism must be sold to our people. To do this, an evangelistic mind must be created, and to accomplish this end we must think, pray, talk, write, and work along evangelistic lines. The matter must be ever kept before the people. We have tried to do this very thing.

Our first work in the West was at Corvallis, Ore. Following the morning service at the church, all went to the home of Bro. and Sr. Hathaway where a picnic dinner was spread. In the afternoon the work of the Board of Evangelism was presented, also the needs of the Training School. Bro. and Sr. Green and daughter Wilimina drove over for these two services. The evening service was held in the church. Bro. Prosser serves this church once a month. There is opportunity here that needs developing. The State College is close by and with a right type of effort there is no reason why many of them could not be reached. Bro. Prosser is doing all he can, but being some distance away and unable to come only once a month, is at a big disadvantage. He has grown up with the work in Oregon and has spent his whole life under the influence and teaching of the Church of God.

Leaving Corvallis, we went to Vancouver, where Bro. A. W. Darby met us and took us to Felida, Wash., where a service was held in the evening. Just a few members are left here, and Bro. Prosser keeps them together with his services.

After visiting many of the isolated along the way to Seattle, Wash., we spent a delightful time in the Young home reviewing much of the early history of the Church of God. From this home we were sent on our way to Puyallup, Wash., where plans had been laid for celebrating Bro. and Sr. Corbaley's golden wedding anniversary. This took place on Friday night, July 22. There were around seventy-five present who joined in bidding this faithful pair a continuance of their walk of life together.

Early Sunday morning following, several cars left for the annual picnic held at Snoqualmie Pass. The weather was ideal and a goodly number present. Sermons were given by Bros. Corbaley, Sater, Foster, and the writer. After a full day of fellowship, all left for their homes.

On Monday night, a joint service of the Cashmere and Wenatchee, Wash., churches was held at the latter place. This meeting concluded services in the Northwest, and we felt a closer bond had been created and a better understanding of our needs and problems grasped.

We have a very fine people in this area and a better acquaintance with them will do all of us good. May God's richest blessing rest upon them.

ANNA HART CORDILL

Anna Hart Cordill was born in Hancock County, Ohio, on May 8, 1846. At an early age her family moved to Miami County, Ind., and there settled on a farm. Her girlhood was spent at that home and in 1863 she was united in marriage with Henry Franklin Cordill. During the early years of their marriage they lived in Iowa and Minnesota, later returning to Macy, Ind., near her childhood home.

In 1882 they moved to Plymouth, Ind. Mr. Cordill had by this time become actively interested in the doctrines of what is now the Church of God, under the teachings of J. F. Wagoner and others of the early leaders in Indiana. Both Mr. and Mrs. Cordill were baptized and affiliated with the church at Plymouth and were active workers therein.

Mr. Cordill passed to rest in 1910. Mrs. Cordill suffered a critical injury on last July 28, and her death occurred August 3, 1938.

She leaves three sons: Charles and Ai of Los Angeles, Calif., and Alpha of South Bend, Ind.; one daughter, Mrs. Lewis Romine of Oregon, Ill., eleven grandchildren, and four great-grandchildren.

She trusted in the promises of a future life through the resurrection of the dead at the return of the Master and fell asleep confident in that trust and hope.

The foregoing brief history of Sr. Cordill's life was handed to the undersigned, who has known her from his boyhood days as an upright, faithful, Christian woman, sweet and cheerful in disposition and loved by those who knew her. After appropriate services in Oregon, Ill., where she died, and in South Bend, Ind., the city of her home for many years, she was borne to the grave by members of her own family, where she awaits the return of Him who holds the keys of the grave and of death.

L. E. Conner.

NORTHWEST CONFERENCE REPORT

The annual Conference of Oregon and Washington was held in Corvallis, Ore., June 16-19. Bro. H. J. Prosser of Newport, Ore., opened the meeting Thursday night. Reading the 1st chapter of Revelation, he gave us a very good talk on "The Revelation of Jesus Christ."

And we had with us Bro. A. W. Darby of Gresham, Ore., who on Friday night gave us a very interesting talk on Israel.

Sr. Minnie Rogers of Eugene, Ore., was with us. She led two wonderful Bible classes on "Truth," which we all enjoyed very much.

Friday afternoon Bro. Prosser gave us a beautiful picture of God and of His goodness and love which we all enjoyed.

We also had with us Bro. J. Eagleston of Pomona, Cal., who took a very interesting part in the Conference. He spoke to us Saturday night, and his sermon was enjoyed by all. Saturday morning we had our business meeting. Officers for the coming year will be the same as last year. Bro. Prosser, president; Sr. Amy Young, vice president; Lillian Wolf, treasurer; Flora E. Hogue, secretary.

The board approved hiring Bro. H. J. Prosser another year to speak at Corvallis the first Sunday in each month and at Felida, Wash., the third Sunday in each month. Brethren, please take notice of these dates and be with us at these meetings, not forsaking the assembling of ourselves together as we see the day approaching (Heb. 10:25).

We urge the members to give the board their whole-hearted support, without which the burden will fall too heavily on the shoulders of a few.

Sunday was a full day. Sunday school came at 10:30 o'clock, with a sermon at 11:30. A basket dinner was served at noon, under the beautiful walnut trees. We came back to the chapel at 2:30 for our Communion service, which was led by Bro. Eagleston. Bro. Prosser gave the closing sermon in the evening. We were made happy to have so many with us.

The next meeting will be in October.

May God's blessing rest upon us all during these perilous times, that we may grow in knowledge and wisdom, and stay steadfast unto the end. 2 Peter 1:11: "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

Bro. C. E. Randall of Fonthill, Ont., was with us again July 17, which did us all good to hear him speak and tell us of the work that is going on in our churches and the news of the Training School, and to encourage us to have an active part in this wonderful work.

Flora E. Hogue, Conference Secretary.

WHAT DO YOU DO?

The little poem entitled "What Do You Do?" which follows, was composed by Mrs. Edith Andrew Burchell of Oregon, Ill., after listening to a sermon given recently by the pastor of the Oregon church. Mrs. Burchell is a grand-niece of Elder A. J. Eychaner.

"When life seems hard,
And dark shadows of fear
Make you falter along the way,
Do you stumble and moan
And grumble alone,
Or look for the good each day?
"The wood from a tree of most exquisite grain
Does not come from a sheltered place,
But the mountain peaks
Where the hurricane sweeps
The wind and the rain in its face!
"Men hang out their sign
To tell their trade:
The shoemaker hangs a shoe;
But Almighty God has placed His sign
In human souls like you."

HERALD RECEIPTS

Mrs. Lottie Pickerl (for another); Lila Kirkpatrick; Mrs. Pauline Chapman; H. S. Bell (for another); Mrs. Rose Starbuck (for others); Clyde M. Long; Clifford Stearns; Emory L. Macy; Clint Scott (self and another); L. E. Bremer; Mrs. E. R. Burk (self and another); Paul H. Overholser (self and another); C. H. Horton; C. R. Meyerhoeffer; Mrs. Mary Goekler; E. A. Titus; J. Don Swartz; Mrs. Earl Brossard; Frank Switzer; Rufus Curtis (for another); Mrs. Elsie M. Moore; Mrs. Lucille Appleby (for another); Mrs. J. B. Gaspar; Earl B. Friend; Mrs. Charles Pearson (for another); E. C. Pearson; Clyde Randall (for others); Earl R. Smith; Mrs. June Nagle; Mrs. Hilding L. Anderson; Mrs. Eudora Walker.

INDEBTEDNESS FUND

Notes Payable		\$4,309.00
Amount received	\$1,774.00	
Clyde Long	10.00	
William A. Reid	2.00	
Burr Oak, Ind., S. S.	2.00	
Glen & Ruth Starbuck	5.00	
Mr. & Mrs. J. A. Patrick	10.00	
Fonthill, Ont., Church	4.25	1,807.25
		<hr/>
		\$2,501.75

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Ella M. Siple; Dorothy Magaw; William A. Reid; N. Goodreau; Mr. and Mrs. J. E. Miller; Lydia Railsback; Jessie M. B. Kauffman.

SUMMER TRAINING SCHOOL FUND

South Bend, Ind., S. S.	\$ 5.00
Mrs. Lottie Pickerl	5.00
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THE RESTITUTION HERALD

Published by
National Bible Institution
Oregon, Illinois

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

The Pine Woods Bible Class, by W. H. Wilson: 480 pages; cloth binding; a discussion in conversational form, based upon actual class work by the author, on various phases of the gospel; 75¢, postpaid for cash National Bible Institution, Oregon, Illinois.

"Lord, bless this meat that we shall eat,
This bread that we shall break;
Make all our actions kind and sweet;
We ask, for Jesus' sake."

CONTRIBUTIONS TO N. B. I.

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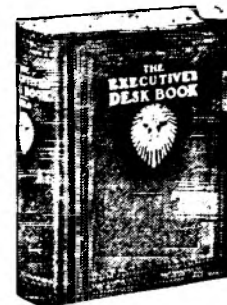
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THE RESTITUTION HERALD

VOLUME 27

OREGON, ILLINOIS, AUGUST 23, 1938

NUMBER 47

“Take Heed How Ye Hear”

A Meditation by the Editor

I INVITE you to meditate for a little while with me on these words: “Take heed therefore how ye hear.” The language, recorded by Luke in the 8th chapter and the 18th verse of his Gospel, formed a part of one of the Master’s great public sermons.

“Take heed therefore how ye hear.”

There is an art in hearing as there is an art in seeing. Among the several definitions of art with which the lexicographers provide us, this one meets our needs on the present occasion perhaps better than any other: “Art involves a recognition and an appreciation of that which is beautiful and good, and the ability to faithfully imitate or reproduce it for the enjoyment of others.”

And so I say that there is an art in hearing and in the reproduction of what is heard, quite as much as there is an art in seeing and in reproducing what is seen.

Art is discriminatory. It rejects far more than it accepts and reproduces. It chooses but the finest and the best in line and color to imitate upon painted canvas, in chiseled stone, or molded bronze.

And there are masters in the art of hearing, just as there are masters in the art that depends upon the sight of the eyes. The painter and the sculptor makes his choice of subject and material by the sense of sight. The master hearer makes his choice through the oral sense. That is the only difference between them. Each is discriminating, and of all that is seen and heard, reproduces only that which will bring joy to the eye and pleasure to the ear. Such is the function of the true artist regardless of the medium of expression his artistry employs.

The final and most beneficial impression made upon the observer by a beautiful picture is not outward, but inward. It is not the lines and tints and shadows which are actually seen in the painting itself that contribute richness to the viewer’s life, but it is the deep and lasting imprint the painting leaves etched upon his character.

Remember, please, that the purpose of art is to see and hear and reproduce the beautiful and the good for the enjoyment of others rather than for the pleasure of the artist himself.

We notice that Jesus did not say: “Take heed *what* ye

hear,” but, “Take heed *how* ye hear.” The true artist sees all there is to see. He does not miss the repulsive things that lie in the foreground of the scene he purposes to perpetuate upon the canvas on his easel, but he *overlooks* them. That is, he looks *beyond* them. He sees them clearly in the original setting of his picture, but he feels that such should have no place in his finished work. There is no loveliness in these things that entitles them to preservation, so why acquaint future observers with the fact that they were ever there? To do so would serve no helpful purpose, and the aim of the artist is to benefit and inspire, not to discourage or to darken the pathway of men.

The picture must be made to arouse sensations of lasting good and genuine pleasure. It must not be a constant reminder of hateful and ugly phases of life. The crooked, repulsive mars that cross the face of nature must be transformed by the magic of the artist’s hand into flowing arches, graceful scrolls, and straight lines of deathless beauty. And where such transformations are not possible, the unsightly must, so far as is practicable, be omitted altogether from the finished work.

Such is the art of the painter and the sculptor. And such should be the art of the hearer as well! To see all, to hear all, but to reproduce and perpetuate only that which is pleasing, attractive, uplifting in thought and ennobling in influence.

“Take heed,” Jesus said. To “take heed” is the opposite of “heedlessness.” “Take heed how ye hear” means to give closest attention to what is said. To listen understandingly, “with all readiness of mind,” as the Bereans listened to the preaching of Paul and Silas. It means to listen discriminatingly, as they did also, “searching the scriptures daily, whether those things” which are heard agree with the inspired Word.

Beyond this, to *heed* how we hear, means to take into consideration the results that may follow the reproduction of what we have heard. When you repeat the thing to others, what effect will it have upon them—good or bad?

All this, and much more, enters into the meaning of these words of our Lord.

There is much of beauty in (Please turn to page 11)

Abreast of the Times

Pertinent Comments on the News of the Day

G. E. Marsh, Editor

Death Toll of "Few Drinks"

"Whosoever is deceived thereby is not wise" (Prov. 20:1).

CHICAGO, Aug. 15.—It's the drinks the drivers don't feel that do the damage, is the conclusion of physicians who have studied the relation of liquor to automobile accidents. Traffic court judges are often met with the statement: "I'll admit, judge, that I had a couple of drinks. But I certainly wasn't drunk!" We are told that in most such cases such declarations are true. According to evidence presented by George Barton, engineer for the Chicago Motor Club, a great many accidents resulting in injury or death are undoubtedly due to moderate drinking on the part of drivers and pedestrians, although but a comparatively small proportion of them are thus recorded. The Northwestern University Traffic Safety Institute recently found liquor on the breaths of 75 per cent of the drivers tested in Evanston between midnight and 2 a. m. on a Sunday. The motor club also made a test, using Bruce Wells and Scott Tiedman, commercial artists, who volunteered to act as "guinea pigs." Both are family men in their forties and each has had more than a quarter century driving experience. At 10 a. m. both men took tests of their vision, their nervous reactions, their hand-eye coordination, and their judgment of distances and speeds. As a result of the tests both were rated as above the average in ability as drivers and the tests were supported by their driving records. At 11:30 a. m. the men returned to the laboratory after drinking a couple of mint juleps. Neither showed any trace of intoxication. Wells was then placed at the wheel of a dummy automobile. Before him was a shifting highway scene. It required that he should operate brakes, accelerator, clutch, and steering wheel to keep a toy car on a road with curves, railroad crossings, and stop and go lights. Completely confident, he finished this part of his test in 310 seconds. It had taken him 444 seconds before he had had his drinks. But his grade was only 69 per cent of what it had been before he had sipped the juleps. Tiedman's test followed that of Wells. He was but 61 per cent as good a driver after his "few drinks" as he had been before. "A driver," Mr. Barton said, "needs 100 per cent of his capabilities to operate a car safely in modern traffic." This is a sentiment with which we can all agree.

Fencing Palestine

"Thou shalt fall upon the open field: for I have spoken it, saith the Lord" (Ezek. 39:5).

JERUSALEM, Aug. 19.—A barbed wire fence, stretching along almost the entire border between Palestine and Syria,

now separates the two countries. Sir Charles Tegart, adviser to the Palestine Government for the suppression of terrorism, ordered the erection of the wire barrier at a cost of \$450,000. It was designed to prevent the inroads of Syrian Arabs upon the Jewish settlements.

The basic ideas of national defense remain unchanged throughout the ages, thus discrediting man's boasted intellectual advancement. The great wall of China, built by Che Hwang-te, "the first universal emperor," was started in 214 B. C. to prevent the entrance of Tartar invaders, while the Romans built a similar rampart some three hundred years later in northern England to protect themselves against the Picts and Scots. This new "wall of wire" in Palestine is but a modernized form of the ancient walls and earthen embankments which were built for the same purpose of territorial defense. Of course such a frail barrier will do little to hinder the advancement of the "king of the north" when he sweeps down upon the unprotected villages of the Holy Land "to take a spoil and to take a prey." Palestine will then be an "open field" upon which the enemies of the Lord shall fall to rise no more.

Decline in Sunday School Attendance

"There shall come a falling away" (Paul).

LONDON, Aug. 19.—So rapidly is attendance in English Sunday schools falling off that it is said that if the present rate of decline is not checked "there will not be a single Sunday school scholar in the land at the end of twenty-five years." According to recent reports the Baptists in England have lost 16,000 scholars; the Congregationalists, 23,000; the Methodists, 66,000; and the Church of England, 82,000.

While figures covering the Sunday schools of America are not at hand, we believe that the decline in Sunday school attendance in this country is proportionately as large as it is in England. This fact should act as a challenge to the Church of God, as the world stands more in need of the Sunday school now than ever before.

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As a Thief in the Night

By Genniell Carpenter

THE quietude of the winter night had fallen over the city and the snow that lay heavy upon the ground sparkled in the dim light of the street lamps. The time was half past seven on a Sunday evening.

Around the southeast corner of the square came a man. He walked with bowed head, slowly, obviously thinking of something other than his own progress or the five prosperous-looking houses that lined the street. His indifference to his surroundings indicated a perplexed if not a troubled mind. He had just come from his sister's home which was but a short distance away and was on his way to a party—a solely masculine poker party. But his thoughts were not on the party. His serene bachelor life had just been seriously jarred. He still felt strangely impressed, even a little terror-stricken by what had occurred, but his legs carried him toward Joe's home and the poker party automatically, and a part of his mind mechanically anticipated the convivial possibilities of the evening before him.

His sister possessed what he called a "religious complex." Usually he scoffed at her tracts and parsons and invitations to attend church, but this afternoon her radio had commanded his reluctant attention. An evangelist had been speaking of prophecy and as he painted a word-picture of the horrors of the tribulation that would precede the Lord's coming, he begged his hearers to repent of their sins and seek pardon before it was too late. So powerful and convincing was the speaker's appeal that the man's soul had cringed under the lash of his awakened conscience. Thoroughly aroused, he asked his sister:

"Do you actually expect all this to come to pass? that you will really be caught away from the earth—you yourself?" Then, with a feeble attempt at jocund mockery, "Religion seems to be like women's clothes—it undergoes changes in style from time to time. It used to be the fashion to be wuffed to heaven when you died, not caught away alive!"

He was thinking deeply now, however, and seriously. As he walked on, past the brick house on the corner, the text of the evangelist kept repeating itself in his mind and his feet beat time to the words: "As a thief in the night! As a thief in the night!" His mind toyed with the alarming ideas the words suggested. Suppose it was true! He quaked at the thought—the mystery, the supernaturalness of it all. "As a thief in the night . . ."

In the kitchen of the red brick house on the corner, Josie Reindert rinsed the dishwater from her big strong hands. The frosted window let in the frigid moonlight. She dried

The following dramatic little story is republished from The Restitution Herald of June 6, 1933. It was recommended to the members of the class in religious journalism of the Summer Bible Training School as an example of fine religious writing of an unusual type and as such it is again presented to our readers.

her hands, turned out the light, and stood in the doorway of the warm little living room where old Mr. Anders read to his wife. The words were those of Isaiah, the silver-tongued poet of Israel.

"He shall feed his flock like a shepherd: he shall gather the lambs in his arms."

"Did you want something, Josie?" queried Mrs. Anders kindly, as her husband's sonorous voice ceased.

"N-no," stammered Josie, "only, could I come in and sew here for a while?"

"Of course!" was the answer.

Josie hemmed her pillowslip silently and listened to Mr. Anders as he resumed his reading. She wondered why he always read the Bible, no magazines, no novels. Then she remembered to be thankful that he did read the Bible, for the pastor of a little country church had secured for her the well-paid work of keeping house for this kindly old couple. Mr. Anders was now reading from the New Testament:

"Two women shall be grinding at the mill; the one shall be taken, and the other left. Watch therefore: for ye know not what hour your Lord doth come."

Mrs. Anders asked Josie to go upstairs for a piece of cloth she needed for the garment she was mending. Josie obeyed silently. She was almost afraid to ascend the dark stairs. The simple words of Christ had raised a nameless dread in her mind. She tried to understand what they meant. What had they to do with the heaven and hell of her childhood Sunday school class? They must mean the end of the world! She would ask Mr. Anders.

She found the cloth. She went down stairs. She entered the living room. She had not been away three minutes. *No one was there!* She raced, frantically, unbelievably, through the bedroom, out into the dining room, the kitchen—through the entire house. *No one!* She came back, sobbing hysterically, to the brightly lighted living room. It looked perfectly natural except for its mysterious emptiness. Josie forced herself to touch the table, the Bible that lay upon it. They felt real.

A sentence in the open Book caught her eye:

"For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be."

She looked up and noticed for the first time Mrs. Anders' wheel-chair—the one in which the poor lady had spent so many patient years, a helpless invalid. But she was no longer there. The chair was empty. Then it was so! There could be no other explanation. (Please turn to page 16)

The Lord's Prayer

Study Number 7

By Mary A. Gesin

"And lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory for ever. Amen."

AS WE approach this final study in the series on the Lord's Prayer, we do so with hesitancy and reluctance: hesitancy because we feel our utter inability to lead the reader's thought into proper and worth-while channels; reluctance because our studies together thus come to a close.

To not a few estimable scholars of the Word the first clause of the above verse is the most difficult of comprehension in the entire Prayer. For this reason we consulted with the Editor, Brother Marsh, and with his assistance we are able to present several translations and valuable commentaries on the text. We feel that no amount of time spent in study and comparison could be other than profitable, for above all else we should desire to learn God's will and purpose for us.

As we noted in a previous study, there are three petitions directed toward God: Thy name; Thy kingdom; thy will. There are four directed to men: give us; forgive us; lead us; deliver us. All of these supplications should be offered that God's purposes, not ours, may be accomplished. And when His purposes are accomplished our own well-being is also insured.

In no part of the Prayer is this more apparent than in the clause under present consideration. It is fully as important that we be not led into temptation as that we are provided with bread for the day. Our God desires, above all else, that we shall approach Him in confidence and trust for both our temporal and our spiritual needs.

"Do not subject us to temptation, but save us from the evil one," is the translation given us by Goodspeed. From consideration of this and other comments we may properly infer that the word "temptation" includes the thought of trial. For Jesus Himself, we recall, was "led up of the Spirit into the wilderness to be tempted" (Matt. 4:1).

In fact, Vincent, who translates "lead," into the word "bring," declares that "it is a mistake to define this word as only solicitation to evil. It means trial of any kind, without reference to its moral quality, here, generally, of all situations and circumstances that furnish occasion for sin. We cannot pray God not to tempt us to sin, 'for God cannot be tempted with evil, neither tempteth he any man' (James 1:13)."

"Abandon us not to trial," says our own Diaglott. "Do not take us into temptation," is the wording of the Twentieth Century New Testament, while the word "de-

liver is rendered "rescue" by this author, and by Bullinger as well.

Perhaps the most valuable light upon the subject is to be found in the Abingdon Bible Commentary, which is the compilation of thought of more than sixty of the best Bible scholars of the English-speaking world. On verse 13 we read:

"Bring us not into temptation. The preceding petition pleaded for forgiveness of sins that were past; this petition pleads for protection from sins in the future. Without our Lord's original words it is impossible to explain the real significance of this difficult request. The best light upon it is to be found in our Lord's experience in the Garden of Gethsemane, when He enjoins His disciples to pray that they enter not into temptation. *Cause us not to be led into temptation* would perhaps better convey the meaning of this prayer, for Jesus knew that in hours of great trial the soul was exposed to very insidious perils and moral dangers."

From all such circumstances we know that God will "deliver" or "rescue" those who call upon Him with trusting hearts. He is quick to hear, for His eyes are "upon the righteous, and his ears are open unto their cry" (Psa. 34:15). However, we must recognize the need and the value of the testings that come to all who would be Christ's followers. Included in such experiences are pain, sorrow, disappointment, by which men are proved or tested to determine their wealth.

Some one has said that solicitation to evil may come from without, but the real struggle always takes place within. "Every man," says James, "is tempted, when he is drawn away of his own lust, and enticed." From the circumstances of life which subject us to such dangers we may confidently pray God to deliver us. But if we succumb we dare not place the blame upon God, upon environment, or upon heredity.

Further, James enjoins us to "count it all joy when ye fall into divers temptations, knowing this, that the trying of your faith worketh patience." All trials are temptations to murmuring and distrust of God's goodness. But their results are matters for joy, if successfully met. There is no variation in God's goodness, James assures us in verse 17. The only variation to be found is in our response to it.

God always provides the means whereby we may emerge victorious over every trial, but the true child of God does not wilfully go into temptations that may prove

his undoing. Read the Apostle Paul's wise counsel on this point in 1 Corinthians 10:12, 13 and 1 Timothy 6:6-10.

We could not conclude our study on the matter of temptation without reference to James' assuring words, "Blessed is the man that endureth temptation: for when he is tried (and proved worthy) he shall receive the crown of life, which the Lord hath promised to them that love him." This crown will be bestowed when our Savior returns and rewards the faithful (2 Tim. 4:8).

Prayer held a very important place in the life of God's people Israel. At dawn, at noonday, at the set of sun, their hearts were lifted to God in reverence, in gratitude, in petition. Jesus, we know, exhorted them to beware of ostentatiousness in prayer, of vain repetition, of formality.

We, too, should beware of allowing our prayers to fall into meaningless ritual. God alone has the power to grant our petitions if offered to Him in faith, but we must learn His will before we are able to ask intelligently.

"For thine is the kingdom, and the power, and the glory." That God's plans may one day be accomplished in earth, that we may have a share in the accomplishment, is the final purpose of all our prayers. The daily conflict, the trials by which we are strengthened, are but means to this end, and will be finally overshadowed by God's glory.

Thus we pray from an overflowing heart, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting."

Did Christ Preach to the Dead?

*Condensed from an article by John Ford
in "Signs of the Times"*

"FOR for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the Spirit" (1 Peter 4:6). When you first read these words, you may have the impression that dead persons do have the gospel preached to them, but if you will read carefully, you will see that that is not so. The verse says, "For this cause *was* (past tense) the gospel preached also to them that *are* (present tense) dead." In other words, the gospel was preached sometime in the past to those who are dead at the present time. When the gospel was preached to them they were alive, but since they heard the gospel they have died.

It would be a hard job preaching to dead persons, for in Ecclesiastes 9:5 we read: "The dead know not any thing." It is difficult enough to get a man who knows something to believe the gospel, let alone try to convert one who knows nothing. I would as soon preach to a room full of empty chairs as to preach to a room full of dead persons. It takes intelligence and knowledge to understand the gospel, and such intelligence is possessed only by those who are alive. All the preaching you will ever hear is that which you will hear while you are alive. All the invitations you will ever receive to come to Christ will be those you will receive before you die.

Another text that causes some perplexity is found in the 1st Epistle of Peter: "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 some time 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 (3:18-20).

FREEDOM OFFERED NOW

"Being put to death in the flesh." This phrase has not been understood by many. Some say that it was only the body of Christ which died, and that the real Christ did not die. Our whole chance of salvation depends upon whether Christ actually died or not. If Christ did not die, soul and body, then you and I must pay the penalty for all our sins, and that will mean eternal death. If only part of Christ died, then there is no chance of salvation for anyone, for the wages of our sins is death of both soul and body. "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell" (Matt. 10:28). Christ died, soul and body, paying the full penalty for all who have sinned, and making it possible for all who have faith in that death of Jesus to live. The penalty for sin has been paid. Will you not believe it and accept the freedom from sin which is yours?

Our next phrase in the text is, "quickened by the Spirit." The word "quickened" means "to be made alive," or "to be resurrected." Christ was resurrected by the Spirit. . . . If it had not been for the Holy Spirit, Christ could not have lived again, for He was dead. It is the Holy Spirit that will raise all the sleeping saints to life again on the resurrection day. "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you" (Rom. 8:11).

Some one may ask the question, "Did not Jesus have power to lay down His life, and power to take it again?" "Therefore doth my Father love me, because I lay down my life, that I may take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it

down, and I have power to take it again. This commandment have I received of my Father" (John 10:17, 18). Jesus did have power to lay down His life, and He had power to be raised again; but what was the power? It was the Holy Spirit. You and I have access to that same Spirit, and as surely as Christ was raised from the dead by the Holy Spirit, so surely can you and I be raised from the dead again on the resurrection morning, *if* that Spirit dwells in us.

You can see now why Jesus made the statement, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5). . . .

"Quickened by the Spirit: by which also he went and preached unto the spirits in prison" (1 Peter 3:18, 19). Jesus did not preach to spirits in prison in person. . . . The word "spirit" does not always mean a disembodied, invisible spook that drifts around. Sometimes in the Bible the word "spirit" refers to living men and women in bodily form. "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God" (1 John 4:1, 2).

OUT OF THE BONDAGE OF SIN

Were these people in hell? The Bible does not say that they were in hell. It says that they were in prison. I do not know of any text in the Bible which teaches that prison means hell.

There are several texts that speak of the freeing of the prisoners, but the prison is not represented as a place of torment nor as a place of destruction of the wicked. "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; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified" (Isa. 61:1-3). From these verses we see that those who were bound in the prison house were those who mourned in Zion. They were persons who were oppressed, sorrowful, burdened down with their sins. They had a heaviness of spirit. They were discouraged because of their oppression. God spoke of their condition as being in prison.

The gospel of Christ brings living men and women out of the darkness of disbelief, out of the bondage of sin. Men and women get into that prison house while they are alive, not after they are dead. "Bring my soul out of prison, that I may praise thy name: the righteous shall compass me about; for thou shalt deal bountifully with me" (Psa. 142:7).

Sin is a terrible thing. When it gets a man in its clutches, it holds him with a vise-like grip. It brings him

to sorrow and despair. It causes him to pass through a life of darkness and a vale of tears, until it finally crushes his life from his body. Sin, like a spider, weaves its web and catches unfortunate victims in its meshes. For an example, let us see what happens to the man who drinks liquor. When he begins to drink, he thinks that he has complete control over himself and that he can stop drinking at any time he wishes, but within a short while he finds that the demon of rum has a strangle hold upon him and he cannot break away from its grasp. The prison bars of habit keep him drinking. He will do anything to get his liquor.

Every person thinks that he can break off with sin at any time, because he thinks that he has complete control of himself, but before long he finds that sin controls him. The story is told of a snake charmer who traveled with a circus. He had a giant boa constrictor that he had trained since it was very small. During his performance he allowed this huge snake to coil itself about his body; then at a signal, the snake would give him a tight hug. When it seemed to the audience that he would be crushed to death, he would signal to the snake, and it would relax its coils, and it would then crawl back into its box. The snake charmer was not afraid of the snake, because he had had it since it was a little thing. He felt confident that he had complete control over it.

One day, during his performance, everything had gone along as usual. The snake came out of its box, coiled itself around the man's body, and gave him the usual hug. He signaled his snake to relax, but this time the snake did not obey. It continued to tighten its coils around its victim, until the man fell down upon the platform, his life crushed out. Sin seems so harmless when one first indulges in it, but before long it becomes too mighty for any man to break. After sin has finally fastened itself upon a person, Jesus is the only one who can set him free from the bondage of sin.

The saving power of the gospel of Jesus has been preached down through the ages, for the salvation of mankind, and it is the Spirit of Christ that attends the ministry of the true disciples of Christ today. It was the Spirit of Christ that actuated the preaching of the apostles. It was the Spirit of Christ that spoke through the prophets of old. Every utterance of the prophets of olden days came through the inspiration of the Spirit of Christ. "Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow" (1 Peter 1:10, 11). Noah was a prophet, and the Spirit (that afterward animated Christ) dwelt in him and spoke through him to the antediluvian people. For one hundred twenty years the (same) Spirit spoke through Noah, warning the people that a flood was coming, and that they must plan to enter the ark to be saved from a watery grave; but only seven besides the preacher were saved, and they were the immediate family of Noah.

Under the Oak of Abraham

ON THE northeastern side of the valley, less than a mile from Hebron, near the road that leads to Bethlehem, and in view of the Moslem mosque which covers "the cave of Machpelah," is a large, dignified, venerable, stately, ancient-looking oak tree, which grows within a stone's throw of a well some eighty feet deep, cut through a rock, and containing a never-failing supply of clear, cold, and delicious tasting water. Both Israelitish and Ishmaelitish tradition affirm that this oak once sheltered Abraham's tent, and that the well was dug by his servants for the use of his household and flocks, while dwelling here, in the "plain of Mamre."

As for the tree, there is no other like it for size and ancient appearance in all Palestine. We measured, four of us, with outstretched arms, at their height from the ground, and they scarcely sufficed to girdle its trunk. Other travelers have ascertained its circumference to be twenty-three feet. It may be scarcely probable that such a tree has survived nearly forty centuries since the days of Abraham; yet it stands in the undoubted "plain of Mamre." And as Josephus, the Jewish historian, mentions that such a tree *was* growing here in his day which tradition ascribed to have been primeval from the days of Adam, it is possible that it has sprung from a root or an acorn of the original oak tree, beneath whose shelter, tradition says, "the father of the faithful" so long dwelt, and where, it is believed by both Israel's and Ishmael's sons, he entertained the Lord and two attendant angels, when they came to announce the destruction of the neighboring cities of the plain, Sodom and Gomorrah, and the birth of Isaac. Viewed in this light it is a "memorial tree."

It is more than probable that this old well *was* dug by Abraham's servants, for several reasons that could be rendered; one more being the wearing of the rope on the ancient curbing stone, by the ropes of the "drawers of water;" the channel worn in the rock being more than a foot deep.

The Arabs are proverbial for preserving the landmarks and ancient names of all the noted wells mentioned in the Scriptures of Israel, and this one most especially they hold in the highest estimation, as its origin is traceable to Abraham. They are proud of being the custodians of his well, his oak, and above all, his resting place, the "cave of Machpelah;" and most jealously guard them from injury, because they belonged to Abraham. "In confirmation of this an incident occurred while we were lunching and resting under the shade of the oak, which we here relate.

The tree grows in the midst of a large vineyard, luxuriant with the largest and most luscious grapes our eyes ever beheld. When looking upon them we mentally recalled the "cluster" that the spies of Moses brought from the "brook of Eschol," and wished that we might have

the privilege of eating one of the numerous clusters. While partaking our meal, a tall and venerable Arab, attired in the picturesque and flowing robe of the Orient, and who by the ornamentation of his weapons appeared to be the sheik, or ruler of the surrounding territory, approached our Mohammedan, and inquired in Arabic who we were. Our friend informed him we were Americans who had crossed the two seas, Atlantic and Mediterranean, seven thousand miles from our home in the west, for the purpose of visiting the "sleeping place" of *Katea liebe Ibrahim*, the great and good Abraham, and we asked the privilege of *hadjis*, or pilgrims, of resting under the shade of the father of the faithful oak, and drinking of the water from his well.

With the courtly grace of a prince he bowed to us and replied to our friend that we were *et fuddah*, or most welcome; and that, as owner of all the valley in view, he accorded to us the privilege of resting as long as we desired. He then stepped among the vines, and soon returned, bringing in the grapes we had longed for, and presented them to us. One cluster we measured. From the stem it reached from beyond our elbow to the tip of our middle finger. The largest grapes were of the size of pigeon's or dove's eggs, and tapered to the extremity as small as the little finger nail. Its weight was a full Arabic *rotlle*, or five and a half pounds. He also permitted us to bring away seven of the acorns from the tree, and we abundantly drank of the water from the well.

During the sheik's conversation with our friend, he boastingly mentioned that this valley, as far as the eye could see, had been in the possession of his tribal family for more than a thousand years, as a lineal descendant of the "prophet of Allah." In order to test him we inquired through our interpreter if the land in this valley could be purchased. He looked at us very gravely as he replied as follows: "This land *cannot* be bought. It has no price. If you would pave it with silver *zechins* (a silver *zechin* is about eighty cents), and they were covered all over with gold *zechins*, they could not buy it. My family hold it in trust till the time comes for Allah to awake out of his sleep in yonder cave," pointing with his right hand in the direction of Machpelah, "the *true* owner, our father Abraham. He is Allah's *rightful owner*, and we keep it for him until the day of the resurrection of the righteous dead; then it will revert to him. May Allah's will be done!"

Thus we learned that some, at least, of the so-called "wild sons of Ishmael" more unerringly understand what is truth in regard to the promises made to Abraham, than do the major part of Christendom. In many a weary and waiting hour of our own lonely pilgrimage, has this incident of the emir or prince of Mamre's plain, been recalled in solacing reflection. It is with thankfulness that we testify of this evidence of our Father's grace and truth in the

(Please turn to page 11)

From the Bowery Mission of New York

By John Eagleston

I AM writing from the famous Bowery Mission in New York City. The street on which this mission is located takes its name from a Dutch word meaning a farm and its buildings. The street has long been famous or infamous for the vulgarity and flashiness of its cheap amusement resorts, to which the poorer classes of the district flock in great numbers. Extreme poverty and ostentatious riches mingle on this street. Here thousands of "down-and-outers" are fed and housed by Christian organizations each year.

I found the Bowery Mission itself quite a different place than I had supposed it to be. The building is a palace as compared with some other missions I have visited. It is finished in fancy, softly tinted brick and marble. Stained glass windows give it a very church-like atmosphere. Scripture texts, painted in attractive lettering on panels about four feet square, are displayed on the walls. The decorations on the under side of the roof which forms the ceiling are real works of art. Pews, instead of benches or chairs, provide the seating. The floors are of uniform color. There are rooms for all purposes of necessity and convenience, including up-to-date kitchens and dining room. A noticeable fact is that but one smoking room is provided. Dormitories and beds are spotlessly clean. Order and cleanliness are maintained by a remarkably efficient system of organization which makes possible the caring for of this terribly down-and-out class of humanity that frequent these ever-welcoming doors.

Questioning the Assistant Superintendent of the Mission, I asked him whether they kept track of those who were "converted" after they left the Mission. He replied that they kept no records whatsoever. It did not take long for me to discover that the Bowery Mission is nothing more than a reform school of the best type. Little of real spiritual results seem to follow the efforts that are put forth here.

Since coming to New York I have visited several different places of worship. Yesterday I attended a meeting of the "Oxford Group." Here I asked the same question concerning the nature of their "conversions," and they expressed the thought that the Oxford Movement was one of "moral reform." Again the importance of knowing and obeying the truth was ignored.

I next visited a fashionable Baptist Church on Fifth Avenue. Dr. Ayr is the pastor and I really thought that he understood the restoration of Israel and the establishment of the kingdom upon the earth. Before the service I had a short interview with him and mentioned the fact that I was not sure whether he believed Israel would be returned to

Our special correspondent has interviewed the leaders of various religious groups in New York City, where he is spending a few days before taking ship for England, and in the following article throws much light upon the existing conditions in that city and elsewhere in the East.

their own land or not. To my dismay, he dodged the question. I took my place in the crowded auditorium and listened attentively to his sermon. I doubt if there is a single error taught by the denomination which he did not affirm in that discourse! He

taught that the Devil originally was in heaven; the righteous go there at death; the wicked suffer eternally in torment; and if the whole world is not converted now it is lost forever!

Passing over into New Jersey, I found about a dozen Christadelphians and met with them in their Bible class. There seemed little of the Spirit of Christ present. I answered a few questions having to do with the 6th chapter of Hebrews, but no one else took any part in the exchange of views but the leader.

Following the Bible class they proceeded to the morning service. I was sadly informed that I could not partake of the memorials with them, and I answered in the way I always answer under similar circumstances: "If this is a Christadelphian table I would rather not partake, but if it was the Lord's table no living being could deny a child of God this privilege."

"Well," they said, "we just thought we would warn you."

"And now that you also have my thought on the matter, I will go."

But they insisted that I should remain with them even though I might not be counted as one qualified to eat and drink of the memorials with them. The saddest thing about the whole experience is that they entertained me as royally as they did any of their own group. When I left them at nearly midnight they bade me farewell as a brother in the Lord. But I was saddened by the thought that I had not been permitted to celebrate the Lord's Supper with them.

I suppose the General Conference is now a matter of history. I have thought many times in my journeyings of the brethren at Oregon, and my prayers have been for their continued success. I am convinced by what I have seen and heard since starting on this trip that the truths we teach cannot be matched in grandeur and depth of meaning by any other body of people. Others with whom I have come in contact are devoting their attention to moral and political reform movements of different kinds, but we are teaching the great message of the Lord Jesus Christ as it was interpreted by the apostles. "Ye must be born again!" You must change your mind by learning the truth and then you must obey the great Commander in baptism and in service

if you are to be eligible for favors in this life and honors in the life to come. It is a place in the kingdom of God upon the earth that we seek at the coming of the Lord, not the reformation of the present social order.

I expect to be off in a few days for my native land, and my next communication will likely be from London.

Give my love to all and tell the brethren through our paper that I love them all and am praying for them.

Why God Is Judging America

"The Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out and blood toucheth blood. Therefore shall the land mourn" (Hosea 4:1-3).

WITHOUT entering into a detailed discussion as to the primary reference and meaning of this passage of Scripture, I believe that without question it perfectly presents a picture of conditions in our own land today.

Both sacred and profane history testify to the fact that when a nation forgets God, moral and spiritual corruption set in and ultimately oblivion for that nation follows. The judgments of the flood and the confusion of tongues came as the direct result of men forgetting God. Israel's history and that of the heathen nations around her are replete with examples of decline traceable to the same root sin. The great world powers of days gone by—Egypt, Babylon, Medo-Persia, Greece, and Rome—all fell because of internal decay and moral corruption, the awful harvest of forgetting God.

America is in danger. She has risen to the zenith of power and blessing among the great kingdoms of the world. But America stands upon the brink of a yawning chasm of judgment and she will fall as other nations before her unless the people of America get back to God.

The inspired words of Hosea come to us with new force as we see the condition of our beloved land. "There is no truth nor mercy nor knowledge of God." But there is swearing and lying and stealing and committing adultery and the shedding of blood; therefore, God says the land shall mourn.

The liquor situation is serious. The sin of making it possible for full-grown men and women, who are old enough to choose for themselves, to obtain liquor, is bad enough; but add to this the sin of pouring down the throats of our boys and girls this liquid fire which loosens the passions of sin, lust, licentiousness, and every evil work, and you find reason enough for the curse of God to rest on our country.

American people are spending over three million dollars every year for liquor. If this amount were divided among the men, women, and children of the country, each one would receive twenty-five dollars, an average dividend for temperance of one hundred dollars for every family.

For every three dollars spent by the American public on liquor, only one is spent for public, elementary, and high schools. While one girl is receiving the advantages of college education, there are three girls dispensing liquor. The army of bar maids reached the astounding total of 1,350,000 in 1937.

In 1920 there were 177,000 saloons; in 1937 this number had increased to 442,000. Fifty million barrels of beer are consumed annually. What a terrible indictment this all is against the American people!

Another menace is the sale and use of marijuana, known to many as Indian hemp. It is a danger particularly to youth, being mixed with tobacco and sold in cigarette form to school children. Its continued use causes the most offensive moral degeneracy and atrocious criminality. Ultimately the victim ends up in the insane asylum, wrecked physically, mentally, and morally. The man appearing to be innocently selling hot dogs to your boy or girl may be a marijuana peddler. It is high time people awakened to the deadly peril of this drug.

America is a nation filled with violence. Quoting from *Prophecy*: "250,000 murderers are at large in the United States; 300,000 American men and women will commit murder before they die; nearly 400,000 persons now living in this country will be murdered. These are not the freak scareheads of yellow journalism; they are sober statements of Judge Wilber C. Curtis in the *Alumni Review* of the University of California."

The Federal Bureau of Investigation pays 1,750 people to apprehend dangerous criminals in our country. When these criminals are apprehended, convicted, and sent to prison only to be released through the clever scheming of some other crook who should be behind the bars, it is a deplorable situation.

Immorality is rampant today, not only among those of mature age, but even among the children in our high schools. Major Maude Lee of the Salvation Army Maternity Home spoke recently at a California conference of parents and teachers, declaring some almost unbelievable facts. She said that at the close of the fiscal year September 30, 1937, 4,000 maternity cases had passed through United States Salvation Army homes. Of this number 265 were girls under fifteen years of age and 3,539 were unmarried.

Last year 10,000 girls and women of America lost their lives at the hand of abortionists.

What is responsible for this deplorable condition?

There are many factors which enter in, but certainly the modern movie, with its flash of sin, immorality, licentiousness, and lust, is one of the greatest of these. It must also be admitted by all, that for the large majority of boys

and girls of our land, the theater is their "bible" where they learn the standards which form and mold their lives.

Dr. Edgar Dale of the Ohio State University says that of one hundred fifteen motion pictures picked at random, twenty-two had as their goal illicit love. Forty-five per cent had their major scenes in bedrooms. This, to say nothing of those majoring in crime, murder, mystery, attempted rape, and seduction. Dr. Dale says further of movies that they treat marriage and sex as "trite, banal, superficial, and exaggerated."

Then there are at least a dozen movie magazines published which portray Hollywood at its worst. These magazines are sold upon practically every news stand in the country alongside of at least a score of others not fit for people to read. Even those magazines which are barred from the mails we permit to be sold to our boys and girls.

Even our educational institutions are fast becoming the strongholds of Satan in many instances. For a young man or woman to go through grade and high school and an ordinary college and come out without faith in God and the Bible shattered, is a rare miracle indeed.

Evolution in our schools and modernism in our pulpits have contributed their share to the breakdown in the right appreciation of moral values. It is time for judgment to begin at our houses of learning and at the house of God.

This is not an indictment against these industries and institutions only, but against the American people who demand what these systems produce.

What shall we do about it? Shall we padlock the saloon? Shall we close the theater? Shall we lock up the dealer in corrupt literature? Shall we throw our educational system overboard? That would be mere reformation. It would not change men's hearts. And only as their hearts change will their environment be altered.

The remedy is found in the program given us by the Lord Jesus Christ. When He wanted to change the Pharisaical system He preached to Nicodemus, a Pharisee, "Except a man be born again he cannot enter into the kingdom of God." When He wanted to change the unjust tax system He spoke to Matthew. Regardless of what changes He knew were needed He at no time sought to bring them about by introducing a bill or by seeking the overthrow of the existing government. In every instance He singled out an individual and gave him the message of life. By this means hearts were changed, evil desires and passions shunned, and the peaceable fruits of righteousness manifested.

The Lord Jesus Christ and His power to deliver a sin-blacked heart from the bondage of corruption is the only remedy for America.—Condensed from *The Baptist Bulletin* in *The Christian Reader's Digest*.

The Error of the Wicked

IT IS SAID that Robert G. Ingersoll once took out his watch while lecturing, and said, "I will give God five minutes to strike me dead for the things I have said."

He held his watch in his hand and waited. Women fainted as the last seconds of the five minutes ticked off. The infidel orator put his watch in his pocket—and was not struck dead.

The great preacher, Dr. Parker, heard about the incident, and said, "And did the gentleman think he could exhaust the patience of the eternal God in five minutes?"

Yes, God has time enough and can afford to wait. But this is no reason for supposing that He will not deal with the rebellious and the defiant in His own good time. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil" (Eecl. 8:11). But God "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).

We are warned in the Bible against "being led away with the error of the wicked" (2 Peter 3:17). There were to "come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation" (vs. 3, 4).

The "error," or mistake, of these "scoffers" evidently was to be that because the second advent of Christ had not taken place yet, therefore, it would never take place, that because God had allowed things to go on as they were going so long without calling the ungodly to account, therefore the day of judgment would never come.

They would ignore the warning of the flood of Noah's time (vs. 5, 6), and the prophecy of a coming judgment (vs. 7, 8). They would presume upon God's mercy and the fact of His long-suffering (v. 9). "But," says the inspired writer, "the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up" (v. 10).

Sin is not always punished in this life. But listen! "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Gal. 6:7). The day of reaping may not come at once, but it will come, must come, for the law of sowing and reaping holds good here the same as in the natural world. Thus, the words of the Preacher: "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment" (Eecl. 11:9).

THE FARMER'S CORN

In *Current Anecdotes* there was a story about a farmer who wrote the following letter to an editor:

"Dear Sir: I have been trying an experiment. I have a field of corn which I plowed on Sunday. I planted it on Sunday. I cultivated it on Sunday. I cut it and hauled it to the barn on Sunday. And I find that I have more corn to the acre than has been gathered by any of my neighbors this October."

The editor printed the letter, and underneath he added this note:

"God does not make full settlement in October."

This reminds us of what the Psalmist said about seeing "the wicked in great power, and spreading himself like a green bay tree" (Psa. 37:35). But note how the chapter begins: "Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass, and wither as the green herb" (vs. 1, 2).

The story is told of a man falling from a tall building, and as he fell past each window on his way down he called out, "All right so far." And this in a crude way helps to illustrate the "error of the wicked."

THE LONG-SUFFERING OF THE LORD

Why is it that the Lord allows things to go on as they are? Why is it that He allows His name to be blasphemed and last-day mockers to ridicule His Word? Why is it that "evil men and seducers" are allowed to "wax worse and worse," if God has the power to call things to a halt and bring the world to account before the great white throne? If God is to judge the world, why is the day of judgment so long apparently in Coming?

The answer to these questions is to be found in the fact that the Lord "is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance" (2 Peter 3:9).

God sees the awful doom that awaits the wicked, and He desires to save as many as possible. To this end He has given His own dear Son to die on the cruel cross "that whatsoever believeth in him should not perish, but have everlasting life" (John 3:16).

When Christ comes and the judgment scene is ushered in it will be too late to get right with God. In the meantime, "the longsuffering of our Lord is salvation" (2 Peter 3:15), to as many as are willing to comply with the divine will while we have the opportunity.—L. J. Carter in *Present Truth Messenger*.

UNDER THE OAK OF ABRAHAM

(Continued from page 7)

heart of this son of Ishmael and Abraham, and that he has not been left without witness even in the "tents of Kedar."

Verily Abraham "shall rise again"; and as this descendant of his has said, "the possession will revert to him.

It cannot be bought. It has no price." The Prophet Micah (7:20) confirms this thought, "Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old." (See also Gen. 13:1; 12:15-17; Acts 17:8; Rom. 4:13-17; Heb. 11:8-16, 39, 40.)

We shall ever remember in gratitude our rest by the well and under the oak of Abraham.—S. R. Jones in *Messiah's Advocate*.

The regretful picture in the present-day work is that of the isolated groups of members, who have been thoroughly evangelized from time to time, but who have not learned the necessity of fellowship and communion together in worship. They have not experienced the edification (building) that can only come through constant, mutual association with those of "like precious faith."

"TAKE HEED HOW YE HEAR"

(Continued from front page)

the world, much of that which is good in the lives of those around us. Some of the beauty and some of the good are obscured by the muck in which it has been developed. Jesus' advice would seem to be something like this:

"Hear and see as you must, what goes on around you, but so much as is in you, endeavor ever to retain in your mind and heart and repeat to others and reproduce in your own life only the good, the true, and the beautiful.

The pictures you are assigning a permanent place in the gallery of your memories should be only of the finest quality, only of the richest character, only of the most inspiring sort, for it will be to them that you will turn in the later years of your life, when strength diminishes, when the snows of winter crown your heads, it is, I say, to these pictures that you will look, and it is in them that you will find joy or sorrow, peace or regret.

So let us *take heed how we hear* and how we copy and how we retain the things we see in the lives about us for our own future good if not for their present happiness. May God help us to be discriminating, as the artist is discriminating, and record on the phonographic discs of memory all the good and all the lovely things we can.

It was something like this the Apostle had in mind when he said: "The peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus."

Look into the lives of those whom you know, listen carefully to what they say, and "whatsoever things are true, whatsoever things are honourable, 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," in these with whom you share the perils of this life, "think on these things," remember these things, cherish, record, and repeat these things.

Berean Department

Gerald L. Cooper, Editor, Ripley, Illinois

President's Greeting

It was with reluctance that the board accepted the resignation of Cecil Smead as editor of this page. Brother Smead has served most acceptably as editor the past two years, and many favorable comments have been received with regard to his work. We thank him for his splendid work, and pray God's blessing to attend him in his various services.

Brother Smead's resignation necessitated our securing a new editor and after careful consideration the board selected Gerald L. Cooper of Ripley, Illinois, as your Berean editor for the coming year. Brother Cooper served as editor of the Minnesota State Berean paper two years ago and thus is well qualified in all respects to serve as your editor.

We trust that you will cooperate with him in every way, and pray that he may be guided with wisdom from above.

Harry Goekler, President.

Hello!

The last page of the resigning editor's farewell report was entitled, "Good-Bye." So it seems only fitting and proper that I, as the new editor, should say, "Hello!"

When the National Berean board selected me as editor of this page for the coming year, I began to realize immediately the responsibility that was mine. I accept this responsibility, feeling my own inability to do the work properly. However, we all know that if God's will is performed that He will bless our efforts.

It is my desire and hope that you will assist your new editor as much as you did Brother Smead. I know we cannot succeed unless you cooperate. We all would like to see more contributions from the readers. Follow the example of those Bereans of Louisiana, Illinois, Minnesota, and other states and send in articles or reports.

"Search the Scriptures Daily" is the Berean motto. When you do this and find something of interest to you, won't you send it to your editor and share it with all of us.

That this page may continue to be the inspiring feature of THE HERALD it has been, that you may all be strengthened in service to the Master, and above all that some one may find happiness in Christ, through the reading of this page, is the sincere prayer of your new editor!

Man's Ultimate End

A newspaper clipping tells us of a tomb costing \$400,000 being erected for a man and his dog. Aside from the fact that the money could well have been spent for the aid of the needy, perhaps it is utter foolishness. The man doesn't know anything about it, and in time even the costliest of tombs will decay and be destroyed.

How thankful we should be that God reckons all men equally alike in death and that the reward shall be based on "faith and works," and not on the costliness of the tomb or the money accumulated.

Training School

It was the privilege of those in attendance at General Conference at Oregon, Illinois, on Saturday, August 13, to witness the presentation of certificates to twenty-four members of the Summer Training School of 1938.

All but four of these are young people, some just embarking on their work for Jesus Christ. We will expect, and no doubt receive, many good things from these young people as a result of their training.

May God bless each and every member of the Class of 1938.

Worship

* * *

Mary Richardson, Hammond, La.

When Christians worship, that worship is expressed in terms of gratitude, love, reverence, adoration to the heavenly Father.

There are two kinds of worship: that which is truly sincere, heartfelt, and that which is an outward appearance but in which the heart takes no part. But we find that all so-called worship is not acceptable to God. We recall the incident of Cain and Abel (Gen. 4:3-7). Cain was under the impression that he was worshiping when he offered his sacrifice, but God clearly saw that Cain's heart was not in it, that it was merely a pretense, and God rejected it.

All through the Bible we find that worship may be expressed by prayer, meditation, and praise. Worship at church alone is not sufficient, it must be a constant process.

In Psalm 19:14 we find the real spirit of worship. The basic necessity in worship for its acceptance by Jehovah is prayer (1 Thess. 5:17). Please note Luke 18:1 and 1 Peter 4:7. An important fact is stated here—"that men ought always to pray." Prayer may consist of praise as well as petitions (Heb. 2:12).

Let us note some ways in which a Christian should conduct himself toward God. "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints" (Eph. 6:18). "God is a Spirit: and they that worship him must worship him in spirit and in truth" (John 4:24). The scribes and Pharisees are classed as hypocrites and "for a pretence make long prayer" (Matt. 23:14). May we never worship in this manner. "If I regard iniquity in my heart, the Lord will not hear me" (Psa. 66:18).

Should we worship public or privately (Matt. 6:6)?

May we all seek to worship God in spirit and in truth.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"And the child Samuel grew on, and was in favour both with the Lord, and also with men."

God Speaks to a Boy

Last week we learned about the baby Samuel and his mother, Hannah. Today we will read about the boy Samuel and God. Read the story in 1 Samuel 3.

You all recall how Hannah paid her vow to God by leaving her beloved son at the temple to help Eli, the high priest. He must have been almost six years old when the events of today's lesson occurred. He was three, you remember, when his mother gave him to Eli.

In verse 2 we read that Eli's eyesight was getting very dim. So it must have been a great comfort and help to have a bright-eyed and willing boy with him all the time. How do we know he was willing?

Well, when you read chapter 3, you get a very clear picture of the boy Samuel, don't you? I wish that each one of you could write a description of him, as you see it from these words.

God was speaking to Samuel in the quiet night hours, and Samuel thought it was Eli calling him. You see, this was the first time Samuel had heard God's voice, and so he did not recognize it.

But God was to speak often to Samuel after that, in fact, all through the years of his life. For Samuel was to be a prophet, or a spokesman for God. God gave His messages to Samuel, and Samuel delivered them to the people.

You see, Eli, though he was a man who himself loved and worshiped God, did not bring up his sons to love or worship Him. According to the description given of them they must have been boys who brought great sorrow to their father's heart. They seemed to be boys who did everything contrary to what their father desired them to do.

God, who is ever loving and merciful, willing and anxious for all to repent and return to Him, can bear sin only just so long. Then He has to bring a stop to it. If men will not cease from their sins God brings punishment upon them to teach them the right way. Sometimes the only way we will learn is by punishment. Have you ever found this to be true?

Now if you will read on, in chapter 4 you will learn just how God set about to punish these wicked sons of Eli. There was a battle between the Israelites and their enemy, the Philistines, and their enemy won. Thirty thousand Israelites were killed in battle, and the enemy took the "ark of God."

If you have forgotten what the "ark" was, look up Deuteronomy 10, and read the first 5 verses. You see, the ark was a sort of chest. In it were kept the Ten Commandments carved on stone. Also, a sample of the manna was preserved in it. The manna, you recall, was the bread that fell from heaven for the Israelites to eat when they journeyed through the wilderness.

This "ark" was very precious in the eyes of the Israelites, and the day that it was captured by the enemy must have been a sad, sad day. In fact, it was considered such a terrible disaster by Eli that he didn't care to live any longer. Verse 18 tells you what happened to him when he heard the news.

But more strange things were to happen! The god that the Philistines worshiped fell down before the ark when the enemy took it into their house. They set the idol up again and left everything in order. Next morning when they came in again there it was on its face, and this time its head and its hands were broken off and only the stump remained.

Everywhere they took the "ark" of God sorrow and destruction followed. You see, they were idol worshipers and God did not want them to touch the "ark" sacred to Israel. For seven long months they worried with it, taking it from one place to another. Everywhere it went the people said, "Send it away. It brings us only trouble."

All of this time the Israelites were worshipping idols, forgetting the God who had given them so many wonderful blessings. And Samuel, who was by now a grown man, called the people together one day and begged them to return to God. You can read that story in chapter 7.

God turned the battle that day in favor of the Israelites by a most strange thing. You may read how the enemy were frightened in verse 10. "God works in a mysterious way His wonders to perform."

Just as surely as God spoke to Samuel so long ago, giving him His message, so surely does He speak to us today through His Book, the Bible. Often it almost seems we hear His voice as we read the sacred words. From the pages of His Book we learn what it is that He wants His children to do.

If we are wise we will listen to God's voice and do His bidding. Then we will receive the promised blessings He has for us. Nothing could be better for us than to obey Him in our early youth, even as Samuel did. Thus all our life long we will delight to serve Him.

AMONG THE CHURCHES

CONFERENCE CALENDAR

August 18-28—Virginia Bible School and Conference at Maurertown.
August 21-28—Western Nebraska Conference at Holbrook.
September 4-11—Omaha, Nebraska, Conference.
October 7-9—California Conference at Los Angeles.

CHANGE IN EDITORSHIP OF THE HERALD

Bro. G. E. Marsh, who for the past seven years has been the editor of The Restitution Herald and the Truth Seekers' Sunday School Quarterly, has resigned both as editor and as pastor of the Oregon Church of God, and will take over the pastorate of Southlawn Church of God in Grand Rapids, Mich., on October 1. Further announcements concerning these changes will be made in the General Conference issue of The Herald at an early date.

A note of sadness always enters into the hour of parting at the close of our great summer conferences, but this year the separations were especially sorrowful owing to the fact that early Monday morning word was received of the death of Sr. Harvey Krogh, Sr., mother of the pastor of the Ripley, Ill., church. Pastor Krogh and his wife were preparing to start for the Virginia Conference when the announcement of his mother's passing reached him. The sympathy of the brotherhood is extended to the bereaved family.

HOLBROOK, NEBRASKA

The church here is looking forward to an enjoyable conference beginning Sunday, August 21, with Bro. S. J. Lindsay as guest speaker.

Bro. Arthur Hornaday, who for many years has been the Bible class leader, has been ill and confined to his home for many weeks. His many friends pray for his speedy recovery.

Bro. and Sr. Grover Gordon had a pleasurable western trip, visiting in several states and meeting with a few of the churches there.

Bro. Melvin Stedman and bride visited his uncle, James Stedman, and friends in this locality recently. Melvin will be remembered as the son of Bro. and Sr. John Stedman, and has been the commercial instructor in a Richmond, Va., college where he and his bride have been living during the summer months.

A social was held August 14 in honor of Bro. Kenneth Hornaday and bride. Kenneth will be remembered as the oldest son of Bro. and Sr. Charles Hornaday.

Icel Stedman, Church Secretary.

HERALD RECEIPTS

Emily Fyfe; Miss Almeda Wertz; Mrs. Almeda Glotfelty; Mrs. Thomas Lewis; Mrs. Bess Kasper; Mary Richardson; William Berry; Adolph Johnson; Frederick O. Sapp; Mrs. Barbara Addington; Sydney Magaw (for another); John Railton; Mrs. George M. Siple (for another); Mrs. S. J. Stedman; Mrs. Faye Luper (for others); C. N. Adams; Florence E. Tuttle.

BOARD OF EVANGELISM

Once again Bro. C. E. Randall has returned from the West, where he went in the interests of evangelism. We are thankful for those who are interested in this work, and sincerely pray that others may realize its importance to the extent of giving to this fund.

Listed below are the total receipts of this trip:

Niagara Falls, N. Y.,	\$ 5.45
Welland, Ont.	4.05
Fonthill, Ont.	13.41
Graytown, Wis.	2.25
St. Cloud, Minn.	5.00
Eden Valley, Minn.	5.26
Flora Hogue	10.00
Felida, Wash.	12.00
C. E. Mills	5.00
Charles Lapp	1.00
A. Drake	2.00
Mora, Minn.	5.75
Total	\$71.17

C. E. Lapp, Treasurer,
St. Cloud, Minn., 41-31st Ave. N.

GUTHRIE GROVE, SOUTH CAROLINA

Elder M. O. Williamson, Pelzer, S. C., and Elder J. H. Anderson, Michigantown, Ind., conducted a revival meeting at the Guthrie Grove Church of God August 7-15, 1938. The fourteen persons whose names are listed below were baptized:

Thomas Owens, Williamson, S. C., Rt. 1; J. C. Browning, John Bayles Griffith, Clayton Browning, Thelma Griffith, Gladys Browning, all of Liberty, S. C., Rt. 1; Roy Davenport, Mrs. Eunice Wates, Louise Harris, Beatrice Harris, Mrs. Lolo Thomson, Pelzer, S. C., Rt. 1; Carl Elrod, Piedmont, S. C., Rt. 1; Mrs. Pearl Tollison, Easley, S. C.; and Louise Finley, Fork Shoals, S. C.

This splendid group are cordially welcomed to the fellowship and love of the Church of God everywhere.

(Miss) Carrie James,
2 Archie St., Piedmont, S. C.

BAPTISMS DURING GENERAL CONFERENCE

Seven young people were baptized during the progress of the meeting, five of whom will unite with the Oregon church and one with the church at Blood River, La.

Bro. Vernon Lobell, a member of the Summer Bible Training School, was baptized by Bro. Harry Gokler, pastor of the Blood River Church near Hammond, La. James Mattison was baptized by his grandfather, Bro. S. J. Lindsay. Bro. G. E. Marsh, pastor of the Oregon church, baptized Betty Pettenger, Virginia Pettenger, Thelma Reed, Verna Friebel, and Norman Friebel. James Mattison and the five baptized by Bro. Marsh reside in Oregon, Ill. Another baptism at Oregon, not previously reported, is that of Charles Koontz, whom Bro. Marsh immersed about two months ago.

The prayers of the entire brotherhood follow these young people out into their lives of service and devotion to Jesus Christ.

ILLINOIS CONFERENCE REPORT

The annual business meeting of the Illinois State Conference was called to order at 3 p. m., Friday, Aug. 12, 1938, at Oregon. The meeting was opened with song, followed by prayer by Paul C. Johnson.

The minutes of the last meeting were read and approved. The treasurer's report was read and approved.

Reports were read from the following churches: Casey, Dixon, Macomb, Oregon, Eldorado, Ripley, and Rockford. Bro. Harry Gokler gave an oral report from the Salem Church.

The president asked for oral reports regarding the Quarterly Conferences, and Bro. Harvey Krogh reported for the Conference at Ripley, Bro. James McLain for Macomb, and Bro. Walter Wiggins for Eldorado. All three stated that the churches where the Conferences were held were very much encouraged by being able to meet with members from other churches throughout the State. Bro. Johnson stated that he had attended all the Conferences and felt they were very encouraging and uplifting and should be continued.

Regarding old business, the president reported that the dormitory had been painted during the past year, due largely to the material assistance given by Bro. J. H. Williams, who did a large share of the painting.

The treasurer reported that \$139 was received from Dollar Day.

Regarding the Illinois Page (The Illinois Evangelist) in The Herald, edited by Bros. Krogh and McLain, the comments were that it was read very generally and enjoyed, and should be continued.

The amendment to the Constitution, which was proposed a year ago, was read by the secretary, who moved its adoption. The motion was seconded by Bro. James McLain, and was carried without a dissenting vote.

The next order of business was the election of officers, and resulted as follows: president, Paul C. Johnson, Oregon; vice president, Walter Wiggins, Eldorado; secretary, Tessie Laning, Ripley; treasurer, Harvey Krogh, Ripley. The two Board members elected for two years were George M. Siple, Oregon; and Frank Laning, Ripley; those holding over from last year are Leota B. Hanson, Oregon; and Glenn Birkey, Rochelle.

Bro. James McLain presented a blackboard diagram showing the work done in and around Camden. From his comments and those of Bro. Krogh and others it was the consensus of opinion that it would be useless to try to revive the old work at Camden, but that there is good prospect of building up a new work there, as several have showed interest who have not previously heard the gospel as we present it.

Bro. McLain also presented the needs of the Macomb church. They have been carrying on very faithfully during the past year and should have regular work carried on if they are to grow and build on the footing that has been gained. They can contribute about \$30 per month, which will take care of local expenses and leave some toward paying a part-time pastor. Bro. McLain suggested that Macomb and Camden be worked together, giving Camden midweek services or Bible study, as they are not yet ready for Sunday services.

A motion by Sr. Leila E. Whitehead was passed that the Conference give authority to the Evangelistic Committee to carry on the work at Macomb, Camden, and any other fields that might be opened up.

It was moved by Leila E. Whitehead and James McLain that the same Evangelistic Committee be continued for the ensuing year. The motion was carried. The Committee consists of Leota B. Hanson, Paul C. Johnson, and George M. Siple.

Everyone present seemed heartily in favor of continuing the Dollar Day, and some suggested having two Dollar Days instead of one. Accordingly, it was moved by Leota Hanson and Gerald Cooper that we have two Dollar Days, one in the fall and one in the spring. The motion was passed.

A rising vote of thanks was given to those responsible for the painting of the dormitory.

Sr. Leila E. Whitehead made a statement that "the Illinois Conference can express great regret at losing Bro. James McLain and we wish him Godspeed," to which everyone gave hearty assent. Bro. McLain is going to Indiana this year.

It was moved by Francis Burnett and Leland Hanson that the Quarterly Conferences be continued. The motion was passed.

A motion to adjourn was passed.

Esta L. Starbuck, Retiring Secretary.

"Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips" (Prov. 27:2).

Bro. and Sr. Hobart L. Luper are leaving Arkansas City, Kan. Their new address is Bentonville, Ark., General Delivery. They are anxious to get acquainted with those of like precious faith in that locality.

Bro. J. F. Carpenter of Perryville, Ky., renewing his subscription to The Herald, says that, accompanied by his youngest son, he started for General Conference, but owing to car trouble was compelled to turn back. He hopes to have better success next year.

KOKOMO, INDIANA, SUNDAY SCHOOL GROWING

We must enlarge our building to make room for additional classes in the Sunday school! "Believe it or not." We have been forced to stop our "Red and Blue" contest because we have no room for the increased crowds. Attendance the past six weeks has been as follows: July 3, 89; July 10, 80; July 17, 88; July 24, 120; July 31, 115; August 7, 187; and August 14, 215!

We had planned to continue our contest during the entire quarter, but with our attendance growing by leaps and bounds we have outgrown our space. Our church proper seats about 125. Now the church is full, the basement is full, and a class of 39 is held in the yard outside!

Perhaps the other Indiana churches would enjoy having a contest with us. We have been able to hold our own with Hillisburg and Burr Oak in the past, and so we say, "Come on in, Indiana, and see which church can increase its Sunday school and consequently its usefulness the most and the quickest."

Kokomo believes that the Sunday school will help any church to grow. May the work in all its branches prosper throughout the nation.

D. G. Harvey.

SOUTHLAWN CHURCH, GRAND RAPIDS

Our church is happy to announce that negotiations have been completed with Bro. G. Eldred Marsh, and that he will assume the duties of pastor here on October 1 of this year. Southlawn is indeed fortunate to obtain the services of a man with the experience and ability of Bro. Marsh, and the writer, as retiring pastor, is greatly pleased with the arrangement. We look forward to a splendid future in the church, and pray God's direction upon all.

Those of our number who attended the General Conference at Oregon, Ill., have returned feeling benefited in many ways by their experience.

The congregation is pleased to welcome home Mary Newell and Leslie Niles from the Summer Training School at Oregon, where they spent six weeks. On Sunday morning, Aug. 21, Mary gave a report to the Sunday school and Leslie to the church.

Dorothy Siple, who also began the Training School work and returned home because of illness, is greatly improved and will soon be up and about again.

Berean workers have been putting on some special efforts and building up the attendance so that on the return of Superintendent Edward Dykstra from the University of Michigan this week we can get under way with a real program of activity.

The Dorcas ladies are journeying to the home of Mrs. Shephard and Brauer in Hopkins, Mich., on Wednesday, Aug 24, where they will spend the day. This mother and daughter have long been loyal workers in our group.

We thank God for the restoration of Mrs. Glenn Dolph and Ralph Alger who have been seriously ill. The baby daughter of Bro. and Sr. George Witham is also recovering from pneumonia.

We are greatly enjoying the visit of Sr. Ella Siple, the writer's sister, of Hammond, La., our home town. She will be with us the rest of this month.

Summer in Michigan, "the nation's playground," is a wonderful season, but in the church life the approach of fall is welcomed even more joyfully. As September comes on all the vacationers and summer workers in other parts are coming home, and it is a great thrill to class teachers, department superintendents, and pastor, as well as to the members themselves, to have the family united again.

F. E. Siple, Pastor.

The Pine Woods Bible Class, by W. H. Wilson: 480 pages; cloth binding; a discussion in conversational form, based upon actual class work by the author, on various phases of the gospel; 75¢, postpaid for cash National Bible Institution, Oregon, Illinois.

SUMMER TRAINING SCHOOL FUND

A Friend \$1.50

INDEBTEDNESS FUND

Notes Payable		\$4,309.00
Amount received	\$1,807.25	
Mr. and Mrs. H. A. Sheets	15.00	1,822.25
		<hr/>
		\$2,486.75

CONTRIBUTIONS TO N. B. I.

Maybelle Hanson	2.00
From Ontario	7.00
John Railton	.50



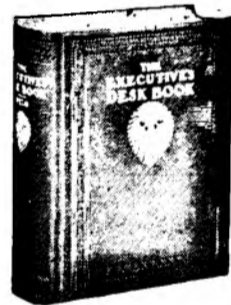
Bible 6453X. Genuine leather, overlapping covers, leather lined; 450 pages of helps—concordance, Bible dictionary, subject index, full-color maps; India paper, red-under-gold edges; marginal references; good blackface type, pronouncing; page size, 6½ x 4½ inches; index of books stamped on inside front cover in gold. Bible No. 6453X, postpaid, \$7.00.

Bible 1006. Text only; excellent pronouncing blackface type; maps; 64 pages of helps; artificial leather, overlapping covers; Bible paper, red edges; 8 illustrations; page size 7 x 4¼. \$1.00.

Bible 4914. Genuine leather, limp (no overlapping edges); Bible paper, red-under-gold edges; marginal references; excellent pronouncing type; illustrations; maps; concordance, dictionary, 4000 questions and answers, 100 pages of miscellaneous helps; special family record and marriage certificate; page size, 8 x 5½; 2 inches thick. \$5.00.

Bible S108X. Genuine Persian leather binding, overlapping covers; India paper, red-under-gold edges; large clear type, self-pronouncing; maps and map index; thorough concordance; marginal references; page size, 8¼ x 5½ inches; only ¾-inch thick. \$8.00.

The above Bibles are all the King James Version. Thumb indexes, 50 cents extra.



Executive's Desk Book: contains a 100,000-word dictionary; atlas of the world; digests of grammar, business law, finance, selling, secretaryship, public speaking, parliamentary law; and many other features. A one-volume cyclopedia. Thumb indexed. Illustrated. \$5.95.

Bible Atlas: more than 100 maps of Bible lands; historical, geographical, biblical data in exhaustive text; chronological tables; thorough map and textual indexes; numerous photographs; graphs in full color. \$3.50.

Bible History: a history according to the Bible arranged chronologically from Genesis to Revelation; numerous tables; maps; charts; biblical accounts harmonized; 430 pages. \$5.00.

The Translators to the Reader: a study of the purpose of the King James Version, written by Edgar J. Goodspeed, author of the New Testament portion of An American Translation of the Bible; contains the original King James Preface; one of the most valuable books about the Bible yet published. Postpaid, 60 cents.

NATIONAL BIBLE INSTITUTION
Oregon, Illinois

AS A THIEF IN THE NIGHT

(Continued from page 3)

Josie thought she screamed, "Oh, God!" but her lips only formed the words. . . .

In the second house Mrs. Blakely stopped her husband in the hall between the kitchen and dining room.

"Listen, dear, don't forget to have Betty's young man say grace tonight. I suppose, since he's training to be a minister, he'd think us odd if we didn't."

Her husband acquiesced, thinking of the time in his own youth when he thought that he wanted to be a minister. He also remembered guiltily how long it had been since he had gone to church. He even contemplated asking Betty's friend to take him and his wife, if she would go, with *them* to church. But recalling the work he had brought home from the office and the new serial in the *Saturday Evening Post* which he had not read, he decided against it.

Mrs. Blakely raised her eyebrows at her husband. He said, "Mr. Waite, will you give thanks?"

Mr. Waite complied: "Our Father in heaven," he began, "bless us and . . ."

Suddenly he ceased speaking. He did not go on. After a moment the eyes of those about the table were raised surreptitiously. Betty and her parents and her two older brothers stared at each other in amazement. Their faces blanched.

Young Mr. Waite was gone! . . .

In the third house in the row of five dwellings on that side of the square (a lovely home with Grecian pillars supporting the roof of a broad veranda that stretched across the front of the building), old Jefferson Greenworth expounded his philosophy to his bored sister-in-law.

"Now as a reasoning animal," he said, "I must grant the existence of some sort of motivating energy behind this universe. It would be too much to believe that the world had created itself. But I object to specifying this—this God, if you will, as a personality. . . . No one can convince me that I would be a better man if I went to church and listened to some other man's explanation of the deity. If a man is morally sound, what need has he for the Ten Commandments? Religion should go no further than the recognition of some definite power as the source of being. Anything more than that is superstition."

"Um-huh," acknowledge his sister-in-law, without looking up from the page that told who found the body and where. . . .

"Gra'mama, how do I look? Isn't this dress too sweet for words? Oh, mother's here, too. Gee, I though you were downstairs. Won't I knock Freddie's eye out tonight!"

The gay creature danced into her grandmother's room, her eighteen-year-old eyes sparkling with youth and *joie de vivre*. She did look sweet! Her fair, slim figure, draped in blue satin, made a picture of delectable loveliness.

"Yes, dear, you do look nice—but I wish you wouldn't go to that party tonight," her grandmother said.

"Oh, Gra-mama, *don't* preach! It's only a very small

party. And really, I won't be late! And if I went to church—oh, Mr. Newton is so deep, I never understand a word he says!"

Her "gra'mama" sighed and her mother said, "Well, mother, I suppose we should be glad that she doesn't go with Jane Hall and her cigarette-smoking crowd. Annette, you've never smoked, have you?" Her already-believing mother's soul sought reassurance.

"No," lied Annette. To change the subject, she jumped up and ran to the window. "I believe Freddie's here," she cried. "I'll go see."

She ran down stairs, followed by her mother; but it was not Freddie. Her mother asked, "Annette, won't you take this cup of hot milk up to your grandmother? I'm so tired."

Annette complied, but she soon came racing down the stairs again in great excitement.

"Mother," she called, "Mother, I can't find Gra'mama! She's gone! She isn't anywhere upstairs! It's funny! I don't see where she can be. *Mother! MOTHER!*" . . .

The man turned in at the last house, the fifth in the row of attractive dwellings. He hurried now, for it was cold. Already he had almost forgotten the radio evangelist with his message of warning. "That is all foolishness," he assured himself. "It just can't be true!"

He saw Joe standing at the window. "Good old Joe!" Yes, he had forgotten the frightening episode, except to laugh at his own silly fears—that he had taken the words so seriously! But his feet still marked time to the unconscious reiteration of his brain: "*As a thief in the night!*"

THE QUIET PLACE

Within me is a need for quiet places:

For cool, green stretch of grass 'neath bending tree;
For lilting song of bird in leafy bower;
Relief, escape from life's complexity;

For freedom from the city's jangling noises,
Harsh clang of bell, the wearing stress and strain
Of walled-in places, with their myriad voices,
Each taking toll of body, heart, and brain.

Give me the quiet of the open spaces;
The benediction of the cool, sweet air;
The healing hush of eve; the blush of morning;
The day newborn, when life is sweet and fair.

Give me the ear to catch the still, small whisper,
"In quietness and confidence, be strong!"
Grant me the peace that passeth understanding,
The strength to do the right—to shun the wrong!

—Leonora Lacey Warriner.

"You can better afford to be out of style than out of Christ."

THE RESTITUTION HERALD

VOLUME 27

OREGON, ILLINOIS, AUGUST 30, 1938

NUMBER 48

General Conference Echoes

This issue contains the reports of the Eighteenth Annual General Conference of the Church of God in America. The reports begin on page 3.



Ministers present at General Conference

We are glad to present to our readers the above picture, which shows a part of the ministers who were in attendance at the General Conference.

Reading from left to right, they are: Front Row—Mrs. Lucille Appleby, Nebraska; Mrs. Emma C. Railsback, California; G. E. Marsh, Illinois; S. J. Lindsay, Arizona; and James A. Patrick, Ohio.

Second Row—A. M. Jones, Iowa; Wilsie McKnight, Indiana; F. L. Austin, Illinois; T. A. Drinkard, Texas; and C. E. Randall, Ontario.

Third Row—S. E. Magaw, Ohio; C. E. Lapp, Minnesota; M. W. Lyon, Ohio; F. A. Stilson, Indiana; Harvey Krogh, Jr., Illinois; R. M. Abbott, Michigan; Harry Goekler, Louisiana; Gerald L. Cooper, Illinois; Paul Hatch, Illinois; and Lyle Rankin, Washington.

Abreast of the Times

Pertinent Comments on the News of the Day

G. E. Marsh, Editor

Preachers Used As Cat's-Paws by Reds

"Deceiving and being deceived" (Paul).

WASHINGTON, D. C., Aug. 25.—The communists have so deluded and misled thousands of preachers and leaders of women's clubs in the United States that these religious and social workers have unconsciously been enlisted under the banner of communism and much that they have been seeking to do has been directed from Moscow. Such was the astonishing statement made at the investigation now going on in Washington having to do with the discovery of the extent of un-American activities in this country.

From personal contacts with "progressive" and modernist preachers of various denominations, the editor of THE RESTITUTION HERALD is convinced that there is at least a little truth in the above assertion. It is clearly apparent that there is a strong and growing tendency on the part of religious leaders in many sects to look with disfavor upon what they call the "profit system" and to recommend in its place a plan termed "production for use, not for profit," which is but another name for socialism, the older brother of communism.

Attention was directed in this column to the fact that members of the Congregational and Christian churches are to vote on this very question this fall or winter. What action these churches (now loosely united) may take in the event that a majority express disapproval of the present system of government, no one can foresee.

The failure of other groups to preach "Christ and him crucified" and all that goes with the true Christian message, places a greater responsibility upon the Church of God to continue to "shout the tidings of salvation" with additional power and zeal.

Liberty Chides the Church

"Preach the word" (Paul).

NEW YORK, Aug. 26.—"It is more popular for the churches to send petitions to Congress to correct social ills than to the throne of God for power to save souls," is an assertion of *Liberty Magazine* that has aroused a great deal of comment in the religious press since its recent publication. *The Walther League Messenger* remarks that it is not often that the worldly-wise find themselves in a position where they can consistently chide the church for failure to perform its duty, but here is an instance in which such non-Christian observers have reason to point the finger of reproof to organized religion. "The feeble attempts of some church leaders to improve world conditions by the social gospel," says *The Presbyterian*, is justly bringing upon them the contempt of those on the outside.

The Church of God has always contended that the only hope for world redemption rests in the Lord Jesus Christ and His coming, and that the duty of the church in this age is not political or moral reform, but to preach the gospel of the kingdom of God. Christianity is not worldly, but other-worldly. It looks into the future for the accomplishment of all social and political reforms and feels that to attempt to bring about these much-to-be-desired conditions under the present dispensation is an utter waste of time and effort.

Terror Increases in Palestine

"It is even the time of Jacob's trouble" (Jer. 30:7).

JAFFA, Palestine, Aug. 26.—A bomb thrown into a crowded Arab market today, killing 20 Arabs, and wounding 74, ten of them gravely, marked a new and terrible outbreak of hatred between the two races which occupy adjoining cities. Immediately following the explosion, rioting broke out throughout Jaffa, and soon in many other parts of Palestine. Two banks here were attacked, stores were fired, and Jews stoned and shot in a mad attempt of the Arabs to take revenge on their enemies. All business was suspended in this seaport city and Arab shops were closed in Jerusalem and Haifa. The British Government rushed troops to all danger points, armored cars patrolled the main streets and machine gun posts were set up to guard the border between Jaffa and the near-by city of Tel Aviv. The blast and ensuing violence raised to 1,100, including almost 300 dead, the Holy Land casualties since July 5, when a new chapter in terrorism started with the ambushing of a Jewish bus.

How gloomy the picture of affairs in Palestine and throughout the world must appear to those whose only hope rests in the wisdom and strength of man! And how meaningless it must seem to be! After thousands of years of slow progress, civilization has not succeeded in reaching a state of sane existence where men may live at peace with one another!

THE RESTITUTION HERALD

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G. Eldred Marsh Editor
Paul C. Johnson Associate Editor
L. E. Conner Business Manager

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General Conference Happenings

THE Eighteenth Annual General Conference of the Church of God has come and gone, and it devolves upon the Secretary to report its accomplishments for the benefit of those who were unable to be present at this great gathering. As is always the case, the minutes of such a meeting, the reports of the various officers and societies concerned, and the routine business transacted do not tell the true story of such a convention of God's people. The real and most lasting values of any assembly of this kind come from those inward impressions the delegate receives and which, for better or for worse, he takes with him to his home and conveys to the church that authorized him to represent it.

The Illinois State Conference as usual provided a splendidly equipped corps of teachers for the Bible School. Here is something that is all too often overlooked. Those who come to Oregon from various states to attend the General Conference are received so whole-heartedly as members of the Bible School that few realize that the School is not a General Conference institution but one that is maintained by the State Conference of Illinois. The brethren of Illinois are glad indeed to have the delegates from other states and their families present and enjoy with them the full benefits and blessings of this, the original Church of God summer Bible school.

This annual educational effort provides a lasting monument to the zeal and faithfulness as a teacher of Bro. S. J. Lindsay, who conceived the idea and established and carried on alone the first summer Bible school thirty-seven years ago.

Hundreds if not thousands of men, women, and children have had their lives enriched spiritually for time and for eternity by the lessons they have learned in the Illinois Bible School. Only when the kingdom comes will it be possible to compute the full results that have been obtained here.

A new feature was the daily hour assigned to the work of the Sunday school. Bro. Richard LeCrone, although unable himself to be present, had arranged a most helpful program under various leaders experienced in teaching and in conducting Sunday school work. It is regrettable that a complete report of the addresses and suggestions made at these round-table discussions could not have been taken down and published for the benefit of those Sunday school workers who were unable to be present at the conference.

Our new educational institution, the Summer Bible Training School, attained marked success in its first term. Twenty-five originally enrolled, twenty-four of whom were issued certificates signifying that they had completed the course of study in which they were engaged. One student, Sr. Dorothy Siple of Grand Rapids, Michigan, was compelled to return home because of illness.

The students in the School came from several different states, the North, South, East, and West being represented.

We feel, after questioning these students, that the churches from which they came will be wonderfully blessed and strengthened because of the training and experience these young people and older ones had under their three instructors and in their fellowship with each other.

From the standpoint of the ministers of the Church of God we may say freely that the conference was a happy and profitable affair. Each morning at an early hour the ministers met for the consideration of matters that especially concerned them in their service to the church at large and in their local fields of endeavor. The results of those exchanges of thought will undoubtedly be felt and appreciated by the churches these workers serve throughout the year.

The speakers at the evening services and on the two Sundays of the assembly provided very helpful sermons in a rich variety of subjects, prophetic, doctrinal, and practical. It was worth one's time and effort to attend the meeting simply to have the opportunity to hear these inspiring discourses.

The first Sunday afternoon service was given over to the members of the Summer Bible Training School, who conducted a very splendid program, including several sermons which revealed much of promise concerning the future of these young prospective preachers and teachers.

The last Sunday afternoon was occupied with a consecration service for the Executive Board of the General Conference, the National Berean Board, the Illinois Conference Board, the president of the Ministerial Association, and the chairman of the newly formed Board of Religious Education. This service was conducted in a most impressive manner by Bro. F. L. Austin and was preceded by a short but inspiring sermon by Bro. James McLain.

TRANSACTIONS OF THE GENERAL CONFERENCE

The General Conference business sessions opened Tuesday, August 2, 1938, when President L. E. Conner called the meeting to order at 3:15 p. m. Each of the business sessions was opened with the singing of a hymn, reading of the Scriptures, and prayer, and a deeply religious spirit prevailed throughout.

At the first session the President appointed a Credentials Committee consisting of Leila E. Whitehead of Illinois as chairman, Miss Elizabeth Ordnung, Illinois, and Mrs. Louise LaMunion, Indiana. The Committee immediately took over its duties and requested that credentials be submitted at once that everything might be in readiness for the transaction of business at the earliest possible time.

The President also appointed the following Auditing Committee: Emory Toogood, Michigan, chairman; and Mrs. Mary A. Gesin, Illinois.

Following prayer by A. M. Jones of Iowa, the meeting recessed until the following day at the same hour.

Following the business session the remainder of the peri-

od was devoted to the discussion of evangelistic work from various viewpoints. Bro. James A. Patrick spoke briefly on "The Need for Evangelists"; Sydney E. Magaw on "Qualifications of Evangelists"; C. E. Randall on "Pastoral Evangelism"; and M. W. Lyon on "The Evangelistic Phase of Pastoral Work."

Following the addresses the conference engaged in an open discussion of the subject that proved of much interest and no little practical value to all.

After the reading of the 37th Psalm by the President and prayer by Wilsie McKnight on August 3, the report of the Auditing Committee was presented by the chairman, Emory Toogood, stating that the Committee, having gone over the books carefully, found everything in order and properly balanced at the close of the fiscal year.

On motion of G. E. Marsh, seconded by Mary A. Gesin, the report was received and placed on file.

THE TREASURER'S REPORT

Treasurer Leota B. Hanson, indicating that she was ready to make her report, the President requested her to place it on the blackboard. The report was as follows:

GOLDEN RULE HOME

STATEMENT OF PROFIT AND LOSS August 1, 1937, to July 31, 1938

<i>Income Account</i>	
Board	\$1,388.55
Rent	850.00
Interest Income	405.36
Sales	2.35
Total Income	\$2,646.26
<i>Expense Account</i>	
Sundry General Expense	1,218.50
Insurance	42.20
Light and Fuel	567.80
Repairs	358.11
Salaries	733.70
Taxes	193.69
Interest Expense	135.44
Total Expense	3,249.34
Net Loss for Period	603.08

STATEMENT OF ASSETS AND LIABILITIES

<i>Current Assets</i>	
Cash on Hand	\$ 4.49
Cash in Bank	134.96
Total Current Assets	\$ 139.45
<i>Fixed Assets</i>	
Bonds Receivable	925.00
Notes Receivable	400.00
Haywood Contract	1,163.73
Dixon Contract	738.72
Furniture and Fixtures	1,837.33
Total Fixed Assets	5,064.78
Real Estate	26,105.00
Total Assets	31,309.23

Liabilities

Mortgage Payable	2,400.00
Trust Funds	3,050.00
Bills Payable	45.33
Total Liabilities	5,495.33
<i>Net Worth</i>	
Golden Rule Home	26,416.98
Net Loss	603.08
Total	25,813.90
Total	31,309.23

NATIONAL BIBLE INSTITUTION

STATEMENT OF PROFIT AND LOSS

August 1, 1937, to July 30, 1938

<i>Returns from Sales</i>	
Merchandise Sales	\$2,070.11
Restitution Herald	1,892.27
Total Sales	\$3,962.38
<i>Cost of Goods Sold</i>	
Merchandise Purchases	847.51
Merchandise Inventory, 8-1-37	1,191.34
	2,038.85
Merchandise Inventory, 8-1-38	389.25
Total Cost of Goods Sold	1,649.60
Gross Profit on Sale of Goods	2,312.78
<i>Other Income</i>	
Contributions	1,574.98
Contributions (Ind. Fund)	1,448.11
Interest Income	117.01
Total Other Income	3,140.10
Gross Profit on Sale of Goods	5,452.88
<i>Operating Costs</i>	
Office Salaries	2,382.70
Postage and Express	212.12
Plant Salary	1,956.52
Sundry General Expense	419.03
Insurance	257.97
Taxes	31.60
Repairs	109.42
Interest Expense	102.74
Total Operating Costs	5,472.10
Net Loss for Period	19.22

STATEMENT OF ASSETS AND LIABILITIES

August 1, 1937, to August 1, 1938

<i>Current Assets</i>	
Cash on Hand	\$ 12.85
Cash in Bank	200.90
Cash in Indebtedness Fund	1,726.34
Accounts Receivable	120.84
Notes Receivable	1,500.00
Merchandise Inventory	389.25
Total Current Assets	3,950.18

<i>Fixed Assets</i>	
Furniture and Fixtures	583.16
Machinery and Equipment	4,164.00
Real Estate	3,600.00
	<hr/>
Total Fixed Assets	8,347.96
	<hr/>
Total Assets	12,298.14
<i>Current Liabilities</i>	
Accounts Payable	73.25
Notes Payable	4,309.00
	<hr/>
Total Current Liabilities	4,382.25
<i>Other Liabilities</i>	
Annuity Bonds	4,850.00
Accrued Interest Unpaid	1,925.84
Fetters Memorial Library	83.35
	<hr/>
Total Other Liabilities	\$6,859.19
<i>Net Worth</i>	
National Bible Institution	
August 1, 1937	1,075.92
Net Loss for the Period	19.22
	<hr/>
Total Net Worth	1,056.70
	<hr/>
Total Net Worth and Liabilities	12,298.14

Leota B. Hanson, Treasurer.

Upon motion of G. E. Marsh, seconded by T. J. Ellis, the Treasurer's report was received and ordered placed on file.

MANAGER'S REPORT

Business Manager L. E. Conner presented his report orally. In a brief but lucid address, he told of the year's work and described the financial condition of the National Bible Institution at the present time as being better than it was a year ago.

At 4:30 p. m. the meeting recessed until August 5, 1938.

ELECTION OF OFFICERS

While awaiting the final report of the Credentials Committee, questions pertaining to the welfare of the church at large were considered. Among other matters of much interest that were discussed was that of Sunday school quarterlies adapted to the needs of the younger classes. The desire for Sunday school lessons devoted to doctrinal subjects was also expressed.

Proceeding to the election of officers, the Conference made final choice as follows:

President: L. E. Conner, Dixon, Illinois;
 First Vice President: Leland T. Hanson, Leaf River, Illinois;
 Second Vice President: Earle Mogle, Rockford, Illinois;
 Secretary: S. E. Magaw, Tipp City, Ohio;
 Treasurer: Leota B. Hanson, Oregon, Illinois.

LAST YEAR'S MOTION TABLED

The President asked for the reading of a motion passed at the General Conference looking toward the restriction of the work of the Secretary to the duties pertaining to the General Conference. The motion was read as follows:

"Moved by M. W. Lyon, seconded by Paul C. Johnson, that it be the sense of this Conference that the time has

come when the Secretary of the National Bible Institution, if acting as editor, should give his full time to Conference work, and we accordingly plan accomplishing this proposition at our next annual election. Carried."

After some discussion, it was moved by James A. Patrick, seconded by T. A. Drinkard, that the motion be placed on the table. The motion was carried and the proposition ordered tabled.

BOARD OF RELIGIOUS EDUCATION CREATED

Secretary G. E. Marsh moved the adoption of the following proposal:

"It is the sense of this Conference that a Board of Religious Education shall be established. Said Board to consist of three members to be appointed by the President of the General Conference as herein indicated: One member to serve for a period of three years, one for two years, and one for one year. At each conference hereafter a successor shall be appointed to serve for a full term of three years to succeed the one whose term has expired.

"The Board shall be empowered to select its chairman from among its own members.

"Should vacancies occur between conferences and it be thought necessary that such vacancies be immediately supplied, the remaining members of the Board shall have authority to fill such by appointment until the ensuing conference, at which time successors shall be appointed by the President of the Conference to complete the unexpired term or terms.

"The members of the Board of Religious Education shall be appointed as stated above with the approval of the Executive Board of the General Conference, after taking into careful consideration suggestions concerning suitable appointees as may be made by the brethren.

"It shall be the duty of the Board of Religious Education to formulate and carry out plans for the education of men and women for the public service of God."

The motion was seconded by C. E. Lapp.

After considerable discussion regarding the nature of the work of such a board, the motion carried.

It was then moved by M. W. Lyon, seconded by Emma C. Railsback, that the Board of Religious Education be granted the power to appoint such subordinate committees to aid it in the furthering of its work as it may deem necessary. This motion also carried.

The following resolution was introduced by G. E. Marsh who with Mary A. Gesin, moved its adoption:

"Be it resolved that the President of this Conference be hereby instructed to appoint a committee to revise that part of the Constitution and Declaration of Understanding that pertains to the matter of representation in the General Conference, with the purpose of eradicating inequalities."

After extensive discussion of the entire question of personal and delegate representation, the motion was adopted.

At 5 p. m. the meeting recessed until 3:15 p. m., August 10, 1938.

QUALIFICATIONS FOR REPRESENTATION

Communications of various kinds were presented at the

opening period of the business session of August 10, 1938. Greetings from many brethren who could not be present at the conference were received.

The Secretary at this time read a communication from the Secretary of the General Conference of the Advent Christian Church. Rev. Gerald F. Richardson had been received formally at the evening service, Sunday, August 7, at which time he brought a very gracious greeting from the Advent Christian Church to the Church of God. The letter was as hereafter recorded:

"This is to certify that at the regular biennial session of the Advent Christian General Conference of America, the Rev. Gerald F. Richardson and the Rev. A. H. Kearney were elected as fraternal delegates to the General Conference of the Churches of God in Christ Jesus. These brethren are therefore commended to your Christian courtesy and fellowship.

In the bonds of the Spirit,

(Signed) Clarence H. Hewitt, Secretary,
Advent Christian General Conference of America."

It was moved by Harvey Krogh, Jr., seconded by A. G. Townsend, that the General Conference shall send out delegate blanks to the church secretaries in time to be filled out and returned to the Secretary of the General Conference before conference begins. The motion carried.

Moved by Harvey Krogh, Jr., seconded by M. W. Lyon, that the General Conference publish that only such members of the Church of God shall be eligible to be represented in the business meetings of the General Conference as shall have attended church at least once during the year, or have contributed to the church work during the year, or have shown some active interest in the church during the year. The motion carried.

Moved by Harvey Krogh, Jr., seconded by Bro. Netts, that the qualifications of members eligible to be represented at the General Conference business meetings shall be printed on the delegate blanks. The motion carried.

BOARD OF EVANGELISM REPORT

Treasurer C. E. Lapp of the Board of Evangelism gave a report of the financial condition and transactions of the Board, placing the figures upon the blackboard where all members of the Conference might see and consider them understandingly.

The question was raised as to the real value of the trips undertaken by C. E. Randall on behalf of the work. Bro. Magaw spoke approvingly of the results attained, stating that Bro. Randall's tours had had the effect of bringing the local churches into closer and more sympathetic touch with the general work.

Bro. Randall defined the purpose of his work in the states he had visited as an effort to "sell the evangelistic idea to our people." In addition to this, Bro. Randall reported that local ministers in various localities where problems had arisen had asked for and received advice concerning the solution of them.

He mentioned the fact that he had found that in certain

sections another denomination had been making an attempt to get in touch with our isolated members and secure their cooperation in various efforts of their own. He strongly advised that the Church of God keep in closest possible touch with our isolated brethren and so gain and hold their moral and financial support for our own work.

He said that he found very few young people present in the churches in the far West, while the reverse was true in Minnesota and Wisconsin, where the young people outnumbered the older ones both in attendance and interest.

Sr. Emma C. Railsback, who has spent much time among the churches of the Northwest, gave it as her opinion that one cause for the decline of interest there was the teaching of universalism and another, the lack of spiritual development that prevailed in some quarters.

The services rendered by Bro. Harry A. Sheets in conducting a class in essential doctrines of the Church of God for our young people who are students at Aurora College, were mentioned with appreciation and Bro. Sheets was given a rising vote of thanks for his faithfulness and devotion.

Continuing the discussion of evangelism, Harvey Krogh, Jr., declared that the Church of God needed a field man whose duty it would be to visit the churches at stated intervals and explain the entire program of the National Bible Institution.

President L. E. Conner warned the brotherhood not to expect too much in the way of immediate results from evangelism. He said further, "It is my thought that where there is a state conference, the churches or communities in such states should first apply to their conference board for help to carry on such work. If the state board cannot or will not come to their assistance then let them make their appeal to the General Conference Board of Evangelism."

After further discussion it was moved by Bro. Magaw and seconded by Leota B. Hanson, that the report of the Board of Evangelism be received with praise. The motion carried.

At 5 p. m. the session recessed to meet again at 3:15 p. m., August 11, 1938.

FINAL BUSINESS SESSIONS

Bro. M. W. Lyon presented a most interesting, and in many ways encouraging, report based on the statistical work he has done during the past year. This report will be given in full in a later issue of THE RESTITUTION HERALD.

It was moved by F. A. Stilson, seconded by T. J. Ellis, that M. W. Lyon be continued for another year as Church Statistician. Carried.

Moved by Leila Whitehead, seconded by C. E. Lapp, that the report of the Summer Bible Training School Committee be received appreciatively and the Committee discharged. The motion was carried.

Recess was taken at 5 p. m. until 11 o'clock the following day.

At the opening of the last session of the General Conference, which convened at 11 o'clock in the morning of August 12, 1938, President L. E. Conner named the following as members of the newly created Board of Religious

Education: G. E. Marsh, Norman J. Macleod, and F. A. Stilson.

After the reading of the minutes of this the final session of the Conference, it was moved by Leila Whitehead and seconded by G. E. Marsh that the Conference adjourn *sine die*. Carried.

At the beginning of each session the minutes of the previous meeting were read, and where necessary, corrected, and approved.

Thus has come to a close another great gathering of God's people as they are represented in this denomination that bears His name. Whatever was done that is in harmony with the will of our Father in heaven, we pray may be made to prosper and all contrary to His will nullified, that in everything the glorious name of the eternal God and of Jesus Christ His Son may be exalted.

G. E. Marsh, Retiring Secretary.

The Theory of Organic Evolution

EVOLUTION, not without reason, has for many years been associated with the name of that grand old scientist, Charles Darwin, a man whose exceptional abilities, as manifested in his life labors, and whose marked honesty of purpose, I view with great admiration. But, for several reasons, it is impossible to extend that appreciation to those who so loudly profess to be his followers; especially that school of Haeckel & Co., who, by the way, learned their ABC's from Darwin, but to their shame, be it said, learned it wrongly. During the last forty years these people have done more to misrepresent Darwin and to bring discredit upon both him and his life labors than all other sections of science and theology put together. I am convinced that if Darwin could appear on the scene today to listen to the trash that is advocated under the name of evolution, he would disclaim and part company with the bulk of them. They have built their house of agnosticism, and if by any means they can snatch any theories from Darwin's labors to support that house they do so; but all the conclusions of Darwin, wherein he recognizes the creative hand of God, these they persistently shut their eyes to.

This line of demarcation drawn between Darwin and his supposed supporters may be considered to be too sharp by some; but Darwin himself saw this departure creeping in before his death, as may be seen from the following lines from his pen. In acknowledging Haeckel's book, which he wrote nine years after the "Origin of Species," Darwin said: "Your boldness, however, sometimes makes me tremble; but as Huxley remarked, some one must be bold enough to make a beginning in drawing up tables of descent. Although you fully admit the imperfection of the geological record, yet Huxley agreed with me in thinking that you are sometimes rather rash in venturing to say at what periods the several groups first appeared." This serves to show that Haeckel did not have the caution of his master; and to that extent, at least, is he less reliable as a scientist.

SUCCESSION OF CREATIVE ACTS

What, then, is evolution? As a word it may be used in several ways, but more generally, the simplest and most natural meaning of the term is to unfold; as a flower from a bud, or a bird from an egg, a fertile egg of course, an egg

that has *life in it*. It may also be applied to the development of the solar system from the nebula, and in many other similar ways. On these broad lines I can unhesitatingly say that I am a firm believer in evolution; but that does not debar me from having a more profound belief that there has been a continued succession of *creative acts* first, and from those stages, whenever they may have taken place. Evolution has undoubtedly brought things on to where we find them today. But the agnostic evolutionist cuts out all creative acts and seeks to account for the existence of everything by his wonderful theory of evolution.

Their contention is: that everything has evolved from something similar to it, but of a lower type. Man, they claim, as we see him today, has evolved from a man of a much lower type. That this lower type of man was evolved from some animal still lower, say a monkey, for instance; the monkey from something still lower, such as a fish or tadpole; the tadpole from some vegetable organic matter; and again, this organic matter from the inorganic, say a crystal. Here you have the evolutionist's genealogical tree in a nutshell, going from the top to the bottom in tremendous jumps.

At first it may seem very feasible, as you listen to these people running down the chain from link to link as though every link was inseparably connected with the other; but as you make investigation you find that there are tremendous gaps existing, which, up to the present, they have found it impossible to bridge in any shape or form. It is not simply a link here and there that they require, but whole chains are needed. Moreover, many of the chains which they claim to be acquainted with are built up in such a subtle manner that they found it impossible to weld them together.

In attempting to bridge the great gulfs, miserable substitutes and suppositions have been offered us in place of the creative acts of God. The one great substitute which they have offered, and which is one of the corner stones to their house of agnosticism, is seen in their method of accounting for the origin of that most wonderful and inexplicable property we call life, by its spontaneous generation from that which is devoid of life. But this substitute has been swept clear away, and that, strange to say, by one of

the cleverest professors in the agnostic school. It was Professor Tyndall who, although he wished the evidence was on the other side, was compelled to say: "I affirm that no shred of trustworthy experimental testimony exists to prove that life in our day has ever appeared independently of antecedent life." This affirmation, which is still unchallenged before the world, had the effect of cutting their wonderful chain right in two, and at the same time supporting to the very hilt the creative acts outlined in Genesis.

This gives us an idea of the flimsy nature of the foundation of their house of agnosticism, and this is not the only uncertainty which is to be found sandwiched in their theories; for the same professor was bold and honest enough to admit that "those who hold the doctrine of evolution are by no means ignorant of the uncertainty of their data."

NO INTERMEDIATE FORMS

This is a very far-reaching admission, and would certainly never have been made by such a shrewd scientist as Prof. Tyndall, unless the facts regarding their standing compelled such an admission. We are therefore bound to conclude that their theories, regarding the evolution of man from an ape-like ancestry, no matter how popular they may have been, are depending upon a foundation of a very precarious nature, a standing which can scarcely be termed scientific in these days of progress and enlightenment.

On the other hand, if we, for the time being, allow the claim to stand that man has evolved from a lower animal ancestry, a "not very powerful semi-erect ape," or as Haeckel says, "directly from the apes of the old world," surely we are well within our rights when we ask to be shown some traces of the intermediate forms through which that evolution, or unfolding, has taken place?

We are told that this unfolding, or development, has taken untold ages to get to the stage with which we are acquainted today. We have man and we have the monkey; and we also have, within the reach of every geologist, the strata of earth representing all the geological ages during which evolutionists may claim that the evolution of man from, or through, the monkey must have taken place; we therefore ask, and our demand is a legitimate one, Where are the intermediate forms through which this unfolding took place? Are there any to be found?

On this point let me read to you the conclusions of no less an authority than Sir J. W. Dawson, who says: "No remains of intermediate forms are yet known to science . . . The earliest yet known remains of man are still human, and tell us nothing as to the previous stages of development." Prof. Owen supports this when he says: "Man is the sole species of his genus, and the sole representative of his species." These gentlemen are scientists of the highest repute; men who have given their lives to study of the sciences of geology and natural history, yet they, together with hundreds of other scientists, have failed to find a single specimen of intermediate forms by which any body of scientists can reasonably link up the man with the monkey.

NO FOSSIL MAN

Then, again, we have our great museums in Europe; the

very Mecca of all leading scientists the world over, and surely, if fossil man or any intermediate form has been unearthed, which the school of Haeckel & Co. may lay claim to as demonstrating the genuineness of their theory, it will most certainly be found in one of these great institutions. But I think the following declaration will suffice to show you that no such link has yet been found.

"Prof. Post, a scientific gentleman from Syria, visited the British Museum of Natural History twenty-six years after the 'Origin of Species' was written, and being in company with the late Mr. Etheridge, one of the foremost experts in that great institution, Prof. Post asked to be shown some proofs of Darwin's evolution theory, and he was astonished when so great an expert said: 'In all this great museum there is not a particle of evidence of transmutation of species. It is not founded on observation and fact. The talk of the antiquity of man is of the same value; there is no such thing as fossil man. I have read all their books, but they make no impression. This museum is full of proofs of the utter falsity of such views.'"

This is a most remarkable declaration which, up to the present, is still challenging the scientific world for a single acceptable specimen to make even a link in the chain which is needed to connect the man with the monkey. This, then, must settle the claim as to our relationship with the monkey; a claim which some seem very partial to, but which, up to the present, must be admitted to be *only a theory*.

GENESIS AND GEOLOGY

But there is another line of objections introduced by the same school, which they call the geological proofs of the inaccuracy of the 1st chapter of Genesis. I think it will be admitted by all reasonable people that the 1st chapter of Genesis was not specially written to serve as a geological textbook. No one ever expects to find theological detail in a geological textbook, and on the same ground I think it is hardly fair to expect to find geological details in full in the 1st chapter of Genesis. Nevertheless, I do not wish to shrink from the geological facts which *are* given therein.

At this point I would also like to draw your attention to the account given by Moses regarding the antiquity, the place, and manner of man's appearance on the earth, and the fact that not one of the other writers of the Bible contradicts that account in one single item. Seeing that many of these writers were divided by great seas rolling between them, and others by hundreds of years, I would like to know how you are going to account for this wonderful harmony unless on the ground of inspiration? No such harmony as this is to be found among the scientists of today concerning the antiquity of man, nor yet indeed on any other scientific subject.

To a certain extent they agree that man must have appeared subsequent to the great glacial period, and if they could tell us just when that period ended, then we should know pretty accurately when man first appeared. But unfortunately they show a great diversity of opinion as to what time has elapsed since the ice age. The following figures given by the following scientists will speak for them-

selves: Sir Charles Lyell says 850,000 years have elapsed; Sir John Lubbock says 200,000 years; Croll and Geikie say 80,000 years; Sir Joseph Prestwick and the Duke of Argyll say 20,000 years.

The more we look into these figures the less help can we get from them. They certainly savor more of guesswork than of scientific precision; we must therefore try some other methods which may appeal to us as being more reliable.

THE WORK OF THE RIVERS

Since the glacial period our rivers have plowed their furrows through the earth, and if we could get a reliable estimate of the rate at which that plowing has been done per year or centum, then we should have something to work upon in our endeavor to ascertain when man first appeared on the earth.

The Niagara has cut through some seven miles of rock at the gorge into which it falls, and Sir Charles Lyell estimated that this work had been done at the rate of something like one foot per year, and set the whole time down at 35,000 years. Later on a New York commissioner went to some trouble to put Lyell's estimate to the test, and he brought the time down to 10,000 years during which the Niagara had done its work. Some time later, Mr. Gilbert, a member of the United States Geological Survey, went into the whole thing very carefully, having at his finger ends all previous experiments and results, and after making a very careful estimate he brought it down to a period of 7,000 years during which the work had been done.

I don't wish to dogmatically maintain that Mr. Gilbert *must* be right and Lyell wrong; but I think it is reasonable to suppose that as Gilbert was in that favorable position of having the results, as well as the methods adopted, before him, he was privileged in a way that his predecessors were not, and was therefore in a better position to come to a more correct conclusion than his predecessors. If Mr. Gilbert is pretty near the mark, then Genesis demands some attention. You will observe that his figures are remarkably near the time indicated in the Bible as to the time man has existed on the earth.

FLINTS AND TERTIARY MAN

But even if this is correct, and Genesis is supported, we still have other arguments presented to us which are supposed to prove the great antiquity of man on this earth. These arguments are adduced on the strength of finding of certain flint implements which have been shaped by human beings, and are supposed to have been found in the lower strata of the earth; chiefly the Pliocene, a geological age which goes back thousands of years before the time of Adam.

To make this plain for our present purpose, I may just state that our present age is known, geologically, as the Quaternary age. The age older than this is called the Tertiary age; the later half of which has been divided into two, the Pliocene and the Miocene.

The chief argument in this connection is that if flint

implements which have been shaped by human beings can be found in Pliocene strata, then man must have existed in that particular geological age (the Pliocene) to have made these flints. If that be the case, then man has been on the earth hundreds of thousands of years, they say, which proves the creation account in Genesis to be a monstrous fallacy.

But unfortunately for this school of skeptics we have already seen that they are by no means *certain* of their *facts*.

These "geological ages" are very awkward periods to handle; the very best of scientists are quite unable to draw any line of demarcation between them, showing when the one ended and the other began. They are compelled to admit that one age can, and does, overlap other ages; but the extent of that overlapping they are quite unable to suggest.

Furthermore, they are also forced to admit that immediately they go out of, or beyond, the Quaternary age (i. e., our own geological age), human remains fail them. In this connection let me quote from one of the leading advocates of agnosticism, a man who has done everything in his power to bring the Bible into disrepute. In his work on "Origins," Mr. S. Laing says:

"The great question is, When did the Pliocene end and the Quaternary begin? Within which of these two periods did the first glacial period fall? And to which do the oldest human remains belong? The difficulty of answering these questions is increased because, as we go back in time, the human remains which guide us in the Quaternary age necessarily become scarcer. . . . The evidence from caves, which afford by far the most information as to Quaternary man, entirely fails us as to the Pliocene and earlier periods."

Here you have a series of questions which even Mr. Laing has found beyond him to answer, and what is more, scientific investigation has now rendered it impossible to answer these questions favorably to the theories of agnostic evolutionists. The glaring admission made here by Mr. Laing that certain information entirely fails us, is indeed a pitiable one. It shows that, while they have a theory, yet they are still groping in the dark after facts to support it.

SOME DISCOVERIES

Flint implements are then the chief supporters to their theory regarding the great antiquity of man. Having found flints in the Pliocene or Miocene strata, they conclude at once that man must have existed in that particular geological age.

Dr. Notling is supposed to have made one of these very important finds. Some years ago when geologizing in Burmah, he came across some human shaped flints imbedded in strata some ten feet thick at the foot of a mountain having some four thousand feet of Pliocene strata towering above him. It was natural for him to conclude that, as he had found human shaped flints in strata below some four thousand feet of Pliocene strata, man must have lived in Miocene times (the geological age prior to the Pliocene). This wonderful find made a great noise, and Genesis was again

laughed at and ridiculed by the scientific (?) world.

But Mr. Oldham, a member of the Indian Geological Survey, went to Dr. Notling and asked him to kindly show him the spot where he had found the flints. He did so, and another discovery was made. It was found that the flints had been unearthed on a spur which ran out from the foot of the mountain, and Mr. Oldham suggested that it was quite easy for these flints to have been swept off the heights above, and in the course of time become imbedded in the strata below. They searched the terraces above, and, to Dr. Notling's surprise, found the same kind of flints in abundance on the surface. This stopped the noise and the ridicule on Genesis, as the flints found on the surface support the account of Moses rather than the modern claims for the antiquity of man.

REMODELING SCIENCE

For hundreds of years the Bible has not agreed with science, and I rejoice over the fact. Had the Bible agreed with Dr. Notling's find and many other *supposed* "facts" of science, its very agreement would have long proved its falsity and its human origin. Science, so-called, has been constantly remolded and rewritten for some hundreds of years. New facts are coming to light practically every day, and facts which were held tenaciously twenty or thirty years ago are today expunged from their textbooks and relegated to the waste paper basket. As this remolding and re-writing of scientific facts has taken place from time to time, we find that in many cases science has climbed down nearer to the claims of the good old Book.

Bearing these facts in mind, let me ask you to give your impartial consideration to Genesis and remember it was written thousands of years before geology was thought of by man. If you bear this in mind I feel sure that you will be compelled to admit that there are some very wonderful things outlined therein. You will also notice that the order in which they are outlined is so different from what may be expected from any unaided mind in that early age.

Before concluding, allow me to draw your attention to just three important facts which are given there by Moses, all three of which, I submit, are in perfect harmony with the facts of modern science. This will give you an opportunity of proving if they are not.

The first is in regard to light, which we are told was in existence on the first day or period. I dare say you have all heard considerable ridicule passed upon Moses for his great ignorance, and on account of the terrible blunder he made by referring to the existence of light on the first day, and then bringing the sun into view only on the fourth day. On the other hand, the most of you are aware that the old theory that light depends absolutely upon the sun has been exploded.

We have an instance here tonight in a beautifully lighted hall long after the sun has gone down. Scientists tell us that light is the result of motion, or of rapid vibrations in the form of waves in the ether. Moreover, we are told that there are great masses of nebulae in the heavens, which have nothing to do with our sun, and these are in a lumi-

nous condition. Then, again, it is not competent for scientists to say what part that wonderful property we call radium may have played in those ages.

Let it be clearly understood that I don't want to suggest that the sun does not give light; the point is that it is not the *only* source.

As scientists tell us that light is the result of motion, what does Scripture say concerning it? In the 2nd verse of Genesis we are told that "the Spirit of God moved upon the face of the waters, and God said, Let there be light, and there was light."

Here, then, we have that wonderful fact, which science has now accepted, given to us in the plainest, simplest possible language nearly four thousand years ago; whereas scientists have only found this out just recently.

The second fact I take from Genesis is in regard to our seas. After centuries of exploration in which hundreds of grand men have lost their lives, scientists are today able to tell us that all the seas are joined together, and that the land is cut up into strips. Nevertheless, it would not be correct to call all the water by one name. We couldn't call that block of water upon which so much fighting has been done recently, by the same name as the water which surrounds the Cape; for the simple reason that the one is in the south and the other is in the north. Science has divided the water into seas. What is the verdict of Scripture on this important point?

In Genesis the 1st chapter, the 9th verse, it says: "God said, Let the waters under the heaven be gathered together into *one place*," and later on God says, "And the gathering together of the waters he called *seas*."

You will easily see that this is in perfect harmony with the facts of modern science.

MAN CREATED LAST

My third fact, which I take from this 1st chapter of Genesis, is in regard to the appearance of man on the earth. Previously I remarked that while I firmly believed in the fact of evolution, I also had a more profound belief in the succession of creative acts in the first place. Moses, strange to say, in outlining these creative acts, puts man last of the series. Geology taught Huxley, and many associates of his, this very same fact; but here we have the fact proclaimed, irrespective of fear or favor, thousands of years before geology or Huxley were thought of. Let me ask you to give these facts reasonable consideration, and see if you can account for that simple Jewish lawgiver being able to make such declarations so long ago, which are in agreement with modern science, except on the ground of inspiration.

THE MASTER MIND

Here I have thrown out three facts which I find plainly stated in the 1st chapter of Genesis, and as I heard today that I am promised a good deal of criticism from more than one quarter, I hope my friends will waste no time, but take hold of these three points and tear them to pieces and show wherewith they are clothed with ignorance.

In summing up I may say that I have endeavored to

deal briefly, but pointedly, with the great subject, and in doing so I have pointed out that although we have man and we have monkey, yet we are not in possession of a single intermediate form to show that the one has been unfolded from, or through, the other.

Second, that while evolution is a fact, yet it is bound on every side by a *greater* power. Before it can begin any of its wonderful stages, it has to wait for a *send-off* from a greater power, and after it has started it can go "so far" and no farther. All the finities in the world can never make an infinite, and all the monkeys in the world can never make a man.

Third, the transmutation of species and fossil man, are like the arguments adduced from the flints, mere theories; and have failed as yet to take us beyond paleolithic man, which is the period which Genesis has always pointed us to.

Last, science is climbing down, and coming more and more in agreement with the facts revealed in Genesis by the Master Mind. With this fact let us be encouraged to continue our studies in that wonderful Book of books, in conjunction with our investigations into the handiwork of God in nature all around us.—E. S. Pugh in *The Student*; selected by R. H. Judd.

Prophecy and the Nations

THE inspired Scriptures are very clear as to the line-up of the nations in the last days.

One thing is certain, that the age characterized by "wars and rumours of war" is to have one great closing conflict which is to find its center right in the place where men crucified the Son of God.

The Prophet says distinctly of God's final action with the peoples of this world, "I will gather all nations against Jerusalem to battle" (Zech. 14:2). By the same Prophet God had said, "Behold, I will make Jerusalem a cup of reeling unto the peoples round about . . . And it shall come to pass in that day that I will make Jerusalem a burdensome stone for all the peoples: all that burden themselves with it shall be sore wounded: and all the nations of the earth shall be gathered together against it" (Zech. 12:2, 3; Joel 3:9; 9:17).

But these nations shall not come as one united army against Jerusalem. The international situation is by no means unified. From four different directions the world's armies congregate in the land of Palestine.

Clearly does Ezekiel, after picturing the resurrection of Israel, tell of the coming of the vast hordes from the far north under such names as to clearly indicate their country of origin (see Ezek. 38; 39). They were to come from "the uttermost parts of the north, thou and many people with thee" (Ezek. 38:15). "Thou shalt come up against my people Israel, as a cloud to cover the land: it shall come to pass in the latter days that I will bring thee against my land, that the nations may know me when I shall be sanctified in thee, O Gog, before their eyes." This is to be accomplished by an overwhelming destruction described in verse 22: "With pestilence and with blood will I enter into judgment with him."

In symbolic language John depicts the loosing of the four angels bound at the great River Euphrates—when a vast army is set free to their destructive work. In pictorial form Revelation 9 describes all the destructive inventions of modern times turned loose in the hands of the greatest armies that have ever been marshaled in the history of the

race. With such fearful results do they execute their purpose that a third of the race is wiped out.

That there is a brief period when the Roman beast will be manifested in a superman there is no doubt. He is for a brief space to have "authority over every tribe and people and tongue and nation" (Rev. 13:7). Whether this is universal or only within the sphere of the old Empire may be questionable. The ten kings within that sphere shall give their authority to him. According to Daniel he turns his armies upon the one who is called "the king of the south" and it is evident that the final conflict of these two powers will also take place in Palestine. "He shall enter also into the glorious land, and many shall be overthrown."

Then the two forces referred to previously enter into the conflict, as it reads, "Tidings out of the east and out of the north shall trouble him: and he shall go forth with great fury to destroy . . . and he shall plant the tents of his palace between the sea and the glorious holy mountain: yet he shall come to his end and none shall help him" (Dan. 11:44, 45).

John's comment on the conflict with the Roman beast thus described by Daniel is majestically put in one terse verse: "These shall war against the Lamb, and the Lamb shall overcome them, for he is Lord of lords, and King of kings: and they also shall overcome that are with him, called, and chosen, and faithful" (Rev. 13:14).

Can it be wondered at, that with these conflicting forces of the world, the white, the black, the yellow, and the red, marshaling their forces, and all converging upon Palestine it should be described as "the time of Jacob's trouble?" But it will bring Israel's repentance, and Israel's deliverance (Dan. 12:1; Zech. 12:10; Joel 3:16). And what of the saints? Some will suffer and triumph as described in Revelation 7:14, 15. There are others who, being sealed by God, shall be shielded (Rev. 9:4; Isa. 26:20; Rev. 7:3).

"And out of it all shall emerge a new earth. And the Lord himself shall be the King to reign in righteousness." And then shall be fulfilled the vision of Isaiah and Habakkuk when "righteousness shall cover the earth as the waters cover the sea."

Berean Department

Gerald L. Cooper, Editor, Ripley, Illinois

National Berean Conference

The National Berean Society held its annual conference at Oregon, Illinois, August 8, 1938. There was good attendance at both morning and afternoon sessions, and a full house for the evening service. For the afternoon, a Galilean service and picnic supper had been planned, but because of rain had to be given up. We hope than another year we will find it possible to have this beautiful outdoor service.

We wish to thank Bro. Smead for his splendid work as editor of the Berean page during the past two years, and we regret very much that he found it impossible to serve longer.

We wish, too, to welcome the new editor and hope he will find the work both pleasant and inspirational.

Results of the election are: President, Harry Goekler, Hammond, La.; First Vice President, Gerald L. Cooper; Second Vice President, Leslie Niles, Grand Rapids, Mich.; Secretary, Roselin Fredlund, Mora, Minn.; Treasurer, Frances Munshaw, Grand Rapids, Mich.

One other new appointment was made, that being the chairman of the Junior Social Correspondence Committee. We were sorry to learn of Elna Ruhn's resignation, as she has done such splendid work the past two years. However, we feel sure the new chairman, Lorraine Brossard, is equally capable of carrying on the work.

All other committee chairmen were retained. They are: Senior Social Correspondence—Mrs. Rhoda Hanson; Junior Home Study ("Sunshine Scatterers"), Mrs. Verna Thayer; Publishing—Harry Goekler, Cecil Smead, Gerald L. Cooper; Program—Leslie Niles, Frances Munshaw.

There was a certain thing I neglected to do at the Berean Conference, so at this time I wish to thank you all for the trust placed in me in reelecting me as Secretary of the National Berean Society. I feel it is an honor and appreciate it very much.

Let us all "work . . . while it is day: the night cometh, when no man can work" (John 9:4).

Roselin Fredlund, Secretary.

Family Reunion

We are again in the season of the year when families and friends are gathering in parks, on lawns, at churches, and at schoolhouses for their annual reunions. This is as it should be, for what is more pleasant than relatives and friends meeting together to recall old times and experiences?

These reunions oftentimes are composed of descendants of one man only. His memory is always revered and the descendants are proud to be called members of his family. Many times there is one member who has made a great

name for himself in the world. This one is also honored and looked up to by the remainder of the clan. A note of sadness is always struck when the names of those who have died are read.

The recent General Conference is an excellent example of a present-day reunion. There some four hundred of us gathered to renew old friendships, to make new friends and acquaintances, to talk over former experiences, and to plan for the coming year. However, after a pleasant two weeks together we were forced to part for a year, perhaps longer. Quite often we heard the expression, "See you next year," making us realize how temporary our meeting was.

While we were together we were constantly reminded in classes, in sermons, and on the church lawn of a family reunion that is going to take place in the near future. This is the glad gathering of the Family of Abraham in the Kingdom of God. There will be the earthly descendants of Abraham, the Israelites, gathered together from every corner of the earth to their own land, to honor their fathers and to praise the name of God. There will be the spiritual descendants of Abraham, those who are his seed through baptism into Christ (Gal. 3:27-29). Standing out conspicuously will be Jesus Christ the King, the One who has made this great reunion possible.

Numbered among the earthly descendants of Abraham will undoubtedly be Isaac and Jacob, to whom the promises God gave to Abraham (Gen. 12:1-3) were repeated. Moses, the great lawgiver will be there as a reward for "esteeming the reproach of Christ greater riches than the pleasures of Egypt" (Heb. 11:26). Many others will also be there, including the lowly Jew who today is being pushed from place to place. Then he will have a permanent home, for that reunion will never end. It will continue through countless ages.

There, united forever with Christ their King, will be those who have been faithful to Him, who have been baptized into His name, and who have thus become heirs of Abraham and the world.

What a wonderful time we shall have at that great General Conference of the Church of God! Then we will not have to say "Good-bye" or "I'll see you next year," for we will be together forever, if we have been faithful to Him here.

Don't you want to be at this reunion?

Our Reward

No greater joy can fill us than the joy that comes when we are in the will of God. The most blessed peace is that which God grants us when we are working faithfully for the Master. And above all of the happiness that is ours, we have the promise of all of the necessary things of life while we are seeking God's kingdom and His righteousness.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"My son, hear the instruction of thy father, and forsake not the law of thy mother: for they shall be an ornament of grace unto thy head, and chains about thy neck."

Some Boys Who Did As They Pleas'd

Did any of you ever hear a boy say, "Oh, well, I'm going to do as I please!" when his father had given him some good advice?

Or have any of you heard a girl say, "Mother is so old-fashioned. I'm going to do the way I like," when she is warned about the consequences of certain actions?

Every one of you, I'm sure, has heard such remarks over and over again. And if you have followed up and watched the results, every time you have found that the boy or girl suffered in some way or other, sometimes very severely. Today we will read about two boys who decided that they knew better than Father, and we will see what happened to them.

The boy Samuel, of whom we learned last week, you remember, is connected with the story for today. He lived with these two boys and their father in the temple in the town of Shiloh. The father's name was Eli, and the boys were called Hophni and Phinehas.

Samuel had been "lent to the Lord" by his mother and had been brought up in the temple, assisting Eli the priest with more and more duties, as Eli grew aged and not able to perform them himself. Samuel was very careful to do just as Eli instructed him and tried to please him in every way.

But Eli's sons were different. They wanted to do things their own way because they thought they knew better than Eli. They were greedy and selfish boys, we know from the words in 1 Samuel, chapter 2, verses 12 to 16. They wanted the best meat of the sacrifices before they were offered. And so they disobeyed God's laws for the temple service, and were a disgrace to their father.

All of us have seen boys just like that. They have good fathers who try to show them the right way to go, but they will not listen. Then we also have seen children who try to do right who have no fathers to show them the way. It seemed strange that Samuel followed Eli's advice, while Eli's own sons did not.

One day God sent a prophet, or a messenger, to warn Eli of the wickedness of his sons and to tell him that they would die before they grew to be very old men, all because of their sins. Both of his sons were to die the same day. How sad poor old Eli must have been!

Now the Israelites were at war with their neighbors, the

Philistines, and the Philistines were getting the best of them. One day four thousand Israelites were killed in battle. The leaders called a council and decided to take the ark of God into battle and perhaps that would bring them a victory.

Do you recall what the "ark of God" was? Well, it was the most sacred object in the temple. It was made of fine wood overlaid with gold, inside and out. The Israelites kept in it the two tablets of stone on which were written the Ten Commandments God gave Moses.

The ark must have been very beautiful. On the top were two figures of pure gold with their wings outspread and meeting. This was called the mercy seat.

When the Israelites marched toward the Promised Land, the ark of God led the way. When they crossed the Jordan River and when they marched around Jericho and the walls fell, the ark was before them to inspire them to obey God. It was the sign of God's presence with them.

But the ark did not bring the Israelites victory this time. For God had warned Eli that the result of this battle was to be the punishment of his sons for their great wickedness. Verse 17 of chapter 4 tells the sad news.

The ark of God was captured that day by the enemy and taken to their own territory. The two sons of Eli, who knew so much better than their father, as they thought, were both killed in battle.

In the meantime poor old Eli sat by a gate awaiting news of the battle. He heard the cries of fear which arose, but could not see what was happening, for he was almost blind. When a messenger told him of the death of his sons and the capture of the ark he was overcome by the shock and fell backward from his seat and died.

Can any of you boys and girls tell why it was that three boys, all under the care of Eli, should turn out so differently? Samuel, only his foster son, and Hophni and Phinehas, his own sons, all received the same training. Yet Samuel grew to be a fine man, one who loved God and followed His ways, while Eli's sons were very wicked.

We see the same thing in life all about us. And if you have fathers who try to teach you God's ways, you will be wise if you follow them. But if you are stubborn and self-willed, you will come to great trouble and also bring sorrow to your parents. Which way will you choose?

AMONG THE CHURCHES

CONFERENCE CALENDAR

September 4-11—Omaha, Nebraska, Conference.

October 7-9.—California Conference at Los Angeles.

RENEW NOW

The special summer renewal rate of \$1.50 for The Restitution Herald for one year will end September 18. If you have not taken advantage of this special renewal rate, do so now, no matter when your subscription expires. The regular rate of \$2.00 per year for renewals will be in effect after September 18.

"GOSPEL TRUMPET" IN NEW DRESS

The Gospel Trumpet, which for many years has been issued as the official organ of the Arkansas State Conference, and published at Blackwell, Okla., has now passed under new management, adopted a new editorial policy, and its headquarters have been removed to Russellville, Ark.

The first issue of the reorganized publication has reached this office and presents a pleasing appearance. It is printed on an excellent quality of paper and is well edited by W. H. Arrington, editor and business manager, T. A. Drinkard, assistant editor, and H. Scott Smith, associate editor.

The motto of the paper is stated as follows:

"It will be the aim of the Gospel Trumpet to advocate the return of Jesus to the earth to establish the kingdom of God, to rule the world as King of kings, on the throne of David in Jerusalem, with the immortalized saints as co-heirs with Him in the government of the nations: the literal resurrection of the dead, the posterity of Adam; the immortalization of the righteous; the final destruction of the wicked; and life only through Christ. We believe the Great Salvation is offered to men in this life. Also a firm belief in repentance, and immersion in the name of the Father, Son, and Holy Ghost for the remission of sins, and a holy life, as essential to salvation. We believe and teach the 'restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began.'"

The Restitution Herald bids the "Trumpet" Godspeed under its new editorial supervision.

HAWKS - EIKENBERRY

Wilbur Eikenberry and Adonis Hawks were united in marriage Friday evening, July 8, 1938, at the home of the writer in Kokomo, Ind. The only attendants were Miss Virginia Downshour and Paul Eikenberry, brother of the groom.

Mr. Eikenberry is a member of the Hillisburg Church of God. He is a son of Mrs. Effie Sheets of Frankfort and a graduate of the Michigantown high school.

Mrs. Eikenberry is the daughter of Mr. and Mrs. Albo Hawks of Newport and a graduate of the Lincoln high school.

They will take up residence in Kokomo, where Mr. Eikenberry is employed in the plate glass factory.

O. J. Parker.

PENNELLWOOD, GRAND RAPIDS

From the reports of the twenty attending from Pennellwood, the 1938 General Conference was a huge success. More young people are hoping to attend next year.

It will be of interest to many to know that Miss Lois Greiner of 27 Nottingham St., S.W., was assisted in the ordinance of baptism by Bro. Abbott, on Sunday, August 21. We hope and trust that this espousal may remain true and firm through her college days and so on through life.

Vacations will soon be over and plans are being made for the renewed activities of fall and winter.

Mrs. L. F. Slocum, Secretary.

SOUTHLAWN CHURCH, GRAND RAPIDS

Sunday, Aug. 21, was indeed an inspiring day in our church worship. The house was well filled with faces eager for the blessings in store. Very interesting reports of the Training School were given by Bro. Leslie Niles and Sr. Mary Newell, and a brief response by Bro. M. W. Lyon, who had been one of the instructors in the School. The audience also was thrilled by the melodious tones of a new organ which has been placed in the church on trial. Bro. Robert Barr handled it well, and many expressed the hope that the instrument might be retained permanently.

It seemed good to have Bro. and Sr. Dykstra and Srs. Evelyn Barr and Lois Blakely back after their summer work at the University of Michigan. The church has also enjoyed the visits of Bro. Lyon who returned to his work in Cleveland, Ohio, August 29, and Sr. Ella Siple, who returned to her home in Hammond, La., leaving August 30.

Another real treat has been the presence for a week of Sr. Gerie Holland, who recently underwent a major operation in Chattanooga, Tenn., but is recuperating nicely.

The church is looking forward to the coming of Bro. Marsh and family, and to his taking charge as the new pastor the first of October. Pray for the success of our work.

F. E. Siple, Pastor.

Bro. and Sr. F. L. Marsh, formerly of Ames, Iowa, have purchased a home in Oregon, Ill., which they will hereafter make their place of residence. Bro. and Sr. Marsh both come from a long line of believers. Bro. Marsh's father, Levi Marsh, was the founder of the Restitution Church of God at Irving, Iowa, in the seventies, and Sr. Marsh is the daughter of one of our pioneer preachers and evangelists of the Middle West, Elder James Prime. Bro. and Sr. Marsh have a son, Orland, living at Mount Morris, Ill., and another son, John, at Rockford, Ill., whose presence will add much to the contentment of the father and mother in their new home.

Bro. W. A. Reid, formerly of Riverside, Calif., writes of his arrival in Phoenix, Ariz., where he plans to make his home for a time. His new address is 741 S. 2nd St., Phoenix. He says that he has already met one of the brethren out there, Bro. Carl Bunch, who is a member of the church at Tempe of which Bro. S. J. Lindsay is pastor.

MRS. BIRDIE IRENE KROGH

The funeral of Sr. Harvey U. Krogh, Sr., held at the Church of God at Blair, Neb., on August 17, was one attended with deep sorrow as manifested by a gathering of friends and neighbors far too many to be accommodated by the seating capacity of the building. The beauty of her life's pattern as woven by her heart from the teachings of God's Word, and as manifested in her daily life by word and act had greatly endeared her to all.

It was therefore with deepened grief—but grief which was gilded with correspondingly brighter Christian hope—that her husband and children bade farewell until the glad dawn of coming day.

At the funeral service the writer of these preceding lines, F. L. Austin, read the obituary and words of trust as prepared by the family, as follows:

Birdie Irene Mehrens was born to Herman and Josephine Mehrens on her father's homestead five miles north of Blair, October 27, 1888, and died August 15, 1938. At the age of seventeen she was immersed into Christ by Elder Almus Adams at the Church of God Conference at St. Paul, Neb. She was married to Harvey U. Krogh on December 29, 1909. To this union were born Harvey, Jr., of Ripley, Ill.; Dorothy at home; Clara, now Mrs. Arthur Westerfield of Omaha; Oakley and Kenneth at home. Besides her husband and five children, she leaves to mourn her loss, two brothers and one sister: John H. Mehrens of Mondamin, Iowa; George W. Mehrens of Fort Sumner, N. M.; Mrs. J. W. Grimsley of Little Sioux, Iowa; and many other relatives and friends. Three sisters preceded her in death: Mrs. Laura M. Mead, Vermilion, Canada; Mrs. Rosa Nell Mead, Seattle, Wash.; and Mrs. Martha Alice Hurdum, Blair. She was a devoted wife and mother. Her church, her family, and home were her chief interests in life.

Sleeping, sweetly sleeping,
Till the Master calls His own.
Resting, gently resting,
From all trials she has known.

God shall send our Savior,
And the dead in Christ shall live.
God shall call His faithful,
And to them new life shall give.

Grieving not as others,
Who have no sweet hope to guide,
We shall trust our Savior
And in Him we shall abide.

Information reaches us of the serious illness of Bro. T. A. Weldon of Thorold, Ont. Bro. Weldon, who is well advanced in years but, like Moses, has retained his strength of body and mind remarkably well, has always been a staunch supporter of the faith he embraced in young manhood. The prayers of all who know him will be offered in unison with those of the Fonthill Church, of which he is an elder, for his complete recovery.

"Whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" (1 Cor. 3:3).

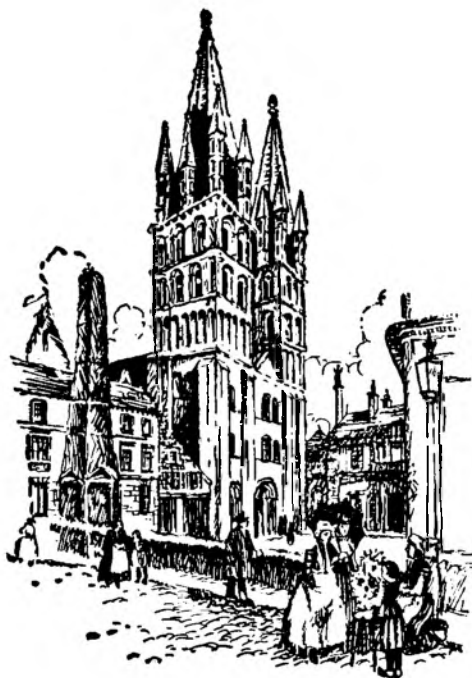
JOHN ADAM CORBALEY

John A. Corbaley, son of Elder Richard and Jane Corbaley, was born in Plymouth, Ind., July 19, 1849, and fell asleep in Jesus August 16, 1938.

In 1872 he married Loucinda Miller, and together they spent their honeymoon in California at Healdsburg, where they lived for five years. They returned to Plymouth, Ind., where they were both active members of the Church of God. They were both faithful members of the Church of God until the end. In 1904 they returned to California to spend the remainder of their lives. They lived together sixty-two years and had five children. Two sons, Earl and Roy, survive their parents. He is also survived by two brothers, Platt and Alvaro, and one sister, Marie.

Services were conducted by the writer at the Little Church of the Flowers at Forest Lawn Memorial Park in Glendale, Calif., where he awaits the return of the Master.
Norman J. Macleod.

"Let no man glory in men. For all things are yours; . . . and ye are Christ's; and Christ is God's" (1 Cor. 3:21, 23).



THE RESTITUTION HERALD

Published by
National Bible Institution
Oregon, Illinois

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

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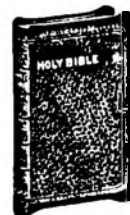
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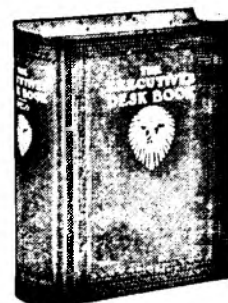
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Stealing God's Word

Jeremiah 23:30

By R. H. Judd

"Upholding all things by the word of his power" (Heb. 1:3).

QUOTING from Professor Edwin Lewis of Drew Seminary, *The Sunday School Times* of August 13, on page 572, says:

"It is not simply that Christ tells us certain things about God, as though He were a mere spokesman—a teacher. Rather it is that Christ is Himself the Word. He is God telling us about Himself as though He were saying, 'Behold Me! This is I.' Christ is the Creator in creation, the Eternal in time.

"The eternal and the temporal, which are logical opposites, lost their oppositeness and converged at a point in human history—Jesus Christ—which was both of them at the same time. He who upholdeth all things by the word of His power, had not where to lay His head.

"God did this because, being Triune, He was so constituted as to be able to do this before He did it."

Without taking time to point out the several incongruities of the language used and conclusions arrived at in the foregoing, or the absurdity of using the first personal pronoun to describe a trinity of persons, we wish to call attention to what is so evidently intended to be a reference to Hebrews 1:3, linked with Matthew 8:20.

The present writer is aware that the words, "upholding all things by the word of his power," are generally detached from the immediately preceding conjunction, and the preceding context, and are applied to the Christ, and are in this way made to conform to the doctrines of the pre-existence and absolute deity of our Lord.

With all deference to the scholarship of the great leaders of "orthodoxy," no careful student can fail to see that the whole passage makes clear and definite *distinction* between God and Christ. Christ is said to sit down "on the right hand of the majesty on high," or as Peter states it (1 Peter 3:22), "on the right hand of God." Paul also reiterates the fact in Ephesians 1:20, and in the same chapter (v. 17) he speaks of God as "the God of our Lord Jesus Christ." Such language as this, which abounds in Scripture, renders it absolutely impossible to harmonize with it the doctrines of the Trinity, or the absolute deity of Christ.

In order to get a practical view of the verse in question (v. 3, which is somewhat long and consequently not so easy of comprehension), the reader will do well to place parenthetical brackets after the word "who" and preceding the word "when." He will then see that Christ is *representative* of God in the effulgence (or reflection) of His glory, the image of His person (not persons) and (note the conjunction) "and" in "upholding all things by the word of

his (God's) power," viz., *God's Word* and *God's power*, not His own.

This interpretation presents quite a different, indeed, an opposing, viewpoint to that given by *The Sunday School Times*. It is, moreover, in harmony with the syntax of the passage and with the oft-repeated declarations of Scripture that the "authority" and "power" manifested by the Christ were *delegated* to Him by God the Father. See (and please look up the references) John 5:19, 36; 8:28; 12:49; 14:10; Acts 2:22; 2 Cor. 13:4.

The words that He spoke, and the resurrected life that He now lives are all by the "power" (*dunamis*) of God. It was "by the word of his (God's) power (*dunamis*)" that Christ overcame the temptation in the wilderness. The Scripture was ever His sword of the Spirit. See Deut. 18:18; John 17:8, 14. When Christ said, "All power is given unto me" (Matt. 28:18) He used a different Greek word (*exousia*), meaning "privilege" or "authority," and it is rendered in the Revised Version, "all authority (delegated power) has been given unto me."

It may be of interest to note that "all things" in Hebrews 1:3, and well over one hundred other passages, is the translation of a single word in the Greek, and does not by any means always include unlimited totality, but is often restricted to the subject in hand, and may mean, according to Young's Concordance, "all men," "all points," or "all things." See John 4:25, 29; Heb. 2:17; 4:15; 8:5; 13:18; James 1:5; 1 Peter 2:17.

The reader is earnestly invited to turn to Jeremiah 23:28, 29, where God Almighty says: "He that hath my word let him speak my word faithfully. Is not my word like a hammer that breaketh the rock in pieces?" Many a time Christ used it with telling effect. He did so in John 10 to refute the charge that He claimed equality with God.

In the next verse (Jer. 23:30), God utters the terrible words: "Therefore I am against the prophets . . . *that steal my words every one from his neighbour.*"

Surely there is a double application here! To steal God's Word—to withhold it from others—is a serious matter, but is it not equally wrong to steal (separate) God's "words every one from his neighbour" as is so often done in the endeavor to uphold an unscriptural doctrine? Only by separating words from their context can the interpretation of *The Sunday School Times* be upheld.

Let us be careful that we do not "steal" God's "words every one from his neighbour." The words "upholding all things by the word of his power" belong to and are a part of the preceding context.

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The Immortality of the Soul

By James M. Watkins

AS WE observe the tendency among religious organizations to come to a unity of thought, we are coming to believe that there are but two elements of truth worthy of serious consideration. One is the almost complete agreement of all Christian creeds in a literal resurrection and the prophetic indications of the second coming of Christ, and the second is the difference of opinion concerning what takes place in the interim between death and the resurrection.

The Biblical statements asserting that the soul is not immortal are well known to all students of the Scriptures. A great many individuals who are affiliated with denominations which teach the immortality of the soul have in late years, as a result of profound Bible study, been led to deny this traditional doctrine and to assert their faith in conditionalism.

We have found it a most interesting and profitable pursuit to trace the history of this belief through channels other than the Bible in order to strengthen our faith in the correctness of our own interpretation of the Scripture on this vital subject.

APPEALING TO SCIENCE AND HISTORY

In approaching the question of the immortality of the soul from the standpoint of anthropology, archeology, psychology, philosophy, and many branches of history—even including the study of primitive politics—one becomes imbued with the thought that the foundation of this doctrine was not in *fact* but in *desire*; for we trace its roots, not to early Christianity but to paganism, not to civilization but to heathenism.

We said that we are convinced that this belief grew out of desire, rather than out of actual demonstrable facts.

The first intimation of such an idea we have been able to discover is found among the Egyptians at a time from four or possibly five thousand years before Christ. The thought they held in that early period was drawn from

We introduce a new and scholarly writer to our readers in the author of the following thought-provoking article. Mr. Watkins has written extensively for commercial magazines, but this is his first appearance in the field of religious journalism. He is a regular attendant at the Church of God in Oregon, where he takes an active part in the services.

their extreme desire for the perpetuation of the material being of their friends on earth. But their belief in the soul's immortality was really limited, for they held that the soul endured only so long as some vestige of the material body remained and that when the last trace of the body had crumbled into dust the

soul also perished. Out of this belief came the attempt to preserve the body permanently in the form of mummies—a form of preservation which modern science has only recently succeeded in duplicating.

Anthropology shows that the early savages, being perplexed by the forces of nature which they could not understand, began to associate the soul with immortality. Many of the woes that naturally befell them were accredited to the souls of the dead who had returned for revenge. The fact that they did so believe in the immortality of the soul is evidenced by certain ideas that persist to this day. Even in their primitive minds they recognized a close relationship between sleep and death. So, reasoned they, if the absence of the soul causes death of the material body, there must be another soul that survives death and is able to wander at times in a limited fashion among old friends while they sleep.

Among many savages the absence of the soul is thought to be the cause of certain sicknesses, and it becomes the duty of the medicine man to recapture it in devious ways and return it to the body.

Ancient Egypt came to believe in certain divisions of the soul. They had the "ka," the equivalent of the savage "dream-soul," that lived in the tomb after death. The "ba" was a type of human-headed bird that spent its time between the tomb and the underworld. The "khou" is hardly definable, but more nearly resembled the intellect than anything else. And last there was the "khaibit," or the person's shadow.

Out of all of this came the belief in dreams, totems, magic, and many of the omens (Please turn to page 16)

Abreast of the Times

Pertinent Comments on the News of the Day

G. E. Marsh, Editor

“A Fool and His Money —”

“When he had spent all . . . he began to be in want”
(Luke 15:14).

PASSAIC, N. J., Aug. 18.—Money failed to bring success and happiness to Andrew Lengyel, who won \$26,877 in the Irish sweepstakes some time ago. When he won the money he gave up his butcher shop and opened a tavern which failed in a short time. He then set up another butcher shop, but that also failed. Owing to his various failures he was plagued with lawsuits. Last Thursday he was found by police in Memorial Park. He had a bullet in his head and is not expected to live. He has a wife and two sons.

Money gained by gambling may apparently be “easy come,” but in spite of the old adage, it does not always go so easy. It often leaves behind it so much of bitter disappointment that the “fortunate winner” cannot adjust himself to his losses and takes his own life. To earn one’s bread by the sweat of his face is the safer and the saner way of making a living and is not nearly so apt to lead to disaster.

Italy Expatriates Jewish Citizens

“They that despised thee shall bow themselves down at the soles of thy feet” (Isa. 60:14).

ROME, Italy, Sept. 1 (via radio).—Yesterday the cabinet in conference with Mussolini determined upon drastic anti-Jewish action, the first step of which consists of expelling all Jews from Italy who have entered the country since 1919. Those who have become naturalized citizens since that time have been included in the order and their naturalization cancelled. They have been granted six months in which to prepare for their departure. Just what allowances, if any, will be granted for the removal of property and money has not as yet been revealed. There are about 40,000 Jews in Italy all told. The definition of a Jew, according to the expulsion order of yesterday, is a person whose parents were Jews.

Ever-widening circles of persecution, fostered by jealousy and international intrigues, are forcing the Jews out of many lands. A place must be found for them. But no land, not even the United States, is prepared to welcome their coming in large numbers. Where will they go? Where can they go? There seems but one answer to the question. Regardless of Arab opposition, the territory given to their fathers four thousand years ago must be made available to them. Palestine as it is now defined will not be large enough to receive them all. The entire land of promise, as described in Deuteronomy 11:23-25, will be needed. This includes not only Transjordan, but a glance at the map shows that the entire southern half of Syria and additional territory stretching far to the eastward is incorporated in it.

Palestine Keeps the Sabbath

“Remember the sabbath day, to keep it holy” (Exodus 20:8).

TEL-AVIV, Palestine, Sept. 1.—Tel-Aviv, a city of 150,000, exclusively Jewish as to population, and one of the most important commercial and distributing centers for trade in the Middle East, is the only port in the world that is entirely closed one day in seven. In this city the ancient Jewish Sabbath—the seventh day—is strictly observed. The *War Cry*, commenting on the unique situation, says: “All places of business and public transport cease entirely on the Jewish Sabbath. Even the port closes down, being thus the only port in the whole world that is closed for a whole day once a week. Often the authorities of the city place barriers to prevent noisy tourists passing through the city on their holy day. The synagogues are crowded, the Rothschild Synagogue in Tel-Aviv accommodating as many as 3,000 worshippers.”

The same condition prevails in all parts of Palestine occupied by Jews. “From Dan in the north to Beer-sheba in the south, the country is dotted with over two hundred flourishing agricultural settlements, run on modern scientific lines. The dairy industry of the country is in Jewish hands. . . . They control the transport of the country, motor busses running everywhere. But they all stop running on the Sabbath.”

The observance of the Sabbath was one of the tests the Lord placed before Israel at the time of the exodus, and the fourth or Sabbath commandment formed a part of the “covenant” God made with them at that time (Deut. 4:13). Their failure to keep the Sabbath forced them out of their land. “I will scatter you among the heathen . . . and your land shall be desolate. . . . As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it” (Lev. 26:33-35). The present fruitfulness of Palestine may be attributed in a measure to the observance of the Sabbath by the returned Jews.

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The Song That Routed an Army

By the Editor

IT was not a stirring military song, the Song that Routed an Army. There was little in it to arouse martial ardor. It did not voice a trumpet call to battle. The enemy was not frightened by courage it expressed. In fact, the enemy never heard that song at all. For the Song that Routed an Army was sung some years before the enemy appeared upon the scene.

Of course, the song was but one of several forces that were brought to bear at the critical moment of a nation's need, each of which contributed to the eventual defeat of that nation's powerful foes—a defeat that came about without the thrust of a spear or the flight of an arrow.

The song of which I speak marked the culmination of a somewhat prolonged series of events which began with the elevation of Hezekiah to the throne of David over Judah.

The name of the king was prophetic of his life. Hezekiah means *Jehovah hath strengthened*. If ever a man was strengthened by the Lord that man was Hezekiah, the good king of the Jews! Had he not been strengthened by divine power he would never have been able to carry out successfully the great work of reformation that God placed in his hands. Here are a couple of paragraphs taken from the annals of his reign that tell us much of his character and achievements.

"Hezekiah began to reign at the age of five and twenty, and he reigned in Jerusalem for twenty-nine years. His mother's name was Abijah the daughter of Zechariah. He did that which was right in the eyes of the Eternal, exactly as David his ancestor had done. In the first year of his reign, he opened the doors of the temple of the Eternal and repaired them. He also summoned the priests and Levites, assembling them in the open space east of the temple, and said to them, 'Listen, O Levites; purify yourselves and purify the temple of the Eternal the God of your fathers, removing the filth from the sacred shrine. For our fathers have sinned and done wrong in the sight of the Eternal our God, they have abandoned him, they have ignored the dwelling place of the Eternal and turned their backs upon him; they have shut up the doors in the porch and put out the lamps, they have not burned incense nor sacrificed burnt-offerings in the sacred shrine of the God of Israel. Therefore the Eternal's anger has rested on Judah and Jerusalem . . . and this has led to our fathers being cut down, and our boys and girls and wives being made prisoners. Now I mean to make a compact with the Eternal the God of Israel, so that his fierce anger may turn from us. My children, be not indifferent; for the Eternal has chosen you for his service, to wait on him, that you should be his attendants'" (2 Chron. 29:1-11, Moffatt's Version).

The evils to which Hezekiah referred and which he demanded should be immediately removed, had been intro-

duced by his father and predecessor on the throne, Ahaz. Ahaz had been as wicked as Hezekiah was righteous, and when the latter was called to the throne on the death of his father he found conditions in the kingdom very bad indeed. Ahaz had led the people into idolatry of the most vicious and immoral kind. He had gone so far as to cause his own son to be offered on a heathen altar in the Valley of Hinnom outside of Jerusalem, the place that afterward came to symbolize the final punishment and destruction of all ungodly men.

Wickedness was rampant. When twenty-five years old, Hezekiah received the scepter from the death-stilled hand of Ahaz; Baal occupied the place of worship once held by the true and living God. But as we have seen, the new monarch entered at once upon a splendid program of religious and political reform, for the two were identical in Judah.

Soon the house of Jehovah in Jerusalem was thoroughly cleansed and ready to receive worshipers. But the king was not yet satisfied. This was only the beginning of what he purposed to do. For generations Israel had been divided into two nations. The ten northern tribes had been separated from the two southern tribes and, because they had also been separated from God, they had suffered intensely, and at last were carried away into bondage by their enemies.

Since the time of their overthrow, some of the people of the northern kingdom had been permitted to return to the land of their fathers and were at the time of Hezekiah's accession to the throne living more or less securely in their old homes. But like their fellow Hebrews in Judah, they had wandered off into idolatry and had become worshipers of "strange gods." But Hezekiah, in spite of their backsliding, still recognized them as God's people. He believed that their rebellion and wickedness had not changed Jehovah's purposes for them so far as the promise He had made to their fathers was concerned.

Now that he was seeking to bring Judah back to their allegiance to the Lord he also wanted the ten tribes to come back. He did not suggest that they should return as subjects of his kingdom, to become a part of the nation over which he ruled, for that was not his purpose. *He wanted them to be restored to God!* He wanted them to repent of their sins and seek divine forgiveness, as his own people, the Jews, were doing, that they might enjoy the prosperity and security that could be secured alone in this way. His purpose was spiritual—not political. And here is the gracious manner in which the good king sought to bring about so happy a consummation:

"Hezekiah sent word to all Israel and Judah, writing letters to Ephraim and Manasseh, (*Please turn to page 11*)

Caesarea's Forgotten Glory

TILAT was a thrilling experience for Paul, the night when he was hurried away from Jerusalem by the chief captain under cover of darkness to rescue him from imminent danger of assassination. Forty fanatics had sworn an oath that they would neither eat nor drink until they had slain him. They must have had a long fast! Thanks to Paul's vigilant sister and smart young nephew, and the prompt action of the Roman power, before another night had passed Paul was far beyond their reach.

That night was about the most exciting one in all Paul's varied and adventurous career. He was taken out of Jerusalem by a cavalry escort of seventy Roman horsemen, from his prison in the castle of Antonia, through the city gate; and then over the western hills and down the steep slopes to the sea. His retreat was covered by two hundred infantry and two hundred spearmen, grim defenders of the Roman eagles and of the staunch Christian Apostle who had sought their protection. It was a very dramatic *coup d'etat*, and Paul's adventurous soul must have enjoyed it all hugely! What a joke it was on those bloodthirsty fanatics! But it was no joke for the four hundred foot soldiers to keep up with the cavalry that night, for they must have made much of the distance on the double-quick, thankful that most of it was down grade. That night's run brought them to Antipatris, and the footmen were right on the heels of the horsemen. They must have made it in record time, for it must have been a good forty miles, if Antipatris is rightly identified with the ruins of Apollonia, now called Arsuf. Arsuf lies nearly ten miles north of Jaffa, and Jaffa, the ancient Joppa, is a long thirty from the Holy City. We may be sure that Roman courtesy gave Paul a horse that night, and that it was one of his most thrilling nights.

To be sure, it was a rough ride. It is hard to find a steeper, rockier, or more crooked road than that highway from Jerusalem to the sea, unless it be the famous Jericho road to the east. Both are very tortuous defiles, testing the skill of the modern motorist as well as the power of his motor. Morning found Paul in the lovely Plain of Sharon, a safe distance from the Judean hills and his fanatical enemies. This plain was famous for its fertility and beauty as long ago as the time of Isaiah, though today it requires the help of irrigation to live up to its reputation. As a whole, like all the coastal plain of Palestine, it is rather sandy and dry because of the meager rainfall; though at its

Paul —

*Bondslave to Christ, and in my
bonds rejoicing,
Earmarked to Him, I counted less
than nought;
His man henceforward, eager to be
voicing
That wondrous love which Saul the
Roman sought,
Sought him and found him work-
ing bitter sorrow;
Found him and claimed him,
Chose him for His own;
Bound him in darkness, till the
glorious morrow
Unsealed his eyes to that he had
not known.*

—John Oxenham.

southern end, at Tel-Aviv, magic city of the modern Zionists, and Sarona near by, irrigation has shown the great possibilities of the soil. Tel-Aviv, originally the north suburb of Jaffa, has outgrown the old city and the two together form a town nearly as large as Jerusalem.

Though the orange groves near by, producing the largest oranges in the world, are beautiful and prosperous, Tel-Aviv itself reminded us of a cheap American beach resort with its flimsy buildings and lack of civic dignity. It is vastly over advertised. It does not convince one of the permanent success of the Zionist experiment. Were Zionism a religious movement based on fundamental ideals, instead of a political and largely socialistic movement based on racial aggression, one would have greater faith in it and respect for it.

Sarona, at the southern entrance to the Plain of Sharon, is an older colony, established by the so-called German Temple Society in 1830. They are Protestant Christians with rather peculiar views, but have always been industrious and thrifty farmers. With the help of irrigation they raise good crops and very beautiful flowers, making their corner of the Plain of Sharon as lovely as ever Isaiah saw it, and even more peaceful. It certainly must have seemed a very peaceful vale of Sharon that morning Paul was escorted those twenty miles along the straight, low-lying coast road from Antipatris to Caesarea; and when his guard of seventy Roman cavalrymen thundered into the castle court of the governor, Felix, Paul must have dismounted with a sigh of relief and a prayer of thanksgiving for his providential escape from his over-zealous countrymen.

The easier approach to Caesarea today, for American travelers, is by motor from Haifa, only twenty-five miles at the north. With its fine new breakwater, the harbor at Haifa is so much better than any other on the Palestine coast that this city is rapidly growing; ships are stopping there instead of Jaffa. In fact, during the week of our visit high winds made landing at Jaffa impossible and three ships scheduled to drop passengers at that port debarked at Haifa instead.

The drive from Haifa to Caesarea, under the lee of Mt. Carmel, takes but a few minutes. We follow the coastline closely all the way, first rounding a half-circle, north-west-south, under the promontory jutting out into the Mediterranean at the height of 600 feet, with its lighthouse appro-

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Life Only From Life

THE ancients knew nothing of the great principle that life comes only from preceding life of the same kind. Of course, they knew that all the larger forms of plants and animals come from parents like themselves. But of the law of biogenesis, as we know it today, they were completely ignorant.

The most accomplished naturalist of the ancient world was Aristotle. But he openly taught that all the lower forms of animals, such as worms and fleas, or even frogs and mice, spring up spontaneously from the moist earth. "All dry bodies," he wrote, "which become damp, and all damp bodies which are dried, engender animal life." He was no ignorant fool; but he did not have microscopes, and he had no knowledge of such experiments as have been worked out in modern times to prove the absurdity of this theory of spontaneous generation, as we term it now.

One of the famous Roman poets, Virgil, who gives us a considerable amount of the natural history with which he was acquainted, tells us seriously that bees are sometimes produced from the putrefying internal organs of cattle. Plenty of other absurd statements like this could be gathered from the writings of the ancient Greeks and Romans. And such nonsense continued to be taught down even past the period of the revival of learning and the Reformation; although by the close of this period some of the more careful students of natural history had become suspicious that spontaneous generation must be false.

IDEAS THAT NOW ARE FOOLISH

It may be worth our while to go over some of the absurd things along this line which passed as science even down to comparatively modern times.

Van Helmont (1577-1644), a celebrated physician who flourished during the brilliant reign of Louis XIV of France, wrote: "The smells which arise from the bottom of morasses produce frogs, slugs, leeches, grasses, and other things." He even gives a recipe for producing a bunch of mice to order, for he says that the only thing necessary is to fill a vessel partly full of grain and then plug up the vessel with some old dirty garments. In about three weeks, the ferment arising from the dirty garments, reacting with the smell of the grain, will transform or transmute the wheat into mice. He solemnly declared that he himself had observed this wonderful fact; and he continues: "The mice are born full grown; there are both males and females. To reproduce the species it suffices to pair them."

To us it seems surprising that such nonsense was taught only about three hundred years ago, and by men who were not fools at all, but widely acquainted with many features of natural science.

Perhaps my readers will permit me to record one more piece of absurdity from this same Dr. van Helmont, which I take from the life of Louis Pasteur, the man who effec-

tually established the great principle that life comes only from preceding life.

"Scoop out a hole in a brick," says van Helmont, "put into it some sweet basil, crushed, lay a second brick upon the first so that the hole may be completely covered. Expose the two bricks to the sun, and at the end of a few days the smell of the sweet basil, acting as a ferment, will change the herb into real scorpions."

MORE KNOWLEDGE NOW

When we understand that such things passed for wisdom among all scientists until only a few centuries ago, we begin to realize that the truth of life only from life is, indeed, a very modern doctrine. It is one of the results of true scientific progress. But it also helps us to understand that the people of former ages could never understand or appreciate the great truth of creation as we moderns are able to do.

One of the first steps toward the refutation of the heathen doctrine of spontaneous generation was made by an Italian, Redi, in 1668. He had noticed that flies are always swarming around decomposing meat before any maggots appear; and he devised a simple experiment to keep the flies away from actual contact with the meat. He found that the meat putrefied as usual, but did not breed any maggots; while the same kind of meat in other jars which were exposed to the air swarmed with them. He then placed some meat in a jar with a thin gauze over the top. He found that the flies were attracted by the smell of the meat as usual, but since they could not reach the meat they laid their eggs upon the gauze, where in due time they hatched into maggots, although no maggots were generated in the meat. After he had published the results of this experiment, it became generally recognized that maggots at least were not generated spontaneously, but come from flies as their parents.

Slightly before this experiment of Redi, William Harvey (1578-1657), a physician at the court of the Stuart kings of England, and the discoverer of the circulation of the blood, had ventured on general principles to declare that life comes only from the egg, or from preceding life of the same kind. He could not prove this in all instances, but he had ventured on a wide generalization; and he was right, as subsequent discovery has abundantly proved.

The invention of the compound microscope opened the way for a renewed discussion of this problem. Bacteria were discovered in 1683; and it was soon observed that no precautions with screens or other stoppers could prevent bacteria and other small organisms from breeding by the myriads in every kind of organic matter. The believers in spontaneous generation thought that here they had new proof of their doctrine. They admitted that all the higher

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“When Ye Pray”

Prayer From a Social Point of View

THERE are many angles from which we can study the Lord's Prayer, and most of them are fruitful. Perhaps one of the most suggestive ways that we can look upon it is from the social point of view. This is a mode of interpretation which we can carry through in every part of it, and in every phrase. “Our Father which art in heaven,” is a confession of the brotherhood of man. This means no less than that coolies and schoolmasters, tram drivers, and millionaires, common seamen and university graduates, American whites and negroes are brothers—and still brothers whether they recognize the family bond or not. The woman of sin is sister to the saint, and did he but realize it, her shame is his shame. When in the circle of our own little families there is one who brings the good name of the house into disrepute, then all alike feel ashamed. For is it not their father, sister, brother, or mother who has done this disgraceful thing? So should we feel regarding the downfall of a brother man: he has disgraced the human family, and we are all in a measure responsible for his sin. This clause drives deep into our criminal selfishness. The vice and misery of the sweater's den are the reproach of the wealthy philanthropist. When a man's gold is red with the blood of the sweater's victims, he well deserves the curt, stinging reminder which the Gibeonites gave to David when he would smooth things down with gold and silver. There are wrongs which cannot be settled in that simple way. The rabid Nordic with his talk of “color bars” had better read this clause again. “Our Father.” It is the Father of all mankind who is meant: the Father of men of every nation, who cares for them, their little ones, and even—amazing thought—their very cattle.

“Hallowed be thy name.” There is no place else where we can make that name hallowed than on earth. Doubtless it is hallowed sufficiently in heaven. It is sufficient for us that we must help to make that name hallowed in humanity, for that is where we find it. Practically, we can make it hallowed, first, by living, in the words of the old German mystics, as though we ourselves were God. This is a hard saying, indeed. It is not too hard, otherwise Jesus would not have told us to be as cities set on a hill that other men might see our good works, and glorify our Father who is in heaven. He would not have told us to be perfect as our heavenly Father is perfect. It is possible, but possible only by the grace of God, and by the power of His Holy Spirit.

Then, further, we must honor man as God. There is a saying of Jesus which is recorded for us in the writings of Clement of Alexandria which is to the point: “Thou hast seen thy brother; thou hast seen thy God.” This saying becomes true for us when we recall that indeed we have seen God in humanity. We have seen God in the Man Christ Jesus. . . . God made man in His own image, and even if the stamp be bent, battered, and defaced, it can yet be

traced out if we look carefully and lovingly enough. Once let us realize this last truth, and we see that the defacing of the image is the defaming of God's name. If man is dishonored, then God's name is unhallowed. Since in the soul of every man there burns the heavenly spark, to treat the meanest man apart from God is a sort of profanity.

It is said that when John Kett led his rebellion in Norfolk, some envoy came from the court to negotiate with him, and spoke of Kett's followers as serfs. Kett's answer is worth remembering. “Call no man serf who was redeemed by the precious bloodshedding of Jesus Christ.”

“Thy kingdom come.” What is this but the socialism of heaven brought down to earth?

The kingdom is the reign of God supreme. It is the fellowship of the angels wrought out in humanity. Such was the vision of the Jewish apocalyptic writers. They saw the New Jerusalem descend from heaven, and rear its dazzling towers amid the glories of the natural world. That strange mystical poet, Blake, saw this in its modern setting, when he spoke of the New Jerusalem set up in England's green and pleasant land. Dimly seen by the seers of later Judaism; more clearly apprehended by the Prophet of Patmos, the vision seems to have faded somewhat in these modern days. We must recover it. The key to world history is none other than the coming of this kingdom of God.

The attempt to realize it in human relationships has ever been hard. It has often led to the stake and the thumbscrew; in these modern days to heartbreak. Arnold Toynbee, that great pioneer in the work of economic and social reform, went down among the working men with high idealism, and when they laughed him to scorn, he broke his sensitive, loving heart, and died. His has not been the only broken heart among the workers for the kingdom. It is the price that has always to be paid for loving too well. It is also the way the Master Himself trod.

“Thy will be done, in heaven, so on earth.” The will of God is that all things should work together for good: even as they do now work among them that love God. One characteristic note of heaven is harmony. The angels are one in adoration, one in praise, one in obedience to the heavenly King. We pray that this harmony shall come down to earth. The angel song for scattered humanity is still, “Peace on earth to men of good will.” It is still but that good will which is lacking. War in the household, war in the state, and war between nations will only cease when that good will among men is forthcoming. The one great obstacle to good will is simply selfishness; and wherever self asserts itself against God's will there we find discord. . . .

There are divine regulations for social relationships. There is, for instance, the need for common politeness and courtesy. The need to act to one another as gentlemen, “in

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Paul and Governments

By *H. L. Hastings*
(Deceased)

I HAVE sometimes met with statements to the effect that the Apostle Paul not only counseled and commanded obedience to earthly governments, or subjection to "the powers that be," but that he also appealed to worldly and wicked governments for protection, and that at his request and desire he was protected and guarded by armed men, thus invoking the aid of a military force—of a war power. From this assumed premise, the conclusion is drawn by some that the children of God should vote in worldly elections, and bear arms in defense and support of earthly governments. And so, if the despots who rule different countries so order, it is the duty of the Christians who happen to live under these various governments to fight, capture, shoot, bayonet, hack, cut, and kill their Christian brethren who may happen to live across the national boundary line.

Though it has often been asserted that Paul appealed to a war power for protection, and though considerable valuable time and scarce paper has been wasted in the defense of the statement, as yet I have seen no proof whatever that Paul sought protection of armed men, save statements which seem to be made upon a total misapprehension of the actual facts in the case.

Persecution is the lot of Christians. No age has been exempt from this common burden. Christians, being forewarned of it, think it no strange thing to be tried as by fire. Foreseeing all their persecutions, Jesus told His people: "When they persecute you in this city, flee ye into another." "In your patience possess ye your souls." Such counsels were enforced by Christ's example of flight, when the way was open, and uncomplaining submission to that which He could not escape. These instructions were general, and were obeyed by Paul as well as by other Christians.

1. In Damascus the Jews took counsel to kill him, and watched the city gates to apprehend him on his exit. Did he then appeal to the government for help? No; for the governor kept the city with a garrison, desiring to arrest him. What did Paul do? The disciples hitched a rope to a basket, let Paul down out of a window by the city wall, and away he scampered to Jerusalem (Acts 9:23-25; 2 Cor. 12:32, 33).

2. When the Jews in Antioch in Pisidia raised persecution against Paul and Barnabas and expelled them out of their coasts, did they stop to try law and prosecution? No; they shook off the dust of their feet against them, and came to Iconium (Acts 13:51).

3. In Iconium, when there was an assault made, both of the Gentiles and also of the Jews with their rulers, to treat them spitefully and stone them, did they stop to appeal to

governors? No; they were aware of it, and fled to Lystra and Derbe (Acts 14:6).

4. When Paul preached in Lystra, and there came certain Jews from Antioch and Iconium who persuaded the people, and having stoned Paul, drew him out of the city supposing that he had been dead, did he appeal to the government for protection? No; he rose up, and the next day he departed with Barnabas to Derbe.

5. At Philippi, when Paul had cast the devil out of a spirit medium, had been mobbed by her keepers, whipped and imprisoned by the magistrates, contrary to the Roman law which forbade the scourging of a Roman uncondemned, did Paul after baptizing the jailor and his house in the night sue the magistrates for false imprisonment in the morning? By no means. What then? Why, after being beaten openly and uncondemned, they refused to be smuggled out privately, as if they had broken jail like thieves, but when the magistrates came and entreated them, they came out, saw the brethren, comforted them, and departed (Acts 16:40).

6. When they preached the gospel and founded that model church at Thessalonica, and the Jews set the city in an uproar, dragging Jason before the magistrates, and took security of him, what did Paul and Silas do? Stay and fight it out? No; the brethren immediately sent away Paul and Silas by night unto Berea (Acts 17:10).

7. When the Jews of Thessalonica heard that Paul was preaching at Berea and came there and stirred up the people, was Paul disposed to stay and appeal to the governor for help? No; but then the brethren immediately sent away Paul, to go as it were to the sea (Acts 17:14).

8. When Paul preached in Corinth, we find him in court before a magistrate. How came he there? Was he appealing to the government for protection? No; but the Jews made insurrection with one accord against Paul and brought him to the judgment seat. But Gallio drove them away again and would have nothing to do with the matter; and the Greeks, getting a little mad, it seems, at the course the Jews took, caught Sosthenes the chief ruler of the synagogue and gave him a good mauling in the court house, which seemed to operate well on him; for while Paul was allowed to stay a good while and preach, Sosthenes it seems was converted and, united with Paul, wrote the first epistle to the Corinthians (Acts 18:11-18; 1 Cor. 1:1).

9. When the silversmiths at Ephesus raised a mob because their craft was in danger, did Paul undertake to secure military protection, and remain beneath it? No; when the uproar was ceased, he called the disciples and embraced them and departed for to go into Macedonia (Acts 18:22 to 19:1).

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In all these instances Paul's uniform course was to prosecute no one, ask no favors or protection at the hands of governors or rulers, but simply when persecuted in one city to "flee into another." He counseled and practiced simply obedience and subjection to "the powers that be." He was "subject to the higher powers," knowing that all power was of God, and was ordered in the appointments of that providence which chastiseth the iniquity of nations by setting up over them whomsoever He will, even the basest of men as their princes; who causeth women to rule over

and children to oppress rebellious nations, and who makes even the Assyrian the rod of his anger, and places his indignation as a staff in the oppressor's hands.

But Paul's relation to governments was merely passive; he submitted to them, but he did not support them, except by payment of tribute when demanded. He was subject to them, but that was all. He yielded to their abuse or fled from their hands, and never invoked their protection in any of the instances named.—From the *World's Crisis* of March 10, 1863.

The Kingdom of Heaven

CAN we know anything definite about its geography and history?

Suppose that twenty men living at different times had written magazine articles in regard to the United States. Suppose that each writer had dealt with historical and current events, with social and political issues, and subjects connected with the development of the country. Suppose the different writers had dealt with different subjects, or when several had written on the same subject they differed in their method of treating the subject; and yet, withal, there was enough in common in their papers to show that they had all written concerning the same country. Suppose that almost every phase of the country's history and progress was discussed some place or other in these articles. Suppose all these writings were gathered together and bound in a volume. As a matter of course, the volume, as a whole, would not be a continued narrative; the history given would not be in chronological order, nor would all that was said concerning any one subject be found in one place.

Suppose a man from Mars—or some other place where nothing is known about the United States—suppose he comes into possession of this volume. In one of the articles he finds this country described as a thickly settled, prosperous land containing thousands of cities, with hundreds of railroads facilitating communication between all parts. In another paper he finds the same country described as a vast expanse of unsettled territory, with a fringe of civilization along the eastern border. Until he reads enough to see that the two authors wrote concerning different epochs, he is unable to harmonize the two accounts. Again he opens to a description of slaves working on cotton plantations, and reads. Then he turns to another page, and finds that another writer declares that there are no slaves in the country. He thinks he has found another inconsistency, but more careful reading shows that each writer told the truth in regard to the time about which he wrote. After the stranger reads enough to discover the outline of the history of the country, he can reread the details understandingly.

A prophet is a historian who relates events before they come to pass or describes conditions which will prevail in the future. The Bible contains a collection of the writings of prophets. Biblical prophecy is history written in advance; history of the events associated with the establishment of the kingdom of heaven, and some of the history of that kingdom after it shall have been established. The prophetic books of the Bible form a compilation of articles written by a number of inspired authors. One wrote what was revealed to him concerning certain events or truths connected with the kingdom; others, being foreshown different events, or being instructed in regard to other phases of the kingdom, wrote different messages. These writings, as a whole, reveal the truth, but a part of them, separated from the rest, might be misleading. Correctly put together, and rightly understood, these writings give a brief history (related in advance) and description of the kingdom of heaven.

But people have been reading this collection of prophetic papers somewhat as the stranger from Mars started to read the aforesaid volume on the United States. Is it any wonder there is so much confusion? People do not seem to know that the coming kingdom will have a beginning in a small area, and a growth and development until it covers the whole earth; and that its geography and history have been definitely foretold. Prophecies in regard to this kingdom must be properly applied. For instance, a reader sees the prophetic statement, "There was war in heaven;" and in another place he reads of universal and undisturbed peace under the dominion of the kingdom. In one place he reads that men will be eager to go up to Jerusalem to learn of God; in another place he is told that no one shall need to be taught about God, for all shall know Him from the least to the greatest. Not knowing enough of the outlines of the history of this kingdom to apply each statement to its proper place and time, he is unable to harmonize these statements.

In the great plan of restitution the order of events leading up to the establishment of the kingdom were prearranged. Some of the preliminary parts of this program

have become history. A step was taken preparatory to the future establishment of the kingdom when the family of Israel were called to become the lightbearers for the rest of the world (Gen. 22:18). They were warned that if they were disobedient, disaster would overtake them. But they heeded not the warning, and were scattered among the nations. But at the same time Moses foretold the disaster which would follow disobedience, he prophesied that the time would come when they would return unto the Lord, when He would restore them to the land of their fathers (Deut. 1:5). The prophets all predict this return to the Promised Land, when they will fulfill their mission, i. e., be the means of blessing all the nations of the earth.

Let us briefly suggest a few points in regard to dividing rightly the kingdom prophecies.

1. The kingdom at first will be small as to area. This was shown to Daniel in a vision of a small stone which grew to be a great mountain and filled the whole earth. This stone represented the kingdom which the God of heaven would set up (Dan. 2:44).

2. It will be located in the Promised Land. "Thus saith the Lord; I am returned unto Zion, and will dwell in the midst of Jerusalem; and Jerusalem shall be called The City of Truth" (Zech. 8:3); and "the throne of the Lord" (Jer. 3:17).

3. God's true and tried people, gathered from among the nations, will be the pioneers of the kingdom.

"Thus saith the Lord of hosts: Behold, I will save my people from the east country, and from the west country: and I will bring them, and they shall dwell in the midst of Jerusalem; and they shall be my people, and I will be their God, in truth and righteousness" (Zech. 7:8).

4. The kingdom country will be the first part of the earth to be redeemed from the curse:

"Thus saith the Lord God: In the day that I cleanse you from all your iniquities, I will cause the cities to be inhabited, and the waste places shall be builded. And the land that was desolate shall be tilled, whereas it was a desolation in the sight of all that passed by. And they shall say, This land that was desolate is become like the garden of Eden" (Ezek. 36:33, 36). "The voice of weeping shall be no more heard in her (Jerusalem), nor the voice of crying" (Isa. 65:19).

5. This kingdom will be a light to the rest of the world:

"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until her righteousness go forth as brightness, and her salvation as a lamp that burneth. And the nations shall see thy righteousness, and all kings thy glory" (Isa. 62:1, 2). "Many peoples shall go and say, Come ye, and let us go up to the mountain of the Lord" (Jerusalem shall be called the mountain of the Lord—Zech. 8:3), "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 (instruction, margin), and the word of the Lord from Jerusalem" (Isa. 2:2, 3).

6. This kingdom will "expand" until its dominion extends over all the earth:

The stone that smote the image became a great mountain (Dan. 2:35, interpreted in verse 44): "The God of

heaven shall set up a kingdom . . . which shall break in pieces and consume all these kingdoms, and it shall stand for ever." "There was given him dominion that all the peoples, nations, and languages should serve him" (Dan. 7:14).

7. As the dominion of the kingdom extends over the earth, all the curse will be removed.

"The earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. 11:9).

"And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and he shall dwell with them, and they shall be His people, and God himself shall be with them, and be their God: and he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain any more, the first things are passed away" (Rev. 21:3, 4).

—The Good News.

"WHEN YE PRAY"

(Continued from page 6)

honour preferring one another." God has a purpose concerning the management of business and industry. On the one hand He wills the payment of adequate wages for services rendered, and the making of decent and sanitary conditions for the workers. On the other He wills perfection of workmanship, and loyalty to the employer. There must, in short, be honesty in business relationships on both sides. The principle goes deeper. It condemns all sharp practice, all trickery, all victimization of small firms by larger. Outside of business the principle extends to all the actions of our lives. On the street, in the tram car, in the church, on the playing field, everywhere where men meet men, the same good will must be manifested. Fair play, sportsmanship, straightness, truthfulness, agreeableness, the charm of conversation, and, last but not least, the will to stand down, to admit another's point of view, to give way in little matters, all these little amenities of life, so often disregarded, are embraced under the head of the will of God done on earth as in heaven. In the words of the late Dr. Hastings, "To put anything outside God is practical atheism."

"Give us this day our daily bread," is a prayer for the famine areas: a prayer for the unutterably poor: for the destitute. When we pray for the needful bread of life for ourselves we link ourselves with them. We can go further and say that we not only pray for them, but pray that we may help them to get what is needful. To pray this petition today, and tomorrow to try to corner wheat, is worse than Pharisaism at its worst. To pray this unselfishly is to go out into the highways and hedges and invite the unfortunates to share our repast. Not at least to try is a ghastly, horrible hypocrisy.

"Forgive us our debts as we forgive our debtors." Surely we cannot say this at all unless we *have* forgiven our debtors. "First be reconciled to thy brother, and then come and offer thy gift," said Jesus. We must forgive our

debtors, not only in material things, but also in the greater debts: in the sins which have been done against us. As we pray this phrase we promise to forgive—nay, more, we assume that we have already forgiven. But to forgive is desperately hard. It is more than saying words outwardly; more than acting as if the wrong had never been; it is literally attaining that attitude of mind which feels as if it had never been. It is taking up the old association as if it had been broken off. This involves that, after facing the enormity of another's sin, we voluntarily take that sin upon ourselves as if it were our own; and in our heart's agony wipe it out—burn it up and consume it utterly in the holy flame of our own suffering. In the last analysis, to forgive our debtors is to pay their debts. The New Testament is silent regarding the cost to the father involved in forgiving the prodigal son. There was no need to labor that point. Every father who has had a son to forgive, who has felt the shame and anguish of love spurned, and family pride crucified, knows what the cruel cost of such forgiveness is. Every husband who has to take back an erring wife to his arms can vouch for the agony which made Hosea a prophet. It was out of the crucible of a love repudiated, and a trust betrayed, that the true metal of prophethood was born. The martyrdom may, as in that case, breed character and an insight well nigh divine, but the cost is incalculable. To forgive is perhaps the hardest task of the kingdom, when there is something really big to forgive.

Lastly, in the phrase, "Bring us not into temptation, but deliver us from the evil one," we have again to universalize the petition. Surely we must mean, not deliver me only, but the whole race of man. We mean deliver the drunkard from his weakness, the drug fiend from his obsession, the wanton from his lusts, the criminal from the chains of crime: we mean save the children from vile environments—which will, in course of time, drag them down into the mire of criminal association, save the financially pressed from putting their hand into the till, deliver the artist from degrading his art for mere gain, the journalist from selling his principles for a livelihood: we ask that men and women be saved from evil in all its forms and all its manifold relationships—from evil social, evil political, evil economic.

If the principle is one, its manifestations are many, and the clause is all-inclusive. The men of the last century have seen improvement of conditions in all the spheres of Satan's activity. The hand of the deliverer has indeed been the hand of God, but the instruments which that hand has directed have been human men and women. Slavery has practically disappeared under men of the stamp of Wilberforce; devoted social reformers have improved prison conditions; child welfare has come to life through the love of selfless women; factory conditions have taken a turn for the better in consequence of the voices of men and women of conscience and insight. It is God's method of delivering us from evil. He gives us a "concern," as our Quaker friends say, to His own elect and uses them as crusaders against the multitudinous forces of the evil one. "God," says Dr. Herron, "is ever crying out to men out of the depth of His

fatherly heart, where the cross eternally is, to be delivered from the shame, the heartache, and the punishment of the evil that is devouring the life of His children. God is praying to men to deliver Him from the evil of the world."

To pray the Lord's Prayer, then, is to reconsecrate oneself to the service of our brother men; it is to realize anew the bonds of unity in the human family; it is to stand, side by side, with our Master, Christ, in His saving and uplifting labors, and, by the grace of God, to stand in the foremost ranks of the army of the righteous.—J. E. Jenkinson in *The Expositor and Homiletic Review*.

CAESAREA'S FORGOTTEN GLORY

(Continued from page 4)

priately named Stella Maris. Here we were guests in the old Carmelite monastery for several restful days. The highest point in the Carmel range is twenty miles from this place and rise 1,200 feet higher. It was Paul's chief landmark from Caesarea. It is singular that the Hebrews never seemed interested in the Mediterranean and were never a seafaring people.

With very few harbors, the Palestine coast is now quite neglected and uninteresting. Commercially the place of the departed Phoenicians and Philistines who dominated the north and south coasts for centuries has never been filled; but it is at Caesarea that we find the worst anticlimax. It was a glorious city in Paul's day; now but a wretched little village in the midst of Roman and medieval ruins. Its founder was Herod the Great. In the year 13 B. C. he built a beautiful seaport capital there, naming it Caesarea in honor of the Emperor Augustus. It soon became politically the most important city in all Palestine and probably the most magnificent. Just as Herod built a beautiful marble temple at Samaria, King Ahab's old capital, for the worship of the emperor, likewise in the center of his new city on the coast he built a temple in Augustus' honor, the meager ruins of which still remain.

The city where the beloved Paul was a prisoner for two years, and which was also visited by Peter and Philip, was long honored by Christians as well as by the early Roman emperors, Augustus, Vespasian, and Titus. As early as 200 A. D. it became the seat of a bishop, and here lived the famous church fathers, Origen and Eusebius. The ruins of several churches may be found there, including a large cathedral with three apses which was probably built by the Crusaders. For several centuries, of course, it was in the hands of the Moslems, though it took them seven years to conquer it, so stubbornly was it defended. In 1101 they lost it to the Crusader king of Jerusalem, Baldwin I. He found rich booty there, including a beautiful hexagonal vase of green crystal which tradition claimed had been used at the Last Supper. This relic has played a prominent part in poetry ever since.

At the time of the Crusaders the glory of ancient Cae-

sarea had long since departed. Baldwin restored but a small portion, less than a tenth of it, so we find the mediæval ruins only near the harbor. The walls of Baldwin's city still remain, but the east wall is only 600 feet long. Within the ruins of the much greater Roman wall we find many evidences of the pomp and power of the Caesarea Paul knew. Most of the dressed stone of the ancient palaces has been carried off for building material elsewhere, but we still find the usual structures of the typical Roman city of the first century.

What a checkered history this proud old city of Herod and Augustus Caesar has had! Again and again it was besieged and partially destroyed. The Crusaders held it only 164 years, but twice were obliged to rebuild it. It was finally destroyed by the Beybars in the year 1265. Crumbling for centuries, the bulk of its ruins, its beautiful granite, sandstone, rose quartz, and marble, was carried away by the Moslem ruler of Acre, the ruthless Jezzaz Pescha, near the end of the eighteenth century. On the edge of the Holy Land, Caesarea never shared its ideals in the time of its glory and its pride. Thus we see how the city that long held Paul a prisoner has shared the fate of "the pomp of Nineveh and Tyre."—G. Walter Fiske in *New Century Leader*.

THE SONG THAT ROUTED AN ARMY

(Continued from page 3)

bidding them attend the temple of the Eternal in Jerusalem in order to hold the passover in honour of the Eternal the God of Israel. . . . The plan had commended itself to the king and all the community. So they passed a decree to make a proclamation through the whole of Israel, from Beersheba to Dan, bidding the people come. For only a few had held the passover hitherto as by law appointed. Couriers carried the letters from the king and his nobles all over Israel and Judah, by order of the king. The message was:

"Men of Israel, turn to the Eternal the God of Abraham, Isaac, and Israel, that he may himself turn to those of you who have survived and escaped the kings of Assyria. . . . For if you turn to the Eternal, your kinfolk and children will be pitied by their captors and allowed to return to this land; the Eternal your God is kind and compassionate, he will not disregard you if you come back to him."

"The couriers passed from town to town through the land of Ephraim and Manasseh, as far as Zebulun, but the people derided them and scoffed at them. Some, however, from Asher and Manasseh and Zebulun did humble themselves and come to Jerusalem. As for Judah, God moved them to be of one mind in obeying the orders of the king and his nobles, as inspired by the Eternal."

What followed is known to history. A vast assembly met in the capital and, together with their priests, purified themselves and kept the passover with great rejoicing. We now come to that part of the annals of Israel that tells the story of the Song that Routed an Army. We resume our reading:

"For seven days the Israelites present at Jerusalem held the festival of unleavened bread with great delight; the Levites and the priests *sang praise to the Eternal day by day with all their might*; and Hezekiah encouraged all the Levites who were most skilful in the musical service of the Eternal. For seven days the people ate the offerings at the festival, rendering thanks to the Eternal the God of their fathers. Indeed, the assembly all decided to celebrate the festival seven days more, and for seven days more they held it with delight" (2 Chron. 30:1-23, Moffatt's Version).

Now what did all of this mean? It meant that a mighty revival had swept all Israel, the ten tribes as well as the two tribes! It meant that the broken ranks of God's people had been reunited at least for a time. It meant that because of the repentance of those assembled in Jerusalem Israel had been brought back into the favor of the Almighty. *He was their King once more!*

The idols were destroyed. The heathen altars were torn down. Jehovah was their only God. His protecting care was about them—His wisdom and leadership directed them. *That glorious song of rejoicing in which they joined so gladly marked their return to divine favor! It brought back the power of God to them!*

You remember the events that followed. Some time after that great song service and prayer meeting was held in which the people repledged themselves to God, a grave danger threatened them. An Assyrian host, which already had overthrown many nations around them, was found to be approaching Jerusalem.

You recall how the enemy drew closer day by day until it lay encamped under the very walls of the city, and how its commander sent boastful and arrogant letters to Hezekiah and to his people demanding their immediate surrender on pain of their utter destruction.

But that great song service and prayer meeting had prepared the people to meet any situation, however threatening it might be, without fear. And why not? They were now under the protection of the almighty Ruler of the universe. They could command His help in any hour of need!

When the enemy presented himself before their city in force another great prayer meeting was held. But so far as we know only one man was there, but he was a righteous man (Isa. 38:2, 3), and the "fervent prayer of a righteous man availeth much"!

You know the outcome. The enemy came. The city was surrounded by a mighty host. It had no means of self-protection. Destruction seemed certain. There was no human way out. But Israel had repented! The people had turned back to God! They had sung a song of praise and consecration to the Lord, and *God had not forgotten that song!* It still rang in His ears.

And so while the people slept—while the enemy slept—God sent His mighty messengers to deliver His people!

"And the angel of death spread his wings on the blast,
And breathed in the face of the foe as he passed;
And the horse and his rider, unsmote by the sword,
Melted like snow at the breath of the Lord!"

Berean Department

Gerald L. Cooper, Editor, Ripley, Illinois

Swing Crazy

This country is going "swing crazy." By "swing" is meant what used to be known as music. Anyone who has a radio, reads a newspaper, or contacts the world in any way has experienced this evil that is literally sweeping our young people off their feet.

Out in California, to celebrate the end of the school year, five thousand young people arose at 6 a. m. to attend one of these improper "jam sessions." In Chicago, during the month of August, 100,000 people jammed Soldier Field to hear several of the larger "name" bands play this type of music. A news flash tells us of a young couple who met there in frenzied excitement and decided to get married, because they both were adherents to this new craze. These are but a few examples of what these things are doing to our young people.

Even as I write, I can hear some of you defending yourselves, making excuses for liking this music, and attending dances where it is played. Don't misunderstand me! There are probably things that I do of which you would not approve. I am merely showing you the danger that lies in this wild type of music that has a tendency to bring out the baser elements in each of us. Also I have heard quite a few of our young people admit their liking for these things and I am trying to warn them and show them how to remedy the situation.

Don't let anything stand in the way of eternal life! Don't go swing crazy just to be in style! Ask Christ to be your Guide and Leader. Follow His teachings as recorded in the Scripture, and it will surprise you how easy it is to resist this temptation or any other!

School Days Again

It's time to start to school again. Some of you have already started to high school, and more will be starting or continuing college work soon. A good education is a valuable asset of life today. In fact, there are few positions open to those who have not had at least high school training. We should all be very thankful for the educational facilities provided us in the United States.

Having never attended college, I do not personally know what is being taught. I have learned, however, from those who have attended, and from reading, that in many colleges things contrary to Scripture are taught. These fallacies are usually found in the science departments, but our spiritual leaders tell us that true science and the Bible agree in all points. How, then, shall we guard against the teachings of these false teachers who are probably in the majority?

There is only one answer to the question. Let us turn to Acts 17:10, 11 and find out what it is. When Paul preached

at Berea he found a noble people, so-called because they listened with open minds and were willing to be convinced and then searched the Scriptures to find out if he was speaking the truth. You are called Bereans after these noble people. So when you are confronted in school with a teaching contrary to Scripture, listen with an open mind, and then go to the Bible to find out whether it is true or not. If it doesn't agree with God's Word, simply reject it! You may be ridiculed, reviled, even mildly persecuted, if you uphold the old-fashioned Scriptures, but hear the words of Jesus and take courage: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you" (Matt. 5:11, 12).

Character

* * *

Mary Richardson, Hammond, La.

There are many terms or words that involve several facts, all of which make up the meaning, but which cannot be explained in a few simple, concise words.

What is character? we ask. In an attempt to define character in a simple way, I will say that it is an inner, guiding force. It is a force that helps us to choose the right path from the wrong.

How may we know character? By what traits will it be manifested? An excellent test for character is to see if people live up to their ideals and morals. You will know they have standards, values, and ideals by their attempt to live righteously. Unless people have the will to resist temptations, to overcome difficulties, they possess little character.

How may character be developed? we ask. Our character is developed to the extent to which we withstand the trials and difficulties of life. Obedience to God also tends to develop character.

There are many types of character in this world. Everyone has some sort of character, each one different.

Who has been our great model character? Christ? Certainly! His character was depicted to the fullest. He showed all the love and compassion that makes a great character. He had ideals, morals, and standards of well-being that He carefully followed. In this lies the greatness of character. Christ suffered, too, by the rebukes of the Pharisees and other people who refused to accept Him. This only served to strengthen His character and bring out His traits more fully. It is suffering, overcoming difficulties, resisting temptations, that strengthens our character.

Why not follow the example set forth by Jesus the Christ? You have all to gain and nothing to lose.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

“If ye do return unto the Lord with all your hearts, then put away the strange gods . . . from among you, and prepare your hearts unto the Lord, and serve him only.”

Our Wonderful God

“How wonderful Thy works, O Lord!
In wisdom hast Thou made them all;
And in accordance with Thy word
Before Thy majesty we fall.

“In all Thy word, and works, and ways
Thy goodness and Thy glory shine;
Thy love inspires our songs of praise,
And warms our hearts in every line.

“In Thee, our God, we live and move,
And for Thy bounties rich and free
We offer now our grateful love,
And pledge our lives, our all to Thee.

“May all we say and all we do
But show our high and holy aim
To keep Thy wondrous gifts in view
And glorify Thy gracious name.”

When Samuel Grew Old

It is very hard for us to realize that God's own people, the children of Israel, should ever come to worship idols. But that is just what they did!

The ones whom God had chosen above all people on earth to be His own had been bowing down before idols made by their own hands. The people that God led out of slavery and the greatest distress and hardship in Egypt were now so forgetful of His goodness as to pray to gods of wood and stone.

Yes! the very people that God had given such a wonderful home and had showered with many, many blessings, by the time Samuel was grown, were imitating the people around them by worshiping idols. It must have grieved God terribly to think they could be so ungrateful and so wicked.

In addition to this their enemies, the Philistines, were conquering them. And Samuel told them that the only way they could ever hope to be free was to leave their idols and return to the one true God. So Samuel called them all together at Mizpeh and said that he would pray to God for them.

But when the Philistines heard that they were gathered together in such great numbers they decided that this was their opportunity to conquer them altogether. There were

the Israelites crying, “We have sinned against the Lord.” Behind them the enemy was gathering, and they were terribly frightened.

They begged Samuel to plead with God to save them. No doubt they felt that they were not fit to call upon God because of their great wickedness. Samuel, we know, had often spoken to God for them and God had, in turn, talked to Samuel.

Suddenly a mighty roar of thunder reverberated through the air and frightened the enemy. It was God's way of making His voice heard. Perhaps, also, it was a time when they were not used to hearing thunder. At any rate, the Philistines fled in panic with the Israelites pursuing them.

All the rest of the days of Samuel the Israelites were free from their old enemy. They even regained the cities which had been taken by the Philistines. And there was peace between them as long as Samuel lived.

Samuel set up a marker on the spot where the battle had raged and called it “Ebenezer,” which means the stone of help. For, as Samuel said, the Lord had helped them that day.

Do you think God would have helped them if they had not left their idols of wood and stone and turned their faces toward the one true God again? Could their idols have sent that terrible, frightening thunder that set the enemy on the run? Would peace have been brought about by the idols? Remember, the enemy worshiped the same idols.

Are there any people who worship idols now? Do you think there is danger of people who have loved and worshiped God turning to idols? Talk it over with Father and Mother and learn what sort of idols people worship today. Sometimes you can't even see the idols.

Hannah's gift to God was a great gift, after all. Many, many years Samuel served the Lord and the people. He had been their greatest judge and prophet. He had also been their priest, for he offered many sacrifices for them.

When the people grew tired of being ruled by judges and wanted a king like the other nations, Samuel was the one sent by God to choose their first king for them. You remember that story, I'm sure, for you have heard it many times. And you will learn more about it in your lesson for September 11. In the meantime, read the verses given for each day's reading in the Daily Home Reading. How many of you will try to do that?

AMONG THE CHURCHES

CONFERENCE CALENDAR

September 4-11—Omaha, Nebraska, Conference.

October 7-9.—California Conference at Los Angeles.

RENEW NOW

The special summer renewal rate of \$1.50 for The Restitution Herald for one year will end September 18. If you have not taken advantage of this special renewal rate, do so now, no matter when your subscription expires. The regular rate of \$2.00 per year for renewals will be in effect after September 18.

IOWA REPORT

The Church of God Conference of Iowa convened in Waterloo, beginning the evening of August 16 and continuing on through Sunday.

We were favored with good weather through the week, and with a lot of help Monday morning, beds, tents, dishes, etc., were put away again by noon for another year.

The closing of the Conference books for 1937-1938 showed all debts paid on the church building and for evangelistic work, with a small balance on hand. Although the building is not completed, plans are being made whereby this may be done the coming year.

The several Iowa ministers reported good work done the past year. More evangelistic work is being planned for the year ahead.

The officers elected for 1938-1939 are Bro. A. M. Jones, Eagle Grove, president; Bro. J. Arthur Johnson, Lake View, vice-president; Sr. Florence Allard, 1118 Rainbow Drive, Cedar Falls, recording secretary; Sr. Esther (Sealine) Jenkins, Stanhope, corresponding secretary; and Bro. C. W. Howe, Waterloo, treasurer.

The retiring president, Bro. H. S. Hunt, had served the Iowa Conference faithfully and well for fifteen years. His efforts have been greatly appreciated and will be missed very much in the capacity of president.

Bros. C. E. Lapp and J. W. Williams had charge of most of the services, though we were happy to have Sr. Emma Railsback talk to us a couple of times.

Bros. Williams and Hunt taught the adult Bible class, Bro. Lapp the young folks, and Sr. Mayme Jones the primary and juniors combined.

A beautiful memorial service was held for all members who were called from us by death in the past year.

One member, Sr. Ronald Howe, was welcomed into the brotherhood.

We were happy to have so many from out of the State present and hope they found so much good food for thought that they will want to come back again next year.

Esther (Sealine) Jenkins, Cor. Sec.

BOARD OF EVANGELISM

During Conference I received for the Evangelistic Fund the following

Mrs. Ella Carpenter \$1.00
Mrs. A. M. Siple 5.00

C. E. Lapp, Treas.

LOUISIANA CHURCH NOTES

After an absence of nearly two months, Vernon Lobell, Alfred Anthon, and the writer returned to Louisiana to resume our work with the churches. We were pleased to observe the good attendance that greeted us at both church services and to know the work was carried forward successfully by local talent the past two months.

The Blood River Church recently was given a new coat of paint and looks very attractive.

We appreciate the loyalty and cooperation of the members and trust that this same loyalty will continue to be shown during the coming months. May God give us all wisdom and strength to work faithfully until Jesus comes.
Harry Gockler, Pastor.

HERALD RECEIPTS

E. W. Johnson; J. E. Hammond; John Mercer (for another); J. F. Carpenter; E. L. McDaniel; Flora E. Hogue; Ralph Gockler; Elmer Gockler; Ivan Veach; Mrs. J. H. Hoffmann; James Stillson; Mrs. Louise McRoberts; Charles T. Lindsay; Walter Kuhlmeier; Mrs. Thomas M. Savage, Jr.; J. S. Thorp; J. E. Wilson; Mrs. J. A. Guttery; Glenn M. Birkey (for others); Mrs. Anna Fales; Percy Murphy; Mrs. Mae Mercer; Mrs. C. J. Lamberson; Mrs. E. M. Richardson (for another); E. E. Mills; Charles Fankboner.

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Leota B. Hanson; Mrs. Floyd Nedrow; L. P. Marsh; Mr. and Mrs. Delos Andrew; R. H. Judd; Maybelle Hanson; Mr. and Mrs. H. S. Bell.

JOHN WARREN HELMS

Just eight weeks ago today, on July 2, 1938, my father, John Warren Helms, passed away. He was born near Kokomo, Ind., on March 17, 1858. As a young man he was baptized into the church and was very steadfast to the last.

A graveside service was conducted at the cemetery in Pomona, Calif., by Mr. J. E. Adamson, who gave a wonderful talk on the resurrection, so filled with hope, and one which would have given Papa so much pleasure if he only could have heard it.

He was buried beside his son, Clyde Raymond Helms, who died November 26, 1908. He is survived by his widow, Mrs. Louisa Helms, a daughter, Mary Helms Magorian, seven grandchildren; also a brother, William Helms of South Bend, Ind., and a sister, Harriet Kinney of Plymouth, Ind.

Papa enjoyed The Restitution Herald so much, and if possible I shall have the subscription renewed when it expires. I want to read and enjoy it, too.

Mary Helms Magorian.

INDEBTEDNESS FUND

Notes Payable		\$4,309.00
Amount Received	\$1,822.25	
Oregon, Ill., Church	7.92	
Maurertown, Va., S. S.	12.18	
Maybelle Hanson	5.00	1,847.35
		<hr/>
		\$2,461.65

REPORT OF NEBRASKA WORK

Evangelistic meetings conducted by Bro. James A. Patrick in Nebraska were discontinued after July 1. At that time there seemed to be no places available for him to preach. The Conference wishes to thank Bro. Patrick for his splendid cooperation and hopes to make a new effort in the near future to further the evangelistic work in the State.

Inez Gordon, Cor. Sec.

Those who want pictures of the different groups taken at the recent General Conference by Bro. Arlie Townsend may obtain them by sending 5 cents for each print wanted. His address is A. G. Townsend, 124 Webster St., S. E., Grand Rapids, Mich.

CONTRIBUTIONS TO N. B. I.

Maybelle Hanson	\$4.00
Mary Elton	2.00
J. W. Sweet	2.50
George McMurtrie	1.00
Golden Rule Church, Cleveland, O.	.65

SAMUEL THE PROPHET AND JUDGE

Samuel's history is recorded with considerable fullness in the two books that bear his name and he is mentioned appreciatively in Acts and Hebrews, but nowhere else in the N. T. As was often the case in the time of the judges, Samuel was not only a ruler but he was also a prophet of God as well. He received from the Lord many messages of warning which he conveyed to the people.

Dedicated to the Lord's service by his mother before his birth, he became one of the noblest leaders Israel ever had. He was the last of the judges, reluctantly consenting to the appointment of Saul as king upon the demand of the people (1 Sam. 8:1-9). It fell to his lot, not only to anoint Saul, the first king of Israel, but to place the seal of divine approval upon David, the man after God's heart and the human progenitor of the world's Redeemer and future Sovereign, Jesus Christ.

SAUL

Saul, the first king of Israel, was not of that royal line from which the Messiah was to come (Gen. 49:10), but of the tribe of Benjamin. In height, head and shoulders above all others in Israel (1 Sam. 9:2), he must have presented a strikingly regal appearance to the hosts of Israel.

Had Saul's character been as attractive as his physical presence, he would indeed have been "every inch a king." But such, unfortunately, was not the case. He was, however, exactly the type of monarch for which they had asked (1 Sam. 8:1-5).

Throughout his long reign of forty years, he proved himself to be a weak, vacillating, but arrogant, tyrant, whose frequent outbursts of temper bordered on insanity. Subject ever to the influence of popular clamor, he submitted to the demands of the rabble rather than to God, and fulfilled in detail the description Samuel gave the people of the kind of a king they were to have (1 Sam. 8:9-18).

JOSHUA

Joshua, the illustrious successor of Moses, was born a slave in Egypt and was but a youth at the time of the exodus. His father's name was Nun, a descendant of Ephraim. His original name of Oshea ("God saves") was changed by Moses to Jehoshua ("Jehovah saves"—see Psa. 68:4). Num. 13:8, 16. Other forms of the name Joshua which are applied to the son of Nun or "Non" (1 Chron. 7:27), are: Hoshua (Deut. 32:44; Num. 13:16, A. R. V.); and Jehoshuah (1 Chron. 7:27). In Acts 7:45 and Hebrews 4:8 the King James Version refers to Joshua as "Jesus," an incorrect rendering that resulted in much confusion of interpretation. The Diag., A. R. V., and other more recent and accurate translations give "Joshua" in both of these places.

Among the outstanding services rendered by Joshua during his long life, the following are especially noteworthy: His victory over the Amalekites at Sinai (Ex. 17:9-12); his work as the "minister" of Moses on the occasion when the latter received the tables of the law and instructions for the construction of the tabernacle (Ex. 24:12, 13; 32:15-17); and his conquest of Canaan. For his faithfulness in "spying out the land" (Num. 14:6) with Caleb, and his constant obedience to God, Joshua was rewarded with long life (Num. 14:36-38), living to the age of 110 years (Josh. 24:29).

The Pine Woods Bible Class, by W. H. Wilson: 480 pages; cloth binding; a discussion, in conversational form, based upon actual class work by the author, on various phases of the gospel; 75¢, postpaid for cash National Bible Institution, Oregon, Illinois.

DAVID

David, the second and in many ways the greatest king Israel ever had, was a son of Jesse, of the tribe of Judah and, consequently, of the line from which the Messiah was to come (Gen. 49:10). Possessed of strong and devout characteristics, he made an energetic and popular leader, extending the borders of his country far beyond all previous conquests. Because of his faithfulness, he was said to be a man after God's heart.

THE RESTITUTION HERALD

Published by
National Bible Institution
Oregon, Illinois

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



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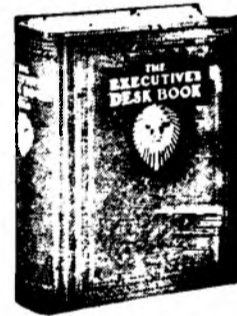


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THE IMMORTALITY OF THE SOUL

(Continued from front page)

that we find existing even today. But these comprise a study in themselves and we have not the time to discuss them completely here, but we might mention a certain group of people who determine their fate by inserting a sharp-bladed knife in the Bible and judge by the first verse they read what is to be. These people rely not on study, but on omens, for their spiritual guidance.

Psychology would say to all of this, It is the ever-present fear of the unknown. To allay this fear those early peoples sought, as we do today, to find a satisfying answer to what they did not understand. Religion recognizes an overwhelming desire for continued material existence and a spiritual thought that would promise life beyond the dark abyss that all must face was most welcome.

PAGAN ORIGIN OF THE DOCTRINE

But, we ask, could this pagan belief of the soul as an extension of life become implanted in the Christian religion?

May we point out that in the authorities we have consulted the belief in the immortality of the soul was not in the Christian faith in the beginning but was introduced about four hundred years after Christ. Credit for its introduction is given to St. Augustine. We need not consider the personal traits of this man, but suffice it to say that Augustine was the son of a pagan father. His mother, who is credited with his early Christian training, thought herself suddenly endowed with power to cast out pagan spirits in order that she might be able to stop her husband's terrible fits of temper, which she believed to be caused by these evil spirits.

With this background, does it not seem logical that, although believing in a literal resurrection of the dead in the future, the desire for the extension of life until that time might not have prompted Augustine to introduce this pagan belief?

Accustomed to a laboratory viewpoint of things, I remember a certain description of the soul given by a man of science.

"The soul is the essence of conscious thought, the animation that carries us physically and spiritually forward."

You know, I've always liked that explanation, for with it the perplexing problem of the ages is made so simple. In death, as in its simile, profound sleep, no one asks where conscious thought goes; they know it just isn't.

As for myself, I like to believe that when the Bible says that Christ was both dead and buried it meant just that. I have been asleep many times and I know just what it's like and if I am called upon to sleep a little longer in a period of peace and rest and quiet after the turbulent experiences of this world, I'm sure I shan't mind a bit, for I know I'll awake greatly refreshed in the morning.

I like to believe these things, for then I can believe that

the Bible means just what it says when it declares that Christ awoke, not a vague, shadowy something in a strange land, but a being of flesh and bones to tread the same village streets and country lanes that He had walked before.

LIFE ONLY FROM LIFE

(Continued from page 5)

forms of life come only by process of natural reproduction from parents of their own kind; but they thought that these small microscopic organisms were the perpetual abio-genetic fountain from which various kinds of living organisms might continue to arise under suitable conditions from inorganic matter.

THE BASIS OF GERM CONTROL

Even so, it was a long battle before the truth of the law of biogenesis became completely established. A whole volume might be written upon the way in which the struggle was finally fought out about the middle of the third quarter of the nineteenth century. Louis Pasteur of France and John Tyndall of England, with others who acted as their friends and assistants, gradually established as one of the surest scientific truths that life can come only from preceding life of the same kind.

It may be worth while to place here in the record a statement made by Pasteur (1822-1895), who succeeded in establishing this great principle only against tremendous opposition: "There is no circumstance known today which justifies us in affirming that microscopic organisms have come into the world without germs, without parents like themselves. Those who make this assertion have been the playthings of illusions or ill-made experiments invalidated by errors which they have not been able to appreciate or to avoid."

Upon this great truth of life only from life is based all the most recent advances in the treatment and the prevention of germ diseases, also most of the triumphs of modern surgery. We can prevent many of the worse diseases, such as typhoid fever, yellow fever, and malaria, if we only succeed in keeping the germs of these diseases from entering the human body. And we know that if any wound is kept sterile, the healing processes of nature will be greatly facilitated. This truth also has its application in ordinary domestic life. The housewife puts up canned fruit and vegetables in sterile containers, and is confident that the food will not decay. In other words, all these modern processes depend upon our belief in the great law of biogenesis, that life comes only from preceding life of the same kind.

But we have living things all around us. From where did they come in the first place? The conclusion is inevitable that the beginnings of these forms of life must have been by direct creation.—George McCready in *Signs of the Times*.

THE RESTITUTION HERALD

VOLUME 27

OREGON, ILLINOIS, SEPTEMBER 13, 1938

NUMBER 50

It Will Show in Your Face

You don't have to tell how you live each day,
You don't have to say if you work or play.
A tried, true barometer serves in the place—
However you live, it will show in your face.

The false, the deceit that you bear in your heart,
Will not stay inside where it got a start,
For sinew and blood are a thin wall of lace—
What you wear in your heart, you will wear in your face.

If your life is unselfish, if for others you live,
For not what you get, but how much you can give;
If you live close to God in His infinite grace—
You don't have to tell it, it shows in your face.

—Anonymous.

Abreast of the Times

Pertinent Comments on the News of the Day

G. E. Marsh, Editor

European Tension Increases

"All these are the beginning of sorrows" (Jesus).

PRAGUE, Sept. 7.—The German-Czech controversy, which has kept all Europe in a state of jitters for several months, increased its tension alarmingly today when the Sudeten Germans broke off negotiations abruptly with the Czech Government. The break came as a result of the action of an alleged Czech attack on three Sudeten deputies (members of the Czechoslovakian assembly), who are said to have been beaten while they were leading a Nazi demonstration against the authorities for the arrest and imprisonment of eighty Nazi sympathizers. It is said, however, that the negotiations will be resumed if the Czech Government will promise a swift investigation of the incident, which is declared to have been brought about by an effort of 300 Germans to smuggle arms into the country.

PARIS, Sept. 7.—Today France placed the nation on a war footing by issuing orders to all military departments relative to a general mobilization of troops and by increasing the standing army to 1,200,000. There are 300,000 soldiers already on the Maginot Line alone.

LONDON, Sept. 7.—It is apparent that Great Britain believes that the only solution of the present European problem is for the Czechs to cede outright to Germany the territory occupied by the 3,500,000 Germans in that country. The wishes of the citizens of the territory should be respected, seems to be the opinion of the British. This attitude has already had the effect of encouraging Hitler to advise of Konrad Henlein, Sudeten German leader, not to accept the latest Czech proposals for a peaceful adjustment of the dispute.

WASHINGTON, D. C., Sept. 7.—In anticipation of a European conflict of major proportions, the United States Government has stepped up its military preparations to the highest peace-time peak in history. Every effort is being made to increase the efficiency and readiness of both the army and navy. New types of bombs for planes, new rifles for the infantry, new tanks, new aircraft weapons, new artillery, and other replacements and improvements have held the attention of the ordnance department for months. Industrial mobilization in the event of war has also come up before the authorities for thorough consideration. The statement made by the United States ambassador to France the other day, to the effect that in case of another general European war this country might again be drawn into the conflict, has served to stimulate the efforts of this Government along military lines.

BERLIN, Sept. 7.—Relations between Soviet Russia and Germany became strained tonight as the result of the

seizure of a German fishing steamer by a Russian patrol vessel in the Arctic. Germany insists the seizure took place outside Soviet territorial waters and in "violation of international laws." This development adds to the complexities of the international situation, as it brings Russia, the most thoroughly prepared nation in the world, into the picture of turmoil and threatened strife.

In spite of these "wars and rumours of wars," the Editor remains unshaken in his conviction that the time for conflict has not yet come. Certain other very important developments it seems to him must come about before all will be in readiness for the outbreak of hostilities. At the same time it is a wise watchman who keeps himself constantly alert in times of such widespread uncertainty. "Let us not sleep as do others, but let us watch and be sober."

Restitution Foreshadowed by Science

"Times of refreshing shall come from the presence of the Lord" (Acts 3:19).

MILWAUKEE, Wis., Sept. 4.—Science continues to discover new and wonderful sources of natural energy which will find full development and utilization under the favorable conditions that will exist in the kingdom of God.

Professors Roger J. Williams and Robert E. Eakin of Oregon State College, here to attend the ninety-sixth meeting of the American Chemical Society, revealed tonight the discovery of a new "growth principle" having marked physiological action in speeding the growth of yeast and which is believed to be present in all living cells. The newly discovered substance has been named "biotic acid." Five years ago the same scientists discovered "pantothenic acid," which "has a stimulating effect on the growth of yeast when only one ounce of it is added to 62,000 tons of the medium used for culturing the yeast."

What will be accomplished with these and similar natural elements in the restitution age goes beyond our present powers of perception. We can understand, however, how the earth will be filled with beauty and life when God releases all the forces at His command.

THE RESTITUTION HERALD

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Census Report

HEREWITH we give you the figures on Church of God membership which we have been gathering during the past year. I am much pleased with the cooperation received from all over the country which alone has made this report possible. I want to take this opportunity to personally thank each and every one who sent in a response to my various requests during the past year. Every name sent in is included in these figures.

The highest previous census report of our denomination showed 3,654 members. A glance at the figures given below makes an interesting comparison.

This is essentially the report given to the General Conference, except that a few minor corrections and adjustments have been made to make the report more accurate and clear. One church revised its figure, reducing it by 50, which accounts for the difference in the total number. The list is still not complete, for there are some churches, and undoubtedly many isolated, whose names have not been submitted.

If your church is not named in the list that follows, or if you know of any others which are not listed, please inform me at once, for they have not been reported. If the membership figure for your church does not tally, check up to see where the error is. If you are isolated and did not yet report your name and address, please do so now. Check with the figure for your state to see if the number of isolated is about what it should be.

Next year a much more complete report will be asked for. Each church will be sent a blank to fill out and return. I shall want not only church figures, but also Sunday school and Berean. I shall also want not only the present situation, but the gains or losses for each organization during the year. Please keep accurate records, so you will be ready to make accurate reports. Avoid guesswork. Make actual count. A few of the reports this time are only estimates, the best I could get. These are so marked. We want to eliminate that next year, get all figures exact.

With the same splendid cooperation that I had last year, we should be able this year to compile an even more helpful census. M. W. Lyon, Statistician,
13517 Darley, Ave., Cleveland, Ohio.

SUMMARIES

Total Number of Members Reported	5,254
Total Number of Churches (10 or more members)	95
Churches With 25 or More Members	59
Churches With 100 or More Members	10
Total Number of Ministers	68
Number of Ministers Active (estimate)	40

TEN LARGEST CHURCHES

1. Guthrie Grove, S. C.	351
2. Cleveland, Ohio (Blessed Hope Church) (est)	325
3. Oregon, Ill.	147

4. Brush Creek, Ohio	146
5. Fonthill, Ontario	141
6. Ripley, Ill.	129
7-8. Grand Rapids, Mich. (Southlawn Church)	120
7-8. Eden Valley, Minn.	120
9. Hillisburg, Ind.	117
10. Los Angeles, Calif. (est.)	101

STATES HAVING OVER 100 MEMBERS

Churches	Members	Churches	Members
1. Ohio	7 680	10. Iowa	8 200
2. Illinois	11 632	11. Arkansas	9 172
3. Texas (est.)	13 581	12. California	2 152
4. Indiana	9 465	13. Ontario	1 141
5. S. Carolina	1 351	14. Missouri	135
6. Michigan	4 342	15. Kansas	3 127
7. Minnesota	7 300	16. Louisiana	2 108
8. Washington	4 245	17. Virginia	3 105
9. Nebraska	5 234		
		89	4,970
		Other Individual Churches	6 256
		Other Isolated Members	28
		95	5,254

MEMBERSHIP OF INDIVIDUAL CHURCHES

(Listed by States)

Church	S.S.	Berean	Church	S.S.	Berean
<i>Arizona</i>			<i>Illinois (cont.)</i>		
Tempe	70	40	Ripley	129	80
<i>Arkansas</i>			Rockford	21	
Bear	13		<i>Indiana</i>		
Beckett Mt.	17		Burr Oak	78	49 15
Belleville	7		Hillisburg	117	
Cleveland	18		Kokomo	55	
Driggs	29		North Salem	49	
Little Rock	10		Pl. View	36	
Morrilton	10		Plymouth	44	
Mt. Olive	30		Rensselaer	25	
Walnut Gr.	22		Roll	14	
McGinty-			S. Bend	47	
town,	16		<i>Iowa</i>		
<i>California</i>			Albert City	15	39
Los Angeles			Eagle Grove	8	
(est.)	101		Gladbrook	22	29 8
Pomona	33		Kosztka	43	30
<i>Illinois</i>			Marathon	10	36
Adeline	10		Maxwell	20	
Camden	16		Sac City	25	
Casey	55		Stanhope	23	
Dixon	68	25	Waterloo-		
Eldorado	33		Cedar Falls	25	12 8
Lanark	3		<i>Kansas</i>		
Macomb	27	40	Ark. City	60	30
Marshall	66		Attica	12	
Oregon	147		Concordia	9	
Plum River	14		Sedan	15	

(Please turn to page 16)

The Jew—A Sign of Christ's Second Coming

THE JEWS were and are God's chosen people. We Gentiles owe much to them. They gave to the world the Bible. All the Old Testament and all but two books of the New Testament were written by Jews. In fact, Jesus our Christ was born to a Jewess.

God has always dealt with the Jews in a special and peculiar manner. In prophecy the Jew is God's timepiece. Those who study prophecy and observe closely the history of the Jews can see the signs of Christ's soon return in every movement of this peculiar nation.

The Jews have always been the most persecuted people upon earth. God said (Deut. 28:15-68) that the Jews were to be scattered into all the world, and that they would suffer untold persecution; that they would have no assurance of life; that they would live in constant fear and would become "a proverb, and a byword, among the nations whither the Lord shall lead thee." The Jews have been driven from place to place and country to country for centuries.

Six months before Hitler came into power in Germany the Jews controlled the capital of that country. They felt secure, but within six months many were imprisoned, their property confiscated, and thousands fled the land into other countries of Europe. Many returned to Palestine. In Austria twenty-four hours before Hitler took over the government, the Jews were assured of freedom and independence by the Austrian government. But the moment Hitler's army set foot upon Austrian soil, Jews began to commit suicide, and others were imprisoned.

The Jews are the only nation in history without a ruler. The Prophet Hosea (3:4) says, "And the children of Israel shall abide many days without a king and without a prince." They are a nation without a king, but soon their King and our Christ shall come! Oh glorious day!

For hundreds of years men have been unable to understand how the Jews became so wealthy. The Jewish population is only two per cent of the population of the earth. We are told that this two per cent of the world's population control more than fifty-five per cent of the earth's wealth. The Lord said (Isa. 60:5, R. V.): "The wealth of the Gentiles shall come unto thee."

Jesus gave an interesting prophecy concerning the Jews in Luke 21:24: "And they (Jews) 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 time of the Gentiles be fulfilled." Read in connection Haggai 2:18, 19: "Consider now from this day upward, from the four and twentieth day of the ninth month—from this day I will bless you." The twenty-fourth day of the ninth month on the Jewish calendar is the ninth day of December according to the Gregorian calendar that we use. Keep this date in mind. God said He would bless Israel on the ninth of December when Jerusalem had been trodden under foot by the Gentiles until the time of the Gentiles be fulfilled.

We find in Leviticus 26:24 and Daniel 4:16 that the time of Israel's punishment and the time of the Gentiles' rule over Jerusalem was to be seven times. In the book of Revelation we discover that seven times is a period of 2,520 days. In Ezekiel 4:6 we see that it is Scriptural to count a day as a year.

The Gentile rule over Jerusalem began when Nebuchadnezzar besieged Jerusalem in 606 B. C. If you will deduct 606 from 2,520 you will have 1914. What happened in 1914? The Gentile nations declared war on each other! Nebuchadnezzar's war continued for three years, ending in 603 B. C. Now add three years to 1914 and you will get 1917! Have you forgotten the Lord said He would bless Israel when the Gentiles had trodden Jerusalem under foot for seven times. He further stated that He would bless them on December 9 and thereafter.

It was on December 9, 1917, that Jerusalem was captured by General Allenby and his English troops! There is a remarkable scripture in connection with the capture of this historic city. The Prophet Isaiah declares (31:5): "As birds flying so will the Lord of hosts defend Jerusalem, defending also he will deliver it; and passing over he will preserve it." When Allenby came to the city he was afraid to fire upon the Holy City, because the Jewish, Christian, and Mohammedan world would disapprove such action. He sought advice of his superiors and they advised him to do what he felt advisable. He being a Christian gentleman, went to prayer! While he yet prayed, the English scout airplanes began to circle the city of Jerusalem. The Turks were terror-stricken and rushed from the city, waving the white flag! God had defended the city. Not a gun was fired, nor a drop of blood shed. While He defended it, He delivered it into the hands of the English, who had promised already to give it to the Jews for a national home. No wonder God said, "On December 9, 1917, I will bless you."

The Jews played an important part in the World War. During the war the Allies needed a high-powered explosive. There was a little Jewish professor of chemistry in the University of Manchester. One day in his laboratory he discovered an explosive now well known to the world as TNT. The English manufactured it and loaded it on ships to transport it to the troops. The TNT exploded and the ship sank. The Jewish professor went into his study and prayed to God for instructions in packing TNT. He took from the bookcase the Old Testament and the first scripture that drew his attention was Job 38:22, 23, "Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail, which I have reserved against the time of trouble, against the day of battle and war?" He then took artificial hail and snow and packed it around cans of TNT and it reached the troops safely!

England asked this professor what they could do for him in return for his noble service. He said to them, "I do not want fame, money, or position, but my desire is that you

give Palestine to the Jews for a national home. Lord Balfour made the declaration that Palestine should be a national home for the Jews. Now can you see why God said, "On December 9, 1917, I will bless thee."

England has never given Palestine over to the Jews completely. They still hold a mandate. They say to the Jews, "You go into Palestine and develop it, and train an army, in order to protect yourself against an invader; we will give you a clear title to Palestine." Some time ago the Royal Commission recommended that Palestine be divided into three parts. One section for England, one for the Arabs, and a part for the Jews. This is according to prophecy. Read Joel 4:1-3.

The Lord says (Jer. 31:10), "He that scattered Israel shall gather him." Thousands upon thousands of Jews are returning to Palestine. The land is being developed rapidly. Vineyards are being planted, orchards are cultivated, waste cities are being rebuilt, dilapidated buildings torn down and new modern ones erected in their place. Read Amos 9:14, 15. Pipe lines, highways, harbors, etc., are being built in this rapid development of Palestine. Every Jew that returns to Palestine says to you and me that Jesus is coming soon! Every dollar that is spent in the development of the land tells us in unmistakable language that Jesus is soon to come!

Some time ago I heard Pierre Von Paasen, noted author, and expert on the Jewish situation in the world, give an

address upon the Jewish Crisis. After his speech, I privately asked him how many Jews had returned to Palestine since the World War. His reply was that 500,000 had gone to Palestine since the war. My soul was thrilled that a half million times Jesus had said to us, "I am coming again." Jer. 23:3.

Mr. Von Paasen spoke also of the development of Palestine, saying that the desert now "blossoms like the rose." As I listened to this address I knew that we had come to the very close of the age, and that the whole world expected a drastic change in civilization and the world set-up. That change is the coming of Christ. The Jewish people feel that Messiah will soon come. They are earnestly praying for His coming. At their feast of the Passover they leave the door open and a vacant chair for the Messiah. They are expecting Him. The Jews used to go to the Wailing Wall twice each week to pray for the coming of the Messiah. Now they go every day and pray for His coming. Dr. Charles S. Price asked a Jewish rabbi in Jerusalem why they did this, and he replied, "It is because all the Jewish world feels Messiah will soon come." Dr. Price said, "The Christian people also feel that Jesus is coming back to earth real soon." The rabbi dropped his head and did not speak for several minutes, then raising his head, and looking Dr. Price in the eyes, he said, "What shall become of us Jews, if and when our Messiah comes, He turns out to be your Jesus?"—James E. Hamill in *Pentecostal Gleaner*.

The God We Worship

By M. W. Lyon

THE most important thing about any man is the God he worships. His concept of God will color everything he does and thinks. How important, then, that we have a true and sound concept of the deity! For, "This is life eternal, that they might know thee the only true God" (John 17:3).

Do you believe that Jesus Christ "died for our sins according to the scriptures" (1 Cor. 15:3)? Then He could not have been God, for God cannot die. He is immortal and the only one who is ever so called in the Bible (1 Tim. 1:17). It was because God could not die, that He sent His Son to die for men! The death of God's Son is the very heart of the gospel. The whole Christian religion hangs on that fact. If Jesus did not die, you have no hope. Yet, if He was God, He could not have died!

Now most people have been raised up from childhood to believe that God is a trinity of three persons in one, that the Father is God, the Son is God, and the Spirit is God. No such teaching is found in the Bible. To believe in the Trinity borders dangerously near to idolatry, for if I worship Jesus as God, or the Holy Spirit as God, then I would violate the first commandment (Ex. 20:3): "Thou shalt have no other gods before me." What saith the Scripture?

"Hear, O Israel; the Lord our God is one Lord" (Mark 12:29). We stand, as Israel did, for the oneness of God.

Further, Jesus was not, as the doctrine of the Trinity teaches, co-equal with God, for He said (John 14:28), "My Father is greater than I." Nor could He be co-eternal with God, or God could not be His Father! Jesus had a beginning (John 3:16), but God always was (Gen. 1:1). Jesus was created, God was the Creator of all (Rev. 3:14). No man ever trusted in prayer as Jesus did, yet if He was God we would have the spectacle of the Savior of the world praying to Himself!

The doctrine of the Trinity is neither reasonable nor Scriptural. It was unknown to the apostles, and was not introduced into the church until the fourth century. Why remain confused by such a hopeless tangle of contradictory ideas? There are those who worship no God, and there are those who worship three (or even more), "but to us there is but one God, the Father, . . . and one Lord Jesus Christ" (1 Cor. 8:6). "Whom therefore ye ignorantly worship, him declare I unto you" (Acts 17:23). Strip away the vain traditions of men, and worship the true God!

—Golden Rule News.

Where Is Your Hope?

DOES your hope of immortality rest upon the sure foundation of God's Word, or are you trusting in a vague feeling within you that you are destined to life forever? We recently read this statement by a Christian lawyer:

"I have always feared death. It is not so much that I fear physical death, but I dread my lack of understanding of its significance. Something inside me tells me that there is a spark of eternity in me that will never die, and I am willing to pay something for a definite philosophy which will keep that spark alive and make me feel that there is life beyond the grave. The Christian church provides that very thing, and does it in a more satisfying way than all the philosophers from Aristotle to William James."

But does the Christian church provide a philosophy that can keep alive the "spark of eternity" which a man may feel he has inside of him? Is this the prerogative of the church? The Bible teaches that Christ is the source of eternal life, and not the church. "In him was life, and the life was the light of men." The church can point the way to Christ the Life-Giver, but of itself cannot give life. It can help in keeping alive the faith of the Christian in the promises of Christ, but it has no power to keep alive a "spark of eternity" in anyone. In fact, the Bible gives us no basis for believing there is any spark of eternity in us, unless we consider the Holy Spirit of God as such a spark.

But some one may say: "Did not God breathe into Adam an immortal soul at his creation?"

No, not an immortal soul, but merely the "breath of life," and he then *became* a "living soul." And to this same "living soul" God later said: "Dust thou art, and unto dust shalt thou return." There is certainly no indication of immortality here. True, there is held out to Adam the hope of life through the "seed of the woman" that was promised after the fall, but this was future. All that he possessed then was "the life that now is," and that was forfeited to the law of sin and death.

Following the record down through from Genesis to Malachi, and on through the New Testament to Revelation, we find nowhere that God has added anything to man's constitution. He is still "of the earth earthy." "As the waters fail from the sea, and the flood decayeth and drieth up; so man dieth and wasteth away; yea, man giveth up the ghost, and where is he?" Thus has the Prophet described the frailty of human life, and the experience of the race bears evidence of its truthfulness. "Change and decay in all around we see." Only God "hath immortality, dwelling in the light which no man can approach unto."

But what does the Bible say about immortality as a possibility? If there are conditions to obtaining it, what are the conditions?

Jesus answers these questions very clearly, as He ought to, for it is through Him that "life and immortality" have been brought to light through the gospel. Here is His an-

swer: "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 again at the last day."

Here we have a very comprehensive statement: (1) The purpose of Christ's mission to this world is set forth; (2) the conditional character of the life everlasting is shown; and (3) the method by which a future life is bestowed upon believers is revealed.

According to another declaration of Jesus, "God sent not his Son into the world to condemn the world, but that the world through him might be saved." Thus God made provision for the lost race to obtain immortality—that which Adam the first failed to obtain because of his disobedience. He sent His Son for the one purpose of giving life to men—the life more abundant.

But this immortality is conditional—it is dependent upon character. "To them who by patient continuance in well doing seek for glory, and honour, and immortality," God has promised "eternal life" (Rom. 2:7). It is for no others. And its bestowment is yet future—"I will raise him up at the last day."

That day has not come yet, but it is coming, and coming soon. It is the day of days toward which the saints of all ages have looked with longing eyes. Abraham saw it, and was glad. Moses viewed it from Egyptian splendor, and its brightness dimmed the glory of Pharaoh's court, for "he had respect unto the recompense of the reward" to be given at that day. David had a vision of it from afar, and he sang: "I shall be satisfied when I awake with thy likeness." The Apostle Paul caught a glimpse of its beauty, and he exclaimed: "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*." And then he adds this: "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Cor. 15:51-57).

This is the Bible teaching, and if the church has a philosophy which teaches differently, it did not get it from the Bible. We prefer to rest our hope of immortality on the Word of God, for "God only hath immortality," and has promised it as a gift to all who are in Christ Jesus. "He who has the Son has life. He who has not the Son of God has not life" (1 John 5:12). He who rests his hope upon this sure basis will not be put to confusion, and for him death will have no terrors.—Editorial in *Herald of Life*.

Where Is Heaven?

ALL that most people know about heaven is that it is up somewhere above us, some place where all our good friends and loved ones go when they die and exist in the form of invisible, immaterial spirits. There they are wafted about from place to place on a fleecy white cloud to the accompaniment of inaudible music from invisible and immaterial harps. Or, if they choose, they may take their invisible and immaterial wings, with feathers on them, as some artists would have us believe, and fly back to this world to comfort and inspire their friends and to play tricks on their enemies.

My wife's little cousin, Maxine, once came across some peculiar looking persons while looking through a Bible story book. Calling her mother, she said, "Mother, what kind of people are these in the picture?"

"Those are angels," said the mother. "And if you are a good girl, some day you can be an angel and have some wings with which you can fly anywhere you would like to go."

Maxine called her younger sister, Coral, and said to her, "Coral, don't you be very good, else you will have things like this growing on you."

Such an unreal and visionary place has been discarded by most thinking people, and even the children have become skeptical about it.

Heaven, where the saved will live for eternity, is not a ghost land nor an unreal country. It is as real a place as any on which you have ever placed your feet, and the people are as real as any that you have ever known.

What does the Bible say about heaven? In Matthew 5:5 we read: "Blessed are the meek: for they shall inherit the earth." The text does not teach that the meek shall inherit a cloud, some star, or a place away out on the rim of the universe; but it says that the meek shall inherit this world. Where is the home of the saved? Here on this world.

GREED'S PROFIT IS NOW

The meek do not possess much of the earth at the present time. A great deal of the world is possessed by a hard-hearted, close-fisted, belligerent sort of fellows who scoff at the Bible, ridicule religion, curse God, and defy the devil.

God gave His only Son to die on the cross that this world might become forever the home of the saved. You can be sure that God, after having paid such a dear price, will not allow this world to continue forever in the hands of His enemies.

Who are the meek? In Genesis 13:14, 15 we read: "And the Lord said unto Abram . . . , 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." Did this promise include only the land that Abram could view from that one point? Romans 4:13 answers the ques-

tion. "For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith." Thus we see that the promise made to Abraham and to his seed was of the whole world. You may say: "The Jews are certainly lucky, but I am not a Jew. Where do I come in?" This is where you come in: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:29). Thank God, everybody has a chance to become an heir to a beautiful home with a clear title, if he belongs to Christ when the time of inheritance comes.

The world as it is today would not be a very wonderful gift to anybody. So much of it is so absolutely worthless that people would not live on it if it were given to them. This world, filled with sin, corruption, filth, wickedness, death, sorrow, heartache, strife, war, murder, vice, crime, hurricanes, earthquakes, fire, drought, and disease, would not be a gift that is worth very much to anyone. God is not planning to hand out any such gift. . . . He will bring forth . . . a new earth and a perfect life. . . .

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thess. 4:16, 17). . . . "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband" (Rev. 21:1, 2).

What will the people be like in the new earth? "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). We shall have bodies like Christ's. What kind of body did Christ have after His resurrection from the grave? "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). Again we read in Philippians 3:21 that it is Christ "who shall change our vile body, that it may be fashioned like unto his glorious body." Thus it appears that in the "glory land" we shall have real, tangible bodies which you can handle and see—bodies with flesh and bones just like Christ's glorified body when He met with the disciples after the resurrection.

A BODY FIT TO ENJOY LIFE

Our bodies will then be perfect. "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). Then in Isaiah 40:31 we read that "they shall run, and not be weary; and they shall walk, and not faint." How wonderful it will be to have a body that will never become weary! A person can be as fresh at the end of a hard day's work as he was at the beginning! Hard work would be a pleasure to anyone if he never got tired. If your body has become deformed because of physical injury or from sickness, then you can be perfectly sound in body again. If today you cannot hear the voice of the birds, nor the sounds that come from the lips of a dear one, because of deafness, in that perfect day your ears will be unstopped and you will hear again. If blindness has drawn the veil so that you cannot see the beautiful flowers or the radiance of the setting sun, in that day when this corruptible puts on incorruption, you will be able to see again. The bodily senses will be increased far beyond the keenest possessed by anyone at the present time. The mind will be able to comprehend far beyond the summit of the highest intellect of any person living today. Each person will have a perfect mind in a perfect body and will live in a perfect world forever.

To make it still more wonderful, there will be no tear-stained cheeks nor broken hearts. There will be no disappointment. "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). We shall never then have to look on the form of a little child that has been crushed in a terrible accident. We shall never again have to stand beside the bed of a loved one who is suffering from excruciating pain. There will be no more nights spent in tears, nor days in sorrow. There will be no more funeral trains. It will be a happy life without end.

If it were possible for an insurance company to insure life in this present world so that a person would not die, even though he had to suffer all the miseries of this present life, there would not be a single individual who knew about it but would secure a policy before the day passes, if he could get the money to pay the premium and were not mentally unbalanced. How much greater interest should people take in securing their lives for eternity in a perfect world!

In what way shall we occupy our time? Are we to sit on some cloud or in a rocking chair and play a harp? Some people would be sure to want to go to heaven if they thought no work was to be done there and they could loaf the rest of eternity. "Heaven" is no lazy man's country. "They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them" (Isa. 65:21). It looks like a "back to the soil" movement and an "own your own home" proposition. Why would a person want to sit around in a rocking chair all day if he were not tired, but felt so full of life that he could hardly contain himself? What carpenter is there who would not enjoy building a house for himself to live in if the materials were free and he had plenty of time, with an ideal climate, and no weariness from

working? In that perfect world it will be man's greatest pleasure to work and accomplish things.

THE JOYS OF FRIENDSHIP

Shall we recognize one another in that world? "Then shall I know even as also I am known" (1 Cor. 13:12). Are we not known now by our form and features, the color of our hair, the sound of our voice, the way we walk and act? The Bible says that we shall know each other there in the same way that we recognize one another here. I am glad that the individual will not be lost sight of. We shall know Mother there; the children; brothers and sisters.

"Heaven" will never grow tiresome. With a perfect mind in a perfect body in a perfect world, with no weariness, sorrow, or pain, who would not be contented all the time? With our perfect minds we can study art, music, science, and law, always making continual advancement. Here we only begin to understand life when we die. There we shall never die. Our advancement will be unlimited. "Heaven" could never grow tiresome if there were nothing in it except Jesus. There will be a new thrill every time we see Him and hear Him. Every time He talks to us He will tell us something that we never knew before. Every time we see Him there will be some beauty about Him that we have never seen before. Also, we may then have the privilege of visiting all the other worlds' of which there are billions. I am quite sure that there will be plenty to occupy our minds for the first ten billion years or so.

NOT ALL DESIRE HEAVEN

Some people do not want to live in this heaven world if all their loved ones are not to be there with them. It would be as reasonable for one to commit suicide when loved ones die here; for then one must live without them. Even here, time heals the wounds made by the loss of a dear one; but there, God has made better provision. He says, "Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind" (Isa. 65:17).

Some persons believe that everyone will go to "heaven"; that no matter what they do or how they live, all will end in the same place. If everyone had to go to "heaven" and stay there for eternity, it would be hell for many of them. Some persons hate to go to church, or to a prayer meeting, or listen to religious music. With everything in "heaven" of a religious nature, it would be a very uncomfortable place for such people. Some persons' idea of a good time is to go on a wild drinking party. Such people would never have a good time in "heaven." These people who are always looking around for a poolroom, card table, gambling den, dance hall, saloon, or house of vice to bring them enjoyment, would certainly never enjoy "heaven," for such places will not be there. Recently, millions called loudly for the repeal of the Eighteenth Amendment and the return of "booze." They would also be calling for the repeal of the prohibition laws in "heaven," so that they could demoralize themselves. It would be the most unjust thing to force a person to live in "heaven" forever when such a government and custom of living would be obnoxious to

him. Those who love the present world would not be satisfied in the world to come, and will not be there.

Some persons believe that we should not spend time preaching about some future "heaven," but get busy and make heaven out of this present world. That is an impossible task. "Educate the masses, banish poverty, control economics," they say, "and then we shall have heaven here now." My experience has been that the wealthy and the educated people of this world are the most unhappy and discontented. Suppose that we could erase all the poverty and give to each person all the material things he desires. Suppose that all could receive equally from the bounties of nature and of a good education; yet one day, each would find all too soon his hair turning gray, the wrinkles stealing across his face, his eyesight growing dim, his shoulders drooping, his step growing feeble, and his hand trembling. Then there would follow sickness, with days and weeks of pain and suffering, until one night his breath would grow short, his pulse feeble. The heartbeat has ceased. Death has taken another. Then, my friend, where is the heaven on earth that we have made? *Gone!*

But I am telling you of a real place where there will be no more poverty; where there will be no more inequalities; where there will be continual pleasure every hour of every day; where the gray hairs will never adorn the brow; where the shoulders will never become stooped; a land where the eyes will never grow dim, nor the hands tremble; where there will never be an ache or a pain, or sickness, or any more partings; for there will be *no more death*. A perfect person in a perfect world with a perfect mind forever!

Now I should like to ask all a very personal question, and I want you to give it real consideration. Would you like to live your life over again in just the same way that you have lived it?—not with the added experience that has come to you from this life, but to pass through it again from babyhood to the present day? Would you like to go through those days of sickness when you would rather have died than lived? those days of sorrow, hardships, misunderstandings? those times when the bright clouds of happiness drifted overhead and the birds sang? If you could choose to live life again in the same way, with nothing better than it has given you this time and no hope of receiving more than you have received up to the present time, would you ask the great God to let you go through it once more?

SECURE YOUR CITIZENSHIP

I have put these questions to thousands of people all over America, yet scarcely have I found one who would like to go over the path again. Scarcely ever have I found an individual of a ripe old age who, at the end of life's journey, would approve of life again if it had to be just the same. If this life is all for which we can hope, then to live is a tragedy. It would be better if the human race were annihilated. Could it be possible that a good God would permit such a grim jest? Thank God, this world is not all there is. To those who meet the requirements, there is waiting a real life in a perfect world for eternity.

But no one will enter that land as an heir of Abraham unless he first makes the necessary preparation. "If ye be Christ's, then are ye Abraham's seed, and heirs" (Gal. 3:29). Only those who belong to Christ will live there forever.

The story is told of two Italians who once came to America. The first one had lived in America about twenty years, and from his manner and speech you would hardly know that he was not an American. He then made a visit to Italy, and while there he got into a bit of difficulty. At once he sought the advice and the help of the American consul. Arriving at the office, he told his story. The consul asked, "Are you an American citizen?"

"Well, Mr. Consul, I lived in America for twenty years. I paid my taxes and supported the government in every way."

"But, are you an American citizen?"

"Mr. Consul, I was considered one of the leading men of my community. I helped the poor and treated my family right. I was always honest in my business and obedient to the laws of America. I did everything that Americans do."

"But, sir, I ask you, are you an American citizen?"

"No, I never took out my papers," the Italian replied.

"I am sorry," said the consul, "but I can do nothing for you."

A short time after, the other Italian came to this same consul's office while on a visit back to his native land. He, too, was in trouble and sought help. Entering the American consul's office, he said: "No speeka da gooda Englessa. Needa mucha help."

"And, sir, are you an American citizen?" the consul inquired.

"Mr. Consul, when firs' come New York, taka da firs' paper. Before come back on boat, get last paper. Here my papers, Mr. Consul."

After looking at the *bona fide* naturalization papers, the consul replied: "You are an American citizen. There are one hundred twenty million Americans who will stand by you to see that you get your rights."

There are millions of people who try to content themselves by believing that they are just as good as those who profess to be Christians. They perform every good act that Christians do, except possibly going to church, thinking that if the Christians get through, they will make it also. But I am here to tell you that there will be some great disappointments waiting for such people. The blessings of the kingdom of heaven are waiting for those only who have become naturalized citizens of that country. The papers are made out in the name of Jesus Christ. You can have them only as you get them from Him. You cannot forge His name on papers made out by yourself. A counterfeit looks ever so much like the genuine, but it will not do. A genuine acceptance of Jesus, to become the true child of the King, is the only thing that will make the heavenly kingdom possible for you. But, thanks be to God, the gift of life eternal is waiting for all who will repent and turn to God with all their hearts and believe in Christ with all their minds.—John Ford in *Signs of the Times*.

Mohammedan Persecution

THOSE who desire to apologize for Islamic persecution generally point to the Crusades as a reply. There is, however, this essential difference between the Crusades and the Mohammedan "Holy Wars." The Crusades, as everyone knows, were in direct contradiction to the teachings of our Lord Jesus Christ, and the example of His Apostles. Raymund Lull pointed this out in the thirteenth century, and we all know it now.

The "Holy War of Islam," however, as it was carried on in Armenia, in Iraq, in Northwest China, even during the present century, was in accordance with the precept and example of Mohammed the Prophet. Islam in its long history has always shown hostility to Christianity. The Mohammedan world, under the direction of the Arabs, and acting in the spirit of its Prophet, pursued an interior and exterior policy which was decidedly antichristian. When the Turks became the rulers of the Moslem world, they retained and carried out the same policy. The story of south-eastern Europe is evidence, and such a volume as Browne's "The Eclipse of Christianity in Asia" tells the same story.

CAMPAIGNS AGAINST CHRISTIANS

The earliest record we have is of war against Mohammed's Jewish neighbors and of military campaigns against the Christians of Palestine and Egypt. Even in Arabia the Arab Christians received no mercy.

Not only were there apostates from Islam to Christianity in Abyssinia, but many Arabs themselves turned back to their old idolatry after Mohammed's death, and were treated as apostates. War to the knife was declared against them. In Oman many of them were beheaded. "Certain women at an-Nujair having rejoiced at the death of the Prophet, abu-Bakr wrote ordering that their hands and feet be cut off. Among these women were ath-Thabja al-Hadramiyah, and Hind, daughter of Yabina, the Jewess." Only by submitting and paying tribute did any of them save their lives.

The spirit in which the conversion of the neighboring countries was undertaken is clearly shown in the following lines, ascribed to 'Ali ibn Abi Talib, the son-in-law of Mohammed:

"Our flowers are the sword and dagger:
Narcissus and myrtle are nought.
Our drink is the blood of foemen;
Our goblet his skull, when we've fought."

This is in accord with the teaching of the Koran, as far as putting opponents to death is concerned, for in Sura 5:37, it is written: "Verily the recompense of those who wage war against God and His Apostle and run after evil in the land, is that they be slain or crucified, or that their hands and their feet be cut off on opposite sides, or that they be banished from the land."

Although it is true that the Islamic ideal of the brotherhood of all believers was a powerful attraction, and that certain privileges were always granted new converts, yet the condition of the Christians did not continue so tolerable under the later caliphs as during the first century. T. W. Arnold admits this, although he is a great apologist for Islam as a religion of tolerance.

There was no such thing as real equality, either in religious or civil affairs. To abandon Islam was treason; to abandon Christianity for Islam brought high privilege and even pardon for past offenses. In civil affairs the Christians not only paid a special tax, but were subject to many disabilities. Toleration by Moslem rulers was always conditioned on the acceptance of an inferior status.

"CAPTIVE CHURCHES"

In Gibbon's "History of the Roman Empire," these regulations are referred to in the following terms: "The captive churches of the East have been afflicted in every age by the avarice or bigotry of their rulers; and the ordinary and legal restraints must be offensive to the pride or the zeal of the Christians. About two hundred years after Mohammed, they were separated from their fellow subjects by a turban or girdle of a less honorable color; instead of horses or mules, they were condemned to ride on asses, in the attitude of women.

"Their public and private buildings were measured by a diminutive standard; in the streets or the baths, it is their duty to give way or bow down before the meanest of the people; and their testimony is rejected if it may tend to the prejudice of a true believer. The pomp of processions, the sound of bells or of psalmody, is interdicted in their worship; a decent reverence for the national faith is imposed on their sermons and conversations; and the sacrilegious attempt to enter a mosque or to seduce a Musselman will not be suffered to escape with impunity."

There were laws of *toleration*, but such toleration is the acme of intolerance in the effect on those tolerated. We may admit that some early Mohammedan rulers were more tolerant toward other faiths than their Christian contemporaries, and that the history of Christian Europe has many a page of bitter religious persecution; but, in the words of Dr. Shedd: "It must also be remembered that what was an advance in the seventh century is a hopeless barrier in the twentieth, and that active persecution in its very nature must run its course and cease, while toleration is capable of permanency and is for that reason far more dangerous. The strong argument is the true argument, and Islam is condemned most conclusively by the fairest judgment."

The history of the Coptic Church in Egypt and that of the Nestorian Church in Persia are eloquent in their testimony to the martyr spirit of these churches. In Persia, we

read of Christian women who received a thousand lashings with thongs from a bull's hide to make them apostatize, but they remained faithful. In Egypt, the Copts were tolerated under Moslem rule, but what this tolerance meant is really one long sickening account of horrible persecution. As Fortescue says: "During this time enormous numbers were apostatized. That is not surprising. It was so easy, during a general massacre of Christians, to escape torture and death by professing Islam. Then it was death to go back. The wonder is rather that any Copts at all kept the faith during those hideous centuries."

During the whole period of Moslem rule, with some brief respite under certain governors, there were constant instances of Christian massacre and wholesale robbery of Coptic property. During all this period vast numbers turned Mohammedan to escape massacre; and because it was death to return to Christianity, few had the courage to do it. So the number of Copts diminished steadily; and

does even today

The record of these centuries is one of intolerance, persecution, and the closing of doors to any attempt at preaching the gospel

PERSECUTION TODAY

It is not pleasant to record the history of these dark days, but in our own time in Palestine and in northwest China we still have instances of such intolerance and persecution. The dreadful record of Bulgarian atrocities in the days of Gladstone and of the Armenian persecution, recorded by Lord Bryce, are pages of history that cannot be gainsaid.

The story of early missions to Moslems is a story of martyrdom—either swift death or the wearing down of the courage and faith of the convert by steady social and economic pressure which worked like torture on the soul.

—S. M. Zwemer in *The Presbyterian*.

How to Study the Bible

IT IS not the ordinary reading of the Scriptures that is under consideration. That is a necessity for all Christians. The Word of God is our source of spiritual strength; not prayer, as we are wont to think. It is not what we say to God, but what He says to us, that feeds the soul. To read, to ponder, to obey, is every Christian's duty, necessity, delight.

But I am speaking to *teachers* of the Scriptures. No one has a right to start out as a teacher of mathematics until he has mastered the fundamental principles of arithmetic. Whoever attempts to teach astronomy, chemistry, geography, music, drawing, must not only master the rudiments and rules of that science, but must keep abreast of the advance of knowledge in that art, if he would excel in his vocation, or even hold his own. Most emphatically true is it that the preacher must study continually, or he will degenerate into a vain talker, a shallow thinker, and after repeating his stock of anecdotes, and reiterating his story of arguments until hearers know them all by heart, will be driven from place to place to find new hearers, and even then be only a third-class workman.

There are three things to consider in connection with studying the Scriptures: First, the spirit in which it is studied; second, methods of study; third, collateral study necessary to its understanding.

REVERENCE FOR THE BIBLE

The spirit in which it should be studied. *Treat it with reverence.* I should think what I am about to say superfluous had I not myself heard clergymen quote Scripture to point a joke, and repeat texts incorrectly to make fun and get up a laugh. This is blasphemy. To study the Bible to bolster up our notions, or to get quotations with which to ornament our sermons is little better. In shaking ourselves

free from the shackles of ignorance, idolatry, and superstition that for centuries prevented freedom of thought and faith and action, we have attained to such an independence of mind that we almost hold ourselves superior to the authority of God Himself. Reverence for authority is the basis of all government. A warden in a state prison when asked what was the first downward step in the lives of most of his prisoners, replied: "Disobedience to parents. Every one has to learn sooner or later obedience to law; and those who do not learn the lesson in childhood have to come here to learn it later on."

Jehovah throughout His Word teaches reverence for authority. Among the national laws of Israel we find: "Thou shalt rise up before the hoary head and honour the face of the old man, and fear thy God" (Lev. 19:32). When Ananias commanded Paul to be smitten contrary to law, Paul said: "God shall smite thee, thou whited wall." Being reproved by the bystanders, Paul immediately apologized, saying: "I knew not that he was the high priest; for it is written, Thou shalt not speak evil of the ruler of thy people." Peter, describing those whom the Lord will "reserve unto the day of judgment to be punished," says they "despise government," and "are not afraid to speak evil of dignities" (2 Peter 2:9, 10). The most striking instance of respect to authority is shown in Jude, where we read: "Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee."

Wherever God meets his people the place is hallowed. When the Lord came upon Mount Horeb and Moses would approach Him He said: "Draw not nigh hither; put off
(Please turn to page 16)

Berean Department

Gerald L. Cooper, Editor, Ripley, Illinois

Correspondence Committee

One of the most valuable organizations of our National Berean Society, in fact of the Church of God as a whole, is the Junior Social Correspondence Committee.

The functions of this committee are varied. However, the chief one is to contact newly baptized young people of our church, through correspondence, and to encourage them in their forward step for Christ. Many lasting friendships are formed through this correspondence.

Because of the importance of its work the committee is asking that all ministers and church secretaries who send in reports of baptisms to THE RESTITUTION HERALD, please include complete addresses and ages of all those who have been baptized.

The chairman of this committee is Miss Lorraine Brosard, Eden Valley, Minn. Aply assisting her are the following members holding over from last year: Francis Burnett, Illinois; Jeanette Romine, Illinois; Austin Railton, Illinois; Emily Fyfe, Missouri; Ethel Fyfe, Missouri; Harry Goekler, Louisiana; June Maey, Ohio; Mildred Siple, Michigan; Roselin Fredlund, Minnesota; Lila Kirkpatrick, Minnesota. Also the following new members: Leslie Niles, Michigan; Leslie LeCrone, Nebraska; Frances Munshaw, Michigan; Marjorie Ruhn, Minnesota.

We pray God's blessing upon this committee in its coming year's work.

Christian Righteousness

Thelma Richardson (12 years old), Hammond, La.

Christ the Savior died on the cross;
How might we be a likeness to Him?
Repent and be baptized into Christ;
Increase your knowledge of His Word;
Search the Scriptures daily through;
Teach the gospel to every creature;
Invite all sinners to come to Christ,
And help them always to strive for the right.
Never give up your faith in God!

Righteousness—our motto forever!
Inform others of His power to save;
Give of your best to the Master above;
Hallow His name till life's end comes;
Teach of His excellent glory and love;
Encourage others to accept His Word.
Onward go, never backward looking.
Union in Christ—may we ever be members;
Sons of God, let us labor on;
Neighbors let us be forever and ever;
Entitle us to a home in His kingdom;
Send Thy great blessings to us as we pray;
Save us at last and grant to us life.

Resisting Temptation

Mary Richardson, Hammond, La.

“Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him” (James 1:12). Everyone is tried to a certain extent and the person who can endure the trials and temptations of life will come off conqueror and will receive the crown of life.

Temptation to evil comes in every Christian's life. There are two essential weapons to use in combating temptation. They are the Bible and prayer. A Christian warrior should be armed with a knowledge of the Scriptures and be in communion with God to be prepared for warfare against the devil (Eph. 6:10-18).

Let us note the temptations of Christ as recorded in Luke 4:1-13. During the forty days of Christ's sojourn in the wilderness, He met and overcame three specific temptations. But how could Jesus be tempted? Because He was not only the Son of God, but also the Son of man. As a human being Jesus could not escape temptation. This was necessary for His human experience and the completion of His work (Heb. 2:10, 17, 18).

“In that he himself hath suffered being tempted, he is able to succour them that are tempted” (Heb. 2:18). This is a good and gracious promise of Christ which assures the tempted person that in time of temptation he can rely upon the sympathy and help of the Savior.

In 1 Corinthians 10:13 we find that God “will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it.”

There is no way of avoiding the fact of temptation to evil that is ever present. We suffer temptation without and within (impulse). Jesus' victory was very glorious, although His temptation was strong and bitter. There are two lessons that are particularly emphasized in the conflict and victory of Jesus. We have the assurance of His sympathy and help in time of temptations. We know that from Christ's own experience it would make Him feel the more for us. In Christ's struggle with the temptations, He was under the direction and control of the Spirit. A promise He made to His disciples was that the Holy Spirit would be their comforter and helper. So it is our duty to seek this spiritual help. In overcoming these temptations Jesus used “the sword of the Spirit, . . . the word of God.”

May we all endure the temptations of life and overcome them, for in so doing is the only way we can obtain the crown of life.

“But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man.”



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

“Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.”

A King That Failed

As we learned last week Samuel was a very kind and just judge, trying always to seek the welfare of his people. But as a father he was not much better than Eli, for his two sons, Joel and Abiah, were dishonest and sinful. They took bribes from the people and favored the ones who could pay them the most money.

The elders of Israel complained to Samuel because of his sons' dishonesty, and they made a request of Samuel which grieved him very much. "Behold, thou art old," they said to him, "and thy sons walk not in thy ways: now make us a king to judge us like all the nations."

You see, the Israelites had never had an earthly king. God was their King, ruling through the judges we have been studying. So in asking for a king like the other nations, they really were turning away from God and rejecting Him.

God told Samuel to grant their request, but to tell them beforehand what they might expect of an earthly king. You will find those words of warning in 1 Samuel 8:11-18. There are some sad words in those verses, showing the people how much a king would ask of them.

He would take their sons and daughters and make them work for him, leaving their parents alone and helpless in some instances. A king would take a tenth of their seed, of their grapes, of their sheep, and so on, all for his own use. They would suffer very much, Samuel warned them, at the hands of a king.

"Nevertheless," we read, "the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us; that we may be like all the nations."

When Samuel told God what the people's answer had been, God instructed Samuel to listen to the people. "Hearken unto their voice," God said, "and make them a king."

Have you ever heard of people who got into great trouble just because they wanted to be like the ones around about them? I think we all have, for it is a common failing. It is all right to follow those whose paths lead into God's ways, but we must be very sure that they do before we imitate them. We may come to great sorrow, even as Israel did.

In chapter 9 of the 1st book of Samuel you will find the story of the choosing of the first king. The people all liked him, we see, because he was so tall and handsome. Right

there we see the beginning of that saying we read of in nations having a king. "God save the king," they shouted, and it has been echoing down the ages ever since.

Saul's reign was filled with wars with the neighboring nations. He was disobedient to God time after time. The king who started out so favorably ended in disgrace and defeat and death. The sad ending of a youth whose life held so much promise you will find in the last chapter of the same book.

There is coming a day when Israel and all the world will have a King who will rule with perfect justice and with loving mercy. That King is our own Savior, even Jesus the Christ, the Son of God. Soon the nations of earth will be called together to bow themselves before this King, and a glad day that will be. What a happy shout will go up from our hearts then, for He will rule the world with righteousness. Come soon, King Jesus.

Our Good and Gracious King

"All glory, praise, and honor
To Thee, Redeemer King!
To whom the lips of children
Made sweet hosannas ring;
Thou art the King of Israel,
Thou, David's royal Son,
Who in the Lord's name comest,
The King and Blessed One.

"The company of angels
Are praising Thee on high;
And mortal men, and all things
Created make reply:
The people of the Hebrews
With palms before Thee went;
Our praise and prayer and anthems
Before Thee we present.

"To Thee before Thy suffering
They sang their hymns of praise;
To Thee amidst Thy glory
Our melody we raise;
Thou didst accept their praises:
Accept the prayers we bring,
Who in all good delightest,
Thou good and gracious King!"

AMONG THE CHURCHES

A CALL FOR ASSISTANCE

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

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

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

National Bible Institution,
Leota B. Hanson, Treas.

RENEW NOW

The special summer renewal rate of \$1.50 for The Restitution Herald for one year will end September 18. If you have not taken advantage of this special renewal rate, do so now, no matter when your subscription expires. The regular rate of \$2.00 per year for renewals will be in effect after September 18.

HOLBROOK, NEBRASKA

The annual conference of the Church of God in western Nebraska was held August 21-28, with Bro. S. J. Lindsay as guest speaker.

The meetings were interesting and instructive, and the spirit of love and brotherly kindness prevailed.

We were glad to have Bro. and Sr. Railsback, Srs. Allard and Hoag, and Kenneth Macleod with us for a couple of days. Sr. Railsback spoke for us on Wednesday afternoon.

All were sorry that Bro. Arthur Hornaday could not be with us on account of illness, but we are glad to report that he is much improved at this time.

Sr. Ellen Story, a pioneer member of the faith in this part of Nebraska, celebrated her 88th birthday Friday, Aug. 26, and was able to be with us on Sunday. A card shower was given in her honor.

During the meetings eight persons were baptized into the all-saving name of Jesus. They are: Mr. and Mrs. T. N. Caster, Farnam; Mrs. Edna Waterman, North Platte; Grace, Edgar, and John Harbert, Moorefield; Mrs. Audrea Mills and Leland Story, Holbrook. May they, with all of the like faith endure to the end, is our sincere wish.

Inez Gordon, Cor. Sec.

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Mr. and Mrs. Paul C. Johnson; Ella M. Siple; Mr. and Mrs. Leland T. Hanson; Georgia and Wayne Thompson; W. A. Reid; Dorothy Magaw; Silas M. Claypool; Mrs. Eva Fletcher; Mrs. Helen Chisholm; Mr. and Mrs. M. Fetters; Mr. and Mrs. Ezra Railsback; Mrs. Mary Calkins.

INDEBTEDNESS FUND

Notes Payable		\$4,309.00	
Amount Received	\$1,847.35		
W. A. Reid	2.00		
Burr Oak, Ind., S. S.	2.00	1,851.35	
			\$2,457.65

GOLDEN RULE NEWS

Cleveland, Ohio

Ten years ago the Editor of The Herald assisted in the dedication of the new Golden Rule Church of God in Cleveland. Next Sunday, Sept. 18, the church will hold a service commemorating its tenth anniversary, consisting of an all-day meeting. The speaker for the occasion will be Bro. F. L. Austin of Chicago. The pastor calls upon his people to "Come, and enjoy Golden Rule's biggest and best birthday party."

The Berean meetings were resumed after the summer vacation. The first was held on the evening of September 9. "Berean is school—Bible school," declares the pastor.

Recalling the General Conference, the "News" reminds its readers that Golden Rule Church had forty-five representatives present this year. And how ably they represented their fellow members in Cleveland!

Following the anniversary service of September 18, Bro. Austin will remain in Cleveland for a time assisting the pastor in a special meeting. Services will be held each night except Saturday. "Powerful messages that will stir and thrill you will be given by the 'Back-to-the-Bible Evangelist.' Music that will lift you out of your troubles and bring you closer to God.

"When do we need the Word of life? Right now, when we're buckling down to the job again, after the summer's vacation. Now, when the boys and girls are beginning again their

studies in school. Now, not next month or the month after, we need the presence of God with us to carry us through the whole year.

"That's why we have timed this revival meeting for this month. Let's begin the season with God. Let's all get back to Sunday school, back to Berean, back to regular church attendance, and if we haven't been doing these things, let's make this the time to begin. Pray for these meetings! Bring all your friends. Not one night but every night. Life's greatest values are the unseen values."

HERALD RECEIPTS

Harry Murphy; Mrs. Elizabeth Frier; Mrs. Flora E. Hogue (for another); Bert E. Decker; Mrs. C. G. LeMasurier; W. H. Boyer (for another); Leland T. Hanson; H. Krogh, Sr.; Laurence A. Chaplin; E. A. Drake (self and another); Mrs. Eva H. M. Fletcher (self and others); Roseoe Dunbar; Mrs. Mila A. Scott; Mrs. Esther H. Sprinkle (self and others); Mrs. Claude Graham; Mrs. May Williams; J. A. Squires; Mrs. Calvin Hammond; Mrs. Eleanor Story (for others); Mrs. Alice V. Blakesley; Mrs. Frank Moran; C. W. Leeds; Flem Anderson; Sam Bradley; Mrs. C. L. McCallister (self and another).

CONTRIBUTIONS TO N. B. I.

Mrs. C. Seely	\$5.00
Mrs. Mabel Netts	5.00

BETWEEN YOU AND ME—

Information received from Sr. S. J. Lindsay tells us that Bro. Lindsay has had a most inspiring time in Nebraska the last few weeks. He writes that he found a group of people there who were not only sufficiently interested to attend the preaching services regularly, but who were obviously anxious to increase their knowledge of God's Word by individual study. Questions reached the evangelist in an endless stream, but that is the thing in which Bro. Lindsay delights. What a pleasure it is, in these days of general religious indifference, to find people who really care about the things of God!

A note from Bro. T. A. Drinkard, Handley, Texas, says that he is planning a trip to the active little church at Austin, Texas, in a few days. "I was never so happy in the Lord's work," he says. Bro. Drinkard is always happy when he can be preaching the things concerning the kingdom to those who have never heard them.

Bro. and Sr. J. W. McLain and family are now located in Burr Oak, Ind., where Bro. McLain began his work as pastor of the Burr Oak church on September 4.

On the return trip from the Virginia Conference, Bro. Harvey Krogh, Jr., stopped for meetings at Marshall and Casey, Ill. On Sunday, September 11, Bro. L. E. Conner met with the Marshall brethren.

Word from Eldorado, Ill., says that Bro. J. W. McLain delivered three good sermons for the church there on August 28.

There will be a Dollar Day in Illinois in October for the purpose of finishing the debt on the dormitory, which amounts to about \$40. Any receipts over the amount needed for that purpose will be applied to the Evangelistic Fund. Watch for further announcement.

The Ripley, Ill., church now has as pastor Bro. Wilsie McKnight. He began his work with them on September 11.

Bro. and Sr. Harvey Krogh, Jr., will soon move from Ripley, Ill., to Macomb, Ill., where Bro. Krogh will enter upon his duties as pastor there and in the Camden neighborhood. He will also act in the capacity of State Evangelist.

Last Thursday the war scare in Europe flared up to the most dangerous point it has perhaps reached since 1914, but speedily died down again when the Czechs and Germans decided to resume their interrupted negotiations. Europe owes the United States alone more than \$13,000,000,000 for the last war, and the monied people of the Continent are sending their gold into this country as fast as possible to prevent the various governments taking it over in case of war. We now hold 35 per cent of the world's gold reserve in our coffers.

AUSTIN, TEXAS

Greeting to all of like precious faith: We are still pressing toward the prize of the mark of the high calling of God in Christ Jesus. At this writing our pulpit is vacant. Elder E. E. Giesler, whom God sent to comfort our little flock in the time of storm, has returned to his former home in Nebraska. His work among us was greatly appreciated. We pray that God may fill the vacancy here with a shepherd who has drunk at the fountain that never runs dry, that he may be able to quench our thirst with the true water of life and satisfy our hunger with the bread from heaven.

We are glad to report that in the last week of Bro. Giesler's service here the Lord added one more family to our little flock. Bro. Claud Fowler and his wife, Sr. Bell Fowler, made confession of faith in the gospel and were baptized in the name of Jesus Christ for the remission of sins. For years Bro. Fowler has been affiliated with the Christadelphian brethren, who are to be commended for the many precious truths they hold. But Bro. Fowler, like many others of us, was walking in the light of God's Word. As he pressed forward, like ourselves, he saw under that marvelous light that Jesus tasted death for every man, and that because of His death and resurrection "the earth shall cast out the dead" and "all that are in their graves shall come forth."

Bro. Fowler was overjoyed when he visited our tabernacle and witnessed that our light in the Word bore witness with his light, that we were walking together in the old paths. He had never before heard of the Church of God of the Abrahamic Faith as a church organization. He is a diligent student of the Scriptures, and we heartily welcome him and his wife as a part of the little candlestick in Austin. We feel that they will not put their light under a bushel, but will let it shine.

Our little flock has covenanted with each other not to neglect the assembling of ourselves together as some do in the absence of a pastor. We are carrying on our midweek services, and Sr. Claud Davis, our church secretary and a zealous leader among the young people, is conducting the Berean class every Sunday evening. As soon as Berean literature arrives we are going to organize into various classes.

We are now enjoying some of the blessings that follow a victorious battle, and we older ones sit back and watch the march of young leaders who just a few months ago knew nothing about the faith once delivered to the saints. We are doing with all our might what our hands find to do, trusting God will fill our vacant pulpit and provide us with a real shepherd.

Why not enjoy the earnest of our inheritance now? It is the blessing of Abraham (Gal. 3:14; Eph. 1:13). We are foolish not to ask for it (Luke 11:13). If we thirst we can drink of it (John 7:37, 39). We stand for all the promises God made to Abraham, and we can enjoy them as they come. The loving Father has given us, the church, a comforter to aid us in all truth, and it makes us so joyful and it increases our love and patience, and creates a greater desire in us for the full inheritance that we will receive at the redemption of our body to the praise of His glory.

We would enjoy letters from the older established churches, and especially from those that are drinking from the fountain that never runs dry, and are laying hold upon the Abrahamic promises as they are given in season.

Bro. T. A. Drinkard from Handley, Texas,

is dated for a meeting with us from September 17 to 25. Pray that his message will be blessed and many souls garnered to the glory of God.

F. B. McCullough,
2601 Canterbury St., Austin, Texas.

MYERS - LEWIS

At a simple service in the Church of God in Dixon, Ill., Miss Alice C. Myers, a member of the Dixon church and a resident of that city, and Mr. Leo F. Lewis of Oregon, Ill., were united in marriage by G. E. Marsh, pastor of the Oregon church.

The bride, who was baptized by Bro. Marsh some years ago while acting as pastor at Dixon, is the daughter of Mr. and Mrs. E. F. Myers of that city. The groom is a son of Mrs. Anna Lewis of Oregon, Ill., and is employed in Oregon where the young couple will make their home.

We extend to Mr. and Mrs. Lewis our prayers and best wishes for a long and happy life together.

ELLA L. HANSON MACDONALD

It is with deep sorrow we attempt to record the life and death of a most beloved sister, Ella L. Hanson MacDonald, of Lander, Wyo.

On August 19, 1915, she asked for Christian baptism and we had the pleasure of officiating for her at that service. July 30, 1924, it was again our pleasure to unite her in the bonds of holy wedlock with Mr. John MacDonald of Lander, Wyo., the marriage taking place at Ogden, Utah. To this union four children were born. They are William, Lois, John, and Alexander. Her passing occurred Sunday evening, Aug. 21, 1938, at the age of 44 years, 11 months, and 25 days.

Since she became interested in the work of nursing she has spent most of the time in Lander, Wyo., where she attained the superintendency of the Bishop Randall Hospital by her efficient and kindly manner. A clipping from a Lander publication has this to say of her:

"Among those who will hold her memory most dear are those whom she assisted in time of need. When illness came to a family having no means to obtain much needed medical care, Mrs. MacDonald was always on hand to administer aid, and nurse the sick member back to health, never accepting or expecting personal reward. A truly generous woman, she will be greatly missed."

What more can be said by way of tribute to a worthy life? How we rejoice to know that we had some small part in helping to shape such a life as this. Ella was one of our most faithful members.

She leaves to mourn her passing, not only her immediate family, but her aged parents, of Lebanon, Ill., besides brothers and sisters, and those of more distant relationship.

She had been sick for more than a year and all was done that medical skill could do, but without avail. The funeral service was held in the Congregational Church of Lander, where a former pastor, George Jenkins of Lusk, Wyo., officiated, with interment made in Mount Hope Cemetery. There she awaits the coming of her Lord for whom she had looked these many years.

May God comfort the friends and members of her family by His truth. We shall hold her memory dear as long as we live for the faithful servant that she was.

S. J. Lindsay.

THE RESTITUTION HERALD

Published by
National Bible Institution
Oregon, Illinois

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

CONFERENCE CALENDAR

October 7-9.—California Conference at Los Angeles.

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NATIONAL BIBLE INSTITUTION
Oregon, Illinois

HOW TO STUDY THE BIBLE

(Continued from page 11)

thy shoes from off thy feet, for the place whereon thou standest is holy ground." When the "captain of the Lord's host" came before Jericho he said to Joshua: "Loose thy shoe from off thy foot; for the place whereon thou standest is holy" (Josh. 5:15). After the Lord appeared to Jacob in his sleep, on awakening Jacob said: "Surely the Lord is in this place; and I knew it not. . . . How dreadful is this place! this is none other but the house of God, and this is the gate of heaven" (Gen. 28:16, 17).

"Keep thy foot when thou goest to the house of God, and be more ready to hear than to give the sacrifice of fools" (Ecl. 5:1). The place where God used to meet His people was called the "Holy of holies," and it was held in the utmost reverence. Where God meets His minister is in His Word. When we commune with God the communion is mutual. We communicate with Him by way of prayer; He communicates with us by His Word. If we would learn of Him we must lay aside our prejudices, our opinions, our will, and learn what God says. His Holy Spirit is always present to assist in the understanding of His Word. We have only to ask and it will quicken our understanding, strengthen our memory, and soften our heart.

METHODS OF BIBLE STUDY

Before any method can be useful, it is necessary, first, to know how to read. Blundering along, skipping words, inserting words, mispronouncing words, may be excusable in an old half-blind man, but it is unpardonable in a young man who tries to teach the people.

Second, a knowledge of English grammar is desirable. An immense amount of quibbling and switching off on unscriptural sidetracks would be prevented if all who set up for teachers knew their mother tongue. For instance, no one with a common school knowledge of grammar could read (Acts 24:15), "And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust," without concluding that Paul believed in the resurrection of both just and unjust.

There are three methods of study: the *synthetical*, the *topical*, and the *analytical*, all of which should be used in the study of the Scriptures.

1. *The synthetical.* To study the Bible as a whole is necessary for the correct understanding of a text. Hence this method should always first be used. In order to do this in textual study, first, carefully read what precedes and what follows the text under consideration. It is often impossible without this to get at the meaning of the writer. I know of a Sunday school that spent two weeks trying to find out what day was referred to in John 2:1. Was it the third day of the week? the third day of the month? the third day of the passover? They searched dictionaries and ransacked commentaries in vain. At last some one suggested that they read the preceding chapter. They did so, and all was clear. John 1:28, 29, 35 reads: "These things

were done in Bethabara beyond Jordan, where John was baptizing. The *next day* John seeth Jesus coming unto him, and saith, Behold the Lamb of God that taketh away the sin of the world." "And the *next day after* John stood, and two of his disciples." Then the next chapter begins: "And *the third day* there was a marriage." Thus it is clear that it was the third day after the baptism that the marriage took place.—S. K. Taylor in *Messiah's Advocate*.

CENSUS REPORT

Church S.S. Berean			Church S.S. Berean	
<i>Kentucky</i>			<i>Texas (cont.)</i>	
Brumfield	27	12	Austin	25
<i>Louisiana</i>			El Paso	11
Blood River	44	55 25	Floresville	10
Hammond	57	68	Horton	13
<i>Michigan</i>			Levita	15
Blanchard	64	40 12	Lystra	14
Dutton	15		Mullen	30
Pennellwood			Olton	6
(Gr. R.)	78		Riviera	25
Southlawn			Sweetwater	31
(Gr. R.)	120	350 100	Tokio	18
<i>Minnesota</i>			Westbrook	25
E. Valley	120		Winters	22
Graytown,			<i>Virginia</i>	
Wis.	24		Browntown	19
Hector	15	15	Dry Run	29
L. Prairie	15		Maurertown	57
Mora	35		<i>Washington</i>	
Onamia	15		Cashmere	85
St. Cloud	50	40 35	Felida	12
<i>Nebraska</i>			Puyallup	55
Blair	33		Wenatchee	86
Holbrook	74	28		
Moorefield	57	26 6	<i>Total</i>	4,569
Omaha	40	48 10	<i>Isolated</i>	685
Palmer	23	57		
<i>N. Carolina</i>			<i>Gr. Total</i>	5,254
Liberty	40			
<i>New York</i>				
Niagara F.	70			
<i>Ontario</i>				
Fonthill	141	59		
<i>Ohio</i>				
Br. Creek	146	135 35	Texas (estimate)	300
Blessed Hope			Missouri	135
(Cleveland)			Michigan	65
(est.)	325	50	Illinois Conference	44
Golden Rule			Kansas (estimate)	31
(Cleveland)	89	154 48	Minnesota (estimate)	26
Delta	29	130	California	18
Lawrence-			Florida	13
ville	27	37	Iowa Conference	9
Salem	35	35	Ohio	9
Unionville	20	5	Pennsylvania	8
<i>Oklahoma</i>			Louisiana	7
Bristow	39		Nebraska	7
<i>Oregon</i>			Washington	7
Corvallis	10		North Carolina	3
<i>South Carolina</i>			Alabama	2
Guthrie G.	351	200	Colorado	1
<i>Texas</i>				
Ater	36		<i>Total</i>	685

THE RESTITUTION HERALD

VOLUME 27

OREGON, ILLINOIS, SEPTEMBER 20, 1938

NUMBER 51

Riegn of Terror

By the Editor

FEAR — stark, heart-smiting, fear — blanches the faces and palsies the hands of men and women throughout the world as they stand with bated breath listening, watching, waiting with ever-increasing anxiety for the latest bulletin from across the sea! Will it reveal peace or war?

That is the question that is being formed on the trembling lips of millions today. "Peace—peace—or war?" That is what they are asking, as they fearfully whisper one to another. They dare not speak aloud lest unfriendly ears should hear and their words be conveyed to others and relentless hands reach out and snatch them from their loved ones and thrust them into a prison cell, or stand them against a wall to be shot!

Fear! agonizing fear, among all classes, in every stratum of society, in every land!

"With the danger of war growing daily, the feeling of terror among the population of Germany and throughout Europe has reached an all-time high," writes a prominent correspondent to one of the great American newspapers. "In the years of Hitler's rule, since 1933," he declares, "discontent and fear could be sensed—now they permeate all circles."

Former President Herbert Hoover, upon his return recently from a tour through fourteen European countries, where he was brought into contact with hundreds of the world's greatest statesmen, gave a report of his experiences and observations which might well have been prefaced with the prophetic words of Christ, for in every capital he visited, in every group he interviewed, he found "men's hearts failing them with fear, and for looking after those things which are coming on the earth." To quote this great American's own impressive words:

"Fear by nations of one another, fear by governments of their citizens, fear by citizens of their governments, and the vague fear of people everywhere that general war is upon them again. Fear for the promised massacre of civil populations from the air. Fear everywhere!"

"Behold, the whirlwind of the Lord goeth forth with fury, a continuing whirlwind: it shall fall with pain upon the head of the wicked. The fierce anger of the Lord shall not return, until he have done it, and until he have performed the intents of his heart: in the latter days ye shall consider it" (Jeremiah 30:23, 24).

The words of Jeremiah, the "Prophet of Gloom," are being echoed widely: "Go not forth into the field, nor walk by the way; for the sword of the enemy is on every side" (Jer. 6:25).

In Russia, Poland, Germany, Austria, Italy, war-torn Spain—in almost every land of Eu-

rope—a strict censorship has been clamped down on platform and press and even on supposedly private conversations. Few dare to express their honest opinions, or their opposition or criticism of those in power, because no one knows who is a friend and who a government spy.

Speaking of the attitude of the Austrian people toward what some have called "the theft and rape" of Austria by Adolf Hitler, William E. Dowd, until recently United States Ambassador to Germany, says: "Not more than a third of Austria's people were Nazi sympathizers. The other two thirds will never speak again. Nobody will know in the future what they think." They dare not speak!

"I stretch out my hands towards infinity," said a well-known historian some time ago, "and ask for a sign, for knowledge that can explain this mystery that out of apparent progress such destruction comes. Am I to believe," he continues, "that the efforts of the great chemists and physicists, the inventions that seemed designed to alleviate the hardships of life, the growing feeling for justice in the world, that all these benign forces have been concentrating their energies to bring about the horrible cataclysm that threatens to rend society? Is this the meaning of the last one hundred and fifty years of history?"

Mr. Lloyd George, whose voice rang out during the World War in no uncertain tones, under whose able statesmanship Great Britain carried forward to success her well-considered policies to bring that mighty struggle to a satisfactory conclusion, says that "there is no clear direction, no leadership today, except in the dictator states. . . . Our ministry seems blind as bats."

It is true, as Mr. George says, that the peace-loving peoples of the world seem to be with- (Please turn to page 11)

Abreast of the Times

Pertinent Comments on the News of the Day

G. E. Marsh, Editor

The Zero Hour

"They have made ready their heart like an oven . . . it burneth as a flaming fire" (Hosea 7:6).

PRAGUE, Czechoslovakia, Sept. 14.—Hopes for a breathing spell raised by Adolf Hitler's speech at Nuremberg last Monday were dashed tonight and peace seems hanging by a thread. The most conservative observers concede that the contest of words is approaching the zero hour, and unless something is done immediately, diplomatic exchanges must give way to the thundering voice of war. Continued disturbances in the Sudeten area, rioting, demonstrations, and bloody encounters between the authorities and German civilians, had led to the extension of martial law over many border cities and towns. Unconfirmed rumors declare that Konrad Henlein, leader of the Sudeten German Party, had been, or is about to be, arrested on a charge of treason because he has demanded that the Sudeten region of Czechoslovakia be permitted to become a part of the German Reich.

PRAGUE, Sept. 16.—The Government early today officially announced that it contemplates the issuance of a warrant for Konrad Henlein, the "Czechoslovak Hitler," on charges of high treason providing for execution by a headsman's axe. It was admitted by high authorities that such an action as that contemplated "might touch off the long-feared war."

BERLIN, Germany, Sept. 16.—Thousands of German residents of Czech territory are fleeing across the border into Germany to escape before war breaks out and they are interned in that country.

BUDAPEST, Hungary, Sept. 16.—Travelers reaching this city early this morning reported Czechoslovakian troops, tanks, and heavy artillery were filling all roads to the Hungarian frontier yesterday afternoon.

As the editor of Abreast of the Times brings this brief review of European conditions to a close, the latest dispatches reaching him by way of the radio indicate that there is still a prospect that the second conference between Prime Minister Chamberlain of Great Britain and Fuehrer Hitler, scheduled for today, may cause at least a temporary lessening of the stress that now prevails.

Fascism and Religion

"Though they keep a form of religion, they will have nothing to do with it as a force" (2 Tim. 3:5, Moffatt).

ROME, Italy, Sept. 17.—"Russian communism is admittedly and boastfully atheistic," asserts *Current History* in its September issue. Continuing, Rev. William B. Sharp, editor of the "Religious Horizon" department, calls atten-

tion to the program of religious persecution now in operation in nazi Germany, and then asks, "But what about Italy and the fascists?" The editor answers his own question by quoting from Benito Mussolini's recent book "Fascism, Its Doctrine and Principles," from the chapter headed, "The Fascist State and Religion."

"The fascist state does not remain indifferent to the nature of religion in general, and to that specially positive religion represented by Italian Catholicism. The state has no theology but it has a moral system. In the fascist state, religion is regarded as one of the deepest expressions of the spirit, and consequently it is also not only esteemed, but also defended and protected. The fascist state does not create its own special 'God,' as Robespierre for a long time wanted to do in the most violent frenzy of the convention, neither does fascism vainly endeavor to efface religion from the soul, as does bolshevism. Fascism respects the God of the ascetic, of the saint, of the hero, and also the God conceived and worshiped by the pious and simple heart of the people."

This authoritative statement from Mr. Mussolini expresses a very "liberal" attitude toward religion. It indicates (if it can be taken at face value) that fascism encourages all religions but favors no one above another, except as may be implied by the emphasis placed on Catholicism. But, strangely enough, in that breadth of attitude lies one of the greatest dangers to religion in this or any other age. The statement is so broad, so all-inclusive, that it means nothing.

Dr. Henry C. Link, author of "The Return to Religion," referring to the "liberal mind," says, "The mind which accepts no authority except the authority of its own reason," is a blight on religion. "This is the road to moral, social, and economic chaos and revolution."

In the religious field, more than in any other, it is dangerous to disregard authority, for if there is any truth or any value in religion at all it is due to its supernaturalness. God's authority must be recognized as supreme in both the philosophy and the practice of religion.

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THE GOSPEL

By Arlen Marsh

INDUBITABLY, religious teachers everywhere are faced with approximately the same general difficulty: Christ, in the Great Commission to His apostles, commanded, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). In obedience to this demand upon them, preachers and teachers make every effort to fulfill the requirements laid down by the order; but always they are presented with a constantly disputed question which apparently has never been satisfactorily answered for everyone.

What is the gospel? Upon this problem hang the doctrines of every denomination in the Christian world, for with the exception of a very few isolated cases, all churches endeavor to a greater or less extent to carry out the command of the Savior. Responsibility for the divisions among the disciples of the Christ rests upon the multitudinous hypotheses used in reply to this query.

True, the dictionary defines the word "gospel" as "glad tidings; especially, the good news concerning Christ, the kingdom of God, and salvation"; but this leaves the primary question still open for consideration. What is "the good news concerning Christ, the kingdom of God, and salvation," and why may the gospel be called "glad tidings"? The interpretations placed upon the Word of Jehovah by the various theological schools present a variety of possible "narratives of God" (the original root meaning of the Anglo-Saxon term "god spell" and the Old English "god-spel," from which "gospel" is derived).

The final source of appeal in settling every religious dispute must always be the Bible. "All scripture is given by inspiration of God," and is consequently suited to establish or to abnegate the truth of the theories regarding the interpretation of any passage. Without a doubt, the teachings of Jesus must be accepted as the one true gospel; indeed, Paul, directly inspired by the Messiah Himself, decisively declared that, "if any man preach any other gospel unto you than that ye have received, let him be accursed" (Gal. 1:9).

To uncover the fact that there is but one true gospel leaves, however, a controversy concerning its parts and their content. What does the gospel teach? Once this problem is settled, all religious problems are automatically solved: since there is no phase of theological work which is not touched by the teachings of the Christ, there can be no question left unanswered when His exact doctrines have been determined.

The first records the Bible makes of the subject of the Savior's sermons indicate nothing detailed, nothing complicated, but something easily understood, something simple. Matthew (4:17) reports that "from that time Jesus began to preach, and to say, Repent: for the kingdom of

heaven is at hand." Mark elaborates on these assertions (1:15) by recording that the Christ preached in Galilee that "the time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel."

Apparently, both Matthew and Mark leave it to the reader to decide definitely to what gospel they allude; but nevertheless, Matthew makes their declarations sufficiently clear in the 4th chapter of his book (v. 23): "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom." Obviously, therefore, the Christ considered the teaching of the future existence of a kingdom of God to be an integral part of the whole gospel.

This conclusion is substantiated by the Savior's command as set down in Matthew 24:14: "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." Two years previous to this declaration, the Lord had despatched the twelve apostles to "go, preach, saying, The kingdom of heaven is at hand." Two years following the pronouncement, Philip, preaching at Samaria, taught the people there "concerning the kingdom of God, and the name of Jesus Christ," as he went about fulfilling the command given immediately preceding the ascension. The gospel evidently consists—as it then consisted—of the doctrine of the kingdom of God and of the great truths left behind Him by the resurrected Savior.

But Paul declares that the gospel of Christ "is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1:16). Something remains as a part of the gospel aside from mere knowledge of the kingdom, for such knowledge certainly possesses nothing to present the owner with immortal life. The Apostle repeats his thought in 1 Corinthians 15:1, 2, and follows the repetition with a resume of his teachings: the death, burial, and resurrection of the Christ by which all may be saved; and the establishment of a kingdom over which Jesus Himself (and later Jehovah) is to rule. Beyond these two facts Paul does not go as he stresses the important points in his doctrine.

The Messiah somewhat extends the number of fundamental teachings of the gospel when delivering the Great Commission: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you" (Matt. 28:10, 20). The Savior's command to teach the observance of everything He had taught must include the teaching of baptism, for at all times did He stress the importance of immersion as a means to salvation.

(Please turn to page 9.)

CONFORMITY

By A. J. Blakesley

"Be not conformed to this world" (Romans 12:2).

ACCORDING to the New University Dictionary, "conform" means "to make like; bring into harmony (usually with to), i. e., to bring in harmony with; comply with; conformity; compliance with established forms; resemblance."

"Unworldliness" is defined by the New Chain Reference Bible as "sinful imitation of worldly people and customs," which is condemned in such passages as Exodus 23:2: "Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause to decline after many to wrest judgment."

Many sermons have been preached from this text: "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:2). The text is generally applied to the speech and actions of people because we speak and act as the mind directs.

Another text says: "By their fruits ye shall know them." So if we "conform" to this world in any way, it denotes carnality, and we know that "the carnal mind is enmity against God, for it is not subject to the will of God, neither indeed can be."

To subject ourselves to God's will is the only way one can be a Christian, for to be a Christian is to be Christlike, and we know that Christ was in subjection to the Father in everything—in every detail and duty of life. In His prayer (John 17), we hear Him say: "Father, the hour is come; glorify thy Son, that thy Son may glorify thee. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do. . . . I have manifested thy name unto the men whom thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. . . . For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee. . . . I pray for them: I pray not for the world, but for them which thou hast given me. . . . I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. . . . Sanctify them through thy truth: thy word is truth. . . . O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them."

Then in the Garden of Gethsemane He prayed submissively, saying, "Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done" (Luke 22:42).

O, if we were only all willing to submit to God and conform our lives to His blessed will, as Jesus did, how much happier and joyful and peaceful we would be!

Now I come to a thought on this subject that I regret to mention, but I feel impressed to do so; but God grant that I may refrain from being too personal.

We are all of one common family, as Paul said in his sermon in Athens: God "hath made of one blood all nations of men for to dwell on all the face of the earth" (Acts 17:26). And we who are Christians are all of one body, and members one of another. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jew or Gentile, whether we be bond or free; and have been all made to drink of one Spirit" (1 Cor. 12:12, 13).

So, then, brethren, we should not be conformed to this world. Conformity to the world becomes sin, carnality. One is tempted and sometimes yields, and yielding is sin. Sin separates us from God, as indicated in Genesis 13:11: "Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other." So Eve was "beguiled"—tempted of the serpent. We find that the woman was the weaker of the two. The one easier tempted would yield sooner to temptation. And so today we find the women conforming to the world in dress. It is conformity to fashion that they seek after. Some years ago it was the fashion for women to wear long dresses that swept the ground. We have seen our mothers and sisters going in very dusty and muddy places, taking the bottom of their dress under their arm to keep them clean. Then bustles came in fashion. Some wore such large bustles they seemed to be deformed. It used to be said, the women got their fashions from Chicago; Chicago got their fashions from New York; New York got theirs from Paris, and Paris got theirs from the Devil. Fashions have ruined many a good woman. Today the fashion is nakedness, nudeness. A few years ago when we read in the papers about people going nude in colonies it was an abhorrence to us; but it is becoming the fashion now for women to do this.

A few weeks ago I reproved a young lady for exposing herself so much in public. She replied, "O, the girls all go that way!"

"Well," I said, "that is no excuse for you doing so. I suppose in a few years more you will take all your clothes off in public if the rest do!"

"No! no!" she said, "not I!"

"Well," I replied, "be modest; dress decently!"

Only a week ago, as I went home from church, I met two women on the street. Both wore short dresses, but the skirt of one, I think, did not come eight inches below her waist. It is really appalling the way they go! A prostitute would have been arrested and put in jail years ago if she had come on the street with a dress to her knees. But now those who call themselves respectable, go practically nude, and women of the church dress (or undress) very much like them.

Conforming to the world! Fashions from Hollywood! \$125,000,000 is spent yearly in producing films to be sent

throughout the nation; and 25,000 people are employed there—another devil's nest as bad as Paris! Little girls, and some not so little, going to Sunday school and church in an almost nude condition, fashioning after the picture shows!

What is the church coming to? What will it be in another decade, if the Lord tarries, when these little girls grow up to womanhood with no sense of shame, decency, modesty, respectability, decorousness, or propriety? It is time the press and pulpit should be crying out against this condition. If the church does not take a stand and set a standard against these extremes in dress, what can we expect of the world? *(Please turn to page 11)*

"Except Ye Abide in Me"

By J. R. LeCrone

"As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me" (Matthew 15:4).

IN HIS parable of the vine and its branches, our Master used one of the most easily understood and at the same time most forceful of all His parables. It is so filled with meaning that we easily spend hours of meditation upon it and still discover new beauties and truths in it. Every Christian would do well to keep it always in mind.

Walk out into your garden and look at one of the grapevines. Take note of the branches, how they twist and turn every way, no two of them being exactly alike. Observe how much more thickly the grapes hang on those healthy branches that are close to the vine. Notice those weak appearing branches, growing farther from the vine. Some of them bear a little sickly looking fruit, while others bear none at all. If any of the diseases to which grapevines are subject attack them, the disease always establishes itself first in these weak branches and from there spreads to the more healthy ones.

No wonder that these distant branches fall first before the knife of the pruner when he goes through the vineyard to purge the branches that they might bring forth more fruit next season. They are so far removed from the vine that they do not receive enough life from it to be of any value. They become rather a menace, sapping strength from the branches that do produce, and providing fertile breeding ground for all sorts of plant diseases and blights. They are fit only to be cut off and cast into the fire.

What a world of meaning must have been conveyed to those gathered about Him (familiar as they were with grape culture) by this parable of Jesus, and what an inexhaustible source of instruction it is for us today!

Now consider the first of Christ's churches that comes to your mind. Who is it that bears the fruits in that church?

Who are the most liberal with their time, effort, and substance when there is work to be done? Why, those who live closest to Jesus, of course! They have learned how to avail themselves of the life-giving blood of the Vine. They are the ones who appear most frequently at Sunday school, church services, Bible classes, and prayer meetings. They have learned the truth of Jesus' statement that "Where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:20). They are the ones who are constantly being purged (cleansed) that they may bring forth more fruit.

Tell us who they are that are constantly making trouble for the church, being carried about by every wind of doctrine, carrying malicious gossip, getting into trouble, causing divisions and seisms and generally imparting the effectiveness of that church in the service of the Master. Are they not the ones who appear at services only when it suits their convenience and are always too tired or too busy to help with the work, as well as too poor to aid with their money? Is it because they are just naturally mean and penurious, or is it because they have so far cut themselves off from the source of life that they are incapable of bearing fruit? Jesus tells us that it is the latter, and that unless they come closer to Him they are fit only to be gathered up and cast into the fire, and the sooner that is done, the better it will be for the fruit-bearing branches.

God, however, is the Husbandman and will attend to the pruning Himself. We need not concern ourselves with the pruning except as it motivates us to draw closer to the Vine in order that we might bear more fruit and not be among those who are cut off and destroyed. Are you bearing fruit? How far removed from the Vine are you?—*The Assistant Pastor.*

The Fountain of Eternal Youth

"**F**AR away in the northwest there is an island called Bimini, where is a spring whose waters will bring back youth to the man who drinks thereof," said the Indian chief Atamara.

Ponce de Leon listened eagerly. Could a man get back the strength of his earlier years without losing the ability and the quick judgment that had come with long experience? "Bring back youth," did the Indian say?

Yes! The Indians averred that it was true. Had not natives of Cuba departed northward in search of Bimini, land of the enchanted spring, and never returned? Was not that a proof that their quest had succeeded? Doubtless they were even now enjoying to the full the health and the youth that they had sought in that fair country where the spirit of beauty dwelt among gigantic live oaks and spreading magnolias.

Ponce de Leon was greatly stirred. He had fought in battles against the Moors, and he had joined Columbus in the thrill of his second voyage across the Atlantic. He had been appointed governor of the isle of San Juan Bautista (Puerto Rico); and after subduing these Indians, he had become rich with the gold from their mines.

But he was now fifty-three!

He had reached the mountain peak of life, where imagination saw both forward and backward: backward to youthful vigor, forward to more accomplishments and achievements—and then the ocean of oblivion, which marked the end.

If only he could live another hundred years, what mighty deeds he could do! What gold he could gather! What tribes he could conquer!

Why not try to find this spring? he asked himself. Sir John Mandeville had told of finding just such a fountain during his travels in Asia. And was not this the edge of Asia? He would go!

So he fitted out three ships and sailed to the northwest. He explored the isles of the Bahamas, searching woods and thickets and drinking of the springs and pools. But no bubbling Fountain of Youth rewarded his efforts there.

He sailed on, and one day soon he saw before him a new land. Could this be the isle of the enchanted spring?

He sailed his ships up the coast for a few days, and then with due pomp made a landing near the mouth of a flowing river.

Soon the royal Spanish colors of crimson and gold were fluttering in the breeze; the monk with the shaven crown lifted the crucifix, the voice of prayer was heard, and the land was solemnly taken in the name of Spain. He named the land Florida.

A brief search followed, and—here was the spring, the long-sought Fountain of Youth! How eagerly the governor and his men drank of its waters!

Now he could expect to carry out his high designs. If

this spring had its renowned virtue, he might live for another century. Alas, how mistaken he was!

But while the Spanish governor was seeking the spring portrayed in Mandeville's book, there came into prominence in Europe another old volume which was a gold mine of information on the true fountain of eternal youth—the Bible. If only Ponce de Leon had known!

This old Book told of the ancient days when men, full of vigor, lived to be more than nine hundred years old. Its pages revealed mankind in the very beginning, destined to live forever as long as they ate of this fruit of the tree, and how they lost access to it.

No wonder Luther's heart thrilled—as one of the students of the Book at that time—when he read on and found that One, Christ Jesus, was appointed by God to bring about a restoration of all the youthful vigor and length of days that had been lost. No wonder he joyfully proclaimed this good news, regardless of the threats of enemies.

This Man, this wonderful Jesus, could rejuvenate the body. Five words from His lips and a loathsome leper was healed. Another sentence and a dying girl rose from her bed. He spoke the word, and even the grave gave up its dead!

He could rejuvenate the mind, too. Raving maniacs became quiet and peaceful at His word. The ravages of an evil life were swept from the brain, and tortured minds had the peace and the serenity of childhood restored.

Jesus well knew, however, that health, beauty, and education were no qualifications for eternal youth—eternal life. "Except a man be born again, he cannot see the kingdom of heaven," He said. A man's heart must be rejuvenated before he can be trusted with a body that will live forever. Then he will spend eternity showing to others love, joy, and peace. He will enjoy unbounded health and happiness.

A UNIVERSAL LONGING

The desire to remain youthful, and particularly to retain a youthful appearance, exists in almost every normal heart. Witness the tons of cosmetics used annually to gratify this wish. Millions of people are interested when some gland treatment is successful.

But who would desire to give eternal youth to gangsters, thugs, dope peddlers, and kidnapers, and so perpetuate misery! Who would rejuvenate the warmongers of 1914 to slay thousands more of our youth?

The Indians of Florida were not at all desirous that Ponce de Leon should be rejuvenated. He would only conquer their country! Neither were the Indians of his own isle of San Juan Bautista wishing renewed youth for him. Had not he stolen their land and crushed their hopes?

The Moorish widows and orphans who had lost husbands and fathers in bloody battle at the hand of Ponce de Leon—did they wish him to live forever? Not likely!

The Scriptures point out God's wise sequence of the

three steps in rejuvenation—first, a new heart; then a new body; then a new environment.

You may have the new heart now. Simply ask the Lord Jesus to come in, and yield yourself to His transforming power. "Behold, I stand at the door," He says, "and knock: if any man hear my voice, and open the door, I will come in to him." Invite Him in now!

Rejuvenation of the body is promised at the resurrection, at the coming of Christ, now so near at hand. "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," declared Jesus.

He "shall change our vile body," and make it "like unto his glorious body" (Phil. 3:21).

Then God will create this earth anew and again give access to the tree of life, whose leaves are "for the healing of

the nations" (Rev. 22:2). Wonder of all wonders—there shall be no more death! Pain shall nevermore come to the human frame. Sorrow shall never again distress the mind. Christ will restore all that Adam lost (Rev. 21:4).

Down in St. Augustine, in Florida, Ponce de Leon's fountain still runs today. But Ponce de Leon is gone. Gone—with every man of the gallant expedition. In 1521, seven years after he had found Florida, he was struck by an Indian arrow near the bubbling spring that he had sought so eagerly, and died.

Reader, if you now accept with grateful heart the gift of eternal life purchased for you by Jesus Christ, *you* will live forever—live forever in the renewed earth where the tree of eternal youth grows by the river of life—"the spring whose waters will bring back youth to the man who drinks thereof."—Arthur Warren in *Signs of the Times*.

Habakkuk Has the Answer

Part 1

THE Prophet Habakkuk has an up-to-the-minute message. His book is seldom read. We think of it as one of those obscure Minor Prophets, a book with a local, limited theme. On the contrary, its outlook is universal, its application is international, its solution of world problems final and complete.

Habakkuk faced a great social crisis, an acute international issue, and a grave moral problem. And God gave him the answers. In these days when fascist military powers ruthlessly invade and ravage other nations, we face the same great moral issues that disturbed Habakkuk. How can God look on complacently and not interfere when a "bitter and hasty nation" devours a "nation more righteous than they" and "march through the breadth of the earth to possess dwelling places that are not theirs"? Is this process to go on forever? Is rampant militarism to dominate the world permanently? After centuries of bitterly learned lessons men were beginning to hope that international relations would be governed by principle rather than by bombing planes and high-power explosives. Must we, then, go "reeling back into the beast" with the law of the jungle as our only guide? What is to be the final outcome? Will right never triumph?

You cannot find the ultimate answer in any book on political economy nor in the world surveys of the cleverest newspaper correspondent; not in the findings of the wisest peace conference, nor in the oratory of the wildest-eyed dictator. There is a very satisfying and complete answer in the book of Habakkuk, the Prophet.

In the four opening verses, the Prophet records his complaint against the seeming indifference of God to lawlessness and violence among his people. He complains of "truth forever on the scaffold, wrong forever on the throne." "The law," he cries, "has no force, and justice

is perverted." In reply, there comes a divine oracle telling him that God is raising up a nation to be His instrument of punishment. The Chaldeans are to sweep over the land, a relentless and cruel horde of desolators, "all for violence," "mocking at kings and princes, deriding every stronghold" with their own standards of right and wrong and of national honor ("their judgment and their dignity proceed of themselves"), trusting in their pagan gods and drunk with military success. It is a vivid picture of the ruthless tactics of a militaristic nation (vv. 5-11). But this announcement brings from the Prophet his moral objection, his greater complaint. How can a holy and righteous God "look upon them that deal treacherously" and keep silent "when the wicked devoureth the man that is more righteous than himself" (vv. 12-17).

Then the Prophet waits for God's answer: "I will stand upon my watch and set me upon the tower to see what he will say unto me, and what shall be my answer concerning my complaint." The answer comes, we believe, in a vision recorded later in the book, a vision of the Lord Himself, sweeping over the land in great majesty and glory, destroying the wicked with irresistible power and righteous judgments. There is no account of the vision in chapter 2, but there must have been a definite, objective vision related to his complaint and to be fulfilled at a future day, for in regard to it the Prophet received specific commands. "Write the vision and make it plain upon tables that he may run that readeth it. For the vision is yet for the appointed time, but at the end it shall speak and not lie; though it tarry, wait for it, because it will surely come, it will not tarry." These instructions are followed immediately by the great spiritual formula given in reference to the arrogant militarist and to those who feel the problem of his God-defying self-assertion. "Behold, his soul is puffed up, it is not up-

right in him; but the righteous shall live by his faith." In those two phrases lies God's condemnation of insolent militarism, whether that of the Chaldean or of the fascist, or of the military party in Japan. And there, too, is God's enunciation of the principle by which the righteous man is to live while waiting for the fulfillment of the vision. He is to live in faith in that coming righteous Avenger, whose coming "is yet for the appointed time" and who in His own time will surely come and will not be late.

That spiritual maxim which condemns the proud militarist and makes faith the rule of life is taken by most commentators to be the "vision" in question, but the language used in regard to the vision is not appropriate to these great moral principles. "The just shall live by faith" is a precious faith, but it is timeless. The Prophet could scarcely have been told to wait "for it." "The soul of the proud is not upright" is a moral axiom, but it could not be said to be "yet for an appointed time." Nor could it be said of these truths, "it will surely come, it will not tarry." For we must not fail to notice that the vision was to be fulfilled *in the future*. It was related to a definitely "appointed time." It was to be found trustworthy "at the end." (See Revised Version.) It was to be recorded so that it might be effectively read until the time of its fulfillment. It was a vision for the fulfillment of which the Prophet was to wait, and to wait patiently. The language used is almost exactly that used by the angel to Daniel in regard to his vision of future events. "It belongeth to the appointed time to the end," and "the vision is yet for many days." It must have been a vision to which such phrases could apply.

For those of us who still believe that the New Testament is authoritative in its interpretation of the Old Testament, there is definite proof that the vision which Habakkuk was told to write and make plain upon his tablets was a vision of the Lord coming in glory to establish justice upon the earth. For when this passage is interpreted by the Holy Spirit through the writer of the Epistle to the Hebrews, the "vision" of Habakkuk is made to refer directly to the coming of Christ. He is the fulfillment of the vision. The "it" is changed to "he." "For yet a little while and *he* that shall come will come and will not tarry," but the just shall live by faith in that coming One, as the whole passage shows (Heb. 10:36-38). In the Epistle to the Hebrews, the words are addressed to those who, in their day, were puzzled, as Habakkuk was puzzled in his day, by the seeming triumph of evil over good. They are told that they "have need of patience," for yet a little time and the coming One will come. They are told to "live by faith" in that coming One. It was a sufficient answer for Habakkuk. (We shall read in a moment his triumphant declaration of faith.) It was a sufficient answer for those in the early church who had "need of patience," and who "took cheerfully the spoiling of their goods." It is the answer for us today as we face the rising tide of fascist, militarist, and godless communistic regimes.

Where, then, shall we look for the account of this reassuring vision that furnished the Prophet with his answer? Is there any record of a vision which was given to the Prophet to comfort him and to assure him of the ultimate

vindication of God's righteousness and the establishment of His law and His justice? There is just such a vision recorded in the 3rd chapter. It is entitled "A Prayer of Habakkuk set to Shigionoth." There is, however, only a single phrase of prayer in the chapter. Almost the entire chapter is devoted to a sublime description of an overwhelming vision of the Lord appearing in glory and power, overthrowing His enemies in righteousness and indignation, and "coming for the salvation of his people." It was a theophany of such overwhelming power and grandeur that the Prophet was prostrated by it, yet through it he received assurance that he would "find rest in the day of trouble." Misled, perhaps, by its literary form, we usually dissociate this chapter from the great theme of the book, but the description of the vision is detailed and unmistakable:

"God came from Teman
And the Holy One from Mount Paran!
His glory covered the heavens,
And the earth was full of His praise.
And His brightness was as the light;
He had rays coming forth from His hand
And therein was the ambush of His power!
Before Him went the pestilence
He stood; He shook the earth.
And the plague-fire was at His feet.
He beheld, and drove asunder the nations;
And the everlasting mountains were scattered;
The eternal hills did bow.
His goings forth were as of old.
I saw the tents of Cushan in trouble,
The tent curtains of Midian did tremble. . . .
Thou didst march through the land in indignation;
Thou didst thresh the nations in anger.
Thou wentest forth for the salvation of thy people,
Even for the salvation of Thine anointed.
Thou woudest the head out of the house of the
wicked. . . .
When I heard, my heart trembled,
My lips quivered at the Voice;
Rottenness entered into my bones
And I trembled in my place,
That I should rest in the day of trouble. . . ."

Surely, this can be none other than the "vision," the fulfillment of which was "yet for the appointed time," for the consummation of which the Prophet was to wait, which he was to record "plainly on tablets that one might run who read it." Standing on his "tower," in his place of meditation and devotions, on some eminence around Jerusalem, the Prophet saw this vision of the glory and power of the Lord unfolding over the southeastern hills of Edom across the deep valley of the Jordan and the Dead Sea, in the direction of the Arabian Desert (Teman and Paran), just as Ezekiel saw that same glory in the plain beside the River Chebar. God manifested His presence in majesty and glory. The theophany was accompanied with great natural disturbances, a storm of lightning and hail and rain, and earthquakes that rocked the everlasting hills.—Walter C. Erdman in *The Presbyterian*.

Is Baptism Essential to Salvation?

THE simplicity of the gospel, as contrasted with the law of Moses, is shown in the fact that Jesus instituted but two ordinances for his followers to observe—baptism, and the Lord's Supper. Both teach similar truths.

Baptism is first mentioned by Jesus in His Commission to His disciples, recorded by Matthew and Mark, as follows:

"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" (Matt. 28:19). "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 condemned" (Mark 16:16).

These texts alone ought to settle the question as to whether baptism is essential to salvation or not. The fact that Jesus Himself set the example in submitting to the ordinance shows the importance He attached to it. He has commanded nothing for His followers to do that He did not first exemplify in his own life. We believe in it because of Jesus' example and because of His command. His commandments are not grievous, but joyous. Thousands can testify to the joy that came into their hearts when they obeyed their Lord in baptism. And we have yet to hear of anyone who has intelligently and willingly followed Him thus who has not been blessed in the act.

Another reason why we believe in baptism is the fact that it so beautifully represents what Jesus intended it to teach, namely, His death and resurrection. The Apostle Paul puts it thus:

"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."

Death and resurrection—how apt the similitude. Going down into the water and being buried beneath its surface, we show our faith in the actual death of our Savior, and also proclaim to the world that we have died to the old life of sin. Coming up out of the watery grave, we testify to our faith in the resurrection of our Lord, and declare to the world that we henceforth purpose to "walk in newness of life." We are "dead indeed unto sin, but alive unto God," henceforth to live unto Him. Not that the ordinance in itself has any saving power; it is the fact which the ordinance portrays.

In spite of these plain scriptures on the subject, there are some who hold that water baptism is not required of disciples since the Holy Spirit was poured out at Pentecost. They claim that the baptism in the Holy Spirit is the real Christian baptism and the only essential one. Elder George Storrs accepted this view before he died. He claimed that Peter's act in commanding water baptism at the house of Cornelius after the believers had received the Spirit baptism was "clearly without divine authority."

Doesn't it seem rather strange that Peter should make

such a blunder on his first mission to the Gentiles, whither he had been sent by direct command of God after the wonderful vision on the housetop? And is it not strange also that on the day of Pentecost, when under the direct inspiration of the Holy Spirit, he should say to his hearers: "Repent, and be baptized, every one of you in the name of Jesus Christ unto the remission of sins, and ye shall receive the gift of the Holy Spirit"? If he was mistaken then, when the power of God was resting so mightily upon him, how may we know he was not mistaken in all of his utterances, and in his writings as well?

It is a sufficient answer to this theory to refer to the fact that Jesus included baptism in His last Commission to the disciples just before He ascended to the Father. We know He did not mean the Holy Spirit here, for the disciples had no power to baptize anyone in the Holy Spirit. That was the work of Christ Himself. And if we need added proof, we have it in the preaching of Philip at Samaria (Acts 8:12), and in the rebaptism of the Ephesian believers who had known only John's baptism (Acts 19:5): and further confirmation in the statements of Paul in Romans 6:4 and Colossians 2:12. So long as these statements stand, so long shall we continue to believe in water baptism as an essential Christian ordinance.—*Herald of Life*.

THE GOSPEL

(Continued from page 3)

This, then, is the one true gospel: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. . . . 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 3:16, 18). "He that believeth and is baptized shall be saved: but he that believeth not shall be damned" (Mark 16:16). "For so (through faith, works, belief, and baptism) an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ" (2 Peter 1:11). All of this Paul aptly condenses into a single statement: "One Lord, one faith, one baptism, one God and Father of all. . ." (Eph. 4:5, 6).

"No man living is able to attain even in small measure the satisfaction of these ambitions (eternal life, happiness, and peace), either for himself or for others; but God in His love had designed to thus bless the human race, and in His wisdom has perfected the plan by which it may be accomplished. Notice . . . how the gospel plan provides for the fulfillment of all these ideals of ours. No other plan could do it so well; no other news is so well entitled to be called 'good news' as is this gospel."

Follow the Master

By D. G. Harvey

"Whosoever will come after me, let him deny himself, and take up his cross, and follow me" (Mark 8:34).

AS WE sing, "Where He Leads, I'll Follow"; "Savior, Lead Me Lest I Stray"; "I'll Go With Him All the Way," I often wonder just how much we mean by these words. Do we sing with the spirit and the understanding?

Christ the Master tells us, "He that taketh not his cross, and followeth after me, is not worthy of me" (Matt. 10:38). We understand His meaning to be, Follow My example. Then our course is simple—find the way our Guide points out and follow Him. But do not think too lightly of the example; the way is not always easy. Jesus points that out in Luke 14:27-29, showing that as one builds he must first count the cost, lest he lay the foundation and is not able to finish.

We believe; we are baptized. There is the foundation. But unless we deny ourselves, overcome selfish nature, we will never be able to follow Him. We read a short while ago of a plan to build a Y.M.C.A. building in a certain city. In the center of the block, land was owned by a man who had a shanty which he refused to tear down, thus delaying the building.

God is planning a far greater building in our lives, but we, by failure to destroy the shanty (selfishness) are delaying the work. Every known sin is based upon selfish nature (desire of the flesh), like lean-to sheds attached to the main shanty. If we attempt to remove each sin (or shed), one at a time, it will take considerable time to clear the ground. The only logical method would be to destroy the main shanty and the other sheds will fall with it.

This is just what the Master teaches: "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." We cannot judge one another by the world's standard of righteousness. In fact, we are not to judge at all in this age. "Judge not, that ye be not judged" (Matt. 7:1).

For example, Willie Jones, a fine moral young man, trained early in life to go to church and Sunday school, raised in a Christian home, with clean habits, no vices, joins the church and is pointed out as a model Christian young man. How do we judge Willie? By the sight of the eye. We can see no change in him. He may have joined the church for selfish reasons, his own gain, perhaps a better job, or to gain favor of some member of the same church. We cannot tell.

On the other hand, Jack Smith, the son of a gang leader, never looked inside a church until he entered one night seeking amusement, knowing the name of God and His Son only as words used in cursing, taught that the world owes him a living, honest or otherwise. Jack becomes interested and joins the church. Has he the same easy time as Willie?

No! His whole life must change at once. But if the lust of the flesh causes him to fall, very seldom do the elders try to win him back. They feel that Jack always was a "roughneck" and always will be. *That, brethren, is the standard of the world.* I thank the Father that the world is not my judge. "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).

Friends, our tongue is the hardest member of our body to control. James 3:8 tells us, "The tongue can no man tame: it is an unruly evil, full of deadly poison." Reader, please turn to James 3 and read the following verse of this chapter and the first 8 verses of the 4th chapter. Then, do you think you can follow the Master, with envy and strife in the heart? In Matthew 15:8, 9, we read of a class who draw nigh the Lord with their mouths, but their hearts are far from Him. This is vain worship, teaching commandments of men. We cannot follow Christ and despise our neighbor.

Brethren, a vast amount of trouble is caused by evil thoughts in our minds, aided by an unruly tongue. If our minds are filled with pure thoughts, we do not see evil in every act of others (Titus 1:15, 16). Just a few words to give an example. A brother meets an old friend and neighbor on the street. He invites her to attend our services, and just as I pass them she answers, "I would love to; I will meet you tomorrow night." Brethren, if my mind is evil, I conclude our brother, who did no sin, was playing a rather loose game. I repeat the story to my wife; she, in turn, tells another, and so on, the story growing with each telling. The result? Two divorces, two homes broken up, trouble coming on two families of children.

Friends and brethren, *subdue that tongue.* "Let no corrupt communication proceed out of your mouth, but that which is good, to the use of edifying, that it may minister grace unto the hearers. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice; and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:29, 31, 32).

In all our acts let us ask ourselves this question, "What would the Master do?" Then act, regardless of results to ourselves.

Are you following Christ?

—o—

How much would the Word of God be proclaimed if every one took the same interest in the support of local and State work that I do?

Parable of the Man Who Thought Again

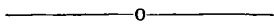
A man once lived near a village filled with people. Now it came to pass one day that as he and his son were working in their fields they lifted up their eyes and, behold, the village did burn with fire. The son raised his voice and said, "O, Father, see how the fire leaps and will consume many dwellings. Let us go quickly and help the men of the village quench the flames that their homes be not destroyed."

"The man said, "My son, there be many men in the town and many shall come out of the fields near by to help; and beside all that, we have much work to do."

The son said nothing, and in the silence the man thought thus within himself: "Suppose that all of the men have thought just as I did and the village should be consumed with fire? What would I say unto the men of the village when they ask me if I saw not the great evil that came upon them?"

Having thus thought to himself, he told his son, and they two made haste and entered the village and helped the men and the place was saved from the fire.

You may think that there will be others to help in the work of proclaiming the gospel, but think again. Perhaps you may be the one more who will help to bring about the salvation of many.



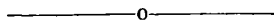
WHAT WOULD YOU DO?

If you knew that Christ were coming to your home, would you—

Set the scene:

- Bring the family Bible out,
- Hide the True Stories,
- Hide the ash trays,
- Put away the cards,

as many do when the minister is coming to visit?



CONFORMITY

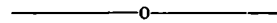
(Continued from page 5)

When a Catholic priest abhors it, why should not the Protestant ministry do likewise? I read a few months ago in the *Bellingham Herald* of a Catholic priest who was called to a home to officiate at a wedding. When the bride-to-be came into the room, and it was announced that they were ready, she, having a skirt to the knees, her arms and chest bare, the priest said, "No! you go back and dress yourself. Cover your nakedness, or I will leave the place and there will be no wedding here!"

I say, our Protestant clergy should do likewise. The Bible condemns nakedness from the beginning to the end. In Genesis 3:7, when Adam and Eve had eaten of the forbidden fruit, their eyes were opened, they saw that they were naked, and they were ashamed. They sewed fig leaves together and made aprons to cover themselves. The Lord

God made coats of skins to cover them. In Genesis 9:25, Noah cursed his youngest son because he saw his father's nakedness and did not cover him.

In 1 Timothy 2:9 Paul says, "Let the women adorn themselves in modest apparel." There is no modesty in nakedness. Then let us heed our text: "Be not conformed to this world: but be ye transformed by the renewing of your mind, that you may prove what is that good, and acceptable, and perfect, will of God."



REIGN OF TERROR

(Continued from front page)

out competent leaders, leaders possessed of a historical viewpoint as well as of foresight, men who can compare the present with the past and form decisions of far-reaching importance on the lessons that time has taught.

Confusion, uncertainty, and doubt keep the minds of men in a turmoil all the time. Nothing is settled—no problem definitely and permanently solved. The present is gloomy, ominous—threatening, undefined horrors! The future is a writhing, impenetrable cloud bank of mysterious dread! What will the outcome be? The world does not know! Statesmen cannot tell us! The voice of the nominal church has nothing to say! Then to whom shall we go for an answer?

There is but One to whom we may turn in the world's darkest hour of gloom! Daniel knew the answer! He knew the One, and the only One, who could solve the riddle of the ages and the question that tries men's souls in these closing days of time!

"The secret which the (word demands) cannot the wise men, the astrologers, the magicians, the soothsayers, (the statesmen, the philosophers), show unto the (people). But there is a God in heaven that revealeth secrets, and maketh known . . . what shall be in the latter days."

And what is that to be? What will come to pass "in the last days" when nations will not cleave together, no more than iron and clay can be formed into one solid substance? When rulers forget their most solemn pledges and break with impunity the covenants they have made? When division and strife and God-forgetfulness and money-seeking (Dan. 11:37, 43) shall mark the conduct of dictators? What shall happen then? Here is the answer Daniel saw, the vision he revealed as he stood before the fear-smitten emperor of Babylon on that historic occasion of the forgotten dream:

"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. . . . And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. . . . Blessed is he that waiteth, and cometh to . . . the end of the days" (Dan. 2:44; 7:27; 12:12, 13).

Berean Department

Gerald L. Cooper, Editor, Ripley, Illinois

Faith of Our Fathers (?)

In practically every hymnbook published is the old hymn, "Faith of Our Fathers." It has become a habit with many of us to stand and lustily sing: "In spite of dungeon, fire, and sword . . ." Really, is our faith the same as that of our fathers? Let us examine their faith and see.

When we think of faith, invariably the first person to enter our minds is Abraham. We find this man lived in Chaldea with his family and his friends, and when God called him to go to a strange land that he had never seen, he went. Do we read anywhere in the Bible of Abraham presenting an argument to God, something like the following?

"Yes, I'll be glad to receive the land of Canaan as an inheritance for myself and my descendants, but I'd rather stay here with my friends and the things I love. Could it be arranged for me to inherit without going up to that strange land?"

No! Abraham's faith was great enough that it led him into a strange land, where he "looked for a city which hath foundations, whose builder and maker is God."

Many of us today, when we are called to turn to Christ, want to serve Him, but we would rather remain with our friends in familiar places.

All through that great 11th chapter of Hebrews we find narratives of men of faith. We learned at General Conference that Joseph, through his faith, could look forward to a resurrection and desired that his bones be taken from Egypt to his native land. We learned that Moses, who might have been king of Egypt, chose the afflictions of his people rather than "the pleasures of sin for a season." We read also of Gideon, Barak, Samson, Jephthah, David, and many others who exercised their faith, doing the things God commanded, without question.

Leaving the Scriptures, we come to histories that have been written of early Christians and the persecutions they suffered. We learn that many of them were persecuted because they believed the Bible rather than the things that the so-called church leaders tried to teach them. They were cast into dungeons, burned at the stake, fed to lions, and boiled in oil; but they never faltered. Instead, they died gladly that the gospel might be spread.

The faith of some of our own early leaders was indeed great! One of our old-time ministers, not having an auto or access to a telephone, went to schoolhouses and asked the children to tell their parents to come to services. Others worked on their farms or at their trades all day and then walked seven or eight miles to preach at night. In my home church there were a number of years when four or five people held the church together. They all worked diligently, put their trust in God, and were eventually victorious. So you see we do not have to go so far back to find really great examples of faith.

All of the faith I have mentioned is the kind we sing about, but very seldom, if ever, exercise. The faith of most of us reminds me of the story of the young man who wrote to his girl friend, swearing his undying devotion and his willingness even to go through a flood for her. An important postscript mentioned the fact that he would be over Saturday night if it didn't rain.

"In spite of dungeon, fire, and sword." We sing of being cast into dungeons and complain because we have to sit in an uncomfortable church pew for less than an hour. We sing of going through fire, and fret exceedingly if the temperature is over ninety degrees in the building where we are supposed to be worshiping! We sing of how sweet our fate would be if we could, like our fathers, die for Christ, but many of us would surely falter at this point.

Young people, we are the church of tomorrow! We have some time yet to build our faith in God, and it is my belief that we may be called upon in the future to either deny Christ or to die for Him. We may be called upon to refute the very truths we hold dear! Can we stand that test of our faith? Let us remember the truly wonderful faith of our fathers and, remembering, act accordingly. Let us come to the place where we can truly and conscientiously say—"Faith of our fathers, living still!"

Are You a Christian?

If you tell me that you belong to Christ, I should like to ask a witness or two. Oh, it is so easy to get into a Christian church and make a profession! The Lord knows I have used my best diligence, and I can say the same of my brethren the elders—we do use our best diligence to suffer none to join this church who is not a sincere believer; but after all, what does our vigilance amount to? If you choose to be hypocrites, you can easily deceive such poor creatures as we are. The best witnesses, methinks, which you can bring as to your belonging to Christ would be witnesses of this kind: You can pray very nicely at the prayer meeting; you could preach a bit if you were asked; you seem such a good man when you come among God's people. But I should like to ask your wife about it. How does he behave to you, ma'am? because if this man does not make a good husband, he is no Christian, for Christianity makes a man the best of husbands, the best of sons, the best of fathers, the best of brothers, the best of servants. If you are a servant, I should like to ask your master about you. Servants who stand about propping up walls, and then talk about being Christians, may talk a long while before their masters will believe them. Masters and mistresses, too, who are always in bad tempers, and making much of little faults, and unkind to servants, may talk as long as they will about being like Jesus Christ, but their servants would want a microscope to see the likeness.—*Spurgeon*.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"A man that hath friends must shew himself friendly: and there is a friend that sticketh closer than a brother" (Proverbs 18:12).

Jesus Is Our Friend

One there is, above all others,
Well deserves the name of Friend;
His is love beyond a brother's,
Costly, free, and knows no end;
They who once His kindness prove
Find it everlasting love.

Which of all our friends, to save us,
Could or would have shed his blood?
But our Jesus died to have us
Reconciled in Him to God.
His was boundless love indeed;
Jesus is a Friend in need.

When He lived on earth abased,
Friend of sinners was His name;
Now above all glory raised,
He rejoices in the same:
Still He calls us brothers, friends,
And to all our wants attends.

O, for grace our hearts to soften!
Teach us, Lord, at length to love;
We, alas! forget too often
What a Friend we have above:
But when from death's fold we're brought,
We will love Thee as we ought.

—John Newton.

Two Boys Who Were Friends

Last month the girls had a very fine story of friendship, that which existed between an older woman and a younger one—Naomi and Ruth. Do you remember it, girls? Do you recall how sadly it started out, but how beautifully it ended? If you have forgotten, read that short but interesting story again, found in the book of Ruth.

This month the boys have their turn. Their story is of a very great friendship between two boys that lasted as long as they both lived. One was a king's son and the other a wanderer, as a young man, pursued through no wrong he had done by that very king's soldiers.

These two boys first met under most exciting circumstances. The story of that great day is found in 1 Samuel

17. Can you see the lad, David, as he left the field after his unbelievable victory over the giant? If he strutted just a little we can perhaps forgive him.

The king, of course, was greatly interested in such an unusually skillful boy, and he asked him who he was. Prince Jonathan was standing near by, and he couldn't take his eyes off young David, the victor. How he wished that they could be great friends!

As he stood there listening to his father, the king, talking to him, he took off the costly robe that he wore and threw it over the shoulders of David. Then he gave him his own sword and his bow and arrows.

We read that this bow was probably made, as bows in that country generally are, from tough but pliable wood. The arrows were light reeds, tipped with metal and carried in a quiver slung on the back. The bows used in battle were much larger, sometimes as large as five feet tall.

In 1 Samuel 18:3, we see that the two boys made a "covenant" between themselves. Now such a bond or contract was considered very sacred or binding. They never broke a friendship like that, and even their children kept it. In this case, you will find a very touching story in 2 Samuel 9:1-7, about David's kindness years later to Jonathan's crippled son. Be sure to read it!

But things did not run smoothly for the two boys who had become such fast friends. For Prince Jonathan's father, King Saul, at once became jealous of David. So jealous was he that he was really insane at times.

No, he wasn't jealous because his son and David were friends, but he was jealous because everybody else thought so much of David, too.

You boys will enjoy the stories showing how David escaped from Saul several times. You will find them in nine different chapters of 1 Samuel. Read at least one of them. The one in chapter 23 is especially interesting.

When you read these stories you will begin to admire Jonathan a little more than you do David. Jonathan gave up so much for David and his life seems touched with sadness at every turn. David suffered, too, but later he himself became king and had a wonderful life. Jonathan was never jealous of his friend's success.

Finally Jonathan and his two brothers and his father, the king, were all killed in battle. David mourned very deeply for his friend. You will find that in the 1st chapter of the 2nd book of Samuel.

AMONG THE CHURCHES

MINNESOTA FALL CONFERENCE

The fall conference of the Minnesota Church of God will convene at Eden Valley, October 6 to 9, 1938. A large attendance is desired, that plans for the work of the winter may be considered and the cooperation of the brotherhood secured.

IOWA FALL CONFERENCE

The Iowa Fall Conference of the Church of God will be held at the home of Bro. and Sr. A. M. Jones in Eagle Grove, Oct. 2. Sunday school, 10:00 a. m.; preaching, 11:00 a. m. and 2:15 p. m.

Everyone who can find it possible to attend is urged to do so.

Esther (Sealine) Jenkins, Cor. Sec.

The annual Rally Day at the Oregon Church will be held on Sunday, Oct. 2. This will, the Lord willing, be Bro. S. E. Magaw's first Sunday with us. We invite everyone in the Oregon neighborhood, and our isolated members to be with us.

EASTERN NEBRASKA CONFERENCE

The Eastern Nebraska Conference held its 52nd annual meeting at Omaha, Neb., through the week of September 4, 1938.

We were glad to have with us such able speakers as Bro. S. J. Lindsay and Bro. Sydney Magaw, who gave us many interesting sermons.

On the closing Sunday, Verda Verneille Lawrence, Alberta Appleby, and Elza Appleby, professed their faith and were baptized by Bro. Lindsay. It was with happy hearts that we extended the right hand of fellowship to these young people.

A business meeting was held September 11, and the following officers of the Conference elected: president, Albert Harper; vice president, Frank Carpenter; secretary and treasurer, Joe Lawrence; corresponding secretary, Edna Kjargaard.

Edna Kjargaard, Cor. Sec.

Please note that the "Census Report" given in last week's Herald began on page 3 and was continued to page 16. If you saw only the last part, get out that paper and read the complete report.

ARKANSAS CITY, KANSAS

Our church at Arkansas City was made to rejoice when another one came out on the Lord's side and became obedient to the Savior's command, and in baptism was added to the family of Christ. We will introduce you to Bro. Leonard Pelton of Caldwell, Kansas, who was buried with Christ in baptism by Bro. Earl Friend on September 4. Bro. Fiske, who came with the Pelton family, gave a short sermon on baptism before the baptism of Bro. Pelton.

Bro. Pelton is 74 years old, and rejoices in the hope of the soon coming of our Savior. He has been a Bible student for years, and with Bro. John Fiske's assistance was brought to a knowledge of the truth. Bro. and Sr. Fiske are happy to see him make the good confession, as they have been friends for years.

Church Secretary.

BAPTISMS AT KOKOMO, INDIANA

On September 14, the three daughters of Bro. Harry Parker, whose obituary appears in these columns, together with an old friend, expressed their desire to follow the example of their beloved father and teacher, and were baptized by the uncle of the three ladies, Bro. O. J. Parker.

We welcome them joyfully in the faith and fellowship of Christ. Those baptized were: Mrs. W. Bergstrum, Kokomo; Mrs. Margaret Provencher; Mrs. Martha J. LaMonta; and Miss Lois Parker. D. G. Harvey.

On the 1st and 2nd Sundays of each month, Bro. J. W. McLain will be with the Burr Oak, Ind., church. He is open to accept other work during the rest of the month. He was guest speaker at the Hillisburg, Ind., church homecoming September 13 to 18.

A TOUCHING LETTER

A most touching letter from an invalid sister reached us some time ago in connection with the article entitled "Conformity," which appears on page 4 of this issue and was written by the husband of Sr. Blakesley. We quote from the letter as follows:

"Just a few lines to let you know that I am still among the living, but in a very feeble and helpless condition, suffering much from rheumatism. . . . The doctor said I must have the care of a nurse, although my son was giving me the best attention he could. They took me first to the county home, where I remained five months. Then they brought me to the hospital in South Bellingham, Wash., where I am now. Since coming here my state pension has been restored (\$30 a month). My board and care costs me \$27.00 which leaves me \$3.00 a month for clothes, medicine, and other things needed.

"What a comfort the wheel chair is to me, the one you folks sent me a few years ago! 'I was sick and in prison, and ye visited me; naked, and ye clothed me.' Surely your reward will be great. You are a people that not only pray, but who work to bring an answer to your prayers, knowing that God opens up the way if we seek to find it.

"I also want to thank you for sending me The Restitution Herald. I want you to know that I enjoy the paper. . . . I believe it has been the means of saving my soul, as it has led me to see things differently and to understand God's Word more perfectly.

"I may be addressed in this way: Mrs. Alice V. Blakesley, 2200 J Street, Hospital, Bellingham, Wash."

Sr. Blakesley tells of a very convenient "lift" by which an invalid can be raised from the bed and placed in a wheel chair without pain. She says the machine costs \$25.00. "If I could have one," she adds, "it could be installed in our own home and I could then be cared for there, and we would be together in our last days."

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Jessie M. B. Kauffman; Mr. and Mrs. Delos Andrew.

WORK IN ARKANSAS

We just returned home from Arkansas, where we held meetings at Bear, Driggs, Cleveland, The Lord's Schoolhouse near Morrilton, and Walnut Grove near Havana.

The large crowds and splendid interest manifested were most gratifying. "Things new and old" (Matt. 13:52) was the basis for all our sermons, which were gladly received by our hearers. "You are certainly preaching good tidings of great joy," was heard from many lips. It inspires us to action in the service of our Master.

At Walnut Grove seven came forward for baptism, a service which was performed on Sunday afternoon. They are: Virgie Nell Henry, Lottie Ellis, Foy Mott, Jewel Jones, Blanche Vanzant, Louise Vanzant, and Estell Baker, all of Havana. We commend these splendid young people to the brotherhood, and pray God's blessings upon them.

We return to Arkansas in October for meetings at Bear, Magazine, Waveland, Morrilton, Springfield, Walnut Grove, Cleveland, and the Cox Valley west of Driggs. There are requests for other meetings there which we will not have time for at that time.

E. O. Stewart, Box 485, Sweetwater, Texas.

HERALD RECEIPTS

Mrs. Jennie Baker (self and another); Mrs. E. M. Richardson (for others); Mrs. Alvin Bennett; Mrs. George W. Reye; Miss Elta M. Fitz; Mrs. Ray Adams; Nettie M. Lundquist; Mrs. Minnie Kerr; Mary F. Cook; H. J. Prosser; W. H. Boyer; Mrs. L. F. Slocum (self and another); Mrs. Lyle Ward; C. W. Johnson; Mrs. Charles A. Harris; John Marsh; Miss Mary Elton (self and others); Mrs. Ernest Ransom; Mrs. John Feld; Melvin J. Osborn; Mrs. Mandes Reed (self and others); Mrs. Charles Stedman (for another); Mrs. Ella Dutcher; Maurice Stephenson; F. E. Wilson; Mrs. Edith A. Barber; Mrs. Hilding L. Anderson (for others); Mrs. Mattie Agard; Mrs. E. E. Gockley; Mrs. Nettie Gage; Charles D. Balliet; Carl Bunch; Mrs. L. E. Marston; E. M. Williams; Mrs. Carrie Ogden; Mrs. A. L. McMurtrie; C. H. Belshaw; Albert J. Blakesley; Fred C. Smith; Mrs. M. B. Porter; W. E. Wharton; Harold Kessler; Mrs. Ida Renner Harding; Mrs. Merle C. Alsbury; Mrs. Dora Haggard; Margaret Burns; S. J. Lindsay (for others); Mrs. F. J. Spence; G. H. Bradford; N. S. Westfall (for others); Mrs. Julia Ordnung (self and others); Florence Dart; A. Hollinshead; Mrs. Nettie Smith Evans; Mrs. Ella M. Rose; S. J. Humphreys; Etta L. Elton; Mrs. Emma Murray; Mattie Benjamin; Mrs. William Reynolds; Warren Knodle; Mrs. Ida Jeffrey; C. E. Johnson; Albert Pyfe.

INDEBTEDNESS FUND

Notes Payable		\$4,309.00
Amount received	\$1,851.35	
Mrs. S. T. Long	25.00	
Charles D. Balliet	1.00	
Ripley, Ill., S. S.	2.79	
Wilsie McKnight	3.30	
W. H. Boyer	1.00	
Mrs. Charles A. Harris	3.50	1,887.94

\$2,421.06

VIRGINIA CONFERENCE REPORT

August 18 to 28, 1938

In Hebrews 10:25 we read that the members of the early churches were admonished not to neglect the assembling of themselves together for the purpose of provoking one another unto love and good works. This exhortation is even more applicable to us now, for surely the fulfillment of prophecy indicates that the day of the Lord is very near. Heeding this admonition, the believers in Virginia gathered again in conference session to study the Scriptures of truth.

Bro. and Sr. Harvey Krogh, Jr., had been invited to come to assist our new pastor, Bro. Richard LeCrone, in conducting the 1938 session of Bible school. However, we were most agreeably surprised to learn they had brought with them Sr. Lucille LeCrone Appleby and her husband, and also Sr. Thelma Hardacre from Illinois. Due to the death of Bro. Krogh's mother, they did not arrive in Virginia until Saturday evening, Aug. 20. Although physically tired at first, their minds were full of the Word of God, which they severally imparted to interested listeners.

After being assured there was no adverse feeling toward women preaching among the people in Virginia, Sr. Appleby consented to speak for us on both Sunday afternoons and on Ladies' Night (Wed.). She also lead devotional services and substituted for her brother in some of his class work. Her lesson on "The Vine and Its Branches" was most excellent.

Our Bible school was opened each day with a short devotional period and sermonette. The central theme was, "God and His Laws." The scriptures were read, and the following verses memorized by all: Heb. 11:6; 2 Tim. 3:16, 17; Psa. 19:14; and Col. 3:20.

As usual, we had four classes. Bros. LeCrone and Krogh alternated morning and afternoon with the adult and young people's classes. We studied "Unfulfilled Prophecies" and "Abiding in Christ." Sr. Krogh had the intermediate class, with an enrollment of seventeen. They studied the life of Christ as found in the book of Mark.

The children were all delighted to have Sr. Verna Thayer back with them again. Thirty-one were enrolled in her class, with an average attendance of twenty. The Virginia churches hold her in high esteem and we bid her Godspeed in her work with the children, wherever she goes. She may indeed be likened to Mary, the sister of Lazarus, of whom Jesus said, "She hath chosen the better part." We feel sure she is pleasing Jesus when feeding the little lambs on the sincere milk of the Word. On her way back to Illinois she stopped with the brethren at Skelton, W. Va., and held services with them. We missed these earnest brethren this year, and sincerely hope the employment situation in their section will so improve by another year that they will have enough money on which to live and also come to Bible school.

Sr. Mae Burke Coverstone, the wife of our Conference vice president, was quite ill at the beginning of Bible school, but rallied and since then has improved. We missed her in the church and dormitory, but remembered her work with our prayers and an autograph book of Bible verses and good wishes.

Bro. LeCrone was called upon to preach the funeral of Mrs. G. A. Boyer, familiarly known to us as "Aunt Mollie," of Woodstock, on Wednesday afternoon, Aug. 24. She was the last surviving widow of the Boyer brothers, eight of whom were our Virginia church fathers. Now all sleep in death, awaiting the sounding of the trumpet of God.

At the business meeting on Thursday our pastor gave a good account of work done so far and outlined plans for the coming year. No changes were made in selection of officers for the ensuing year.

Following the business session, the entire school went to Elizabeth Furnace, the newly established Government camping grounds in the Massanutten Mountains at the northeastern end of Powell's Fort Valley. Needless to say, we had a good time, with plenty to eat.

Personally, I felt much encouraged regarding the future of the church, as I listened to the lessons and sermons of our younger preachers, and noted the comprehensive interest the children showed in their program on Friday evening in their songs and readings about following the gleam of the Light of the world, and also in the ability of our women to conduct a whole preaching service by themselves, as they did on Wednesday evening, with Sr. LeCrone in charge. We rejoice to realize that we can still find in the younger generation of our day receptive hearts, who are willing to become ambassadors for Christ, as Bro. Krogh so ably pointed out to us in his last Sunday morning sermon.

Because of our Bible study together, may we all, young and old alike, reconsecrate ourselves to the Lord's work and continue to grow in favor and the knowledge of the Lord, till we all come to full stature in Christ and so be ready to meet Him when He comes again. Even so, come, Lord Jesus.

Virginia R. Kincheloe, Conf. Sec.

WILLIAM STEWARD COOPER

William Steward Cooper, son of William A. and Mary E. Cooper, was born November 18, 1880, in Madison County, Mo., where he grew to manhood. On February 1, 1903, he was united in marriage with Sarah A. Matthews, to which union five children, Sibyl, Opal, Orwin, Chlorus, and Billie Ann, were born, all of whom, except Opal who died in infancy, survive, with the wife, their mother, to mourn his death which occurred at his home near Fredericktown, Mo., Sept. 1, 1938.

In October, 1904, he was baptized into Christ by "Uncle" John Foore, and from which time his was a faithful, consecrated life to the day of his death.

For thirty-eight years of his life he was closely associated with the public schools, 32 years in teaching, and 8 years as superintendent of schools. Judging from attendance and demonstration on the day of the funeral services, no man of that community could have been more highly respected or more deeply loved than was he. The church auditorium could accommodate only about half the number who attended the services, and again at the cemetery a crowd, estimated to be approximately a hundred who were unable to get to the place of funeral services, and who asked that the casket be opened that they might once more look upon the face of the friend they loved so well.

The writer was well acquainted with Bro. Cooper for a quarter of a century, and a godly man was he, true and faithful to the end.

After appropriate memorial services, in which a quartette of Bro. Cooper's admiring friends sang a number of his favorite hymns, we laid him to rest, where he awaits the coming of the Lord he loved so well to serve in life.

L. E. Conner.

Thou shalt not bear false witness against thy neighbour.

THOMAS ANDREW WELDON

Thomas Andrew Weldon, a highly respected townsman, Canadian business man, father, and churchman, succumbed to death at his "Hillcrest" home in Thorold, Ont., on Saturday, Sept. 3, 1938. His physical sprightliness and mental alertness, although he was in his 85th year, were remarkable, and he was ill at ease unless he made the regular weekly appointments at his office in Toronto, where, as vice-president of Provincial Paper Co., Ltd., and a director of Interlake Tissue Mills, Ltd., he continued his labors for a quarter century. It was there that he suffered a recurrent attack of rheumatism the middle of August. He was soon moved to his Thorold home, where loving hearts and medical science did all possible to restore his health, but lost the battle, the ailment having overcome the heart.

Bro. Weldon was born to James and Derenda (Rooney) Weldon at West Durham, Ont., on January 1, 1854, the eldest of seven sons and seven daughters. While he was yet a boy his father was persuaded to attend a lecture by the late Elder R. V. Lyon, where to his pleased astonishment he heard the Bible taught as he had read and understood it. Immediately his father became an ardent Christian co-worker with Elder Lyon. In early life this son followed in the father's footsteps and took a firm, obedient stand for the same Biblical assurances.

At a conference gathering he met Mary Jane Davis of Norwich, Ontario, another conference attendant. To her he was later united in marriage on September 24, 1878, by the same much-loved minister, R. V. Lyon, in the minister's home at Niagara Falls, N. Y.

To them were born Cecil and Johnny, both deceased, and Irene, now Mrs. W. H. Holland.

The privations of pre-horse-and-buggy days on the farm were gradually surmounted and, with mutually constant love, toil, and frugality—she in the home, he as traveler for a wholesale grocery firm, then engaged in private business, later, in 1890, as manager for Ontario of E. B. Eddy Co., next, in 1910, as president of the Montrose Paper Mills at Thorold, and finally as vice president of Provincial Paper, Ltd. (which included Montrose) they climbed as one the ladder of life which they firmly placed and maintained upon the Rock, Christ Jesus.

After fifty-four years of happy, wholesome life together, Bro. Weldon was bereaved by the death, Nov. 8, 1932, of his much-loved companion. At this time, on Bro. Weldon's earnest wish, Bro. and Sr. W. H. Holland moved from their adjacent "Sunnyridge" home into the father's home, and efficiently maintained for him his home environment and comfort.

To the last Bro. Weldon was a regular attendant at the services at Fonthill Church of God, and a willing supporter. With words of praise and willing hands he aided his pastor, Bro. C. E. Randall, as he also did his previous pastors—Bros. Gordon, Marsh, and the writer.

A man of strictly wholesome habits and Christian principles, Bro. Weldon was admired and respected by Canada's patriots, her men of national business, as also by the children and folk of his home town; his church admired him, his home loved and honored him.

Besides his daughter, he left to mourn his decease one grandchild, Weldon Holland; one brother, three sisters, and numerous relatives, friends and associates.

Burial was made in the family plot in Toronto, which plot had been chosen not alone for interment but also as the place from which the Savior would call them when the resurrection trump shall sound. For that day and its happy aftermath, his friends and loved ones wait.

F. L. Austin.



“Home, Sweet Home”

Provided by the love and sympathy of the entire brotherhood of the Church of God, *Golden Rule Home* assures to the members of its Family the comfort, security, and solicitous care which the word “home” always suggests.

Here the anxieties of earlier and more active life are laid aside forever. No threat of eviction for non-payment of rent or taxes or other indebtedness troubles the hearts of the residents of *Golden Rule Home*!

No doctor or hospital bills, no grocery, coal, or light bills to be met the first of the month, bring fear to the minds of the *Golden Rule Home* Family!

All such obligations and burdens are taken from the shoulders of these older ones immediately upon their entrance into the *Home* and are carried thereafter by the *Golden Rule Home* itself, which is amply able to bear the load on their behalf.

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Address: *Golden Rule Home*, Mrs. Idona Romine, Matron, Oregon, Illinois.

THE RESTITUTION HERALD

VOLUME 27

OREGON, ILLINOIS, SEPTEMBER 27, 1938

NUMBER 52

The Editor's Farewell

"Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you" (2 Corinthians 13:11).

AFTER completing a cycle of seven years, the complete number which so often appears in the accomplishment of God's purposes, the present editor of THE RESTITUTION HERALD and the *Truth Seekers' Sunday School Quarterly*, turns over to his successor the inspiring but arduous task of providing the Church of God with the gospel of Christ in literary form.

To say that he has enjoyed the work that was assigned to him, would not express a tithe of the pleasure and satisfaction he has gotten out of it. From the outset he realized that THE RESTITUTION HERALD afforded the best opportunity the denomination has to get the saving truth of Jesus Christ before the world. Hence, he has kept constantly before him, as he chose articles for publication, as the first purpose of the paper, the need to fill its columns weekly with well-written, readable, and above all else, Biblical topics consciously designed to appeal to those who have little or no knowledge of what constitutes saving truth.

One of the most difficult problems he has had to meet is the lack of literary workers among us, or the lack of men and women who were able to devote the time, research, and energy necessary to such a painstaking effort as writing. He soon found that it was a comparatively easy matter to obtain articles on controversial subjects, but exceedingly difficult to secure interestingly written ones on the fundamentals of our faith. These latter topics were old, familiar, threadbare, and our few experienced writers preferred to write on something new and different, failing to realize that the gospel of the kingdom and the coming of the Lord, when tied up with the happenings of the hour, are as fresh and timely as today's radio news-review.

"Go ye into all the world, and preach the gospel to ev-

ery creature," has been his editorial motto. We must reach the unsaved, the unbelieving, the uninformed, at the earliest possible moment and in the most attractive and convincing manner or the Lord will hold us to account when He comes! Such was his conviction at the beginning of his service for THE RESTITUTION HERALD, and such is what he still believes is the chief purpose of the Church of God in press and pulpit. When we lose our evangelistic enthusiasm, when we begin to devote our entire attention to self-development, we fail in our duty to God and to man. Not that we do not need spiritual upbuilding; for we do. But the purpose of that spiritual culture is not our own salvation, but that we may be better prepared to carry the gospel to those who do not know it. That is, and should be, the focal point of our every effort.

Throughout his administration the retiring editor has received splendid cooperation from all members of the office force, for which he is grateful. Without such able and loyal assistance he could not have carried on the work to the satisfaction of our readers or himself.

Although he is no longer actively concerned in the editing and publishing of the paper, he will continue to take a deep interest in its success and progress, and will do all that lies in his power to increase its circulation and usefulness in the service of God.

As he lays aside the baton as leader of a spiritual symphonic orchestra, composed of the contributors to THE RESTITUTION HERALD and the *Truth Seekers' Quarterly*, he does so with an earnest prayer in his heart that the harmony of this sacred oratorio may not be marred by discordant notes of personal controversy and that the blessing of God may attend the one who is to assume the obligation and responsibility of this office.



G. ELDRED MARSH, Retiring Editor

Abreast of the Times

Pertinent Comments on the News of the Day

G. E. Marsh, Editor

Palestine Prays for World Peace

"No flesh shall have peace" (Jer. 12:12).

JERUSALEM, Sept. 18.—Troubled Palestine prayed today for world peace. At the request of the Archbishop of Canterbury, Primate of England, special peace services were held in churches throughout the strife-torn Holy Land. Jews observed a fast day and attended services in all synagogues. The Venerable Weston Henry Stewart, Archbishop of Palestine, Syria, and Trans-jordan, struck the keynote of the day's prayers: "At a time when Europe seems nearer to war than ever since 1914," he said before a congregation at St. George's Anglican Church, "men of all faiths will appeal to the Creator to aid and uphold those who labor for peace."

Few who united in those prayer services probably realized that Jerusalem is the keystone in the arch of world peace, that universal tranquility will come only when the prayers of those who "pray for the peace of Jerusalem" (Psa. 122:6) have been answered by the coming of the Prince of Peace.

Zionist Assails Action of France and Britain

"Destruction cometh; and they shall seek peace, and there shall be none" (Ezek. 7:25).

CHICAGO, Sept. 22.—Dr. Solomon Goldman, newly elected president of the Zionist Organization of America, who has just returned from a tour of Europe and Palestine, was greeted by 1,600 people who crowded the grand ballroom of the Palmer House. "Jews, don't be timid!" Dr. Goldman cried. "Stand firm against a Europe where the heads of democracies have to fall on their knees before lunatics, liars, and satans. Israel must not! These Christian nations, with their great cathedrals and official churches, what do they mean?" he asked. "I would rather perish than be a member of that world in which a wrong, when accomplished, becomes a right." Assailing Hitler and Mussolini with great bitterness, Dr. Goldman said: "Hitler and Mussolini are the most unashamed men in history. They lie without respect for anyone. They will lie to a child as to a Chamberlain, as to a Roosevelt, as to a Secretary Hull. If this were understood in Paris, London, and Washington, the situation would be different." He compared Hitler to the young man who tied up New York City traffic for hours by standing on a seventeenth floor window ledge and threatening to jump.

It is becoming ever more apparent that the Jew is destined to be the "bull's eye" of the target at which the sharpshooters of the world's armies are to aim. Our Bible-studying forefathers believed this firmly and every occur-

rence of the day serves to more strongly verify their conclusions. What a time this is for the Church of God preacher and evangelist to point to the Bible and say with the impressive eloquence of certainty, "*This day is this scripture fulfilled in your ears!*"

Gomer Adds to His Bands

"He shall work deceitfully: for he shall come up, and shall become strong with a small people" (Dan. 11:23).

LONDON, Sept. 21.—Like the dictator mentioned by Daniel in the above text, Adolf Hitler seems destined to accomplish his purpose (the purpose Bismarck and Kaiser Wilhelm were unable to achieve by force of arms) by mere bluff. All Europe, as was pointed out in our front page editorial last week, is in a state of insane fear of war. Hitler, playing on that fear, has succeeded in forcing the Czechoslovak Government to submit to what it calls "irresistible pressure" of a Franco-British ultimatum and 300,000 German troops massed across the border for an invasion. "God knows that more courage is needed for living than for committing suicide," a Government spokesman told the people by radio. "We resolved to offer ourselves as a sacrifice for world peace, just as centuries ago the divinity sacrificed Himself on the cross."

As stated previously, the editor is convinced that Czechoslovakia, having no strong ties of race to bind it together, is doomed to absorption by other nations. Poland and Hungary, as well as Germany, are already demanding a share of the dismembered republic.

We have lived to see Gomer strengthening and assembling his bands for the great battle of the Lord God Almighty (Ezek. 38:6-9; Rev. 16:14). Soon with his allies he will sweep southward and eastward "toward the pleasant land" (Dan. 8:9), as Brother Magaw, our incoming editor, pointed out in a sermon delivered before the last General Conference. How wonderful it is to live in these days when the hand of the Lord is being stretched out in such power over the nations and His Word is being everywhere verified by such obvious fulfillment!

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Christian Duties

By A. J. Eychaner

"We are good-for-nothing slaves! We have done only what we ought to have done" (Luke 17:10, Goodspeed).

DUTY springs out of obligations. That which we ought to do, is our duty to do. It is right to perform every duty. Convince a man of any duty, and he is no longer undecided as to the righteousness of action. It is right to do whatever is our duty. Our conception of God's acts is a type of our own actions. God does things because it is right to do them. He conforms to the right. A thing is not right *because* God did it, but He did it because it is right. Might does not make right.

In the parable of which our text is a part, the servant rendered obedience because it was his duty, and therefore it was right to render the service. But the rendering of the service did not create the principle of right. The rights of the master existed, and became the duties of the servant. It was the duty of the servant to obey the commands of the master. The true relation between master and servant is such that rendering of service creates no new rights on the part of the servant, because he has done only that which it was his duty to do.

It is so with the servant of God. By the keeping of God's commandments no new rights are brought into being. We have done only that which we ought to have done and which it was our duty to do. Eternal life, therefore, is not earned, as wages are considered, but is the gift of God. This leads us to consider

OUR DUTY TO GOD

Our duties to Him spring out of our relation to Him as our Creator and Provider. Our existence came about and is continued by His wisdom and power. The secret springs of life are hid with Him. To Him we owe not only our life, but its preservation. The thousands of things around us that contribute to utility and beauty for our enjoyment have placed us under obligations deep and lasting. It is our duty, therefore, to render obedience and service to Him. It is not a question of choice, but we ought—*it is our duty*, and as a duty it is right so to do.

After we have rendered every service, performed every duty, done all His commands faithfully, what profit is it to God? How is He benefited? We alone are the recipients of His wisdom, His bounties, and His love. Surely, Jesus was right when He said, "So likewise ye, when ye shall have done all these things which are commanded you, say, We are unprofitable servants, we have done that which was our duty to do."

Through the kindness of Sister Anna Eychaner, widow of Brother A. J. Eychaner of lamented memory, we are enabled to republish a series of excellent articles by that able writer, of which this is the first.

Our duty to God may be considered under different heads, as follows:

OUR DUTY TO RECOGNIZE GOD

This means much. It is possible for men to magnify their own individuality to such an extent that they do not recognize the Creator as having an existence. More, it is possible for men to recognize the existence of God, yet fail to see that they are under any obligations to Him. The first commandment which was spoken to Israel from the top of Sinai was to impress the recognition of God, saying, "I am the Lord thy God which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me."

Ignorantly, this first commandment is nearly all omitted from the charts we find hanging in the churches and Sunday school rooms. Only the words, "Thou shalt have no other gods before me," are retained. The God who brought Israel out of bondage by His mighty power is the God who is to be recognized, and no other god is to take His place. He is the living God of the Hebrews, the one God of the prophets, and the unknown God of the Greeks at Athens in the days of Paul, who challenges the attention of the world and demands the recognition of men.

Moses repeats this first command in the same form as it was spoken to Israel at Sinai, after forty years of wandering in the wilderness. This shows that it had not changed. The making and worship of images is forbidden in the second command, but the first relates wholly to the recognition and sovereignty of Jehovah as God. To recognize and hear God, therefore, is man's duty. It is the duty of all men, of all nations.

THE DUTY TO LOVE GOD

When Jesus was asked by a scribe which is the first and chief of all commandments, He replied: "Hearken, O Israel, Jehovah our God is one Jehovah, and thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." This is the first in importance. It is the chief of all. There is not a command which requires more, which takes a deeper hold of the very vitals of man's moral nature, that so completely covers the faculties of devotion, than this one. When so much of the higher nature, so much of the spiritual in man, is involved, shall we question it a duty to love God? The love of God calls for the *(Please turn to page 15)*

BELIEF

By Harry A. Sheets

IT IS not unusual for one to hear the expression: "It doesn't make any difference what we believe, just so we live right." This sounds very commendable upon first thought because we do know that it does make a great difference what we do.

Every question has two sides. We can arrive at the truth only by studying all of the evidence available. With this thought in mind, we would like to take the position that it *does* make a difference what we believe.

In Matthew 8 we read of a certain centurion that had a servant "sick of the palsy and grievously tormented." This centurion came to Jesus and asked that He heal his servant. Jesus offered to go with him to see the sick one, but the centurion felt himself unworthy to have such a holy person enter his house, so he said: "I am not worthy that thou shouldst come under my roof: but speak the word only, and my servant shall be healed." Jesus turned to those with Him, and remarked: "I have not found so great faith, no, not in Israel." And Jesus said to the centurion, "Go thy way; and as thou hast *believed*, so be it done unto thee. And his servant was healed in the selfsame hour." Here a miracle was performed because of what one *believed*. Would the servant have been healed had the centurion not *believed*?

We find a very similar instance in the healing of two blind men. "Jesus saith unto them, *Believe* ye that I am able to do this 'hing? They say unto him, Yea, Lord. Then touched he their eyes, saying, According to your faith be it unto you" (Matt. 9:28, 29). Here again, *belief* or *faith* was necessary to secure the blessing of healing.

Mark records the instance of a certain man that had a son that was afflicted with a "dumb spirit." (It is now thought that the child had epilepsy.) The Twelve were unable to cure the child, so the father appealed to Jesus, asking: "If thou canst do any thing, have compassion on us, and help us." Jesus' reply is significant: "If thou canst *believe*, all things are possible to him that *believeth*." Healing depended upon *belief*. "Straightway the father of the child cried out, and said with tears, Lord, I *believe*." After this confession, Jesus healed the child. It will be noticed that it was not just any belief, but a very definite belief that was necessary. He was asked to believe in the ability of Jesus to do this work of healing. Read the account in Mark 9:17-29.

Jesus declared that belief in *the gospel* was one of the requirements of salvation. "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). The Apostle Paul, who was sent to the Gentiles with the words of salvation, teaches in Romans 1:16: "For I am not ashamed of *the gospel* of

Christ: for it is the *power* of God unto salvation to every one that *believeth*; to the Jew first, and also to the Greek." It is necessary to note that salvation depends upon *belief* in a very definite thing, namely, *the gospel*. Belief in a *gospel* will not bring salvation.

It is well for us always to keep in mind the warning of Paul regarding "*another gospel*." "I marvel that ye are so soon *removed from* him that called you into the grace of Christ unto *another gospel*: which is not another; but there be some that trouble you, and would *pervert* the *gospel* of Christ. But though we, or an angel from heaven, preach any other *gospel* unto you than that which we preached unto you, let him be accursed. As we said before, so say I now again, if any preach any other *gospel* unto you than that ye have received, let him be accursed" (Gal. 1:6-9).

If *the gospel* is the power of God unto salvation, as Paul declares, then it is evident that *another gospel* would *pervert the gospel* and remove from God's grace those who accept it.

This same definiteness is evident in Hebrews 11:6: "But 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." It will be noticed that it is impossible to please God without *believing* two definitely mentioned facts.

The relative value of works and *belief* is clearly set forth in Romans 4: "For if Abraham were justified by *works*, he hath whereof to glory; but not before God. For what saith the scriptures? Abraham *believed* God, and it was counted unto him for righteousness." That we gain righteousness in the same manner as did Abraham is evident from the further reasoning of Paul. "But to him that *worketh not*, but *believeth* on him that justifieth the ungodly, his *faith* is counted for righteousness. He (Abraham) staggered not at the promise of God through *unbelief*; but was strong in *faith*, giving glory to God; and being fully persuaded that, what he had promised he was able also to perform. And therefore it was imputed to him for righteousness. Now it was not written for his sake alone . . . but for us also, to whom it shall be imputed, if *we believe* on him that raised up Jesus our Lord from the dead." Again, it is belief in something very definite that is imputed to us for righteousness.

We do not say that Christian works are not essential to salvation, for the Scriptures teach that they are, but we do wish to say that it *does* make a difference what we believe. If we are conscientious, our works will be the result of what we believe to be God's will. If our understanding is false, then it follows that our works will not be pleasing to God.

Eve believed Satan. The works that followed her false

belief brought God's wrath upon her. Again, the Jews believed that Jesus was a blasphemer. They knew that blasphemers were to be put to death (see Lev. 24:16). Their *belief* caused them to "kill the Lord of glory."

Jesus sent His disciples out into the world with this warning: "These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will *think* that he doeth God service" (John 16:1, 2). It is evident from Christ's language that the killing was to be done by those conscientiously trying to serve God. Their murderous acts are purely the result of mistaken belief. They that kill and persecute are ignorant of the commandment of Christ: "But I say unto you, *Love* your enemies, *bless* them that curse you, *do good* to them that hate you, and *pray* for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven" (Matt. 5:45, 46).

Jesus gave the parable of an evil servant who *believed* that his master would delay his coming. Because of his belief he began "to smite his fellow servants, and to eat

and drink with the drunken." Jesus announces the result: "The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites" (Matt. 24:48-51).

God sent King Saul to destroy the Amalekites and all that they had. Saul thought it would please God if he saved the best of the cattle for an offering before God. He saved also King Agag. Samuel was sent to reprove him, and to deliver God's judgments. "And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king" (1 Sam. 15:22, 23).

Brethren and friends, it *does* make a difference what we *believe*. Therefore, "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).

Was the Crucifixion of Jesus a Crime?

By A. H. Zilmer

A CRIME is an act that subjects the doer to legal punishment; a grave offense against morality or social order. The question then arises, Was the killing of Jesus such an act? It is said that the nation of Israel had "killed" Him (Acts 3:15; 1 Thess. 2:15). They had taken Him and by wicked hands had crucified and slain Him (Acts 2:23; 5:30; 10:39; 13:28, 29). They had put Him to death (1 Peter 3:18). We have the divine appraisal of this act in the inspired words of the witness Stephen before the Jewish Sanhedrin:

"Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Spirit, as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which shewed before the coming of the Just One, of whom ye have been now the betrayers and murderers: who have received the law by the disposition of angels, and have not kept it" (Acts 7:51-53).

That Stephen spoke by inspiration admits of no doubt, for it is said, "But he, being full of the Holy Spirit . . . said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God" (vv. 55, 56). What Stephen saw was a vision given to him by the Lord Jesus Christ, and what he said was the direct result of inspiration. He was moved by the Holy Spirit to pronounce the killing of the Lord Jesus by the nation of Israel a "murder." Murder is the intentional killing of one human being by another, either without moral right or without legal authority. That the killing of Jesus was intentional on the

part of Israel is patent to all who follow the record of His death. That they had no moral right to take His life is equally clear when we consider the fact that He "knew no sin" (2 Cor. 5:21), that He "did no sin, neither was guile found in his mouth" (1 Peter 2:22). He was most fitly compared to "a lamb without blemish and without spot" (chap. 1:19). Hence, when He was slain by crucifixion, this was done "by wicked hands" (Acts 2:23), and such slaying was nothing short of murder, a crime against the law of God. In Scriptural concept and language it was a "sin" of a very grievous nature. During the trial of Jesus (upon false charges) Pilate said to Jesus, "Speakest thou not unto me? Knowest thou not that I have power to crucify thee, and have power to release thee?" Jesus said, "Thou couldst have no power at all against me, except it were given thee from above; therefore he that delivered me unto thee hath the greater sin" (John 19:10, 11). Who had delivered Jesus to Pilate? It was Judas, as the testimony shows. When Judas kissed Jesus, the Lord said to him, "Judas, betrayest (Greek, *paradidomi*, to give over, deliver) thou the Son of man with a kiss?" (Luke 22:48). The word "deliver" in John 19:11 is from *paradidomi*, and means to deliver or give over. Thus Judas was the one of whom Jesus said that he had "the greater sin." The priests and elders who delivered Jesus to Pilate (Matt. 27:1, 2) had their guilty part in this sin, which led up to the "murder" charged against the nation of Israel (Acts 7:52).

Had Jesus violated the divine law in a manner to for-

feit His life, or His right to live, He would have deserved to be "put to death," "killed," "slain," for His misdeeds as a menace to society. In this case His execution would have been no murder but a punishment not only justified, but required by the law of God. Thus the same act carried out under different conditions would have been a vindication instead of a violation of the divine law.

The divine testimony shows that when Jesus suffered, including His crucifixion, He suffered wrongfully. Thus we read:

"For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also hath suffered for us, leaving us an example, that ye should follow his steps; who did no sin, neither was guile found in his mouth; who, when he was reviled, reviled not again; when he suffered he threatened not, but committed himself to him that judgeth righteously, who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed. For ye were as sheep gone astray; but are now returned unto the Shepherd and Bishop of your souls" (1 Peter 2:19-25).

Here the brethren were admonished to "take it patiently" when they were "suffering wrongfully." They had been thereunto "called," and Christ was held up as an "example" of suffering wrongfully, "that we should follow his steps." He "did no sin, neither was guile found in his mouth." When he "bare our sins on the tree," these were not His sins, but "our sins"; and since the "stripes" with which He was beaten were inflicted upon His body, it was fitly said that He "bare our sins in his own body." Elsewhere it was said:

"Having a good conscience that, whereas they speak evil of you as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ. For it is better, if the will of God be so, that ye suffer for well doing than for evil doing. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit," (chap. 3:16-18).

Here again was suffering wrongfully imposed, first upon Christ as "the just," who suffered for the sins of the "unjust," and second upon His followers, who were suffering "as evildoers" "for well doing." "For Christ also hath once suffered for sins" without guilt upon His part, just as they were suffering wrongfully.

Why must He submit to the indignity of suffering without a cause upon His part? He "endured the contradiction of sinners against himself" (Heb. 12:3). They called Him "Beelzebub" (Matt. 10:25), and "a Samaritan," and said He had a "devil" (John 8:48). His message they rejected; His love they spurned; His spotless life they smirched; His motives they misconstrued; His name they mocked; His person they mistreated; His life they devoured. Why

must He bear all this indignity, this unmerited contemptuous treatment? Does the loving Father, who begat, anointed, sent, and approved of Him, permit all this? Unquestionably He does. But why? The answer is, As a test of His loyalty, and a trial of His confidence and trust in God. Jesus knew the destiny for which He had been divinely set apart, the station He was to fill in God's great plan, the duties that would devolve upon Him, the functions He was to perform, and the honors that should accrue to Him if He faithfully and patiently endured unto the end. In the divine mind and plan the glory was to follow the sufferings. "The sufferings of Christ, and the glory that should follow," is the way the Apostle Peter interpreted the deliverances of the prophets referring to Christ (1 Peter 1:10, 11). In the divine appraisalment of the fitness of things, the very Son of God may not be exalted to the position of the world's Redeemer, Prince, and Savior without undergoing the most severe trials, enduring the most painful sufferings, not for wrongs He has done, guilt He has contracted, or divine anger He has incurred, but sufferings wrongfully imposed, and disgrace wickedly heaped upon Him; after a life of consecrated and intensive labor, incessant benefaction, true devotion, faithful preaching of the divine message, He is killed, slain, put to death, murdered by His own people!

Again: Why? God in heaven permitted the indignities, the insults heaped upon Him, the wrongs done, the sufferings cruelly imposed by those who claimed to be preeminently God's people. Not that those sufferings were to be construed as marks of the divine wrath, or even disfavor, but they must be meekly and submissively borne as antecedents to the exaltation that has been decreed upon the fulfillment of the necessary conditions.

Jesus is true to God in every trial, loyal to principle amid suffering wrongfully imposed and innocently borne, and obedient unto death, even the death of the cross. The virtue of this suffering and endurance lies in the fact that He was not subject to these adversities on account of wrong done upon His part, or even the slightest remissness in the performance of His duty, but all these evils were unjustly imposed upon Him. When He, in the last moments of His life among men, uttered the plaintive cry, "My God, my God, why hast thou forsaken me?" (Matt. 27:46), there was a pertinency in those words that does not exist, and cannot be adequately explained upon any other hypothesis than that of suffering wrongfully, or of being cruelly, ruthlessly, wickedly murdered by those who should have been willing to sacrifice their own lives for His sake, who had rendered such inestimable services to them; but above all that God, whom He had loved so intensely and served so admirably and well, would permit a wrong so manifest and flagrant.

But He maintained His confidence to the last. The historian records as His last words, "Father, into thy hands I commend my spirit; and having said thus, he gave up the ghost" (Luke 23:46). Some of the bystanders at His crucifixion, scribes and elders, tauntingly said, "He trusted in God; let him deliver him now, if he will have him" (Matt. 27:43). He had trusted in God. He trusted in Him still,

and died in hope and trust that His soul would not be left in Hades, nor His flesh see corruption (Acts 2:27-31), and His confidence was not misplaced. The testimony of the witnesses chosen of God was, "This Jesus hath God raised up, whereof we all are witnesses" (Acts 2:32). He has since been exalted to God's right hand, and has been given the administration of the Spirit (v. 33). Angels, authori-

ties, and powers have been made subject to Him (1 Peter 3:22). He is the Head over all things to the church. His name stands high "above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come" (Eph. 1:21, 22). "And the pleasure of the Lord shall prosper in his hand" (Isa. 53:10).—Editorial in *The Faith*.

The Coming of Jesus and Evangelism

"What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ, at his coming?" (1 Thess. 2:19).

THE next great event that fits into the great plan of redemption is the glorious coming of our Lord in His literal, glorified manhood back to this world. There is no other subject that can compare with this for solemn, wonderful, and world-wide importance. It calls forth one's most reverent and prayerful thought. Confidently and joyfully do we solemnly affirm, that wherever the coming of Christ is a welcome hope, it is a source of abounding joy and unspeakable comfort: the most powerful motive to fidelity and loyal service.

It was a great event in the history of man's redemption, when angels announced to the humble shepherds the birth of a Savior. "The dayspring from on high" visited us; it was a sunrise, the dawn of a new day for the race. And another great step in redemption was that focal event in history, when Christ voluntarily offered up His precious life on the cross, and tasted "death for every man."

The third great step in the accomplishment of our redemption was the victory of the third day morning. His resurrection is at once the pledge and prophecy of man's immortality.

The fourth event can be better imagined than told. The last act of Christ on earth was the leading of His disciples to Olivet; and there, while lifting up his hands in blessing, He was parted from them and carried up into heaven. With their mortal eyes the disciple band watched Him until a cloud enveloped Him. Speechless they stood there, until two men came with a message, almost like a song, full of sweetness and hope: "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 next act in the magnificent drama of man's redemption will be the second coming of Christ. And in the light of that blessed hope, death is stingless and the grave crownless, and immortality is made sure. "But thanks be to God, who giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding (overflowing) in the work of the Lord."

The work of the Lord is to save men from sin, to evan-

gelize the world by the proclamation of the gospel. But evangelism means more than proclaiming the message. The deeper definition of the word which is being emphasized today is the divine art of making people truly Christian. It is the saving of men from their sins by a definite and hearty acceptance of Jesus Christ as Savior and Lord. It is inducing men and women to openly confess Christ, and join His victorious ranks in the conquest of the world. We could know of no greater motive to this service than a mental grasp of, and a heart-love for the coming of Christ. It will thaw out a cold and formal spirituality, melt our icy fellowships, take the strings out of the mouth of the tongue-tied, unloose the tight purse strings, and make the waters of life flow through us in a rich and beneficent ministry for others. Let us notice three things concerning our Lord's coming as a motive to evangelism:

1. *A vivid sense of the reality and nearness of our Lord's coming prepares us to become good "fishers of men."*

Nothing so broadens the lifelike work for the woes and wants of perishing men, and nothing inspires men to this work like the hopes and promises that cluster around the second coming of Jesus Christ. Holiness of life, separation from the world, and the consecration of gifts and faculties to God, are essential in the equipment of soul-saving. We most confidently affirm that a true vision of the greatness and reality of Christ's coming will furnish these. Why do we look for that blessed hope? Because the grace of God that bringeth salvation hath appeared, teaching us to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world. We expect to be like Him, because we are now the sons of God through faith in His atoning blood. Entire sanctification of the whole person is a necessary preparation for the Lord's coming. The expectation of the soon coming of Christ kindles the fires of true devotion, lifts the soul into an atmosphere of warmth and loyalty to Christ, and gives a contempt for the world.

No one can receive the light of this doctrine without more keenly realizing the horrors of the bondage of sin

from which we seek to deliver men. This age has lost the sense of the loathsomeness and ghastliness of sin. We do not feel its consuming and destructive presence as we should. How many of us have lost an hour's sleep over the appalling reality of sin and its frightful results? Would the "man with the inkhorn" set a mark upon any of us as those who sigh and cry over the abominations of sin? But there is deliverance, and it is our business to proclaim it. The Bible seems to exhaust all the available metaphors and illustrations to show how effectual and absolute is our emancipation from sin. They are "blotted out," "washed away," "covered over," "purged," "remitted," "cast into the depth of the sea."

A preparation for the Lord's coming is the most effective preparation for the carrying of this message to the lost and dying, and winning them to Christ.

2. *A vivid sense of the reality and nearness of Christ's coming gives a great stimulus to saving men and women.*

"What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?" Our divine commission is to make disciples. That is first and last and all the time the chief object of our work. The ultimate aim of all true preaching is the salvation of men. Take that passage from Romans 10, and note the words in that vital procession—preaching, hearing, believing, calling, saving. Then note the extreme terms in the series—preaching, saving. This is the underlying object of all our work. And that faith in the coming of Christ, and a joyful expectancy that the event is soon to be realized, is a cure for laziness, selfishness, covetousness, and doubt, and the sins that are crippling the church today.

Jesus said, "Occupy till I come," that is, do business for me; carry on my work of redeeming men till I return. The door is not yet shut; it is still open, and whosoever will may come. When the Bridegroom comes, the door will be shut forever; now is the time to get saved. The long-suffering of God is salvation for some weary soul.

Brethren, "knowing the time, it is high time to awake out of sleep." The time is ripe for a message of strong evangelical proclamation. God is graciously pouring forth His Spirit for this work. Every preacher is a herald, a public crier, charged with all the urgency of a sovereign command. The message of the cross bears a message of salvation through a risen Savior. He must proclaim the only name under heaven given among men whereby we must be saved. The soul-winner must be possessed with a spirit of divine sympathy. "Put ye on compassion." If we lose our sympathy, we lose our power. "Though I speak with the tongues of men and of angels, and have not sympathy, I am nothing." We should not covet eloquence, but we *should* covet the choked voice and tears for the sore-stricken hearts of the sin-tagged race. Christ was moved with—motivated by—compassion. If we lose compassion for others, our ministry is a failure. Have we the spirit of compassion and a weeping note in our preaching? "He that winneth souls is (weepingly) wise."

God would have us do more praying and less judging!

He who ascends the judgment seat in these days is scheduled for a fall! More pleading and less scolding, is a good motto. More constraining and less driving is God's way. The driving preacher is a failure. Preaching must have gravity on it! We need more appreciation of our own message. If *we* do not enjoy it, it will not attract others. We all like to eat with those who have a wild revel in the diet! To be a success, we must *delight* in winning men to Christ. The doctrine of our Lord's soon return is a stimulus in our work, and a wholesome tonic in our struggles.

Have we become somewhat impoverished in our enthusiasm to win men and women to Christ? If so, let us get the stream renewed by a new vision of what the blessed advent of Christ will mean to His dear people. Every worker for Christ should know that no other event is more positively and unmistakably set forth in the Word than the second glorious coming of Jesus. The four Gospels show very clearly that the blazing splendor of the Messianic manifestation in His miraculous birth, His unique life, His spotless character, His resurrection and ascension, is to be followed by His glorious second coming. Therefore, we must be steadfast, overflowing in our evangelistic effort. The divine dictum to young and other preachers is: "Do the work of an evangelist." Those we win will be our crown of rejoicing in the presence of our blessed Lord "at his coming."

3. *A vivid sense of the reality and nearness of our Lord's coming brings unspeakable joy to every harvester of Jesus.*

An electrifying sense of the nearness of the event, and the reality of our Lord's coming gives a holy and a divine joy in winning men to Christ. Every one we win will enhance our joy for eternity. If the return of Jesus is a blessed reality to us, then to win men to Christ will be our chief and great delight. We will find those we have led to Christ, redeemed and glorified in His presence at His coming. Besides the thrilling joy of our Lord's presence, Paul anticipated an *additional* joy in those he had won from sin to holiness, by his personal efforts. He would know them, and they would recognize Paul. Will there be any stars in our crown in that day? "He that goeth forth (sowing seed) and *weepeth*, bearing (scattering) precious seed, will doubtless come again (in the time of harvest) *rejoicing*, bringing his (gathered) sheaves with him." "And they that be wise shall shine as the brightness of the (starry) firmament, and they that turn many to righteousness (shall shine) as the stars for ever and ever." The joy of winning men and women to Christ far exceeds all joy.

Here is the illustration: The woman who found the lost piece of money said: "Rejoice with me, for I have found the piece that was lost." The shepherd laid the found sheep on his shoulder, rejoicing. The father who found the long-lost son said: "Let us eat and be merry." When folks are saved from sin, the angels in heaven rejoice! So do the saints on earth. What comparison is there between wealth and earthly jewels, worldly pleasures, and the eternal joy of bringing folks to Christ. None whatever!—M. R. Lyon in *Messiah's Advocate*.

Habakkuk Has the Answer

Part 2

THE description of the vision is set down in poetical form as a hymn to be used in the temple ritual like so many of the Psalms. It was "set to Shigionoth" (a musical term), and dedicated "to the chief musician upon my stringed instruments." The vision of the glory of the coming One was such a vivid revelation that the inspired Prophet recorded it as an oratorio. Whether it stood originally in the 2nd chapter, in what would seem to be its natural setting, and was later moved to its present position in its adaptation as a hymn, or whether it was originally written as it stands, it is in any case a vision which precisely fits in with the phrases in chapter 2; it is the vision which gloriously and adequately answers the Prophet's complaint.

The prayer which begins the description of the vision of the glory of the Lord, the coming One, is appropriate to the Prophet's experience in receiving the revelation:

"O Lord, I have heard the report of thee and am afraid!
O Lord, revive thy work in the midst of the years;
In the midst of the years make it known; in wrath remember mercy!"

Is not this a prayer for the immediate fulfillment of the vision which the Prophet has seen and is recording? Renew Thy work of judgment on God-defying enemies as in the days of the deliverance from Egypt. Let Thy power be manifested again, now. Do not wait for some distant "time of the end," some "appointed time," an indefinite future! Come now, "in the midst of the years"! And when Thou comest in wrath, be merciful to Thine own people, to the just who live by faith!

As we read the 2nd chapter with this vision in mind, the warnings there recorded have fresh impressiveness. In the background of that awe-inspiring vision the future of the imperialistic nations is dreadful to contemplate. Apart from such a vision, the "woes" are mere denunciations; in connection with the vision they are sentences of doom. Woe to those militarists "who enlarge their desires as hell, and as death cannot be satisfied," "who increase that which is not theirs," who "get an evil gain that they may set their nest on high," whose policies are marked "by men's blood and by violence that covers the land," "who have sinned against their own souls by cutting off many peoples"! Woe to those nations that build up their "civilization" with blood, that make their neighbors "drunk" with woe and terror that they may mock at them (as men do today with bombing planes, and call it sport, as did Mussolini's son), who deify their military prowess and worship gods that are no gods.

In the light of the vision of the glory of God there is a more vivid meaning also in the promise that lies imbedded

among these threats of coming doom. "The earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea!" Some day all the world will know the glory which the Prophet saw in his vision.

And in the light of that vision there is a deeper solemnity in the closing words of chapter 2: "The Lord is in his holy temple." Hush! all the earth before Him! It is the silence of that solemn moment when He is about to leave His "temple" in heaven to come in judgment upon the earth. It is the "silence in heaven for about the space of half an hour," when the seventh seal is opened. It is the awful silence of impending doom before He comes to "march through the land in indignation and thresh the nations in anger," when He "comes for the salvation of his people."

Perhaps, after all, the vision is recorded in its logical place. Perhaps the very solemnity of that awe-inspiring announcement, "Hush!" suggested to the Prophet the appropriateness of following it with the description of the coming One as he had seen Him. Certainly those expositors and commentators who find in that description only an imaginative poem dealing with God's deliverance of Israel from Egypt or merely a poetic description of a thunder storm upon the hills of Moab, have missed the whole point of Habakkuk's book. Chapter 3 is not an afterthought. It is *the* vision. It is the answer to the problem.

Habakkuk's experience and inspired record is a marvel of consistent, apocalyptic revelation, agreeing in all its details with other prophetic Scripture. It is a literary masterpiece and a sublime confession of faith. For we must not miss that final confession of faith. He has "seen the king in his beauty" and awe-inspiring majesty. He has seen the name and the honor of God vindicated and justice fulfilled. He realized, then, that at "the appointed time," more punctually than the stars in their courses, as punctually as He will do all His work who when He was on earth did everything when His "time" came, the vision would be fulfilled and He who is to come would come and would no longer tarry. And so he closes his record with his declaration of faith:

"For though the fig tree shall not flourish,
Neither shall fruit be in the vines,
The labor of the olive shall fail
And the fields shall yield no food;
The flock shall be cut off from the fold,
And there shall be no herd in the stalls;
Yet I will rejoice in the Lord,
I will joy in the God of my salvation.
The Lord God is my strength;
And he maketh my feet like hinds' feet
And will make me to walk upon my high places."

(OVER)

Turn to this brief book and read its three short chapters again and again. There are some difficult phrases, of course, some varying translations in the versions, but the outstanding messages are plain. No one can miss his descriptions of selfish militarism. No one can fail to see and sympathize

with the Prophet's troubled outlook. His great moral problem involving the character of God presses upon us today. And there, for all who read, is the splendid hope of future glory to offset all the sorrow of the past.—Walter C. Erdman in *The Presbyterian*.

The Coming of Elijah

By H. V. Reed (deceased)

"Behold, I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord" (Mal. 10:5, A. V.). "And behold, I will send to you Elias the Thesbite, before the great and glorious day of the Lord comes: who shall turn again the heart of the father to the son, and the heart of a man to his neighbour, lest I come and smite the earth grievously" (Sept. V.).

IT IS quite generally believed among the clergy, that the above prophecy was fulfilled in the person of John the Baptizer. At the time Messiah was on earth, the scribes claimed that Elijah was to appear to the people of Israel and restore all things connected with the future restoration from Gentile bondage and reestablish their national independence.

When we examine all the facts as presented to us in the New Testament, it becomes evident that the Messiah endorsed the view of the Jewish people regarding the future coming of Elijah beyond the times of John.

When the Jews sent priests and Levites from Jerusalem to ask Him, "Who art thou? . . . Art thou Elias?" He answered, "I am not!" See John 19:25. From this statement it must be accepted as true, that John the Baptizer was not Elijah the Prophet. The whole context shows that he was not Christ; he was not that Prophet; neither was he Elijah! But he was "the voice of one crying in the wilderness, make straight the way of the Lord, as said the prophet Esias." The same argument that would make John Elijah, would also make him the Christ and that Prophet!

It is claimed, however, that Jesus really said that John was Elijah. The text reads as follows: "From the days of John the Baptizer 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, that is Elias, which was to come" (Matt. 11:12, 14).

The great fact of Elijah's coming was evidence to the Jewish mind that he would restore all things to Israel, and establish the true worship of God. Messiah says to them that if they would accept the teachings of the law and the prophets as set forth by John, it would be equivalent to receiving Elijah who is to restore their people to all rights foretold in their prophets. The same idea is expressed by our Lord, when He said to the apostles, "He that receiveth you receiveth me, and he that receiveth me, receiveth him that sent me. He that receiveth a prophet in the name of

the prophet shall receive a prophet's reward" (Matt. 10:40, 41). So it is plain, that if the Jewish people had received John as the forerunner of Christ, it would have been equivalent to receiving Elijah. This is more clearly stated in Luke: "And he (John) shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord."

There is one other incident connected with this topic that will more clearly explain the subject. We refer to the incidents connected with the transfiguration.

"And his disciples asked him, saying, Why then say the scribes that Elias must first come? And Jesus answered, and said unto them, Elias truly shall first come and restore all things. But I say unto you, that Elias is come already and they knew him not, but have done unto him whatsoever they liked. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist" (Matt. 17:10-13).

The point is made by those who claim that John was really the person mentioned by Malachi, and that our Lord sustains this position. In reply we would say, that Jesus does not say that John was really Elijah. This could not be true, as Elijah never died, and was present with Moses on the Mount; but John had been put to death by Herod some time before the events of the manifestation occurred. Another fact is made clear in the quotation from Matthew. Jesus says, "Elias truly shall first come and restore all things."

Here it is plain that the coming and mission of Elias was still future when our Lord made this statement, and it is further evident that He endorsed the position of the scribes that the coming of the Prophet was yet future. As John came in the spirit and power of Elijah to prepare a people for our Lord at His first advent, so Elijah the Thesbite will appear to Israel and accomplish the great events foretold by the Prophet: "Behold, I will send to you Elias

(Please turn to page 16)

Shepherd of Souls

THAT the pastor should be the personal friend and the spiritual counsellor of all the members of his parish is one of the noble traditions of Protestantism, but it can only be achieved through the whole-hearted cooperation of minister and people. Every pastor craves the confidence of those to whom he ministers; most church members desire the friendship of their pastor. Yet a variety of subtle barriers tend to separate the shepherd from his flock.

Many lay people assume a mask as soon as they see a minister coming. They expurgate their vocabularies and take refuge in pious platitudes. Their efforts to act a part makes them uncomfortable, and so they heave a sigh of relief when the good man goes on his way. In the misguided endeavor to surround the office of pastor with an aura of sanctity, society has clothed it in the garments of unreality.

Healthy-minded ministers resent the artificial honor which is bestowed upon them. They writhe under the silly and usually ungrammatical salutation of "Reverend." Even when they hold the degree, most of them do not care to be greeted as "Doctor." They would prefer to be accepted on the basis of their worth as men, rather than to be pampered because of their ministerial standing. Sometimes they go to foolish extremes in their endeavor to demonstrate that they are "just like other men."

But ministers are not ordinary men. The perfectly normal and utterly conventional one hundred per cent American does not present himself for ordination. It is something unusual in their make-up which sends men into the sacred calling. This difference from their fellows is enhanced by their college and seminary training and may be further aggravated by the tendency of the prophet to proclaim the gospel in corners of the world far removed from his birthplace. All of these circumstances render it difficult for the minister to establish easy and natural human relations with the people of his parish.

This is a situation which the laity can do much to mitigate. In every church there are a group of people who have had such intimate dealings with a succession of pastors that they have some understanding of ministerial psychology. They can help to dissipate the atmosphere of false reverence which may blight the approach of a pastor to his people. Through their own friendship they can lead the minister into ever broader and deeper human contacts. There are churches whose sane and tolerant attitude toward their minister strengthens him for fruitful pastoral service. A congregation which offers its pastor an abundance of unaffected friendship usually reaps a rich reward. This is an area where the minister cannot do it all.

A further hindrance to the development of the pastoral function of the minister is the demand that he function as the chief engineer of a complicated ecclesiastical and social organization. This is a recent development in church life,

and may be a passing one. One doubts if there are many congregations looking for "good mixers" and "hustlers" as formerly.

A reasonable amount of executive work is good for a minister because it brings him in contact with people in a wholesome way which is untinged with self-consciousness on either side. The danger is that he may be overwhelmed with chore-boy activities. Many a pastor is "cumbered about much serving." He makes many calls, but rarely pauses long enough to achieve true friendship. Ceaseless concern with trivialities of organization dims his vision and saps his soul. The mechanism of the church stands between him and the hearts of his people.

Rarely is it necessary for a minister to be overwhelmed with administrative work. The laity have an abundance of talent in that direction. The really good executive is the man who shifts responsibilities to others. Occasionally a church has the grace and good sense to tell the minister that there are some tasks which he should leave alone. When done in love this has a most salutary effect.

But granted that a minister wants to make friends and that the people crave his friendship, how can this happy relationship be established? Just because a man is called to the pastorate of a church it does not follow that he automatically becomes enshrined in the hearts of the people.

The traditional way for the minister to come to know his people is through pastoral calling. To many men this is an irksome chore. They ring a good many doorbells which are not answered. About once in six weeks there comes an afternoon when they can find no one at home. The state of the weather is discussed *ad nauseam*. A disproportionate amount of time is spent with the ladies of the family. Especially when one is young and inexperienced it seems a futile procedure. But if a minister persists in his calling he will come to regard it first as a necessary nuisance and finally as a golden opportunity. There is no substitute for intelligent pastoral visitation in the homes of his people. Over against the wasted hours of unproductive foot work and the numerous calls which cannot be lifted above the level of utter triviality there come human insights and moments of understanding which are priceless. The results cannot be had without drudgery.

There are many ways in which the burdensomeness of pastoral calling can be lightened. The later the hour of the day the more people one finds at home. In the city the evening is the most precious time of all. During his eight years in a Cleveland pastorate, the writer was home after supper "by appointment only" except on Saturday nights. Some men announce where they expect to call on certain days; others make appointments by telephone.

Each minister ultimately develops his own technique of calling. It is a good rule always to think up an excuse of

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Berean Department

Gerald L. Cooper, Editor, Ripley, Illinois

Friendship

* * *

Mary Richardson, Hammond, La.

"Friendship is a sheltering tree."—Coleridge.

True friendship is a wonderful and precious thing. It is difficult to define. There must be congeniality, similar ways of thinking and feeling, and harmony of traits. There must also be respect and admiration each for the other. True friendship expresses itself in mutual sacrifices. Probably one friend sacrifices more than the other, but this shouldn't hinder friendship. The basis of friendship is love. Those who love will not envy the ones they love. They will seek for the best interests of those whom they love. Loving friendship is persevering. It cannot be defeated and will not give up or acknowledge defeat.

In 1 Samuel 18, and continuing through several chapters, we find recorded a very beautiful friendship between David and Jonathan, which shows how two young people naturally and quickly mingled in harmony. This friendship was not merely on the surface, but a heart affair. They had similar interests. Jonathan very often risked his life for David.

In the period of Jonathan's life recorded in 1 Samuel 19:1-7, there came a severe testing of his friendship for David. Saul commanded Jonathan and his servants to kill David. This only intensified Jonathan's love for him. We read of Jonathan's earnest plea for David's life. David always managed to escape Saul's wrath.

In chapter 23, David found that the Ziphites were about to betray him to Saul, so he hid in the woods. Jonathan came to him and comforted and strengthened him. What a friendship! One should read this entire story to get a glimpse of this beautiful, undying friendship.

We have seen in this story of the friendship between David and Jonathan, a very high degree of loyalty. "There is a friend that sticketh closer than a brother" (Prov. 18:24). These two were more true and loyal even than brothers. This friendship is beautiful in its unselfishness. Through every test it grew stronger.

But there is a Friend above all friends—Jesus. His friendship for us was very deep, in that He gave His life that there might be an atonement for our sins.

May we ever seek in our friendships with others to be like Jonathan and David. May they shine as beacon lights in the selfishness of this world.

Has Jesus Come?

The second coming of Jesus Christ to the earth is the primary teaching of the Church of God. It is one of the first truths taught when a Berean society, or an individual member of our church, comes into contact with others. To those of us who have been reared in this church, it is a part

of our very lives. To those who have come into the church as a result of study, this truth has largely been the magnet that has drawn them to us. The second coming of Christ is the climax of all ages, the culmination of our time, and the beginning of His reign on earth, which will include the ultimate subjugation of all the peoples of the world!

Has Jesus already come? Most of us believe that He has not, that there are yet many things to come to pass before He comes. However, there are many people who believe that Jesus has already come, that He is reigning on the earth today. Let us consider some of their views, and why we believe they are erroneous.

In Revelation 1:7, we read in regard to His coming that "every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him." Has every eye seen Him? No, not since the time when the disciples watched Him disappear into the heavens, has He been seen by man. This certain class of people will maintain that He is in "the spirit," and they even assert that they can "see" Him in this way. If Jesus is a spirit that cannot be seen by men, how then can we account for His several appearances, in bodily form, to His apostles? If Jesus can only be seen in the spirit by His church, how can we explain that statement of the foregoing scripture, "that they also which pierced him," will see Him? If He has already come, why can we not hear all the kindreds of the earth wailing because of Him? It is true that they are wailing, but not because of Jesus. It is rather because of the lack of Him!

We know that sin is more rampant in the world now than it has ever been before! Eventual war in Europe is practically a certainty; and it is entirely possible in the United States. Men and women, both worldly and Christian, are hungry, naked, and without shelter. Do all of these things even remotely sound like the great kingdom of God that we have always been taught will be established when Jesus comes? No, they do not! If Jesus, the righteous King, whose very name is Peace, who is the healer of every disease, and who is called the Bread and Water of life, is now present on this earth, He is a disappointment to me. It is my conviction that He could not possibly tolerate the conditions that prevail today!

No, He is not here now, but He is coming very soon. When He comes He will reign, and then those wrong conditions prevailing today will be righted! Until that day, let us always be watching for false doctrines and let us teach this great primary truth to all, so that there may be many faithful awaiting the Master's glorious return.

Only one person has sent in any material to be used on this page. Remember, this is your page! Activities of societies, and criticisms of editorials and articles will be appreciated.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid? In the time of trouble shall he hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock."

The Shepherd Is Calling

"Out in the wilderness, far from the fold,
The Shepherd is calling His own;
One little lamb is lost in the cold,
Away on the mountain alone.

"Over the mountain side, through rocky steeps,
Through chasms both yawning and wide,
Following the cry, in the right path He keeps
And comes to the wanderer's side.

"Safely He gathers the lamb to His breast,
Not heeding His own wounded feet:
Joyfully singing, He cheers the distressed
With words that are soothing and sweet.

"The Shepherd is calling, not one must be lost,
The Shepherd will follow, whatever the cost;
No lamb is too small for His kind, loving care,
He'll bring them safe home, any time, anywhere."

The Song of a Shepherd Boy

Last week we read some very interesting stories about Jonathan, the son of King Saul, and about his best friend, David. As we read these chapters we could not help but admire the unselfishness and the lack of jealousy that were shown by Jonathan. Prince Jonathan always thought first of David's safety, and David was only a simple country lad, while Jonathan was the King's son.

Jonathan's character shines forth like a beautiful jewel in a tarnished setting when you think of the many underhanded acts of King Saul. About the only happiness David knew was the joy he felt because of his wonderful friendship with the Prince, who might naturally expect to be king after his father. But, you remember, David had been chosen for that place, which makes their friendship all the more wonderful.

David, no doubt, was thinking of some of these very things when he wrote many of the Psalms. For David was a singer, and many of the Psalms are songs. He also played on the harp. Wouldn't it be grand to hear him play and sing the "Shepherd Song"? Perhaps you have it in your own church hymnbook and have sung it many times.

How many of you boys and girls have memorized this Psalm? Several of the younger ones in our Sunday school at Oregon know it. The words are beautiful, and it contains only six short verses. Try it some rainy Saturday afternoon and surprise your teacher by reciting it on Sunday.

Even while David had to hide from King Saul's anger, his mind was filled with thoughts of the goodness and greatness of God. God was always first in David's thoughts and in his life. That is the reason David became such a great man and such a wise king.

Remember, as you grow up and plan your life, that all truly great people are those who love God and follow His ways. The story is told of two brothers who when they were young planned to become great. Often they talked of what they would be and do. One became a missionary and preached the gospel and was known all over the world for his life of service and sacrifice. But he died poor in money.

The other became a great politician, sought many worldly honors, and stored up great wealth for his family. They quarreled over it after he was gone, and not one enjoyed any of it. Which brother, would you say, had been really great? Which one had done the most good in the world? Which one would be longest remembered?

With this issue of THE HERALD we come to two "last" things. First, this is the "last" lesson of the quarter. The first of October begins a new series of lessons, and they will be very interesting, I'm sure, though quite different.

Second, this is my "last" talk to you on this Page. For many, many years we have been having this weekly talk together. Even before some of you were born, your older sisters or brothers were reading this Page every week.

As I have written the words I have pictured a boy here or a girl there reading them and, perhaps, enjoying them and learning a little from them. Some of you I have met at Bible School at Oregon. Some of you I have known by the letters you have written me. Some I have only known in imagination. But you have all seemed very real to me.

Now you will have a new voice speaking to you from this Page. It will be a young voice, and one you will like very much, I know. I hope that many of you will write to your new Story-lady and tell her that you enjoy the Page and that you are doing the things she suggests.

So, now, good-bye, boys and girls, all of you!

AMONG THE CHURCHES

MINNESOTA FALL CONFERENCE

The Minnesota State Fall Conference will meet at Eden Valley, Oct. 6-9. It is hoped that a large attendance and a successful meeting may result.

MICHIGAN COLOR TOUR

Beauty; color; winding rivers; tapestried hills; blue sky flecked with fleecy clouds; a panorama that only the great Artist can paint.
Date: October 24 to 30.

Route: Your home to the door of the Blanchard Church of God.

And like the pot of gold at the rainbow's end, there is great Treasure at the end of this trip. Be sure to collect your share.

Bro. Gerald Cooper of Ripley, Ill., will be the guest speaker. Time of services will be announced later.

Has the Lord blessed you?

Are you thankful for health and home?

Have you freedom to worship God?

Then let us not forsake the assembling of ourselves together, as the manner of some is; but exhort one another; and so much the more as we see the day approaching.

Fall Conference—Blanchard—Oct. 24-30.
Mrs. L. F. Slocum, Sec.

THE CALIFORNIA CONFERENCE

October 7-9

Preparations for the California Conference to be held at the Los Angeles Church are progressing very well. We are expecting guests from all over the State to attend. We are striving to arrange the whole program so that we can dedicate ourselves completely to the Lord's work during the Conference period. On this account, meals will be served by a committee in the Sunday school rooms of the church, and transportation, housing, etc., are also in the hands of various committees. In this way we, too, will be able to choose the better part.

The program promises to be very interesting. On Friday night the Pomona Church will present a pageant under the leadership of Bro. Adamson. Bible school will fill the day on Saturday. On Saturday evening, Bro. Graot, Bro. Wayne Thompson, and Sr. Stearns will talk. Ten to eleven Sunday morning is young people's hour, with the Sundays schools of Pomona and Los Angeles participating. Bro. Norman Macleod will give the morning sermon, and Sr. Railsback will have charge of Communion. After dinner in the Sunday school rooms, there will be a short business meeting. Bro. Lichty will speak from three to four.

Let us seek first the kingdom! Let us not neglect this gathering of ourselves together!
Marie Bleasdale, Conf. Sec.

How to Find the Church
230 West 103rd Street

Take street car No. 7, going south on Spring Street. This car swings over to Broadway farther south. Get off at 102nd Street. The church is a half block east of Broadway on 103rd St. If you are driving, remember that the church is just one hundred blocks south of Broadway and Third Streets, the heart of the city. Call at 1020 South Burlington Avenue or phone EX. 0701.

Emma C. Railsback.

RALLY DAY IN SEVERAL PLACES

Sunday, Oct. 2, will be Rally Day in various Sunday schools, including the following: Oregon, Ill.; St. Cloud, Minn.; and South Bend, Ind. At the latter place Bro. F. E. Siple of Grand Rapids, Mich., will be present as guest speaker.

IMPORTANT ANNOUNCEMENT

From the Retiring Editor

Will those who have communications intended for The Restitution Herald, or pertaining to the business of the National Bible Institution, please address their letters or articles to The Restitution Herald or to the National Bible Institution. Please do not address them to the undersigned personally. And, more important still, **DO NOT MAKE CHECKS AND MONEY ORDERS PAYABLE TO HIM.** Unless this request is observed it will occasion much confusion and delay, as your letter may be sent on to his new home in Grand Rapids, Michigan.

Should you desire to address the writer personally, you may do so by sending your communications to him at 3514 Oakley Ave., S. W., Grand Rapids, Michigan.

G. E. Marsh.

LOUISIANA CHURCH NOTES

We are pleased to notice increased attendance at our weekly Bible class at the Happy Woods Church and feel this is one of our most helpful services. The attendance at all other services continues to be gratifying, although an epidemic of measles among the Blood River brethren has decreased attendance there the past few weeks.

It is always a pleasure to have brethren from other places visit us, as was the case recently when Mr. and Mrs. Burke and daughter Hazel stopped a few hours en route to their home in Washington State. Many will remember having met Mrs. Burke and her daughter at conference this year.

We are also pleased to have in attendance at our services Mr. and Mrs. Ralph Kennard, of El Paso, Texas. They are visiting relatives in Hammond for a few weeks and are a welcome addition to our various services.

The days in which we live are perilous ones. God grant to each of us wisdom and strength to watch and labor until the Master returns.
Harry Goekler, Pastor.

HERALD RECEIPTS

Jennie Salisbury; Mrs. Minnie Rogers; Mrs. W. J. McClelland; Mrs. F. M. Cawby; Mrs. Emily Blackwell; Mrs. Belva Maxwell; C. B. Smead; Mrs. William Hanson (for another); Charles E. Good; Waldo Wood; Bess Plummer; Mrs. F. G. Carpenter (self and another); F. B. McCullough; Alletta J. Renner (self and another); Mrs. Alice Williams.

AN APPRECIATION OF OUR RETIRING EDITOR

By R. H. Judd

He's every inch a gentleman,
Also every inch a man:
You may go for miles to match him,
But it's doubtful if you can.

He's not so very big, I know,
In his body, frame, and build,
But giant he is in intellect,
And in logic he is skilled.

He loves the good old Bible, too:
Yea, few men love it more:
He brings us many a dainty bit
Out from its treasured store.

His whole heart is in the business
Of just bringing men to God,
As he seeks to lead us onward
To where others have not trod.

Oh, we hate to see him leaving
The good Herald's ship of state:
He carried on the work so well
He has made the paper great.

And we pray that God may bless him
In the pulpit which he fills,
To prove that God is still the God
"Of the everlasting hills."

THE VIRGINIA FIELD

We gather the following items from "The Assistant Pastor," published by the Church of God in Virginia.

"Your attention is called to the all-day meeting planned for Sunday, Oct. 2, at Maurertown. Members and friends of the church everywhere are invited and urged to attend. A basket dinner will be served.

"The Lord permitting, we will hold a series of meetings with the brethren at Skelton, W. Va., some time during the latter half of October. The exact dates have not been determined upon as yet. They will be announced as soon as possible. We are looking forward with a great deal of pleasure to making the acquaintance of these brethren. We have heard many good things about them.

"Browntown also is on the list for a series of evangelistic services in the near future. We are sorry that circumstances prevented our being there during the week of September 11, as some would have preferred."

CONTRIBUTIONS TO N. B. I.

N. S. Westfall	\$ 2.00
Ruth S. Tomlinson	1.00
A Brother and Sister	1.00
A Friend	32.50
Mrs. Mandes Reed	.50
Mrs. Ethel M. Hall	\$10.00
Mr. and Mrs. C. E. Lapp	3.00
Mr. and Mrs. Claude Rinehart	5.00
Roselin Fredlund	1.00
Mrs. A. J. Eychaner	1.00
Harvey U. Krogh	1.00

LOS ANGELES CHURCH NOTES

Sr. Laura Bleasdale, our church secretary, was in charge of the services during August while we were in attendance at General Conference (with also a short stay at the Iowa and Nebraska conferences). Bro. Carl Carlson, one of the deacons, looked after the opening and ventilation of the building. Every report received was to the effect that the services were fine, and the attendance good. We rejoice to know that we have those who are willing and capable of carrying on the services during the vacation period. We are indebted to Bros. George P. Lichty and Norman J. Macleod for the messages delivered during our absence.

On our return trip, we called on Sr. Anna Cook of San Francisco, who is a pioneer of the faith and one of its staunch defenders. Then, too, at Ventura we found Bro. and Sr. Scott G. Elton. Bro. Elton had just passed the climax of a very serious siege of pneumonia. He is now slowly convalescing, for which we are thankful.

We reached home in time to help celebrate the ninety-second anniversary of Sr. Mary Calkins' birth. Her mind is alert, and she takes an active interest in the work of the church, being present on the first Sunday to hear our report from General Conference.

Sr. Emily Blackwell, who spent three and a half months visiting her children and families in the East, was welcomed back in a social

service following Berean class last week.

Bro. Louis and Sr. Nellie Rahn and son Raymond have been faithful attendants during the vacation period, for which we are thankful.

Sr. Dora Courtney of Norco has been spending some time with her daughter and family, Sr. Leveda Easley of Los Angeles, and they, too, have all helped to create an interest in the weekly services.

The Berean and Dorcas societies are again holding forth, and election of officers will soon be in order. Our church indebtedness is now less than one third of the original sum. May God bless every effort put forth to hold up the lamp of truth in these perilous last days.

We are planning and hoping for a record attendance at our State Conference. We urge the isolated, far and near, to make an extra effort to be with us October 7 to 9.

Anyone who has not received a notice of this Conference will please accept this as a special invitation to attend, and drop a card to the undersigned telling her when you will arrive. Our street and phone numbers are below, also that of the church.

Emma C. Railsback,
1020 S. Burlington Ave.; Phone EX. 0701.
Church address: 230 W. 103rd St.

SUMMER TRAINING SCHOOL FUND

Mr. and Mrs. Claude Rinehart \$5.00

HARRY O. PARKER

Harry O. Parker, son of Dorsey and Martha Parker, was born in Kokomo, Ind., September 11, 1891, and died at his home in Chicago, Ill., September 8, 1938.

He was united in marriage to Edith Ida Anderson, February 17, 1912. Five children were born to this union. A son died in infancy, and a daughter, Mildred, at the age of three years. He is survived by his beloved and faithful wife and three daughters: Mrs. Marguerite Provencher of Salem, Mass.; Mrs. Martha Jane LaMonta of Chicago; and Lois of Chicago. Two brothers, Omer J. Parker of Kokomo, Ind., and Ernest Parker of Otisco, Ind.; one step-brother, Ben Patterson of Anderson, Ind.; two grandchildren; a number of nephews and nieces; with a host of friends, mourn their loss.

Harry was my friend since boyhood, always an active member of the Brotherhood of Railway Trainmen, holding a number of offices during his twenty-five years of membership.

He was baptized by Elder J. H. Anderson, Dec. 14, 1927, and united with the Church of God at Kokomo, Ind., ever strong in the faith to the end.

Words of comfort were spoken by Bro. William Huffer of Michigantown, Ind. We laid him to rest in Crown Point Cemetery at Kokomo, to await the coming of our Lord, when we shall meet to part no more.

D. G. Harvey.

CHRISTIAN DUTIES

(Continued from page 3)

noblest there is in man. It is because of His greatness and constant goodness that we love Him. The more we know God, the deeper is our love toward Him.

THE DUTY OF OBEDIENCE

True obedience is based upon love. First we recognize, then we love, then we obey. God is our Creator and Preserver. Our relation to Him is that of children. He is our Father. He has a right to demand obedience. All His requirements are in harmony with the well-being of His creatures. Our constitution and environment are in His hands. Lovingly and tenderly has He marked out the pathway for us to travel; that we be obedient is the plan of God's government. Hence, obedience is a duty we owe to God and to ourselves. From the nature of things, it follows, that if we love God, it becomes a fitting duty to yield obedience to the laws He has made.

THE DUTY OF GRATITUDE

See what God has done! He made the earth with all there is upon it. See it change! Winter with its beautiful snow; spring with its garland of flowers; summer with its wealth of green; autumn with its golden fruit. Look at the sky! No two days are alike; a fluid of rosy light, and then a curtain of clouds; a calm, and then a gale. There is music everywhere. There is food in abundance for man and beast; there are blessings all the day long, and all the night through. There is water for our thirst, and delicious fruits are hanging within our reach upon a thousand trees and

vines. Wherever we look, whenever we listen, and by the exercise of every sense we know the goodness of God—and all for us! Then is it not our duty to be thankful?

“O that men would praise the Lord for his goodness, and for his wonderful works to the children of men!” “Rejoice evermore.” “In every thing give thanks; for this is the will of God, in Christ Jesus concerning you.”

A SHEPHERD OF SOULS

(Continued from page 11)

some sort before approaching a door, although this may not be the real reason for the visit. The longer one has known a family, the more does a pastoral call mean to them. There is an art by which the conversation can be directed toward profitable ends. One learns to dig for reality.

But pastoral calling reaches the highest efficiency when it becomes a two-way affair. Although he sometimes has his hunches, a minister cannot know where he is most needed at a given time. The ideal arrangement is for the people to send for their pastor when they want him. Such calls should not be limited to extreme illness and death. Anyone who has a problem should feel free to seek help. A parish can be educated to seek pastoral care when it is needed.

Blessed is the minister who makes it easy for the people to come to him! The calls that he receives are likely to be much more significant than those which he makes. Yet some men actually place barriers between themselves and the people. In a western city a certain minister maintained a

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SHEPHERD OF SOULS

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study in the church where he was constantly consulted by the young people and everybody else. His successor established himself in a spare bedroom at the rear of the second floor of the parsonage. Naturally the people ceased to come. The door bell, the parlor, the wife, the babies, the stairs, and the cultivated air of seclusion were all hurdles which they hesitated to negotiate.

People are properly hesitant to tell their troubles in the parsonage. They do not know who may be within earshot. They dread the intrusion of wife or children. The psychology of unburdening one's self in what is obviously somebody else's home is wrong.

A study in the church may be a tremendous aid to pastoral work, especially if it is not tucked away in some remote organ loft, but is handy to the front door. People feel free to come to a public building. They have less fear of eavesdropping or interruption. The fact that it is "common ground" sanctified for human service seems to unloose their tongues. The only objection to such an arrangement is that the privilege of seeing a minister alone in the church may be abused by some one desirous of starting a scandal. This danger can be greatly minimized in a number of ways. The presence of a secretary or a janitor in the building is an excellent protection. If visitors must come and go through an entrance opening directly on the street the public becomes available for chaperonage. Good sense on the part of the minister will avoid most "situations" or take care of them should they arise. Given reasonable discretion, such dangers are slight, while the gain from making oneself readily available to all comers is priceless. Of course, such arrangements invite real estate men, book agents, and beggars, but it is really much easier to get rid of such gentry in a church than in one's home. An excellent device is to keep visitors standing up until one has discovered the nature of their errands.

How far a minister should seek to formalize his more intimate pastoral relationships is a question. Any paraphernalia suggestive of the confessional would induce self-consciousness. Some men announce definite office hours when they may be seen. This is an excellent bit of suggestion, but one suspects that the people with the greatest burdens are likely to come "after hours." If people know that the minister is commonly to be found at the church at certain times of the day they can seek him when they want him with the minimum of publicity. One of the advantages of an evening service is the opportunity which it offers for "after meetings" with troubled souls.

Because of the anonymity of urban life city people are much more prone to seek out the minister when they are distressed than are those who live in the smaller places. The young come more readily than the old. The habit should be encouraged, for there is no other way in which the church can make such a large place for itself in the lives and hearts of the people.—John R. Scotford in *Advance*.

THE COMING OF ELIJAH

(Continued from page 10)

the Thesbite before the great and glorious day of the Lord comes."

The Prophet Malachi wrote his prophecy at least fifty years after the Jews were returned from the captivity in Babylon, and yet he uses the same language regarding the future glory of the Jews and Jerusalem as the other prophets, who give us graphic views of a time when their captivity shall cease and the warfare of Jerusalem shall come to an end. The 3rd chapter seems to grasp the same grand restoration of the ancient people:

"Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: and he shall sit as a refiner and a purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, as in former years" ("ancient years," margin).

The Prophet, further on in the same chapter, says: "And all nations shall call you blessed, for ye shall be a delightful land, saith the Lord of hosts" (Mal. 3:14, 12).

In the light of this sublime prophecy we can see the import of our Lord's statement regarding the future mission of Elijah the Prophet of Israel. "And Jesus answered and said unto them (the disciples), Elias truly shall come and restore all things" (Matt. 17:11). As Moses and Elias appeared in the majestic vision of kingly glory of our Lord, which was a preview of His coming in His kingdom on His return from heaven, it seems becoming that the forthshining in the transfiguration should include the two great prophets who will share in His mission, whose reward and work are before Him.

The views presented in the foregoing brief exposition were generally entertained by the early fathers as the following from Justin Martyr will clearly show. In his dialogue with Trypho, the Jew, we have the statement: "And, accordingly in His teaching (He) proclaimed that this very thing would take place, saying Elijah would come. And we know that this shall take place when our Lord Jesus Christ shall come in glory from heaven; whose first manifestation the Spirit of God which was in Elijah, preceded as herald in (the person of) John, a prophet among your nation; after whom no other prophet appeared among you" (Justin Martyr, p. 150). We, therefore, conclude that the coming in person of Elijah will open up to the nation of Israel that Jesus is the King of the Jews, the rightful Heir to the throne of David, and the nation will look upon Him whom they have pierced and mourn for Him. Compare Zech. 12:10 with Matt. 23:37; Rom. 11:25-29; Rev. 7:19.